

11
Billings, MT 59108

The Golden Age

A JOURNAL OF FACT
HOPE AND CONVICTION



Aug. 30, 1922, Vol. III, No. 77



*Published every other
week at 18 Concord Street,
Brooklyn, N. Y., U. S. A.*

**Five Cents a Copy—\$1.00 a Year
Canada and Foreign Countries, \$1.50**

CONTENTS of the GOLDEN AGE

LABOR AND ECONOMICS

"Feeling the Pulse"	739	Imposition	753
Our Most Dangerous Citizens	740	No Family Life	753
The Unit of Value	742	Frankish, Independable	753
The Standard of Value	743	Women Employers	753
Help Wanted—Domestic	752	The Remedy	754
Poor Wages Compared to		Why Girls Dislike House-	
the Work Done	752	work	754

SOCIAL AND EDUCATIONAL

Lack of Appreciation	741
Letters from Prisoners	749
Bryan and the Monkeyites	750
Bobbed Hair	750

FINANCE—COMMERCE—TRANSPORTATION

The Strike at Credits	745	Early British Vehicles	746
Transportation—Past and		Public Carriages	747
Present	746	Railway Development	747

POLITICAL—DOMESTIC AND FOREIGN

Russian Debts	745	Canada	751
Presidential Terms	750	Curbing the Joint Com-	
A Horrible Injustice in		mittee	751

AGRICULTURE AND HUSBANDRY

Untilled Lands in the West	758
----------------------------------	-----

SCIENCE AND INVENTION

Is Earth's Temperature Changing?	755
--	-----

HOME AND HEALTH

Tobacco—An Unmitigated Curse	759
Sundry Health Notes	760
Edible Pumpkin Blossoms	760

RELIGION AND PHILOSOPHY

The Glorious Golden Age	761	The Sadducees	766
God Is Arrested	763	The Sadducees	766
Cedar Point Convention	764	A Unique Handbill	766
Return of the Jews	764	Studies in the "HARP OF	
Theology of Jewry, 30		God"	767
A. D.	765	A Double Renewal	767

published every other Wednesday at 18 Concord Street, Brooklyn, N. Y., U. S. A.
 by WOODWORTH, HUDGINGS and MARTIN
 CLAYTON J. WOODWORTH Editor
 ROBERT J. MARTIN Business Manager
 WM. F. HUDGINGS Sec'y and Treas.
 Copiers and proprietors, Address: 18 Concord Street, Brooklyn, N. Y., U. S. A.
 FIVE CENTS A COPY — \$1.00 A YEAR
 FOREIGN OFFICES: *British*: 34 Craven Terrace, Lancaster Gate, London W. 2; *Canadian*: 270 Dundas St. W., Toronto, Ontario; *Australasian*: 403 Collins St., Melbourne, Australia.
 Make remittances to *The Golden Age*
 Entered as second-class matter at Brooklyn, N. Y. under the Act of March 3, 1879.

The Golden Age

Volume III

Brooklyn, N. Y., Wednesday, Aug. 30, 1922

Number 77

"Feeling the Pulse" *By D. C. Albert*

THE writer, a machinist, has been unemployed since July, 1921. At first I did not bend very strenuous efforts towards finding a position, because of depressed business conditions. But later, when I noticed what appeared to be a resumption of business operations, judging from the numerous advertisements for help appearing in the newspapers, and seeing my little bank account vanishing, I began to inquire into some of the offers made. Well, I spent much money in answering advertisements which were to reach the prospective employer through the medium of the newspapers' box exchange; but I received only one reply, despite the fact that in many instances I enclosed postage for a reply.

The one exception came as a surprise, from the general manager of a very large manufacturing concern, stating that he was sorry that just then there was nothing to offer, but that he was filing my communication for future reference and would notify me should an opportunity open. The advertisement had been running in the newspaper for several weeks; but the situation being in another state and city, I had purposely avoided answering it. Later, when I had decided to answer, I was not surprised to learn that the vacancy had been filled. But I was surprised to receive any answer at all to my solicitation; and I have been more surprised to see the same advertisement appearing at intervals of two or three days apart ever since.

Living in a large city, I have spent a lot of money riding about on the street-cars from place to place, in answer to advertisements for help in my line, but always with the same result: The reply was, "The place has been filled," although in some instances I had procured one of the first issues of the paper heralding the notice for help. I have come into contact with many others who have related to me very similar experiences; and often I have heard the

query, "Why do you suppose the papers carry these fictitious ads?" I have given the matter much thought, and my conclusions are as follows:

Newspapers are looked upon by the public in general as a guide to enable people to form conclusions as to prevalent conditions. Hence when the "want ad" columns for "male" and "female" help cover two or three sheets the public at large naturally conclude that the cry of the destitute is altogether uncalled for, since the papers are full of positions of every kind for those who want employment, and who are willing to work.

On the other hand, big business—and other business, too, that is not so big—all have their organizations; and from a monetary standpoint they are as much one as Jesus said He and the Father were. The "want" ad columns are a very good way to feel the pulse of the workers to ascertain just how far employers may go in reducing the scale of wages paid for labor.

Nearly every advertisement demands the history of the applicant for from ten to twenty-five years or perhaps for life—when he worked last, where, and for what reason he quit, what wages he was making, and what he would be willing to work for now, etc. All these and many other questions enable the "image" to arrive at as good an estimate as to how far it may go in taking advantage of the unsuspecting novice, as does the confessional box enable the "beast" to decide the fate of its subjects.

Imperial Rome and Papal Rome made the "beast" that decided the fate of the so-called religious heretic; and Protestantism and big business make a wonderful "image" of the old-time oppressor's rule. In either case the method of exploitation is the same. Both systems have their various organizations supervised by salaried adjutants who report their findings to an operative head. Between the two the poor man

is double-crossed; and where is he? If he offers resistance, he is immediately termed a Bolshevik. If he submits to this order of things, his life is made an existence, only as a result of manifold excessive taxations, rent, commodities of all kinds, etc. And then the masses of the people ask why there is so much crime, so many suicides, etc.

The answer is plain to be seen. The spirit of

"God save me and my wife,
My son John and his wife,
Us four, and no more"

is responsible for the whole matter. We are not unmindful that the Lord has set a time for their visitation; and without His aid they shall bow down under the prisoners of servitude which they have made, and these mighty ones shall fall under those whose lives they have been in-

strumental in crushing out. "Woe unto those that decree unrighteous decrees, and that write grievousness which they have prescribed." See Isaiah 10:1-4.

At this writing I have before me a clipping from the *Chicago Tribune* announcing a demonstration by the "beast," to regain one of the triple crowns for the pope's tiara, viz., the crown of temporal dominion which they admit has been lost for over fifty years. Simultaneously, in the same city of Rome, another demonstration made up of one hundred other organizations paraded the streets with red flags demanding a republic, and evidently determined that there shall be no return to the Papal Hierarchy. If this is true, we have great reason to rejoice as we see our deliverance drawing nigh. The false prophet is to be taken with the beast, as is plainly foretold in Revelation 19:20.

Our Most Dangerous Citizens *By John Buckley*

WHO and what is the most dangerous element in our society? There are many different opinions. To the one with diamonds, and readily collected cash, the criminal is the most dangerous. To the large manufacturer, the labor agitator and the union appear to be the worst; and the general public forms its opinion from the news publications.

Unless you have acquired something to make robbery an inducement, the burglar will not visit your home; and you may safely go to bed at night, leaving the door unlocked. The poor have little to fear from the criminal class. The gunman confines his operations to his own class, to the police, or to those who oppose him.

Labor organizations and agitators seldom create anything more serious than a riot, and the power of government has always been able to control it. To go beyond the point of riot requires finances which the poor do not possess. So far as I have been able to learn, no working class, unaided, has ever overthrown a government.

The French Revolution found leadership in the bourgeois, or middle class. They in turn were overthrown by a more radical element.

In Russia, the Nihilists, many thousands of whom were sent to Siberia, were of the educated class. The Kerensky revolt, which overthrew the Russian monarchical government, was

of the educated and business classes. The present government is more radical, but it would not stand for a month if it depended alone upon the industrial workers of the country.

Mr. Skeffington, of the Department of Justice, recognized a dangerous element. When he learned that a law had been passed which gave him power to arrest Reds, he declared that the Harvard College radicals were the ones that he was after. Fortunately the country was not ready to deny Americans citizens their rights. He recognized a danger in intelligent, independent, and progressive thought.

The greatest danger that can come from any class will be found in the opulent, aggressive business element which, continually seeking gain, creates conditions that in time become unbearable. Sitting, like spiders, in sumptuous business offices, they lay plans for revolutions and warfare through which they may gain concessions and increase their wealth; for war and revolution will be financed anywhere that there is a prospect for a financial return.

The American Sugar Trust admitted before a Congressional Commission that it financed the Cuban revolt, which preceded the Spanish War, to the amount of \$40,000. We have not learned who financed the Jameson raid in South Africa; but the English people paid for the attempt in blood and money. The great war in

Europe was brought on by business friction; and none of the workers, who are now paying the bills, had any voice as to whether it should be or should not be.

The Anarchist plotting in his room is a trifling matter. He lacks the money necessary to conduct war, and the greatest number of people that he is likely to kill will be limited to half a dozen; while the wily plotter who has a backing risks only his money, and may be guilty of the murder of thousands. Individually, men may be dangerous, but only inasmuch as they are able to furnish ideas which cannot be combatted, and which may be more deadly than the methods now employed.

Colonel William A. Gaston, who has just returned from Europe, says that over there they are preparing for another war. He also says that there are about 30,000 American tourists doing Europe, and that their average expenses are about \$100 per day. It is no new thing for the exploiters of American brawn and muscle to squander fortunes abroad and to return loaded with junk of every description, bought of European misrepresenters at fabulous prices; while American industries languish, and weary seekers for an opportunity to labor throng the highways.

An interesting case is that of a neighbor of mine, a foreigner. With care, courtesy, and attention he has been able to attract a small trade,

which in a fair degree of comfort supports a wife and six small children. Speculative buying has become a craze; and the property which he rented, with its little business, offered opportunity for a profitable investment. He has been ordered out. The purchaser does not need the good will, and does not pay for it. He puts in a new stock, and continues the business of which he has robbed another. The landlord who owns the house where the neighbor lives has also ordered the family to vacate; and he with the family is likely to be of the unemployed.

Meanwhile, the exploiters spend millions abroad, rents are going up, wages they are trying to bring down, and a general condition of dissatisfaction prevails. Where building is going on, the houses erected are not for the working class; and a tenement at a price that a worker can afford to pay is not to be found. Housing commissions do what they can do to protect the public, but property holders have rights which cannot be ignored.

The dangerous class of today is to be found in the ranks of the aggressive business class, who, after having run things to the limit, and having created a condition that neither they, nor anyone else can endure, will cry, "It is time for a change!" These, in order that they may continue to rule, will become self-appointed heroes to save the people. So, here as elsewhere, history is making ready to repeat itself.

Lack of Appreciation *By James E. Fuller*

LET US look back ten, twenty, or thirty years and remember our school days. How often teacher used to ask us to write an essay; and, even if we were permitted to choose our own subject, what a task it seemed! We knew that flowers were beautiful to look at, smell, or touch; we knew that they had roots, stems, leaves, and that they required planting, hoeing, and watering. We had often seen the big locomotive engine, and knew that it required coal, water, and steam to make it move; that it had six or eight big wheels and a "cow-catcher" and couplers to couple or connect the cars it pulled along behind; yet to our young minds how hard it was to write this down.

But now we find ourselves "grown-ups"; and yet, were we to sit down and try to write an essay on current events or the signs of the times

or to begin to count our many blessings one by one, how far could we proceed?

Many have not the talent to enumerate their blessings and privileges in writing or even to tell them to others, but surely one and all can render to God heartfelt thanks that they are living now, and that through the changing scenes of life with the many labor-saving devices coming forth, they can begin to see a silver lining to the gloomy cloud which for so long has kept the world in darkness and ignorance. And as the knowledge of the Lord goes forth, revealing the whys and wherefores of all the sin and pain, sickness, sorrow and death of the past, let us one and all show our appreciation and confess the great God and Creator of all things.

For some time I have been one of your sub

scribers, and can assure you that I do enjoy THE GOLDEN AGE and do look forward for each issue. I wish to thank you, on behalf of all who contribute from time to time, for the light received and comfort wrought. I honestly believe THE GOLDEN AGE to be one of the channels which the Lord is using to reveal the hidden things, both temporal and spiritual; and I believe that we are living in the last days when truth shall come to rule and when hidden things shall be revealed.—Matthew 10:26, Mark 4:22; Luke 8:17; 12:2.

I rejoice to see that there are others who appreciate THE GOLDEN AGE and the articles you publish; and no doubt it is encouraging to receive such letters. But, Mr. Editor, do you ever receive any "knocks"? Does everyone agree that THE GOLDEN AGE is doing a good work and helping to increase knowledge along economic, financial, moral, physical, mental, scientific, and religious lines, and setting forth not only the cause of the present world unrest, but its cure and ultimate recovery and restoration? Tell me, do you get any "slams" or "knocks" from the ecclesiastical humbugs, and the financial big-bugs that would like to see THE GOLDEN AGE stopped, or at least censored to their likings?

One can imagine how some who have read the "Go to Church, thou Fool" articles would like to throttle the good work being done. Darkness and light never did agree. Nor do justice and injustice. None who cherish self, error, darkness, etc., could or would agree that THE GOLDEN AGE is doing a noble, splendid, enlightening work.

Have you, dear reader, heard the glad tidings that millions now living will never die, that the prayer so long offered up, "Thy kingdom come, Thy will be done in earth" (Matthew 6:10; Luke 11:2) is being fulfilled right now, and that those in their graves will soon hear our Lord's voice and come forth? Have you heard this before? What do you say? Surely, yes. And do you believe it? Surely I do. Well, have you done your little bit and told the glad tidings to some other poor soul who has not yet heard it? All have some dear friends who would like a gift or who would appreciate a good turn done. Do not wait till they are on their sick beds, when your thought may be diverted to some fruit or flowers; do not wait till death may claim them. Do your friends a real good turn now. Give THE GOLDEN AGE for a year; but if you cannot afford to do this, lend or give your own copy, and if you have not even one friend to give it to, leave it on the seat in the street car, train, ferry, or boat. Some dear one very much distressed may be seeking for just the message that it contains. Even in this way, small as it may seem in your estimation, you are using a privilege offered; and an added blessing will surely follow.

Do not burn or destroy a single issue. You've read it and been blessed. You believe the Lord is using it to spread the truth and to uncover error and superstition. So don't hoard the copies up in drawers, boxes, or trunks, but pass them along, and thus show that you are not lacking in appreciation of one of the best ways open for spreading a knowledge of the truth.

The Unit of Value *By A. H. Kent*

IN GOLDEN AGE Number 65, page 363, paragraph 5, Mr. H. N. Branch says: "Marx and Engels issued the great postulate that the worker is entitled to 'production cost,' his entire product or its equivalent in other products in exchange; but the failure to demonstrate to the worker a method or rule by which he could correctly define and verify 'production cost' left him stranded." Now Mr. Branch infers that he has just such a rule or method; and if he will give it with a practical illustration or demonstration, we shall be interested and will consider it.

Page 364, paragraph 3, reads: "A surveyor

or bridge contractor can take a blue-print of details and determine the exact 'production cost' or labor value of a bridge of defined character." Now, Mr. Branch, do these people use your method or rule? But if this is not what you found, please let us have the latest.

Page 363, paragraph 2, states: "The product or value is the exact equivalent of the energy employed in its production." Will he verify this statement? How does it harmonize with the fact that of two cords of wood having the same labor cost, one might be elm and another hickory? In the case of hundreds of other articles where the commercial value and labor expense

will not agree, will he further explain how his proposed currency will correctly define both "labor expense" and quality of such products, how such can be priced so that each will receive equal currency for his labor and labor equivalent for his currency?

On page 364, paragraph 2, we read: "A standard is the sum total of all units of its kind or class." We ask *why* all units of a kind or class, measured or unmeasured, should be called a *standard*.

Page 363, paragraph 4, reads: "I assert that the discovery of the standard of social values is the *exact equivalent* of all other discoveries." We ask why, in what way, the discovery that all social values are and always have been the standard of value is of such importance, even if there is such a standard? But what we want to know and are trying to find out is if Mr. Branch can determine the commercial value of products to any degree of accuracy by labor cost and how he does it. (Please use some product where the grades vary to a considerable extent, as an illustration.) Or if he can measure value in any other way than by inspection, and analysis, or actual tests. (I mean their value for use or service.) Should not price graduate with value?

If there are such voluminous standards as "all of labor," "all of value," why confound the two? What reason is there for using the terms

"labor expense" and "value" as equivalents when they cannot be made to graduate one with the other? Again, in what way will the proposed labor certificates function differently than now do our gold certificates after which they are patterned? and by what will they be redeemed? Mr. Branch understands that an average can be used with fairness only under certain conditions, and that any exchange system, or price, must recognize the value for use of the products bartered.—GOLDEN AGE Number 65, page 363, paragraph 4.

We ask these questions with all candor. They are questions that must occur to the minds of many readers. If Mr. Branch has answers to them, we wait his pleasure to reply in his own concise, scholarly way. His writings in the GOLDEN AGE contain many self-evident truths, much of value on finance, standardization of labor and products, which to our mind are the most important questions before the world to-day. If any nation is saved from impending disaster, surely it will be the nation that cleans up and institutes a system so that men can work, and men, women, and children can eat, and wear comfortable clothes, and be properly housed.

Of what use are abundant crops, warehouses full of materials and goods, under an abominable system that stops everything until the plunderer passes through and corrals his spoils?

The Standard of Value *By J. H. Morrison*

MR. H. E. BRANCH states in THE GOLDEN AGE that "labor is the standard of value," and Mr. R. F. Grossell states that "gold is the standard of value."

I do not agree with these statements and ask that you allow me space in your valuable Journal to give some of my reasons why the MARKET PRICE is the true standard of value.

If we wish to sell anything, whether it be labor products or property, we must accept the market price, and if we desire to purchase anything we must pay the market price. But Mr. Branch states: "Price is not value." True, price is not real value, but the price, money, or credit we receive in exchange for the labor products or property which we sell is legal value, and the amount of money we receive determines the amount of useful things of real value we can

get for our use or benefit in exchange for the money thus received. Hence the market price is the real standard which determines the amount of value or useful things produced by others that we may get and enjoy in exchange for the surplus labor products or property which we produce or have for sale.

Then price or money is legal value, but it is always exchangeable in the markets at our option for real value at the market price.

Labor is not real value; it is the products of labor that possess real values, and the amount of money received in exchange for labor performed for others always determines the amount of real value the laborer can get in exchange for the labor performed.

Labor does not always produce value; inefficient labor will often spoil valuable mate-

rial and thus cause a loss instead of producing value, and efficient labor may also be performed in preparing and seeding land, but lack of moisture or some other cause may prevent the maturing of the crop. Hence the labor produces no value.

Labor usually produces value, but the market price always determines the amount of useful things we can get in exchange for our labor products or property.

Because of this fact laborers organize into unions to advance the market price of labor. Manufacturers organize into trusts to raise the market price of their products; and the farmers organize into associations to raise the market price of their products.

All values must be estimated and compared in numbers, taking the market price expressed in legal numbers as a basis for such estimation. To illustrate: Suppose you desire to purchase ten dozen eggs and the market price of eggs is twenty-five cents per dozen. We estimate the price of the eggs by multiplying the number of eggs by the market price per dozen, thus: 10×25 equal 250, and we find that the eggs are worth 250 in official numbers or cents. Then we simply point off the number obtained decimally, thus dividing it by one hundred, and read it \$2.50. Thus we find that we must give pieces of money having their value expressed by the official numbers 250 in exchange for the eggs. And in this manner all transactions small or great are estimated and compared for settlement.

Our legal number or unit of comparison is the number one hundred, and we call it dollar. Hence we estimate and compare all values in hundreds or dollars and fractions thereof.

Official numbers are the numbers officially printed or stamped on pieces of metal and paper by our Government, which indicate the official value or denomination of each piece of metal and paper thus issued. These pieces of metal and paper we call money.

Money is official national credits in favor of the holder, issued in convenient form and suitable denominations to be conveniently carried and transferred in settlement of accounts and in exchanges between individuals.

Then when we deliver money in settlement of debt or in exchange, we simply transfer an amount of national credit-bearing official numbers exactly equal to the value of the debt can-

celled or the products, property or labor received, and the money thus transferred becomes at once a legally collectable credit in favor of the parties who receive or hold it.

Then it is evident that when we receive money in satisfaction of debt or in exchange for products, property or labor that the money received does not constitute our pay any more than a credit slip delivered to us by a merchant in exchange for products would constitute pay. But as we all know, when we deliver the credit slip to the merchant and receive goods equal to the value of the credit, the goods received constitute our pay. And it is the same with money when we exchange our money in the markets for the things we desire; the things received in exchange for the money constitute our pay.

Then it is evident that money does not pay debt; but when money is delivered in satisfaction of debt, the debtor is released because the money he delivers transfers the debt from himself to the market for payment or collection.

A true definition of money—Money is legal, national, transferable credit in favor of the holder, which is always due and collectable at the option of the holder, through being legally exchangeable for anything desired from the market at the market price equal to the value of the money held anywhere in the country which issues the money.

Then the real purpose of money is to transfer and balance accounts between individuals, also between individuals and the state by transferring these official credits issued officially on pieces of metal and paper each having its value expressed in numbers.

The same in effect as a mercantile company which can safely and justly issue credits in exchange for desirable useful products delivered to them at the market price, so it is also evident that any government can safely and justly issue and deliver money or national credits in exchange for useful service in construction of public utilities at the market price of such service, or in exchange for public utilities already constructed at their market value, or in exchange for government indebtedness at its face value. For the government would thus receive equivalent values for the benefit of all the people, or as many dollars worth of useful value at the market price as it would thus issue and deliver dollars worth of national

credits or dollars worth of money. Then the parties who supplied the useful values to the government would be justly entitled to collect their pay for the things they delivered to the government by exchanging the money they received in our markets for as many dollars worth of the things they desire at the market price as they have received dollars worth of money from the government.

GOLD STANDARD

There is no such thing as gold standard of value in a general way; gold has a fixed market price because all the leading nations have legally provided that they will issue a certain amount of money on a fixed quantity of gold, which is simply fixing a legal price on gold, and this is the only reason why gold does not fluctuate in the market. If all the nations should fix a legal price on any other certain product and agree to take all that could be produced, such product would not fluctuate in the market any more than gold does at present.

Then it is evident that gold is not the standard of value, but gold simply has a legally fixed market price while all other products must compete in the markets for a price and find a market if they can; hence, the market price or standard of value of all other products must

fluctuate until we have a legally fixed price on everything produced.

Gold is not even a just or proper basis for the issue of money; for when our Government prints money on gold the legal value of the metal used is equal to the legal value of the money it retains, hence, is as disastrous in effect as if our Government should insist on having each Government bond and each postage stamp it issues printed on an amount of gold equal in value to the bond or stamp issued on it.

How long do you think a business concern would last that would issue its credits on gold-leaf equal in value to the credits issued?

It is evident that the only service the gold, on which money is issued, performs is to retain the official stamp and numbers printed on it in a readable and transferable form, a service which paper will perform much better than gold. Besides it is certain that no people can afford to buy gold on which to print its national credits any more than a business concern could afford to buy gold to make books on which to keep its accounts; for money is simply a national method for keeping and transferring accounts in an official and legal manner.

The Strike at Credits *By J. H. Coyle*

IN AN interview by the New York *World* of June 15, Col. Smith Brookhart of Iowa, lately nominated for the United States Senate, says: "The arbitrary restriction of agricultural credit in 1920 by the Federal Reserve Bank was a credit or money strike that did the farmers more damage than all the industrial strikes in the history of the country."

This is a remarkable statement; but it comes from an honest, fearless man, and is a further verification of the published statements of the GOLDEN AGE of several months ago in which you clearly showed that the hard times, the

unemployment and distress, were caused by the Federal Reserve Bank system.

I rise to inquire: Did the gentle reader first read of this crushing of the people by the money power in the *Literary Digest*, in the *American*, in *McClures*, in *Munseys*, or in any of the popular magazines? No, indeed; they were silent—entirely silent! To the GOLDEN AGE belongs the credit of fearless truth-telling; it is a great magazine; it stands alone; it has no peer; dealing with the world's most vital problems it towers above all other magazines; it is a God-given champion of the people!

Russian Debts

THE Soviets of Russia agree to pay off all the old debts of the Czar, but demand of the Allies 50,000,000,000 rubles—damages because of foreign intervention. This sum is more than double the amount of Russia's debts

to the Allies. Russia is entitled to damages. The blockade imposed on Russia causing the fearful famine — with cannibalism — and in which our own Administration took part, should be paid for.

Transportation — Past and Present (Contributed)

IN THE following article we have endeavored to give a reliable comparison, and to trace the development of carriage or transportation, from the earliest periods at which data are available down to the present day, being as brief as the largeness of the subject would permit, and confining our findings to land conveyances alone.

Within the scope of the word "carriage" comes a vast variety of forms of conveyance—all vehicular structures employed for the purposes of transport of merchandise, movable goods and human beings. Such vehicles are generally mounted on wheels, but the sledge and the litter are types of the exception to this rule. In its narrower application, however, the term is restricted to include just such vehicles as are used for the conveyance of persons and are drawn by horses; in its wider sense, tram-cars, motor-cars, sleeping-cars of railways, and the state carriages of royal personages are included.

EGYPTIAN, GREEK AND ROMAN VEHICLES

Glancing back for a moment or two to the period of antiquity, we find that a wheeled carriage appears to have been in very general use in Egypt at an early period, called a car or chariot; in the Bible the word is usually translated "chariot." The bodies of these chariots were small and built for speed. They were also narrow and thus suited to the narrow streets of Eastern cities, and to mountain roads often only four feet wide. From Egypt the use of chariots spread into other countries. We read that King David took 700 chariots from the kings of Syria. Solomon had 1,400 chariots, and his merchants supplied surrounding countries with them at the price of 600 shekels or about \$240 each. Ancient Nineveh and Babylon employed chariots for hunting as well as for war.

Alexander the Great, king of Macedon, invading Asia, was met on the banks of the river Indus by King Porus, in whose army, we are told, were many elephants and several thousand chariots. . . . After Alexander's death a funeral car was prepared to convey his body—a car, perhaps, never excelled in the annals of coach-building. It was designed by the architect Hieronymus, took two years to build, was eighteen feet long by twelve feet wide, mounted on four massive wheels, and drawn by sixty-

four mules eight abreast. Its form of structure was that of a platform with a lofty roof supported by eighteen columns profusely adorned with draperies, gold, and jewels. Around the edge of the roof was a row of golden bells; in the centre of the platform was a throne; before the throne was the coffin, around which were the weapons of war and the armor which Alexander had used.

The Romans established the use of carriages as a private means of conveyance, and with them carriages attained a great variety of forms as well as richness of ornamentation. The question of good roads also received their close attention, and the construction of the Appian Way about 331 B. C., has supplied us with one of the most noted memorials of antiquity. This road is in good condition today.

EARLY BRITISH VEHICLES

The ancient Britons used a car for war-like purposes which was different from the Roman pattern. It was open in front instead of behind, with a pole, flat and broad, extended between the horses, so that the rider could walk along and drive from the front if necessary.

Upon the introduction of the feudal system, the use of carriages was prohibited on the ground that they tended to render vassals unfit for military service. At that time men of all grades and classes rode on horses or mules—monks and women on she-asses. Horseback was the general mode of travel. In this manner great lords made their public entry into cities.

Covered carriages were first introduced in the beginning of the fifteenth century, but were confined to ladies of the first rank; it was accounted a reproach for men to ride in them, and so it sometimes happened that electors and princes excused their non-attendance at state meetings on the plea that ill-health made it inadvisable for them to ride on horseback.

At Paris in the fourteenth, fifteenth, and even the sixteenth centuries, French monarchs rode commonly on horses, servants of the court on mules, and the princesses and principal ladies sometimes on asses. Persons even of the highest rank often sat behind their equerry on the same horse. It is recorded that in 1550 there were only three carriages in Paris—all belonging to royalty and nobility.

When Richard II of England was forced to flee from his rebellious subjects, about the year

1399, he and all his followers were on horseback, while his mother alone used a carriage. The oldest carriages in England were known as "chares," "cars," "chariots," "carroaches," and "whirlicotes." The first coach in England was made in 1555 by one Walter Rippon, who also made one for Queen Mary in 1556, and one for Queen Elizabeth in 1564. Coaches of the type now properly so-called were first known in England about 1580, being introduced from Germany.

By the beginning of the seventeenth century the use of coaches in England had become sufficiently prevalent to move Parliament in 1601 to introduce a bill "to restrain the excessive use of coaches." The bill, however, was defeated. Their use told severely on the occupation of the Thames watermen, and a man named Taylor, who was a waterman and a poet, complained of it thus:

"Carroaches, coaches, jades and Flanders mares
Do rob us of our shares, our wares, our fares.
Against the ground we stand and knock our heels,
Whilst all our profit runs away on wheels."

But notwithstanding the sneers of wits and watermen, coaches became so common that early in the seventeenth century there were estimated to be 6,000 in London and suburbs; and after this the modern conceptions of carriage building began to appear. Steel springs were first used in 1670—straps having been used previously. In 1804 Obadiah Elliott received a gold medal from the Society of Arts for the invention of hanging vehicles on elliptical springs.

PUBLIC CARRIAGES

Then came public carriages for hire. The stage-coach, with seats outside and in, was the chief mode of public conveyance in England during and after the sixteenth century, and before the advent of railways these had regular routes or "stages" all over the country. These vehicles were utilized by the government to carry mails from 1784 on; and thus the term "mail-coach" came to be attached to them. Similar vehicles were also used on the European continent and in America about this time.

The driving of coaches with four horses was a task in which considerable skill was required, and English literature is full of the difficulties

and humors of "the road" in olden days. A form of sport thus arose for the gentry and nobility; and after the introduction of railways had made the coach an obsolete factor through necessity, the old sport of coaching for pleasure still survived, though only to a limited extent. However, in various parts of England, Europe and America, public coaches still have their regular times and routes for those who enjoy this mode of travel. The idea of "driving" was responsible for the use of the terms "coach" and "coaching" to mean tutor or trainer for examinations or athletic contests.

The earliest railway vehicles for passengers were merely road-coaches of that period adapted to run on rails, and the expression "coaching-traffic" is still used in England to denote traffic carried in passenger trains. We are told that in 1673 there were stage-coaches running from London to York, Chester and Exeter, each having forty horses on the road and each carrying six inside passengers. The coach took eight days in traveling to Exeter—175 miles. In 1754 a coach was started from Manchester called "the flying coach" which was advertised to reach London in four and one-half days. In 1784 coaches became universal at the speed of about eight miles per hour.

RAILWAY DEVELOPMENT

Turning our attention to railroads we find that the first horse-railroad was built in America in 1826. These railways had their origin in the tram-ways or wagon-ways which, at least as early as the middle of the sixteenth century, were used in the mineral districts of Newcastle, England. A wooden railway was in existence near Bath, England, in 1734. The iron railway was known for half a century before its desirability for the carriage of general merchandise was realized. In 1813 William Hedley built a steam locomotive and named it "Puffing Billy"; it was used only for hauling coal near Newcastle; and in the following year George Stephenson's first engine, the "Blucher," drew a train of eight loaded wagons weighing thirty tons at four miles per hour. The steam locomotive, therefore, is an invention mainly of the last hundred years.

From the year 1820 railways and steam locomotives began to make rapid progress. The first known railway authorized by British Parliament was in 1821. Animal power was at

first proposed; but upon the advice of Stephenson, its engineer, steam-engines were substituted. The railway operated between Stockton and Darlington. At its opening performance on September 27th, 1825, a train of thirty-four vehicles, making a gross load of about ninety tons, was drawn by one engine driven by Stephenson, with a signalman on horseback in advance. The train moved off at the rate of ten miles an hour and attained a maximum of fifteen miles on favorable parts of the line. A train weighing ninety-two tons could be drawn by one engine at the rate of five miles per hour.

The principal business of the new railway was the conveyance of minerals and goods; but from the first, passengers insisted on being carried, and on October 10th, 1825, the company began to run a daily coach called the "Experiment," carrying six inside and from fifteen to twenty outside, making the return journey of forty miles in two hours. The fare was one shilling, and each passenger was allowed to take baggage not exceeding fourteen pounds in weight.

Other small lines soon appeared, but the Liverpool & Manchester Railway, which was opened in 1830, was the first to impress the national mind with the ponderous fact that a revolution in the methods of traveling had really taken place. And further, it was for it that the first highspeed locomotive was invented and constructed. The directors having offered a prize of £500 for the best engine, trials were held on a finished portion of the line in 1829, and three engines took part—the "Rocket" of George and Robert Stephenson, and two others called the "Novelty" and the "Sanspareil." The last two broke down under trial, but the "Rocket" fulfilled the conditions and won the prize.

The main features of the steam locomotive were thus established, and its subsequent development is chiefly a history of gradual increase in size and power, and of improvement in design. In America the development of the locomotive dates from almost the same time as in England. The first one built here was in 1830. It is reported to have hauled forty or fifty passengers in four or five cars at a speed of from sixteen to twenty-one miles per hour. After a few months of life it was blown up, its attendant, annoyed by the sound of the escaping steam, having fastened down the safe-

ty-valve. This one had a vertical boiler and was carried on four wheels.

The following decades saw the "railway mania" and by 1840 there was a mileage of 1331 miles in Great Britain. In the United States progress was more rapid, there being 200,000 miles of track in 1900. A railway line across the North American continent from the Missouri River to the Pacific Ocean was first completed in 1869, being 1,848 miles long, and running through a country then for the most part uninhabited. But these lines have been dwarfed since 1891 by the Siberian Railway built by the Russian government across the entire continent of Asia, a distance of 4,073 miles. At the close of 1907 there were approximately 601,808 miles of railway in the world, of which over half was in America.

Passenger carriages, as previously mentioned, were originally modeled after the stage-coaches which they superseded. Early examples of these had bodies about fifteen feet long, six and one-half feet wide and four feet nine inches high, divided into three compartments, and holding eighteen persons in all. The distinction into classes was made almost as soon as the railways began to carry passengers. Those who paid the highest fares were provided with covered vehicles, on the roofs of which their luggage was carried. They had the privilege of booking their seats in advance. Those who traveled at the cheaper rates had at the beginning to be content with open carriages, having little or no protection from the weather. However, by the middle of the nineteenth century second-class passengers had begun to enjoy "good glass windows and cushions on the seats."

MODERN RAILWAY TRANSPORTATION

Today the cost of constructing one first-class standard passenger car, such as is used on the Pennsylvania Railroad, is over \$5,000. The largest locomotives today require over three tons of coal before they pull out of the round-house to make their trips, and over five tons can be carried on the tender. The water tank will hold well over 4,000 gallons, and the total weight of the engine proper exceeds 100,000 pounds. The maintained speed of these giants with a full complement of passenger coaches trailing behind is often sixty miles per hour.

Thus we have endeavored to trace something

of the subject of carriage, or transportation, through its deeply interesting course of development along the pathway of many centuries from the earliest known periods down to our day. By far the most rapid period of this development has been, as we have heretofore mentioned, within the last century—more exclusively within the last fifty years. Our day in this respect as well as in many others is without parallel in earth's history. Everybody knows that, stimulated by printing, there has been a greater development of knowledge along every line within the past century than during the preceding fifty-nine centuries. Everybody knows that the telegraph, telephone, wireless, electric lights, gas lights, steam roads, electric roads, machinery and conveniences of our day were *all unknown* a century ago.

The first steamboat was operated in 1807; the first reaper in 1831; the first telegraph in 1844; yet today thousands of mammoth and luxurious cars and steamships are carrying multitudes hither and thither "to and fro." The prophet Daniel, speaking by inspiration, said that "in the time of the end many shall run to and fro and knowledge shall be increased"; and we have this prophecy fulfilled before our eyes. Here we conclude the matter. So active has been the inventive genius of man during the past half-century that the media for running to and fro are exhausted; for mankind are now traveling over the earth and under the earth,

over the water and under the water, and through the air.

But although we know this rapid development to be a fact, it seems almost incomprehensible to the rising generation; for, as we count time by little days of twenty-four hours, fifty years is a long while and these things seem to have come gradually. However it be, but few yet realize that these things are foregleams of a better day—the Golden Age—to follow "the time of the end" of this order of things. The Bible declares the coming glory of earth in no uncertain terms; when God shall make the place of His feet glorious; when the whole earth shall be a Paradise of God. Our great scientists, who give no heed to the Bible, testify that present attainments are as nothing to what is just at hand.

"In the time of the end many shall run to and fro, and knowledge shall be increased." Are we not in the midst of the running to and fro which this prophecy predicted? Is not the Bible being fulfilled? Who can dispute the facts? What do they signify? We answer that they exactly corroborate the divine description of that part of earth's history in which "the God of heaven will set up his kingdom" for the "blessing of all the families of the earth."

The kingdoms of men are passing. The kingdom of heaven is at hand. Lift up your heads, ye suffering masses; for millions now living will never die.

Letters from Prisoners By R. H. Cahoon

I ENJOYED the rare privilege of addressing about 300 prisoners in the Huntsville, Tex., Penitentiary. I have since received several encouraging letters from the prisoners and append excerpts:

"Not being able to meet you personally, I will use what means I have to get acquainted, and such means will have to be through the medium of correspondence.

"My object in writing this letter is to thank you for the address delivered by you to us, and also to tell you how much your address impressed me as to the true meaning of the Bible. Before Sunday, I did not think the book we call the Bible had any meaning to it whatsoever; but since then I have changed my mind and will try to make a study and get a thorough knowledge of it.

"I am, respectfully,

D. A. STRONG."

"No doubt you will be somewhat surprised to get a letter from a man who is serving a sentence in prison. But I feel that I know you well, as I had the pleasure of hearing you on your trip to Huntsville. That is why I am taking this privilege of writing you. Should you ever come near us and not pay us a visit we would be disappointed, as there are about sixty white men here at present. There are things I would like to say, but cannot explain in writing as I am a poor composer.

"BILL MILLS."

In closing will say that I have been making efforts to secure permission to deliver another lecture at the prison, but thus far have failed. Very likely the minister that interrupted our service has prejudiced the Chaplain's mind against us.

Miscellaneous Items of Interest *By L. D. Barnes*

Presidential Terms

MR. HARDING wants the president's term extended to six years with no reelection. While we have no political preferences, we have an interest in people and may, perhaps, express an opinion. Presidents can go far enough in any direction in four years. The expectation of a second term doubtless restrains some from going the limit in a wrong course. With a six-year term and no come-back, nothing to fear, a bold reactionaire could go far in a wrong course. Four years, without a double-gear recall for safety first, is long enough to give political tools in the president's office.

President Harding knows he never can be re-elected. He is now on the Wilhelm-Wilson toboggan and he will be as unpopular at the end of his term as Tumulty-Wilson is today. Wilson and Harding have both betrayed their trust. Mr. Wilson's solemn pretenses to keep us out of war when he knew that a group of promoters were dragging the nation into it, and his secret mission and servile toadying to the pope of Rome, etc., have destroyed his influence once for all. Harding's steadfast opposition to the League of Nations and his final yielding to foreign influence have destroyed any hopes that he may have of reelection.

Bryan and the Monkeyites

WILLIAM J. BRYAN is causing consternation in the ranks of the monkeyites. It is queer how some people insist on having monkey progenitors. Perhaps the monkey-like tendency to foolishness and apish mannerisms has something to do with it. But how much more beautiful, reasonable, and acceptable the Bible statement that "God formed man of the dust of the ground, and blew into his nostrils the breath of lives; and man became a living being." Adam was a direct creation made in the Creator's image.

The monkeyites are in for it. Mr. Darwin, the first one to discard his tail and wear tailor-made clothing and assume the title of LL. D., could never find the "missing link." No one ever has seen a monkey in the transition stage; no one ever has seen a fish leave the water and develop wings, legs or toes.

With the exception of Mr. Darwin, no monkey has ever been known to shed his coat of

hair and develop a nose, a forehead, and a brain with moral and reflective organs. Mr. Darwin, LL. D., is the alpha and the omega in this performance. Of course, this is a joke on Mr. Darwin; but seriously, if monkeys had developed up from protoplasm and maggot, and from fish to fowl, in the long centuries past, why do we not now find monkeys merging out of monkeydom into manhood? Why do monkeys insist on being monkeys only?

Why admit that there has been a change in the now inflexible law of nature, to wit, that "like begets like"? The species are unalterably fixed, "each after its kind," as designed by an All-wise Creator. One exception to this law is in the process of muling, but here the process ends; for, as all know, these animals do not propagate. Then by careful breeding some have developed new varieties of pigeons, but these must be kept separate from the common variety, or else they soon return to nature's level.

The Darwinian theory of evolution has done much to destroy faith in a personal Creator and in the Bible as His revelation. Away with it! Adam, instead of being one remove from a monkey, was a perfect man with no equal except in the man Jesus.

Bobbed Hair

CHICAGO women, to the number of 3,500, are said to have their hair bobbed each day. The advocates of bobbed hair are plentiful. Some great writers are urging it on the grounds that hours are wasted in dressing the hair. It is safe to say that those who bob their hair to save time do so that they may spend it on the streets or in worthless amusements.

A man known as St. Paul, who lived in the first century, A. D., and wrote a large portion of a book called the New Testament, and believed to be divinely inspired, wrote something about woman's hair. He says: "If a woman have long hair it is a glory to her; for her hair is given her for a covering." Woman's hair has ever been her greatest treasure of personal adornment. However, it resolves itself into the question, What length should long hair be, and how much it should cover? We hope that no young lady will give up her pretty locks on the advice of a faddist.

A Horrible Injustice in Canada *By F. E. Koob*

YOUR articles in the *GOLDEN AGE* are much appreciated and we hope and pray that the Lord may add strength to your arm and that your labor may not be in vain. Anyway, we have the Lord's assurance that it will not be.—1 Corinthians 15:58.

While in the States there are many things done in the name of the law that are a disgrace to that country, I think the enclosed clipping taken from the *Winnipeg Free Press* of about the same date, shows that your country has no monopoly on that sort of thing. The foundations of the world are indeed out of course or such things would not take place. However, with faith in God's Word, we are looking forward to the time when this groaning creation will no longer suffer injustice at the hands of the law, but will learn righteousness. (Isaiah 11:1-4; 26:8,9) The clipping follows:

LONELY PIONEER SEVERELY PROSECUTED

FORCED TO WALK 30 MILES TO FORT WILLIAM ON HOME BREW CHARGE

REVENUE OFFICERS FIND LIQUOR MADE FOR WIFE'S ACCOUCHEMENT

Fort William, February 20.—Three weeks ago a dog team and sleigh in charge of J. Coveney, of the inland revenue department, and two troopers of the Fort William detachment of the Royal Canadian Mounted Police, left Fort William and headed in the direction of the international boundary. Two weeks were spent breaking trails through heavy snow in weather that often sent the mercury down to 35 below. Calls were made at homes of settlers situated deep in the backwoods in Cloud Bay and Jarvis River

countries, and each time the officers, upon the strength of a "blanket" warrant, issued by the inland revenue department, giving right of search, entered miserable homes where resided the struggling pioneers and carried on a hunt for moonshine and equipment used in its manufacture.

As a result of the mid-winter trip, John Ceddar, an Austrian, who has a half-cleared farm, which he won from the wilderness in the neighborhood of Jarvis river, appeared in the police court this morning and was fined \$300 and costs. A small jar of raisin mash was found in the Ceddar home. At the same time the police found Ceddar's wife in a condition not calculated to eliminate anxiety from the minds of people living on a wilderness farm, miles from a neighborhood, and four feet of snow covering trails. A few days ago a new member arrived in Ceddar's family of several small children.

Upon leaving the homestead the police left a summons for Ceddar to appear today in Ft. William police court. He had a growing disbelief in the fairness of Canadian laws. Sunday, in obedience to the summons, the homesteader strapped snowshoes to his feet and commenced the 30-mile trek to Fort William. He arrived in court this morning ready to answer when his name was called.

He pleaded guilty to the charge of having a small quantity of mash in his house and explained in broken English he had made it the day before the police arrived. His wife was about to bring a new Canadian into the world, and they agreed that some liquor was required in the house. There would be no doctor at the ceremony, no white-gowned nurses, just John Ceddar and the juvenile members of the family. The liquor which he planned to make was to be used as a stimulant in case a stimulant was found necessary. There was no question of making it with any idea of selling, neighbors were too scarce and too far removed to make a liquor business profitable.

Curbing the "Joint Committee" *By Frank W. Dusey*

JEFFERSON thought that he stretched the federal power to the utmost when he bought Louisiana. And in these days one cannot ship a keg of sauerkraut ten miles down the road unless some federal official has something to say about it.

In this connection it might be well for the federal judiciary to dig around in their waste baskets and see if they can find a Constitution of the United States. If they can find it, they should note that the federal government has

absolutely no powers except what are expressly granted it by the states and the people.

There were no railroads in the country when the Constitution was written. Consequently the framers thereof could not have had in mind that it would be wise to give the federal government power to regulate railroad rates. If it is necessary that the federal power have that right, let it be "so nominated in the bond."

It is unwise to allow them to stretch the power "to regulate commerce between the

states" to cover a situation that the framers of the Constitution could not have foreseen, especially when it comes to meddling with intra-state rates.

The federal power should have all the au-

thority that is expressly and unequivocally granted it by the people and the sovereign states, and not one microcrith more. It is not a sovereign—just a joint committee of states with limited powers to act.

Help Wanted — Domestic (Contributed)

I SAT one evening in a little back bedroom of a palatial mansion in one of the city's finest streets. Opposite me sitting on the bed (the room boasted only one chair and I occupied that) swinging her feet dolefully, was my dear friend Edna, erstwhile country girl and now maid-of-all-work in the aforesaid mansion.

"I just love housework," she said, "but if it keeps on this way I can't stand it. I wish you'd write an article about what a girl who does housework for others has to endure."

Behold the article!

Oh, yes, housework is a delightful occupation for women. So has Texas a delightful climate. The trouble is, Texas has too many fleas. So has housework, when one tries to do it for others. I have been through the mill and speak from personal experience. All the drawbacks I shall mention are not present in every instance; but many exist in practically every case.

The chief objections are:

1. Undesirable working hours.
2. Poor wages compared to the work done.
3. Conditions which rob a girl of self-respect.
4. Imposition.
5. No family life.
6. Freakish, independable women employers.

UNDESIRABLE WORKING HOURS

In cities it is usually not necessary for a maid to arise earlier than she would if she were working at any other occupation. From six to seven o'clock and even later is the average; but her working day usually does not end until eight o'clock at night. If she has had an hour off in the middle of the afternoon she is fortunate; but what good is an hour in the afternoon when a girl is anxious to go out in the evening? She is obliged to rush through the dish-washing and is hot, flushed and shaking with

the nervous strain when she finally runs for her car. "If they only wouldn't stay at the table so long after they are through eating," one girl complained, "I could still clear the table and get through with my work in time to get away in the evening; but there they sit and talk and I stand in the kitchen and make faces at the door." The average housekeeper does not want her maid to leave the house more than two evenings a week. She must be there to answer the door-bell, even in the simplest homes, so that the august family's dignity will not suffer. Why have a "girl" if your company does not know it?

Few girls get away to a Sunday morning church service. If they do they have to fight for the privilege and squeeze in their work somehow. Some girls have Thursday and Sunday afternoons off, but many are obliged to come back to prepare the supper and wash the dishes. On Thursday afternoon, when a girl is hurrying through the after-luncheon work so that she can get away early, Madam is as likely as not to begrudge her an extra hour and think of all sorts of delightful little tasks that simply have to be done. It is often four o'clock before Mary gets away and then she is usually in tears. That is Thursday afternoon off.

Holidays, when other people are at home and enjoying themselves, are a terror to the housemaid. Elaborate dinners and company galore make the day a nightmare. Madam is likely to be irritable and nervous and to communicate her feelings to her underling. The work and service are doubly exacting and strenuous and no amount of extra pay (if it is given) can make up for such a day of strain.

POOR WAGES COMPARED TO THE WORK DONE

Eight to twelve dollars a week in this city are good wages for a maid. She has a room and board, her washing when she does it herself or helps the laundress, and frequently

scarcely needs to buy any clothes because her mistress donates lavishly of her slightly-worn garments. A Union man demands an eight-hour day and double time or time and a half for overtime. Poor Mary does not know what is overtime and what is not. Her hours are any old time of the day that it suits her employer's fancy to call for. Would a man do it? Neither will a woman unless she has to. Witness the loud and continuous wail for domestic help!

CONDITIONS WHICH ROB A GIRL OF SELF-RESPECT

Eating in the kitchen while the family eat in the dining-room is, in itself, not so bad. Even a maid may be demoralized by listening to a dinner-table conversation of the "well-bred." The thing that sends a painful flush into a girl's face is the fact of being called into the dining-room after the family and possibly guests have been served and, with plate extended, wait while the housewife places thereon whatever she thinks is enough. When a girl has to wait until the family are through, or snatch her food between courses, the meal is cold and unappetizing. Locked ice boxes and provision rooms, "traps" in the shape of boxes of candy, the pieces of which have been carefully counted, furtively guarded and often counted silver, special dainties for the family only, and pussy-footed mistresses who keep an eagle eye on all a girl's personal affairs, are so many shocks to a conscientious girl.

By common consent the worst room in the house is the maid's. To this room gravitates all the old furniture, the poor pictures, the cast-off curtains, the worn rag rugs. If it is a north room without sunlight, or an attic room, so much the better. One chair is plenty. The dresser may wobble on three casters. An alarm clock is the only essential furnishment. Of late the matter of providing an attractive room for the maid has been receiving attention from architects and house builders, and the evil is lessening.

The children of the family are often allowed to be impudent and disrespectful in their contact with servants, and not the least of a girl's difficulties are occasioned by untidy and careless children who seem to have a firmly-rooted idea that because a person is paid to clean up after them she should be everlastingly and unnecessarily at it and her efforts to keep the house neat receive no sign of appreciation.

When a housewife has such a good servant that she can spend most of the time on the porch, she beguiles the time too frequently by using every opportunity to speak disparagingly of housemaids in general and hers in particular. A girl is spoken of and to, in a patronizing and condescending manner which is bound to stir up feelings which the "idle rich," fed on plutocratic press propaganda, call socialistic, but which are really democratic. So much the better for the girl. Under such conditions she ought to do some thinking which is constructive enough to cause her to quit her job and find something better.

IMPOSITION

A position that seems ideal when it is first entered into may become in time impossible simply because the housewife seems bent on making a breaking test of the girl's patience and capacity for work. Instead of appreciating good, hard work and showing it by increasing her wages, many employers load on extra tasks. "Maggie wouldn't do it; but Mary works so hard we can easily ask her to tend the furnace and shovel snow off the walks and do other little things."

NO FAMILY LIFE

A girl who does not go home at night is cut off largely from her own family and neighborhood associations. Where there is, as is usually the case, a great difference in natural endowments and education between employer and employé, and some snobbishness on both sides, there is no fellow-feeling; and a girl is often lonely.

FREAKISH, INDEPENDABLE WOMEN EMPLOYERS

This last objection is, I believe, one of the worst and one of the most prevalent. Women often are chronic promise-breakers, irritable, unnecessarily exacting, lazy, discontented, supremely selfish. Friend husband spoils them and friend maid gets it taken out on her. A friend of mine, anxious to go to Sunday morning meetings, made an arrangement with her employer to go every other Sunday morning. She was very happy about this and worked doubly hard to show her appreciation; but she told me a little later that each Sunday when it was her turn to go out her mistress said: "It's my turn to go to Mass, isn't it?" and when informed to the contrary she was sulky all day.

This same lady did not usually go out on the Sundays when it was her turn to go.

A woman who is generous to the point of extravagance at one time, and then suddenly flies to the other extreme, is a trying proposition to everyone and especially so to her maid.

THE REMEDY

There is but one basic remedy for all these evils and that is love in the heart of the mistress herself. Serving a family is like serving the Lord. Both require a devotion and a sacrifice that can never be paid for in money. Both render a return that cannot be translated into business terms.

Much of the usual routine work in a household may be taken off its mistress' shoulders by paid assistants; but such work can be rea-

sonably accomplished in an eight-hour day. If the family wish to sit long at the supper table, let the housewife and the children clear the table and let the dishes wait until the morning when Mary returns from her home fresh and ready for business. Such tasks as remain to be done after the supper hour—putting the children to bed, welcoming guests, making them a glass of lemonade—should properly be done by a loving hand, not by the paid hand. Let housewives, however well-bred or newly rich, realize that being a housewife is a privilege and not a disagreeable duty that ought to be shirked in order to be in good form; and the servant problem will be solved.

The reason we have a domestic help problem is because so many housewives themselves are not domestic.

Why Girls Dislike Housework *By Mrs. C. L. Palmer*

THE reason why girls do not work more in private homes is that they are not treated right. They are treated as nobodies, and housework is called low class, while work in offices, stores and such is called high class. I have done all kinds of work, from housework to nurse work, and I know how it is.

I have worked for some people who treated me as a daughter, with kindness and love, and gave me the use of their best room if I had company. Then I have worked for some who did not want me to eat at the table with them, or sit in the room with them evenings, but just considered me a poor nobody, only made for a drudge. I did not tarry long with them.

Housework girls are generally looked down on. Young men, who could give comfortable homes to their wives, will not marry a girl who works in a private home be she ever so smart and neat, but usually prefer to notice and take a butterfly who thinks more of fine clothes and society life than she does of her husband and domestic life.

Another thing that has impressed me is that people in good homes do not want children. They would rather house, bathe, and feed a lap-dog than a pretty baby. Poor families with from four to ten children are looked down on and sneered at. They think no one ought to rear any children if one cannot afford to send

them to high school and college. I wonder if they think our dear Savior just notices college-bred people and passes up the poor.

Then again, paint and fine clothes have ruined the people and made life harder for working girls. There is nothing as nice and comfortable to work in as cotton such as calico, percale, or gingham; but a girl is looked down on in these. She must wear wool, silk, and gauze so thin as to afford no real covering to the naked flesh. The sensible, old-fashioned girl is laughed at.

I have noticed at depots when the trains came in that the smartly-dressed men helped the well-dressed women with their suit cases, and the poor sick mothers had to struggle along with their parcels and baggage as best they could alone. Truly it is time for the long-looked-for kingdom. How I long to see it visible to all the human race!

DARE TO THINK

Dare to think, though others frown;

Dare in words our thoughts express;

Dare to rise, though oft cast down;

Dare the wronged and scorned to bless.

Do what conscience says is right;

Do what reason says is best;

Do with all your mind and might;

Do your duty and be blest.

Is Earth's Temperature Changing? By C. Elmont Bell

IS EARTH'S temperature changing? If so, how is it being brought about? Will it be necessary for a great earthquake to remove the ice-caps of the polar regions? or will the removal of the ice-caps be brought about in a more natural way?

These questions and several more have been running through my mind for some time, partly because of the frequent articles along these lines of thought in the *GOLDEN AGE* and the *New Era Enterprise*; but mostly because since first reading Pastor Russell's works, "Studies in the Scriptures," in 1898, I have been convinced "that *restitution* is due to begin shortly" and that preparation for the restitution of all things (Acts 3:19-24) is now going on. Believing this, I have kept my eyes open to the signs of the times, noting events that seem to be working along the line of preparing the whole earth for habitation, as this will be necessary when the resurrection of the dead takes place.

In the *Watch Tower*, January 1, 1913, page 11, Pastor Russell has briefly discussed the deluge. In the second column under the sub-heading, "Why the Polar Ice?" paragraph 2, we find these words:

"But scientific Bible students are having their faith in God's Word established more and more. Without affecting the torrid zone, the warmer temperature is now extending itself into the frigid zones quite rapidly. 'Greenland's icy mountains' will soon be a thing of the past. The poles are warming up. The ice-caps are dissolving. Last winter was called the 'straw hat season' of Alaska because of higher temperature than ever before known.

"The fitting of these facts to the Bible narrative is not only intensely interesting, but conducive to faith in God, in his providences, and in the Bible, and very conducive to a disregard of the wild guesses of 'professors' who have no faith in the Bible and are seeking to discredit it.

"The sudden break of the canopy of water would not only cause a deluge to come down at both poles, and the flow of great tidal waves toward the equator, as geologists show was the case, but it would also produce a sudden and intense cold at the poles. The water froze so rapidly that out of the solid ice animals have in recent years been dug, which have grass between their teeth.

"We have only to put two and two together to have a chain of evidence linking us to the Bible. For instance, it is asked why it was colder at the poles than now. The reply is: The more direct rays of the sun then, as now, fell on the equator; but the torrid

zone was hotter than now, until the trade winds sprang up [I have emphasized this matter of the winds because of some things I will say later on about the winds and the great influence they have upon the climate and what causes the winds to change their course as they have done in recent years], which carried the heat and distributed it all over the earth. And the waters of the equator must have been hotter then, as the poles were colder, until the ocean currents set in, [These ocean currents exert a powerful influence upon the air currents, their direction, and their temperature] which, like the Gulf Stream, carry the waters from the equator and distribute them along the shores of America and Europe—and the Japan and other currents, which in the Pacific carry their water, warmed at the equator, to the poles.

"These processes, going on for 4,400 years, are gradually thawing out the polar regions, as all scientists agree; and this it is that has recently been causing larger numbers of icebergs from the polar regions to break loose and float down, to the distress of mariners. [The Titanic was destroyed by a great ice-field coming south more than a month earlier than the ice usually comes south, and this was following the warm winter in Alaska]."

It is during this gradual warming-up process that has been going on since the Deluge, that is more and more getting rid of the ice-caps and preparing the earth for the restitution hordes, that the words of Jesus (John 5:25-29) will be fulfilled; and while this may not have affected the average mean temperature in the United States and America during the last one hundred or two hundred years, it has as a whole greatly modified our climate, so that now many products can be grown in northern regions which in former years were out of the question because of cold and frosty summers.

SOME CHANGES IN MY LIFETIME

My father moved to central Kansas in 1876, and in that region no one was making any effort to grow fruit-trees because it was thought to be too cold to do so; the winters were too severe, the summers were subject to frosts. But about 1881 we began to have some climatic changes, and that country was subject to cyclones and hail-storms in summer. In a few years almost everybody had dug cyclone cellars. Cyclones had never been heard of in that region before. Why was this? My opinion is this: A shift in the Japanese Current had taken place, the warm air currents had shifted farther north and naturally the climate in northern regions got a little warmer. About 1886, my father, who was a close observer of such

things, decided that the climate was getting warm enough to try an orchard, and he got some trees and planted them. This proved a success; and we have grown plenty of fruit there ever since.

In 1891 I came to eastern Washington to the town of Colfax, and went to work on a big farm. As it was May I looked around presently for gardens and orchards, and finding none inquired why the farmers had none. I was told it was too cold to grow anything of that kind as they had severe frosts in the summer-time. This I found to be a fact. But note the change in that region in only thirty years. Now everybody in all the great Palouse region and all eastern Washington and Idaho adjoining grows all kinds of fruit and vegetables, and even corn and tomatoes. In fact, every summer now there are thousands of acres put into corn to fill silos on summer fallow land where thirty years ago it was so cold at that season that wheat and barley frequently froze.

After reading the "Studies in the Scriptures" and learning of restitution, I began to keep my eyes open to observe the climatic changes and to try to understand how God was working to bring them about. In this eastern Oregon and Washington region we used to have, in the winter and early spring, a very peculiar wind. It was called "Chinook Wind." It seemed very cold; but, strange to say, the snow just seemed to evaporate and disappear in a few hours when the Chinook Wind began to blow. I wondered considerably about this wind, as nobody seemed to know what caused it or whence it came. But about 1912 something happened.

I was taking the *Pathfinder* at the time and noticed an article saying that for some unknown reason the ocean currents had suddenly changed and the great Japan Current which had flowed against the shores of Oregon, Washington, and British Columbia, was now striking 1,000 miles farther north; and that the Aleutian Islands, Alaska, and Eastern Asia were getting that warm Japan Current and also a strong current flowing north through Bering Straits. Soon after this it was noted that the Gulf Stream had swung in closer to the eastern coast of the United States and in many of the summer resorts the sharks were getting too numerous for safety. (The sharks seem to be a warm water fish.) About that time another news item said that the ocean current

flowing south between Australia and New Zealand had suddenly increased in volume and was now a river of hot water flowing swiftly south.

You may ask: What effect had all this on the climate? Well, in this region of eastern Oregon, where I have lived since that great climatic change, we do not get the Chinook Winds any more as we once did. If they came here at all in the last ten years it was only for an hour or two.

But it was only six months or so after this change before a tremendous change began to take place in Alaska. The next fall the Yukon River was closed with ice one month later than it had ever been known to close before. That winter the people in Dawson City celebrated Christmas in straw hats and linen dusters. It was the warmest Christmas ever known in Alaska. Some time after that a man who had traveled extensively in Alaska said that if the same condition continued two years there would be no ice-cap left in Alaska; it would be all melted away. In a recent issue of the *World's Work* I read an account (Stephenson was the writer) of an explorer in the northern region. Much data are given therein showing the unbelievably warm condition that really exists now in northern Alaska. Forty years ago the climate in the interior of Alaska was terribly cold in winter: also in summer it would frequently get quite cold. This was told me by a man who went into Alaska prospecting about that time. A careful study of the great ice-cap melting away will quickly prove the power and wisdom of God.

Let us suppose that instead of cosmic snow, which formed the great ice-caps, it was warm enough to cause the last canopy to come to the earth as rain. What would have happened? Something like this: The earth's great crust at that time being rather soft and pliable would have buckled in terrible shape as the great weight of waters would have quickly settled into the depressions, and instead of having the great plains and farming lands for people to live upon, most of the earth would have been in some such condition as the west coast of South America and the Himalaya region of Asia. In fact, most of the earth's surface would have stood upon end and there would have been very little farming land but many very high mountain ranges.

Note the difference, though, when we con-

sider the great ice-caps as a part of God's plan to make this earth habitable; for the effect of the ice-cap has been: First, the great weight of the ice helped to hold down the land when the water settled into the ocean beds (which up to that time were very insignificant), and the upheaval of the mountain ranges began; for this was the natural consequence of the water settling into the depressions of the earth—the land surface would have to rise to counterbalance the water. Therefore, as only a small portion of the Deluge was water and the greater portion was ice, the buckling of the earth's surface has been very small compared to what it would have been if there had been no ice-cap.

Second, the gradual melting of the ice has given the earth's crust time to solidify more and the ice-cap has held down vast tracts of land, so that we now have great plains which otherwise would have been mountains.

Third, Jesus said that one of the signs of His presence would be earthquakes in various places; and I believe it is an acknowledged fact that the year 1920 was one of the worst, if not the worst earthquake year in 2,000 years. Now why was this? To my mind it seems quite natural that this is the result of the change of the sea currents with the consequent rapid melting of the polar ice-caps, and the comparatively rapid filling up of the oceans with greatly increased pressure upon the ocean beds, which in turn caused the mountain ranges to rise a little higher. But no new mountain ranges will be formed, because the earth's crust has now solidified sufficiently to resist the upheaving action, and the only change will be in a lowering of the ocean-beds and a slight raising of existing mountain ranges. This, of course, will cause numerous earthquakes. Jesus knew what would take place and when it would take place. He knew that a final adjustment of earth's sea currents, as well as the land and water surface, would take place previous to the establishment of His glorious kingdom, so that after it began operation the climate of all the world would be favorable to health and happiness. Soon all people will realize that cyclones, blizzards, tornadoes, earthquakes, and frosts in the summer-time are things of the past.

One of the things I noticed soon after this great current change took place was the way the changed climatic conditions caused the

great (?) ones to wonder. A French astronomer was writing about the sudden change of the hot wind that had always blown across India and is, or was, the cause of the destruction of crops in that region; that for some unknown reason it (the hot "Sirocco" wind) had suddenly changed and was now blowing up through the center of Asia and had done great damage to the crops in the Yenisei and Lena river-basins, being so much hotter and drier than ever before known. The *Pathfinder* editor remarked: "Yes, we can all see that it was the hot wind that did the damage, but what made the wind change is what I am wondering about." It seemed to me very easy to see that it was caused by the change of the Japan sea current and the Gulf Stream which, with their accompanying hot, moist air currents, were now blowing nearly north instead of just a little north of east. This in turn naturally had an effect upon all the air currents of the earth, and as a consequence we have had some remarkable weather all over the world these last eight or ten years. But take courage; these conditions will not last many years.

"And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered." (Genesis 7:19, 20) This text always has been one of the stickers for all people trying to discredit the truthfulness of the Bible; but when one takes into consideration the actual facts this ceases to be a stumbling-block.

When a person takes into consideration the cause and effect of the Deluge it is very easy to see that previous to the Deluge the high hills and mountains were really very small compared with hills and mountains as we know them. It should be remembered that it was the waters of the Deluge that caused the earth to buckle and thereby made the high mountains as we now see them. It is said that the Ark landed upon Mt. Ararat, and that in recent years it has been seen, but upon a pinnacle that could not be ascended, and that it is now in an ice-cap about 17,000 feet in altitude. It occurs to me that when Noah came out of the Ark it was not so very high; otherwise how could all the animals have gotten out in safety if it had been upon a pinnacle (as it now is) so high and steep that it is impossible to climb up to

it? This is proof positive, it seems to me, that as the waters of the Deluge drained off into the seas the mountain ranges were heaved up higher and higher to counterbalance the weight of the waters.

When the present ice-cap disappears, therefore, as it will in comparatively few years now, the water will be all in the oceans, the mountain ranges will never rise any higher and there will be no more earthquakes. When these facts are taken into consideration, it also proves beyond a doubt that the Bible narrative of Genesis 7: 19, 20 is an absolute fact; and that the mountains as they existed as that time were actually covered just as the Bible says they

were. These facts give the humble child of God power and confidence in the presence of any infidel or higher critic.

I see no reason whatever to expect such a great and terrible earthquake as would jar the ice-cap off the polar regions; such an earthquake would simply destroy the earth. The way God is really getting rid of the ice-cap (through the ocean currents changing from time to time) seems far more in harmony with His glorious character of Justice, Wisdom, Love, and Power, and just what we should expect of one so great. When the ice-cap is finally melted off, in a very few years, the climate all over the world will be stabilized forever.

Untilled Lands of the West *By W. A. Comer*

CURRENT periodicals have much to say about the untitled lands of the West, as if to prepare the minds of the people for the suggestion that the soldier boys who are looking for a bonus might make a living on these lands if they would. They point out that in the United States as a whole there are about 1,542,000,000 acres of which only 311,000,000 acres are tilled; then there are 471,000,000 acres more that could be tilled and are not, and besides there are 361,000,000 additional acres that could be used for pasturage and orchards and are not, and it is calculated that there are 399,000,000 more acres that are irreclaimable.

From a wide acquaintance with the lands of the west I can say that while there are millions of acres of land out here that are untitled, there are reasons for their not being tilled. It is not because no one wishes to till them that these lands lie idle.

First, the majority of the undeveloped lands of New Mexico, Arizona, southern Utah, southern California and Nevada are perfectly worthless because they are without water.

Second, much of this untitled land would be worthless anyway, with or without water, as it is mountainous.

Third, most of the water which is cheaply available has already been utilized on the lands now under cultivation.

Fourth, the water now available cannot be gotten onto the land except at an almost prohibitive cost.

Southern Idaho has hundreds of thousands of acres of undeveloped land. There is a lot of

land along the Snake River that can be watered at a cost of \$50 to \$100 per acre, but those that are able to buy water-rights at such prices are able to live without the land, and others cannot afford to pay that price under present conditions. At this time the farmers in the Salt River valley, under the great Roosevelt project, are almost penniless and bankrupt; under the great Twin Falls project in Idaho they are the same. The water-rights in the Salt River project cost about \$70 per acre and in the Idaho project \$25 per acre; and on both the farmer is stranded.

The great Colorado project so much talked about, if ever completed, will in my judgment bring the water-rights to over \$100 per acre. This, with the work or cost of clearing and levelling, will in many instances, make the land cost \$150 to \$200 per acre. In Oregon I do not suppose there is much land worth the taking; for most of it is very hilly and scrubby.

Talk about the soldiers taking their bonus in land, when most of them are out of a job, out of money, and have nowhere to lay their heads! Talk about those that have money being fools enough to invest in lands at the above prices, when men on \$600 land are almost on the brink of starvation!

The writer of this article is not guessing at what he is writing. He has been on nearly all the great projects in the west; and he believes that until water breaks forth in the waste places, and streams in the desert, these great western plains will remain largely as they now are—untitled.

Tobacco—an Unmitigated Curse *By N. W. Hall*

THERE are curses which are curbed to some extent in their evil influence and effects. The liquor evil is curbed by "regulation" or prohibition. Gambling, dueling, and wholesale prostitution are forbidden. But the curse of tobacco is absolutely unbridled. With no shame, no regrets, and no consideration for the welfare of humanity, the tobacco business goes on increasing, and taking deeper root in the interests, habits and industries of the world.

Look around you everywhere and see the advertisements of tobacco—cigarettes, cigars, smoking tobacco, chewing tobacco. Various and innumerable are the fancy names, illustrations, pictures of beautiful women—as if it were not enough to degrade the human race without using the beauty of woman to attract attention. And to complete the wickedness, half-nude pictures of girls are put into some cigarette packages to tickle the lustful fancy of the boys.

Look on the walls, on the fences, on the trees, in the newspapers, in religious journals, in the magazines, in the almanacs, and see the evidences of the increase of the tobacco traffic. Go to any public place or gathering, ride on cars, go into stores, and in the presence of ladies, even in the churchyards, in the groves at church dinners, in the automobiles and other trysting places, behold the presence of tobacco.

It is getting to be a common thing for a young man to smoke in the presence of young ladies. It is no rare thing for a man to light his cigarette or cigar in the presence of ladies or gentlemen without asking whether tobacco smoke is offensive. Such is the invariable result—the destruction of politeness—so that any man, after using tobacco for a while, will puff away into other men's faces as if he did not even think of the consequences. And thus it goes on. He soon smokes in the presence of ladies without permission. He becomes a slave. He poisons the very atmosphere he breathes. He poisons his family. Even the air that his own little children must breathe is laden with tobacco poison.

The use of tobacco will blunt a man's moral sensibilities until he can poison the air that

others must breathe without any compunction of conscience, can forget the Golden Rule completely and trample it under foot like a beast. It is no wonder, then, that a man can keep on poisoning himself until he becomes a nervous wreck and undermines his constitution, till he becomes a prey to heart disease or some serious malady, and transmits to his children an inheritance of physical weakness and mental and moral obliquity.

Think of the filthiness of the tobacco habit: the offensive breath; the spitting, at home and abroad, on floors, on sidewalks, in public places; not even the church is exempt from the filthy habit of the tobacco chewer. And some carry the juice on their beards and in the corners of their mouths. We once heard a man say, with his old pipe in his hand: "Any man who will smoke a nasty stinking old pipe is a nasty stinking man, I don't care who he is."

And what a multitude of tobacco slaves there are in the world. Most of them will admit that tobacco is injurious. Yet they keep on using it. We heard a very intelligent man say that he wished to Almighty God that he need never see another piece of tobacco. That man is probably smoking today, and smoking himself into the grave.

What a waste of money is the use of tobacco! If a man spends only ten cents a day it would be over thirty-six dollars a year; perhaps thousands of dollars in a lifetime. And all this is worse than wasted; spent to his own injury and to the injury of others. Can a Christian do this, while humanity is suffering? The use of tobacco, and the whole tobacco business, is sin, and only sin.

The tobacco business is now organizing and preparing to become one of the great monopolistic powers of the world. And the press is a veritable tool of the tobacco business. The pulpit, as usual, is silent to all the evils of tobacco; while, to their shame be it said, many of the ministers use it themselves. Now, we make bold to say, and we challenge refutation, that no man who will not declare the whole truth in regard to the sin of using tobacco is fit to preach the gospel.

"It is only a poor sort of happiness that could ever come by caring very much about our own pleasures. We can have the highest happiness,

such as goes with being a great man, only by having wide thoughts and much feeling for the rest of the world as well as for ourselves."

—George Eliot.

Sundry Health Notes *By A. P. Richmond*

IN "BREVITIES" of the *GOLDEN AGE*, April 12, I notice the joke about "Purchasing Immunity."

Doctor Loeb in this same issue shows you conclusively that, when the acid stage is reached, death is about to take place.

Long ago an English scientist gave as his proof of death the acid-action produced on litmus paper by the tear-gland. The French courts in 1920 accepted that test as definite proof of death.

Surely, it is logical to assume that health must show the opposite condition of alkalescence or a constant supply of same to the greedy acid.

In every little cell there is an acid base; and it seems as if life is one spontaneous vibration, force or reciprocation, heat, etc., long before any electrical manifestations can take place, i. e., a piece of zinc is nothing, a piece of copper is likewise nothing. But the moment they are placed in suitable relationship they become spontaneously charged (paired as positive and negative) and this is the first ruling of affinities.

Each little cell must manufacture carbon dioxide; for if it does not, you are sure sooner or later to be unhealthy; therefore, supplying the cell with the material to do this and also to enable it to expel it is necessary to living process. Healthfulness results from the expelling of the carbon dioxide and the attraction and absorption of oxygen.

All nature is endowed with the following law: Unlike attracts unlike; like poles repel. Furthermore, carbon dioxide is diamagnetic and oxygen is negative-magnetic. Faraday and Tyndall proved the existence of these forces or reciprocations.

Doctor Moras says: "Health is nutrition; and disease, no matter what the name, is malnutrition." Therefore, there is either alkalescence or acidosis in the system. The cure is the getting of the alkalescence to the cell.

The writing of the same doctor on vaccination is worthy of your consideration. Doctor Amber says vaccination juice is not a means of cure. Dr. Lindlahr's work on this subject should not be passed by.

Auto-suggestion and mind-cure cannot cause or compel a cell to manufacture carbonic acid

if it has not the material with which to do it. There are many pathological and physiological chemists of different parts of the globe whose untiring researches prove that the cell makes carbonic acid and must have alkalescence to continue life's process; so why perpetuate this humbug of vaccination?

What about the Philippine Islands' record of 1918-1919? In 1918 in the Philippine Health Service about 3,285,376 slugs of pus were put into that number of Filipinos; and the harvest of 47,369 cases of smallpox with 16,447 deaths was reaped.

In 1919 they improved the service and delivered 7,670,252 pus "puncheries" into their brown brethren and reaped a harvest of 65,180 cases of smallpox with 44,408 deaths. That certainly ought to make one think awhile.

Edible Pumpkin Blossoms

By Ollie V. Coe

I WONDER if many of your readers are aware that they may appropriate to their physical bodies as food the flower or bloom from the common pumpkin-vine, and that, too, without damage to the crop of pie stock that the vines usually mature in their season.

Nature provides the pumpkin-vine with two sets or kinds of bloom. When the little pumpkins set on the vines, the latter are provided with yellow bell-shaped flowers on the opposite end from the fruit stem; through this flower the seeds of the fruit receive their pollenization, and this flower should never be disturbed. But the vine is usually well-provided with flowers or blooms that come out each on an independent stem; their duty is to provide the necessary pollen for the other class of flowers and to make fertile seed for next year's crop.

Those wishing to add these flowers to their menu (But, perhaps, only such as are fond of eating mushrooms will fully appreciate pumpkin bloom as a table delicacy) may select a dozen or one and one-half dozen of the male flowers, as they are commonly called, peel all the green stem from the base of the flower, leaving the clean, yellow, bell-shaped blooms unbroken; wash them in salt-water, drain after rinsing in clear water, flour and fry them as you would the sponge mushroom, using butter, crisco, or lard. It will be necessary to watch them while frying, as they scorch easily.

The Glorious Golden Age *By Arthur E. Vallance*

OUR minds and thoughts must not be filled with the contemplation of the evils of this present moment, but with the vision of the future age—an age without violence and bloodshed, where men are free to grow; where the dominion of greed is at an end, and love finds no obstacles of mutual selfishness." So says one writer; but whilst it is well to look forward, it is also advisable to inspect our existing surroundings, to see if there is a basis for our hope of a new and better day.

To quote an American periodical of some years ago:

"There never was such a wonderful period. We never before knew so much, or could do so much. No part of the centuries that are gone was as glorious as this hour. The hundred years behind us are crammed with achievements that outbalance the sum total of progress since the signing of the Magna Charta. The average mechanic enjoys luxuries which the rich of other days could not command. The college freshman has more real information than the foremost scholar of the Reformation period. A mere hundred years ago, even the scientist thought the atmosphere was simply space; gas was only a smell. The first microbe had not disclosed his identity. The recent announcement of science that there are battling hosts in every drop of human blood would have been scorned then. The only horse-power was four legged, and wore a tail. The steamboat was still building on the ways of Fulton's brain, and the wheels of the steam-engine had only moved in Stevenson's head. Pullman sleeping-cars were not dreamed of. Garfield called a twenty-day 'liner' an 'ocean-greyhound.' Antiseptic surgery has not been long with us. Electric lights, trolley-cars, bicycles, automobiles, department stores, skyscrapers, tinned salmon, airships, penny newspapers, appendicitis and power cranes are still infant ideas.

"Impossibility is now an oldfashioned word with a definition, but not a meaning. Almost every dream of the past is a reality today. The magic cities, and fairy kingdoms of your grandmother's tales, are not half so wonderful as the world in which you live."

Do we rightly understand and appreciate the meaning of the wonderful inventions of our day? They are coming to us because we are living in the dawn of a new dispensation. They are the foregleams of an epoch so wonderful as to be beyond our most vivid imagination. Everything is getting ready for the Millennium. Not only is it coming some day, but it is at the door! We are not, indeed, enjoying its full blessings yet; only a foretaste of them.

During the past eighteen centuries the redemptive work of Christ has been the gathering of the church; soon will follow the blessing of

all the families of the earth, not only those now living, but those who are still in the bondage of death. It is sweet to realize that, in spite of the oft-repeated note of despair, "Not in *our* time," there are millions of earth's present inhabitants who will never die, but who will soon begin to regain mankind's lost perfection, physically, mentally and morally.

Inventions and improvements of today have served a useful purpose, but also they have had an effect quite the reverse. They have brought a mode of living which is far too hurried and unnatural. During the early years of the Golden Age, mankind will discard much of the present-day "rush," and settle to a more even life. Probably cities and towns will lose much of their popularity, and the country villages will regain their former status to some extent. It is even likely that some articles, upon which machines are now employed will again be made by hand; for work will then be a joy, not merely a necessity, as now.

Our present commercialism, which does not allow the real love of labor to assert itself, will be destroyed, but from the wreck and ruin of the old world, all remoulded and glorified, shall appear the new heavens and the new earth. Instead of the degrading toil for the materials of existence, there will be the joy of being useful, either in making, distributing, supervising, or what not. There will then be no need to try to force anyone to abandon idleness, but everyone will be glad to ease the burden of others. "Thou shalt not steal," etc., will have lost its meaning. "Thou shalt work, in order to live a happy and contented life," will be the slogan of the day. And long and happy hours will remain for the exercise of all the higher qualities.

No one will be rich, and no one poor. Those upon whom poverty now lays its grasp have only a feeble conception of the real pleasures of life; when that happy day of freedom is in full swing, they will hardly know how to take advantage of its benefits to the full, for fear of asking too much. Our employers of labor are not altogether to blame for the present degradation, for they, as well as the employes, are part of the worn-out system. When existing methods of commercial exchange, governed by money, have been proved to be what they really are—a sham—then will be seen just wherein lies the true wealth of the world, i. e., in the bountiful

things which the earth itself yields, and the ungrudging labor of mankind. Money will become obsolete, and its attendant evils with it; the earth will yield even more abundantly than now; and the present activities of a great percentage of the human race to provide for wars and strifes will then be turned toward bringing forth the sustenance of the earth for the mutual welfare of all.

"Adam and Eve in Eden were commanded to tend and dress the Garden. In their unfallen state their labor was recreation and joy combined. So it will be in Paradise Regained. Christ will have redeemed the world from the bondage of sin, and will bring back the earth to its Edenic beauty. Then shall we read, as never before, the love of God in all the unfoldings of nature, in every balmy breeze, every fruitful tree, and every fragrant flower. The glories that shall robe our sin-cursed planet will not be temporary, but eternal."

The homes of the coming age will not be jerry-built; they will be solid and enduring, and an adornment to the earth itself. The atmosphere will become pure and free from the grime which today spoils the landscape. The sordidness of many of our buildings would make God's lovely flowers and green fields and bright sunshine feel ashamed, were they capable of sense.

The dwellers in those abodes will be happy and contented. They will not be afraid of one another. No lines of care will mark their foreheads, and they will be of fine physique. They will love the earth, and the beauties of nature, and, as Ezekiel puts it, "they shall sleep in the woods." The animals will be in subjection to them—their willing, gentle and obedient servants.

The sickness which besets humanity now will be banished. Every disease will be swept away, and to all eternity decay and death shall never invade the land. The ills and pains of mortality will then be in the past. No more tearful eyes, no sorrow or pain; for the former things have passed away. In that blessed era, life unending shall be man's portion, animating all nature, flowing from the great Author of life, sweeping away sorrow and sighing.

Deafness and blindness and infirmity, those misfortunes which so often meet our eyes and draw out our sympathy, will then be no more. Many a blind man has gone through life disconsolate and sad because he could not view the golden sunrise and sunset, because he could

not see the towering mountains and gaze upon the verdant plains, or look out upon the blue ocean. But some day not far distant, in that renewed earth, he will see. The deaf ones, though blessed with eyesight to view the beauties of the world, never hear its melodies. The human voice sweet and musical, nor the song of the birds, they hear not; but in that day these things in their grandeur shall be theirs. The lame man will no longer bemoan his lot; for he shall "leap as an hart."

No prisons, lunatic asylums, nor work houses will then mar the relationship of one to another. They will no longer be needed. There will be no longer the fear of going through life and fulfilling the obligations of society, and ending one's days away from relatives and friends, under the wing of charity.

Each individual will have thrown away the distrust of others which now mars life; he will find it easier to live in mutual confidence than under the new order, than under the present system of fear. The happy relationships of that time will call forth the divine qualities of forgiveness and mercy in each heart, and the best constructions will be placed upon the words and actions and attitude of others, instead of the worst.

The people will not endeavor to keep just within the pale of rectitude for fear of punishment; but their lives will be real. The commercial arrangements of that time will not be held together by specious lies, but will be based upon truth and justice. The standards of honor and public esteem will differ vastly from now. Success in cheating one's neighbors, as a road to renown, will have been closed forever. Capital punishment will be abolished, and so will the necessity for it.

The code of rules upon which mankind will place their seal will be in striking contrast to the ferocious criminal laws of the Middle Ages, which have come down in some measure to our own. Men then seemed to enjoy tormenting their fellowmen, and they thought of their God as a fiend of torment, and a jailor, rather than a wise, just and loving Father. We are assured that in the coming age God's character will be cleared of the vile slanders which even His professing children have heaped upon His name in past centuries.

Our present home-life has somewhat deteriorated, and no doubt the older type of home-

life will then be restored, and the home religion, too, when family circles, long sundered by the hand of death, are again united. One writer has expressed it: "Through the whole community the influence of a Christian home spreads. The town seems purer, the birds sing more sweetly, the flowers bloom more radiantly. Joy sings its anthems in such a home, as it sings in no other place."

All the faculties of the human mind will be developed there. There will be no enterprise into which mankind can enter that will be too great to be carried forward to completion. As the ages of eternity unfold there will never be any fear that the years to come will bring to an end the happiness of God's creatures.

The apostle Paul has referred to these happy times. After speaking of the selecting of the church from amongst mankind, he says: "And this is in harmony with God's merciful purpose for the government of the world, when the times are ripe for it—the purpose which He has cherished in His own mind of restoring the whole creation to find its one head in Christ."—Ephesians 1:9, 10, *Weymouth*.

Truly the poet has said:

These things shall be! A loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of science in their eyes.

They shall be gentle, brave, and strong,
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom, of loftier mould,
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is Paradise.

These things—they are no dreams—shall be
In that blest age, when sorrow's gone:
These golden days on earth shall dawn,
Transcending aught we gaze upon.

God is Arrested *By O. L. Ernst (Lithuania)*

THE news from Lithuania is that Catholic priests are going amongst the people, robbing them of money.

There was an occurrence of that kind in a town near here. One woman (she is likened to a nun) received \$20,000 from her brother in America. She went over to the priest and told him about it. The priest then said to her: "Give your home away to the poor [this woman owned a home] and keep the money you have with you; for tonight at 12 o'clock the Lord God, an angel and two apostles, will come to take you to heaven." This woman went home, gave her house to a tenant, telling what would happen to herself—that she would be carried to heaven the same night at 12 o'clock.

The tenant went and notified the police of what she had been told. The police came and hid themselves in the house, to await developments. At midnight the priest disguised as God, with false long hair, a white beard, white robes with a red scarf across the shoulders, came in, accompanied by an "angel," dressed in white with large white wings, and two "apos-

ties" robed in white. They came at the appointed hour with candles, took the money from the woman, and proceeded to carry her out, when the police came from their hiding place. The priest, who was disguised as God, and the organist as the angel, were caught, the two men who impersonated the apostles escaping. Now God and the angel are being paraded from place to place, to show the people what is being done in Lithuania by religionists.

There are many happenings of this kind, regarding which I will write you later. I enclose a newspaper account of the above incident—taken from a Lithuanian weekly. There is a slight discrepancy between the two accounts, however, as is usual in newspaper reports.

"In the vicinity of Suvalki the police caught God and confined him in a cage, shot the angel's wing off and cut the devil's tail off. The whole thing happened in the following manner:

"Over in America there died a brother of a certain devotee to whom a large sum of money was sent after the brother's death. Naturally, she deposited the money in the bank. The city bandits, however, laid plans how

to get the money from her. First of all, a bandit appeared to her in the garb of an angel, who announced that her brother was suffering in hell and that the next day God and the devil would appear in her presence to discuss the matter. He furthermore said: 'If, therefore, you wish to release your brother from hell torment, take your money out of the bank and bring it home. When God will appear, hand the money over to him; and he, in your presence, will hand the money over to the devil, who will then release your brother.'

"The devotee heartily agreed. The next day all three of them came to her, namely, God, the devil, and the angel. As soon as God stepped into the house, he made the sign of the cross and blessed the devotee, who prostrated herself before him, and awaited further instructions. Following a brief benediction, God propounded the question to her: 'Did you bring the money from the bank?' To this she replied that the bank was unable to pay her money. Whereupon God became very angry,

and in his wrath (because he was so fooled) thrust his sword to her breast. But at this juncture, fortunately, the militia, who all this time were concealed in the house, caught God, and wounded the angel, who was making every effort to escape. The only one who escaped was the devil!

"God was decorated in a white beard, and dressed in a white robe, which was covered with a red one, with a blue mantle over all of this. The devil's garment was made of oxhide. God was put into a cage; and now they are waiting until the angel shall recover, whereupon they will get the devil and take them all around for an exposition.

"Behold! what darkness still prevails in Lithuania, governed by the priests, and how the refuse of mankind endeavors to make use of that darkness. It is very well that the banker had enough sense to invite the militia instead of bringing the money. But this is a rare incident. There are many that never reach us."

Special Trains to the Cedar Point Convention

The Committee is rapidly assigning hotel accommodations for the Cedar Point Convention in the order in which applications are received. If you have been assigned accommodations you will receive a yellow card announcing that fact. It is expected that all will arrive by 10 o'clock Tuesday evening, September 5; and if you do not expect to arrive by that time, advise by wire, addressing C. A. Wise, Secretary, Sandusky, Ohio.

The Louisville, Kentucky, friends are arranging for a special train to leave Louisville Monday afternoon, September 4, via L. & N. R. R. to Cincinnati, and thence by Big Four to Sandusky. Friends desiring to join this party can communicate with Dr. J. Robin Garr, 316 Norton Building, Louisville, Kentucky.

Pittsburgh friends will leave by special train over the P. & L. E. R. R. at 9.00 A. M., daylight saving time, Tuesday, September 5. For information write Ernest H. Genske, 1610 Brighton Road, Pittsburgh, N. S., Pa.

Special train leaves Chicago Tuesday morning, September 5, at 9.00 A. M., over the B. & O. For information write

A. L. Seeley, 7642 Normal Avenue, Chicago, Illinois.

For information regarding "GOLDEN AGE SPECIAL" see August 16th GOLDEN AGE.

A special train will leave Boston by B. & A., at 10.05 A. M., Eastern Standard time, Monday, September 4, stopping at Worcester, Springfield, Pittsfield, and Albany. Friends desiring to take this train may communicate with Mr. Alexander Ogston, 48 Willis Avenue, Everett, Massachusetts, at once.

The Texas special train via M. K. & T. R. R. leaves Houston, 8.00 A. M., Saturday, September 2, and San Antonio at 7.30 A. M., Dallas at 7.30 P. M., arriving at St. Louis 7.40 P. M., September 3, and going from St. Louis to Sandusky via N. Y. Central. Friends wishing to take this train, please write at once to G. A. Keith, 117 S. 16th Street, Temple, Texas.

A report of the convention will be published in THE WATCH TOWER, Brooklyn, New York. Copies containing this report can be purchased from us at ten cents each, provided the order is sent in by September 15th.

Return of the Jews from Babylon *By C. V. Tenney*

THERE is a wide-spread Anglo-Israelite propaganda, both in Great Britain and in America, teaching that the Jews never returned from the Babylonian captivity, in fulfillment of the Old Testament prophecies to that effect; teaching that this return is an unfulfilled prophecy which must be fulfilled in the future.

Prominent among their exponents is one who has written a book called "Judah's Sceptre," etc. In this book the statement is made that

"not a word of history, sacred or profane, shows that any tribe of the ten tribes, or remnants of tribes, of those pre-Samaritans, the children of Israel, who composed the Northern Kingdom, have ever returned to and dwelt in their former home."—Page 109.

This is a very strong statement, incapable of proof. In fact, it is an utter falsehood and proven to be false from the Scriptures. Let us employ some passages of Scriptures and see if

Anglo-Israelism is true or false in its claims.

1. They claim that as the ten tribes never saw Babylon, therefore they could not return from Babylon, forgetting that the term BABYLON means the empire (including the old Assyrian Empire) as well as the city. Therefore the ten tribes were in Babylon (the empire), and all who chose to do so did return to Palestine.

2. They claim that the Northern Kingdom was composed of ten tribes. This is not so, exactly; for the tribe of Levi left them and went to Jerusalem united with Judah and Benjamin, thereby making three tribes in the Southern Kingdom and leaving only NINE tribes in the Northern Kingdom, to be LOST. Where are the ten?

Fausett, in his Bible Commentary, says: "Therefore there were only nine tribes and not all of those, wholly remaining to the Northern Kingdom." See Joshua 19:1, 9; 2 Chronicles 11:10; 28:18; also 2 Chronicles 10:17; 11:16, 17; 15:9; 30:25; 31:6; 34:9 to prove that many members of the nine northern tribes left and joined forces with Judah.

[Ephraim and Manasseh, although actually but half-tribes, were reckoned as whole tribes, so that from one viewpoint there were ten tribes. See Joshua 14:1-5.—Ed.]

The return from the Babylonish Captivity was accomplished, not by a nation nor by tribes, but by *families*.

Ezra 1:3 included *all* of God's people who wanted to build the house of the Lord God of Israel.

Ezra 2:2 speaks of the men of the people of ISRAEL who returned.

Ezra 6:16 speaks of the children of ISRAEL who kept the dedication of the house of God with joy.

Ezra 7:7 says that there went up with Ezra some of the children of ISRAEL.

Ezra 7:13 says that the king's decree was given to ALL them of the people of ISRAEL... in the realm (Babylonian-Medo-Persian Empire, including the old Assyrian Empire).

Ezra 6:17 teaches that twelve he-goats were offered as a sacrifice according to the number of the tribes of ISRAEL (represented in the return from captivity).

Ezra 8:35 speaks of twelve bullocks being offered as a burnt offering for ALL ISRAEL.

Nehemiah 7:73 says: "When the seventh month came [after the return from the captivity] the children of ISRAEL were in their cities. ALL ISRAEL dwelt in their cities."

Josephus, writing of that period after the captivity, said: "The cities [of Palestine] lie very thick. The very least of them contain about 15,000 inhabitants."

Dr. Pusey, writing of the period of the Maccabees, said: "We find Palestine containing millions of ISRAELITES again."

We learn from this array of evidence that during the captivity the twelve tribes lost their tribal and nationalistic division and were amalgamated as one people having one common bond—their religion. We learn that all who cared returned to Palestine, rebuilt their temple and city and restored their sacrifices; that it was a restoration (as prophesied) as far as the people met the God-imposed conditions of the prophecies, which was only partially.

Theology of Jewry, 30 A. D. *By Homer E. Walden*

A BRIEF description of the three prominent Jewish sects of our Lord's day follows.

THE ESSENES

The Essenes were an exclusive society, distinguished from the rest of the Jewish nation in Palestine by an organization peculiar to themselves and by a theory of life in which a severe asceticism and a rare benevolence to one another and to mankind in general were the most striking characteristics. They had fixed rules for initiation, a succession of strictly sepa-

rate grades within the limits of the society, and regulations for the conduct of their daily life even in its minutest details. Their membership could be recruited only from the outside world, as marriage and all intercourse with woman were absolutely renounced. They were the first society in the world to condemn slavery both in theory and practice. They enforced and practised the most complete community of goods. They chose their own priests and public office-bearers, and even their own judges. Though their prevailing tendency was practical, and

the tenets of the society were kept a profound secret, it is perfectly clear from the concurrent testimony of Philo and Josephus that they cultivated a kind of speculation which not only accounts for their spiritual asceticism, but indicates a great deviation from the normal development of Judaism, and a profound sympathy with Greek philosophy, and probably also with Oriental ideas. At the same time we do our Jewish authorities no injustice in imputing to them the patriotic tendency to idealize the society, and thus offer to their readers something in Jewish life that would bear comparison at least with similar manifestations of gentile life. They imbibed Greek (Platonic) philosophy.

THE SADDUCEES

Josephus defines the tenets of the Sadducees thus: They deny the existence of God, and claim that everything lies in our own power, so that we are responsible for our good or bad fortune. The Sadducees do away with destiny altogether and set God beyond the possibility of punishing or supervising men. They deny the immortality of the soul and the punishments and rewards of

hades. They were the infidels of their age.

THE PHARISEES

When Alexander came to the throne (B. C. 103) the Pharisees were the real rulers and imposed upon the people the deductions from the written Law which formed the growing body of their oral tradition. The reign was long enough to establish this tradition in respect of ritual; and even when this golden age—as it seemed to later scribes—was over, they exercised a paramount influence upon the common people. They had learned to read God's will in the events of history and deduced, for example, the doctrine of the resurrection of the dead. Bible scholars of today agree with their findings on this important subject, realizing that it is impossible to harmonize the heathen and widely prevalent theory of the inherent immortality of man with the Bible doctrine of a resurrection of the dead. There is a world of true philosophy in Martha's simple statement regarding her dead brother, "I know that he shall rise again in the resurrection at the last day."—John 11: 24.

A Unique Handbill

THE following handbill was recently mailed into the office of THE GOLDEN AGE.

PUBLIC SALE

THE UNDERSIGNED WILL OFFER FOR SALE AT PUBLIC AUCTION
SATURDAY

THE FOLLOWING DESCRIBED PROPERTY, TO-WIT:

Thirty Washed Hogs, 1 Golden Calf, 2 Cook Stoves for Church Socials, 15 Sheets for Shadow Socials, 1 Canvas for Ankle and Knee Socials, 60 Hazy Wazy Garments for Crazy Socials, 2 Church Billiard Tables, 12 Progressive Euchre Tables, 500 Wolves in Sheep's Clothing, 1 Pack of Vomited Dogs, 1 Den of Serpents, 1 Generation of Vipers, 1 Orchard of Fruitless Fig Trees, 1 Vineyard of Sour Grapes, 1 Forest of Trees Twice Dead and Plucked up by the Roots, 3 Houses built on Sand, 6 Broken Cisterns, 12 Human Machines Crying Peace! Peace!! 20 Daubers of Untempered Mortar, 1 Lot Blind Guides, 45 Chief Seats in the Synagogue, 14 Scribes, 50 Pharisees, 400 Hypocrites, 500 Proselytes in Good Condition and 15 Machines compassing sea and land to make the same, 1000 Newly Caught Souls, 50 Cups and 5 Platters made Clean on the outside, 5 Tombs of the Prophets made by us, 8 Garnished

Sepulchres, 35 Graves that appear not, 1 Valley of Dry Bones, 9 Broad Phylacteries and 100 Garments with their Borders enlarged, 1 Outfit for a Tom Thumb Wedding, 1 Church Carnival of all Nations, 1 Outfit for a Church Fair and 4 dozen Doll Babies to sell thereat, 17 G. D.'s—Greedy Dogs and 24 D. D.'s—Dumb Dogs (Isaiah 56: 10, 11), 1 Lot Merchandise of the Gospel, 1 Den of Thieves and Robbers.

TERMS OF THE SALE

Any purchaser may pay down what cash he can for the same in dimes and quarters by attending our religious operas, lotteries and oyster suppers, and the balance he may work out by helping our good ladies whip the same out of the devil in socials, fairs, festivals, etc.

SPECIAL ATTRACTIONS! A horse race to pay up some old church debts, a modern church cakewalk for our beloved pastor, who is very destitute. A charity ball in the evening for the benefit of the church.

EVERYBODY COME! Our God having forsaken us, we are compelled to do these things or beg. We patronize the world, the flesh, and the devil, and give them our votes; now let them return the favor and come along and help us out. Heaven is bankrupt.

THE MODERN CHURCH

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



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



¹⁰⁵Before the blessing promised could come to the peoples of earth, the seed which was promised must first come. The Israelites, otherwise called Jews, therefore expected that one of the natural descendants of Abraham would become their king and that through that king and his kingdom all the nations of the earth would be blessed by receiving the benefits first given to them. For this reason the faithful Jews looked forward with great expectancy to the birth of the one who was to be their king. They based their hopes upon the repeated promise made by Jehovah. Without doubt it was thought by some that Isaac, the son of Abraham, would be the one through whom the blessing would come. "After the death of Abraham, God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi." (Genesis 25:11) When Isaac was about sixty years old there were born to him and his wife Rebekah two sons, twins, who were named by them Esau and Jacob.—Genesis 25:26.

¹⁰⁶Isaac then went to live in the land of the Philistines, and while there, God said to him: "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed these countries; and in thy seed shall all the nations of the earth be blessed." (Genesis 26:3, 4) Thus the Abrahamic promise was renewed to Isaac. Before the death of Isaac, he pronounced his blessing upon his son Jacob, and Jacob thereby became the successor of his father to the Abrahamic promise.

¹⁰⁷Under the rule of descent, the firstborn or eldest son was the heir of the father's estate and any other rights or privileges that went with that estate, unless for some cause there should be an exception to the rule. Esau having been born a few moments before his brother Jacob, under the operation of this rule would be the successor to the Abrahamic promise and heir to his father. His birthright, therefore, would include the promise made to Abraham. But the Lord clearly indicated that there should

be an exception to the rule in this case and that Jacob should be the heir and not Esau. When it was known that the mother would bear two sons, just before the time of their birth Rebekah the mother inquired of the Lord concerning the expected children; and the Lord said unto her that two sons would be born to her and that the elder should serve the younger. (Genesis 25:22, 23) This definitely shows that it was God's purpose that Jacob, who was born last, should be the heir and successor to the Abrahamic promise.

QUESTIONS ON "THE HARP OF GOD"

What was the expectation of the Jews concerning this seed? ¶ 105.

Give the names of Isaac's two sons; and what was Isaac's age when they were born? ¶ 105.

After the birth of his sons where did Isaac go to reside? and while there, what did God say to him? ¶ 106.

Which of Isaac's sons became successor to the promise? and why? ¶ 106.

What really determined who would be the successor to the father's estate? ¶ 107.

Did the Lord indicate that there should be any exception to this rule relative to Jacob and Esau? ¶ 107.

How did the Lord indicate this to Rebekah the mother? ¶ 107.

A Double Renewal

By John Dawson

I ENCLOSE two dollars for two subscriptions to THE GOLDEN AGE for the following: Mrs. H. Dawson, England.

The previous subscription ran out last October and I forgot to renew. For your information, this lady is my mother, and you will be interested to hear that she tells me in her letters that the GOLDEN AGE she receives is passed around until it falls to pieces. The first one to get hold of it after mother reads it is my sister, a teacher, who takes it to school and gives lessons from it. That is why I am sending a double subscription.



Study the Bible!

A book long discarded by philosophers, scientists, and higher critics!

A book generally regarded as unauthentic, unreliable, untrustworthy?

"Generally regarded" is a broad term.

It does not include all thinkers and observers.

For the really astute have noted that the Bible prophecies foretold:

*A World War in 1914; that famines, pestilences
and revolutions would follow;
That times would become more troublous during
1922, 1923, 1924, 1925.*

Observers — real Bible Students — knew as far in advance as 1886
of the World War in 1914 — of the revolutions.

From the Bible they have learned what to expect during the next four
years.

You, too, may obtain the same information by pursuing the HARP BIBLE
STUDY COURSE for *thirteen weeks*.

The COURSE uses as a text book "THE HARP OF GOD," a work of 384
pages. A weekly reading assignment is mailed together with twenty
questions on the previous week's reading. You do not have to submit
written answers.

The entire COURSE can be completed in thirteen weeks.

The Harp Bible Study Course complete—Textbook,
reading assignment and self-quiz cards—68c

"A sixty-minute reading Sundays."

International Bible Students Association, Brooklyn, New York.

GENTLEMEN: Enclosed find 68c payment in full for HARP BIBLE STUDY COURSE.

Name _____

Street and Number _____

City _____

State _____