



OLD
WORLD
DYING

The Golden Age

a Journal of fact
hope and courage

Vol. V Bi-Weekly No. 119
April 9, 1924



A GLIMPSE
AT AUSTRALIA

FACTS ABOUT
MIRACLE
WHEAT

LUTHER'S
NINETY-FIVE
THESES

LIFE
TRUTH
RIGHTEOUSNESS

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The Golden Age

Volume V

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Number 119

A Glimpse at Australasia

THE word Australasia means South Asia, and refers to that considerable section of the world which has the continent of Australia as its center, and includes the island of Tasmania on the south, the islands of New Zealand on the east, and the island of Papua or New Guinea on the north. These islands include an area of 3,740,000 English square miles, and have a population of 6,406,000.

The word Australia is a Latin word meaning Southern. If the map of Australia were superimposed upon the map of the United States, with Melbourne, the capital of Victoria, placed upon Jacksonville, Florida, then Sydney, the capital of New South Wales, 500 miles to the northeast, would rest upon Norfolk, Virginia; Brisbane, the capital of Queensland, 900 miles to the northeast, would rest upon New York city; Adelaide, the capital of South Australia, 400 miles to the west, would rest upon New Orleans; Perth, the capital of Western Australia, 1,750 miles to the west, would rest upon Phoenix, Arizona; and Darwin, the capital of the Northern Territory, would rest upon a point four hundred miles north of Winnipeg. The Northwest Cape, 2,300 miles distant, would rest upon San Francisco. Cape Sandy would rest upon Boston.

The area of Australia, 2,972,573 square miles, is only slightly less than that of the United States; the population in 1921 was a little less than that of New York city. A coral reef, the Great Barrier, follows the northeastern coast for 1,000 miles, leaving a channel ten to thirty miles wide.

Australia stretches over such a vast area that one may not speak of its climate too definitely; yet, as a whole, it may be said that the climate is generally hot and dry, but very healthful. The summer is hot, excessively so, as it comes at the time when the earth is nearest the sun. In mid-winter, June, July and August, snow storms

are common in the mountainous and more temperate parts.

Queensland and Northern Australia touch, in their northern parts, a latitude of but ten degrees from the equator. White men, in order to live and rear properly strong families in such a climate, need to pay close attention to their mode of living.

The rainfall is irregular, some districts having as much as forty-two inches one year, with only an eighth of an inch the next year. This makes an agricultural problem that is difficult of solution. A full half of Australia has no rivers at all. Most of this area is covered with sand ridges, where little permanent fodder grows. As in America, improved methods of dry farming, and the use of subsurface water, are gradually extending the crop areas and pushing back the borders of the desert.

The pride of all Australians is their beautiful Sydney Harbor. Upon entering the port of Sydney one is struck with the beauty of this natural anchorage, in which the largest ships can find safe shelter. The harbor is skirted by a series of inlets, or fiords, some of which extend many miles inland, and all of which are banked with natural rock formations interspersed with wooded glens. It would be difficult to find a more beautiful as well as useful gift from nature than is found in Sydney Harbor.

Australia has animals that are peculiar to itself. It has a crocodile thirty feet long, and lizards up to eight feet in length. There are forty varieties of frogs, one of which has blue legs and a golden back. There are 110 varieties of pouched animals, ranging from the 200-pound kangaroo down to flying fruit-eaters, smaller than a mouse. With the exception of the opossum, an American animal, pouched animals are unknown elsewhere.

Among the birds are the black swan, the emu, related to the ostrich, and the lyre bird, with its

tail feathers spread in the shape of a lyre. Domestic animals, including rabbits, have been imported from England and do well. The rabbits, indeed, have become a pest. New South Wales has built 17,000 miles of rabbit-proof fence in an endeavor to exclude these from the farming districts.

The continent of Australia was first discovered by the Dutch, about fifty years after the discovery of America. But the Dutch had their hands full elsewhere; and it was more than a century later, or in 1664, that they even gave the continent a name, when they called it New Holland. Prior to that time, however, a considerable portion of the coast line had been charted by Dutch navigators.

In the year 1770 Cook carefully surveyed the east coast, named a number of the localities, and took possession of the country for Great Britain. Seventeen years later, in 1787, a fleet of eleven sailing vessels, under command of Governor Phillip, sailed from England with 1,044 young prisoners from the agricultural districts who, for some reason or other, had displeased the nobility.

After an eight-months journey the party landed safely at Sydney, fourteen having died enroute. During the next sixty years 140,000 men and women were exiled from Great Britain to this far distant land, and to the island of Tasmania, which lies to the south of it. The last convict ship to West Australia arrived there in 1868.

It is generally admitted that these exiles, guilty of being republicans, dissenters and social-reformers, brought to Australia some of the best blood, brains and character of Britain. It might have been better for Britain if the nobility had been sent to Australia, but it would have been worse for Australia. As it was, these men and women were just the kind of people best calculated to be pioneers in a new world. America had much the same kind of start.

The climate of Australia has made its development much more slowly than has that of America, although both countries have had a vast desert area to conquer. The first railway line to traverse the American desert from east to west was the Union Pacific Railway, in 1867; the Australian desert was first traversed by a railway line from east to west some time since 1912.

As late as 1860 the government offered a bonus of \$50,000 to any one who would force his way from the south coast to the north coast, and return again with authentic information about the interior. John M'Douall Stuart succeeded in accomplishing this in 1862. A telegraph line over the same route was built a few years later. Many explorers have lost their lives in the effort to lay bare the secrets of the Australian continent.

Australia has many curiosities in the way of vegetation. There are upwards of 150 varieties of gum trees, many of which are of great value. Specimens of the peppermint measure as much as 500 feet in height. Certain native lilies, tulips, honeysuckles, ferns, and grasses grow to be trees. The forests produce fine sandalwood, cedar, pine, and hard woods. The agricultural products are as varied as they are in the United States. There is a hard, coarse, spiny plant called porcupine grass which covers large areas in the arid regions and which renders traveling difficult, wounds the feet of horses, and which has no uses yet discovered. Nearly all the trees of Australia hold their leaves the year around; some of them grow with their roots in the air.

On account of the irregularity of the rainfall the rivers of Australia present some strange phenomena. The principal river, the Murray, rising in New South Wales, and forming the boundary between that State and Victoria, is usually a great stream, but in a dry year is sometimes merely a series of pools. When the rains are heavy the stream overflows its banks, and upon this overflow the fertility of the adjacent region depends. This overflow at times reaches for twenty miles on either side of the bed of the stream.

Engineers are figuring on a way of steadying the flow of the Murray, and have devised twenty-six locks and weirs in the Murray itself, and nine in one of its tributaries, besides two great reservoirs, holding respectively a million and a half million cubic feet of water. These works will cost about \$50,000,000, and will render about 2,200 square miles available for irrigation.

Another great river, the Barcoo, rises within a few miles of the seaport of Adelaide, and flows toward the interior five hundred miles, where it empties into Lake Eyre, which has no outlet. Most rivers elsewhere rise in the interior and flow the other way. In some of the

Australian streams there are fishes which have feathers and are able to fly.

The interior of Australia presents great possibilities for sheep raising. Three hundred million pounds of wool is the normal annual shipment to England. Australia has been making a desperate effort to use this wool at home, and has only recently resumed wool shipments to the mother country.

Wheat, grape juice, hides, horns, bone-dust, frozen, preserved and salted meats, tallow, oysters, turtles and pearls are among Australia's valuable products, besides all the agricultural products which are common to Europe and America.

The Australian People

THERE is not much to be said about the aborigines of Australia. They are of Negro stock, and as black as the Negroes of Africa; the hair is curly, not woolly; the nose is like that of Europeans. They are inoffensive and are rapidly dying out, largely due to astonishing efficiency in the practice of birth control. It is estimated that there are not more than 60,000 survivors on the entire continent.

Ninety percent of the whites of Australia are of British stock, making it the only continent peopled by one race. The men are unusually tall, well educated and polite.

Constant effort is made by both the men and the women to prevent the country from falling into the hands of the banking fraternity. A recent example was the act of the women of Victoria in forming the Housewives Association. This Association collects a fee of twenty-four cents per year per member and works on a volunteer basis, without profit, between producer and consumer. The membership is 100,000. As a result of their work, they have forced the price of milk down from sixteen cents to ten cents, with proportionate reductions in cream and sugar.

The men are as independent and aggressive as the women. A recent illustration was the situation which developed at Darwin, the capital and outlet of Australia's hardest problem, the Northern territory. This great district is tropical, yields little, is remote, partly unexplored, and is cursed with white ants and other insect pests. Darwin itself is the port of Australia which is nearest to the mainland of Asia. It is hot, dirty, always in a ferment, and is an

abiding place of the most mixed population imaginable—Hindus, Malays, South Sea Islanders, Chinese, Japanese, Greeks, Italians, and government officials.

It happened that on a certain occasion the administrator of the territory was told that he must resign. Upon his removal the Government decided to govern the territory by an Advisory Council. The Darwinians demanded representation on the Council. The Government sent three men to confer with them about the matter. They held a town meeting, under direction of the mayor, and notified the three men to leave town on the next boat, whereupon the Government was obliged to send a cruiser to the town in order to obtain a respectful hearing.

Australia's Railway Problem

THE thing that has done more than any other to retard Australia's development is the unfortunate fact that every state on the continent has its own separate gauge railway, which necessitates the constant rehandling of freight and the transfer of passengers.

In Canada, one may board a train at Montreal on the Canadian Pacific and enjoy without interruption every possible comfort from 10:15 Sunday night until 9:30 the following Friday evening when he alights at Seattle, Washington, 3,050 miles distant, on the Pacific Coast.

In the United States, one may board a train at Washington, on the Southern Railway, and also enjoy without interruption every comfort from 9:50 Sunday night until 1:00 p. m., the following Friday, when he alights at San Francisco, 3,622 miles distant; and with but one change of cars, i. e., the one at Chicago, which may frequently be made in the same station, one may go from almost any point on the North American continent to any other.

In Australia, in going from Brisbane on the east coast, to Perth, on the west coast, the gauges vary, and one must change cars at Wallangarra, Sydney, Melbourne, Adelaide, Wallaroo, Port Augusta, and Kalgoorlie in making the journey of 3,000 miles. The trains do not connect with one another, and one must remain over night at transfer points. Freight is subjected to the same transfers and even greater delays.

Australia has 25,729 miles of railroads, of which 23,150 are owned by the Commonwealth. A royal commission has estimated that to

change all these railways to a standard gauge, as in America and Canada, will cost in the neighborhood of \$300,000,000. As soon as financial conditions permit, Australia wishes to go ahead with the change.

Another unfortunate thing is that instead of building railways in every direction, north, south, east and west, as was done in America, and letting the railways develop the country, in Australia the attempt has been made to develop the country first and bring in the railways afterward, after their financial success was assured. Both the people and the railways have been disadvantaged by this course.

Australia is now quite awake to her railway problem. Plans are under consideration for linking up Northern and Southern Australia by two routes, either one of which would open immense areas of pastoral, farming and mining land. There is even some consideration of the London to Australia railway originally proposed in THE GOLDEN AGE No. 9. There is no reason why it could not be done. Train ferries would at first be necessary for part of the way through the East Indian islands.

The city of Sydney, population 1,100,000, the New York of Australia, is planning to build a municipal railway, partly underground and partly overhead, which will cost approximately \$40,000,000. The custom prevails in Australia as in Britain of selling platform tickets for a small sum to those who wish to see their friends off by train.

Australian Industrial Conditions

THE chief occupations of Australians are stock raising, farming and mining, although there is a considerable population employed in manufactures. Australia is the greatest wool-producing country in the world; and as wool is scarce, and in great demand, it is commanding very high prices. The production of gold, once very important, has considerably decreased. Over \$2,000,000,000 in gold have been taken out of Australia since its discovery there in 1851.

The chief of Australia's cattle men is Sidney Kidman, who owns or controls 48,000 square miles, an area almost equal to that of the state of New York. This man is said to be a rough but unassuming man, who probably owns more of the earth than any other one man.

Australia's need is the need of every country and of every enterprise under the sun—markets.

Conditions have been favorable in recent years for great crops and hence for great exports, but the bottom has fallen out of the overseas markets. The real situation in Europe is that the people are so busy paying interest on the war bonds that they can barely buy the things they need to eat and to wear.

Under a protective tariff, adopted in 1921, Australia has been much benefited in the development of manufacturing industries. This has helped to solve the problem of unemployment, though it has made England's problem difficult. With the protective tariff, as in America, have come large profits to some of the manufacturing companies, with consequent stock watering in order to conceal the profits from the public.

Population and Immigration

THE continent of Australia has but a small population, only 5,500,000; but it has a most efficient and interesting method of taking the census. Several days before a given Sunday the postmen deliver to each resident a sufficient number of census blanks to cover those at his home. On the stated Sunday night the census is taken for every home, every hotel and every train in the Commonwealth. On Monday morning the postmen collect the papers, as filled out. The same method is used for registration of voters and distribution of ballots.

Since the World War Australia is feeling keenly the need of more people to help carry the load of debt, \$4,210,000,000, which she is compelled to bear. The country is large enough, fertile enough, and has, in the aggregate, water enough to sustain a population many times greater. Yet its irrigation schemes are undeveloped, and the transportation system is inadequate, and both these matters need to be rectified before any great numbers come.

Lying as it does off the coast of Asia, Australia is a natural depot for Asiatic immigrants, and it would seem as though only a vigorous European immigration policy would prevent the continent from being overrun with Asiatics. The Australians see this, and desire immigrants, and yet dread to see them come, for fear they will not readily find employment, and will add to Australia's own already heavy burdens.

Several thousand British immigrants reach Australia every month. Some of them report

that they are made none too welcome on their arrival unless they have plenty of money. In every land there are real-estate agents who are very much pleased to form the acquaintance of anybody who has money, no matter where he hails from. One of these sums the matter up in a letter to the London *Daily Herald*:

"To have even a chance in Australia a man needs to be young, and to have not less than a thousand pounds sterling when he lands. No other place I know has so little sympathy with the emigrant; nowhere does he meet with such a cool reception, unless he has money to burn; then the land-agents suck him dry, and he has no remedy. Fully ninety percent are out of regular employment. What I say to all workers in England is, Don't be lured by those highly colored posters setting out Australia as the promised land; it is a land of heartbreak. To be sure there are certain ways of getting on here, the ways of influence and cliquism; but if you are of no clique and have no influence, your case is well-nigh hopeless."

There is an agreement between the Director of Migration of Australia, Mr. Hunter, and the British government whereby selected migrants are sent from Britain at the rate of 100,000 a year, the transportation of the selected migrants to be paid by the two governments. There is also an agreement between the Italian and British governments, sanctioned by the Australian government, providing for the extensive migration of Italian labor to Australia. This is an abandonment of the one-time policy of Australia to limit new arrivals to Anglo-Saxon stock, but it is not an abandonment of the policy to exclude Asiatics. The *Llano Colonist* seems to think that the reasons why some of the immigrants selected in Britain are sent to Australia at governmental expense do not reflect very much credit upon either government when it says:

"The South Australian government is introducing boy immigrants into that state for labor on farms. These boys are being ruthlessly exploited because of the conditions allowed by the Government. They are paid a wage of \$2.50 a week, for which they have to work from daylight to dark, learning the art of farming. Of this amount only one dollar is paid weekly to the boys, the other \$1.50 being retained by the Government and handed to the boys in a lump sum at the end of the engagements. Out of this sum, so retained, however, all expenses incurred in bringing the boys from England are deducted. The dollar a week which the boy receives amounts to fifty-two dollars a year, out of which he

must provide himself with clothes, one suit and a pair of boots, which would run away with the lot, leaving nothing for recreation or a holiday. Labor members in the South Australian Legislature oppose the scheme on the ground that it is dishonest, victimization of the worst kind, and a form of cheap white slavery."

The Australian Government

ON JANUARY 1, 1901, one year after the opening of the twentieth century, the Commonwealth of Australia was organized out of what had once been the Australian colonies of New South Wales, Queensland, Victoria, South Australia, West Australia, and the island of Tasmania. The temporary capital is Melbourne.

Each of the six states making up the Commonwealth has six senators chosen for six years; these make up the national senate. There is a national house of representatives composed of seventy-two members, elected on the basis of population. The House continues in office three years unless sooner dismissed.

Unlike the American Constitution, and much superior to it in this respect, the Australian Constitution defines the power of its Supreme Court; and while the Court provides a check upon the legislature, yet the legislature may remove any individual judge from the bench without stating any reason whatever. In practice this works splendidly, and should be adopted in America.

Besides the national government, each of the six original states has its own local senate and house of representatives. The members of the New South Wales and Queensland senates are appointed for life by the British crown. The proposition is afoot to abolish all the state senates, as being useless expense.

In a governmental sense Australia is believed by critics to be overmanned. The Commonwealth employs 43,043 persons, drawing annual salaries amounting to \$31,742,045, while the state governments have in addition 193,049 employes, drawing salaries of \$133,620,010. All this is used for the government of 5,500,000 persons. In other words, one person in every twenty-four is a government employe. In the United States it is said to be one in forty, which is bad enough in all conscience. Women are eligible to most Australian offices, but in Victoria they may not sit in either house. The American national House of Representatives, 441 members, is found too large for efficient

service; the Australian House, seventy-two members, is found to be just about the right size.

Australia and Japan

AUSTRALIA has a population of less than six millions on a continent of nearly three million square miles, or two persons to each square mile. Japan has a population of 57,000,000 and an area of 261,000 square miles, or considerably more than 200 persons to each square mile. Japan has more people than she knows what to do with; Australia has room for many millions, and is, indeed, the largest empty area in the world. This makes a bad combination for Australia.

Australia is determined to remain a white man's country: First, because she wants only one race and one general class of society; second, because she does not want an influx of Asiatics to bring down the wage level; third, because whites and Asiatics do not intermarry, or if they do the unions do not work out well; and fourth, because she was there first, and proposes to profit by it.

If Japan should ever go on the war-path against Britain it might go hard with Australia. But Britain always has Australia in mind, knowing that the British navy is her natural defense, and is careful not to alienate the friendship of Japan. When the World War loot was divided Britain took for herself everything south of the equator and let the islands north of the equator go to Japan. Uncle Sam got nothing, not even Yap, for which alone he asked. But he got a nice little debt of \$30,000,000,000—his share. Lord Kitchener claimed that 80,000 men can defend Australia against invasion. If that statement is true it affords room for thought for those 100% American morons who swallowed the bait that the German nation could invade a land that is able promptly to put 4,000,000 soldiers in the field. Their mutual Asiatic exclusion policy makes Australia and America natural friends. But there are many other ties binding them together.

Australia and Britain

AUSTRALIA covets and enjoys all the liberties that go with the word Commonwealth, which she selected as more appropriate than either Dominion or Colony. But she does not seek a separation from the British Empire, and,

except for a minority of not more than twenty-five percent, would not consent to it.

This minority believes that Australia is able to go it alone, and even declares that the government of India by its own people would be entirely satisfactory to them and, in their judgment, would not affect Australia's interests in the least. But the majority think otherwise.

Australians do not want to be dragged into another war; and yet they realize that as long as they are a part of the British Empire they must do their part when the Empire is in danger. Australia especially feels this, realizing that she has a 12,000-mile coast-line and that British naval forces alone could keep them clear. Moreover, all of Australia's large cities are on the coast.

Australia is too loyal to Britain, and realizes her dependence upon the British fleet too keenly, to consider having a separate foreign policy, and for that reason does not have an independent minister at Washington. In Australia it is claimed that the four British nationalities, English, Scotch, Welsh and Irish, are well blended into one homogeneous people. There is some antagonism to the Irish, but not more than in America. John McCormack, the great singer, was virtually chased out of Australia on the ground that he was a Sinn Feiner.

The *Daily Herald*, London, commenting on the present unwillingness of labor in Australia, as everywhere, to fight and die in wars that have been arranged by financiers, politicians and clerics, cites an instance of how Australia serves as a more or less helpful check upon the war-makers:

"When Mr. Lloyd George, Mr. Winston Churchill and Lord Birkenhead wanted to embark on a 'one day's war' with the Turks, cables were sent to each Dominion asking for support. The result of that was happily discouraging to the war-mongers, and discouraging generally to all who hoped that it would be easy for British Ministers to rush the Dominions into war whenever they liked. The Dominions have had some! They are going to be less sentimental in the future; they are going to look before they leap. We are very glad of it. We are glad to see Australian Labour declining to be committed to the disastrous results 'of carefully prepared policies and secret treaties which work with a fiendish certainty towards definite objectives'."

Australian labor men who voted for conscription during the war were expelled from the labor unions, which have declared, by formal

resolutions, that any individuals who hereafter plunge the organized workers into a capitalistic war will be held personally responsible for the death or mutilation of any of their members. We do not know just what this means, but it is what the resolutions said.

Australian Militant Labor

NINETY percent of the workers of Australia are in the labor unions. This great body of well organized men, 700,000 in number, controls wages, as a matter of course; controls the political situation in some of the provinces, and for several years controlled the federal government itself. The Labor Prime Minister, Hughes, was unhorsed a year ago when the Country party, with fourteen members in the National House of Representatives, and the Nationalist party, with twenty-six members, formed a coalition against the thirty-two members of the Labor party. If the Labor party had been able to muster five more votes it would have remained in power; but the party was weakened through disaffection with Mr. Hughes on account of his war enthusiasm. Mr. Bruce is now Prime Minister and Minister of External Affairs.

It is claimed for Australia that the condition of the workers there is better than in any other place in the world. The Government builds homes for them, at cost, and gives them twenty-five years in which to pay for the same. It pays a bonus of \$25 for each child born, and has paid out \$30,000,000 on this account since the law went into operation.

The Labor Government in 1913 established the Commonwealth Bank, which is now one of the largest banking institutions in the world. Although the bank is only ten years old its profits are larger than those of any other bank in Australia, yet it has conferred untold benefits upon the workers. This shows what the capitalistic banks could do if they would.

There is an Arbitration Court, with power to enforce a minimum wage and prevent sweating. Sports and amusements are organized on a public basis. The national woolen mills, also established by the Labor Government, made and sold to the people at \$1.50 per yard the same grade of woolen cloth as is sold at \$5 per yard by independent makers.

The coalition against the Labor Government was largely financed by the independent woolen

cloth-makers. As a natural consequence the anti-Labor Government had not been in power a month before it closed the woolen mills, although the government had made \$15,000,000 in profits since the mills were opened. Now these profits, besides the nice little margin of \$3.50 per yard difference in price, may go to the "regular" financiers instead of to the people.

This shows why "business men" are in terror everywhere lest the common people should have the running of things, and why there is such a hue and cry constantly in all the papers against Socialism; for, be it known, the running of those cloth mills at cost, by the people and for the people, was Socialism pure and simple.

Other Australian Labor Notes

PRACTICALLY all the workers of Queensland, New South Wales, and New Zealand are now working a forty-four-hour week; and in Queensland at least, there is an act to provide workers against unemployment. But with all these favorable conditions it must not be supposed that the ideal has been reached. This is shown by the unequal distribution of wealth, which in 1922 was returned as follows:

359,724 persons	possessed nothing
925,461 persons	averaged \$ 150
314,514 persons	averaged 800
374,108 persons	averaged 2,500
203,125 persons	averaged 13,035
13,718 persons	averaged 92,465
997 persons	averaged 338,575
466 persons	averaged 988,465

From this it will be seen that four percent of the people possess sixty percent of the wealth, and ninety-six percent possess the remaining forty percent, while fifteen percent have nothing at all but the wages they earn from week to week.

Emulating Boston's example of four years ago, Melbourne has had a police strike, not at all a nice thing for any city; and yet, after all, police must live, and if not properly paid or properly treated are not immune from acting the same as other human beings. The strike, as in Boston, was made the occasion for hoodlums to run wild. A correspondent in Australia writes us regarding the affair:

"Melbourne has just gone through the most serious time in its history. In a police strike, seventy of the

leading shops were looted by mobs. All the plate-glass windows were smashed to atoms, the goods were thrown into the street, and the crowds carried them off. Men put on two or three suits and marched out of the shops with them on. The city was as if it had been bombarded with bombs. The Government was powerless until it could get assistance from the military and from thousands of citizens impressed into service as special constables. Several persons were killed and about 100 taken to the hospital."

Queensland has had eleven successive years of Labor government, and appears to like it. The Premier, Theodore, insists that in Queensland there is a fairer distribution of prosperity and happiness among men and women than elsewhere on earth. State enterprises in various directions have cheapened the cost of living, and shifted the burdens of taxation to the shoulders of those best able to bear them.

Queensland Laborites have their own newspapers, not being able at all to trust the others, which never hesitate to hold the Labor party up to contempt, no matter how much good it accomplishes. In 1922 two representatives of the "regular" press offered a bribe of \$17,500 to one man whom they mistakenly thought they could "reach." If this man, Frank Brennan, had heeded, it so happened that at that time his vote would have thrown the Labor Party out of power. This is more proof that the "regular" business men find it advantageous to have a hand in running things. The Queensland Labor Party is making an effort to abolish its senate, which, according to custom, is appointed for life by the British crown. It has already passed a bill to this end as the first step.

Queensland, the immense district on the northeastern sector of Australia, contains vast areas which are suited to stock raising, and this despite the tropical climate, which is not so generally well suited to stock-growing purposes.

Tasmania and New Zealand

TASMANIA, the Switzerland of the South, is the size of Scotland, and lies 140 miles south of Australia. Being in a colder climate than Australia, it serves as an excellent Australian resort during hot weather, and is visited by about 100,000 Australians each summer. The island is noted for the grandest of scenery—mountain lakes, forests, waterfalls, peaks, glens, and plateaus, all combining to make an excel-

lent playground. The roads are superb, and automobiling is popular. The native Tasmanians are extinct. Tasmania has a permanent population of 180,000, largely engaged in mining. It is one of the six original states of the Australian Commonwealth.

In many respects New Zealand resembles Italy, yet there are differences. Italy is 600 miles long; New Zealand is 1,000 miles long. Italy is seventy miles across at the ankle; New Zealand has a strait at that point. The toe of Italy points southwest and the heel southeast; the toe of New Zealand points northwest and the heel northeast. Italy is from 37° to 47° north latitude; New Zealand is from 34° to 47° south latitude. Italy has 110,660 square miles (about the size of New York and Pennsylvania combined); New Zealand has 104,751 square miles. Italy has 35,000,000 population; New Zealand has in excess of 1,000,000.

Stretching in south latitude from that which corresponds to Savannah, Georgia, to northern Maine, the climate of New Zealand is varied, but is generally very healthful. Sudden shifting of the winds cause rapid changes which are somewhat trying to new arrivals. The winters are so mild that barns are not needed for the shelter of cattle. Rains are frequent and well distributed; drouths are of rare occurrence. New Zealand lies 1,200 miles to the southeast of Australia, and is a veritable wonderland of volcanoes and geysers.

The Fox, Tasman, and Franz Josef glaciers are more imposing than any in Europe. The peaks of these mountains, 12,000 feet high, are only five miles from the sea; and the glaciers come down to within 600 feet of sea level. At the foot of these glaciers, literally between the sea and the ice, there are natural hot springs. As late as 1886 there was a violent eruption of Mount Tarawera, in the Hot Lake district, during which the celebrated Pink and White Terraces, of world-wide fame as natural wonders, disappeared.

New Zealand is a country which, when discovered, had almost no animals. There was the moa (a sort of fox-dog, now extinct), a rat and two species of bats; and that was all. However, it is a natural paradise for animals; and since the whites have invaded the land their pigs, cats and rabbits have run wild, the latter so much so that they have become a pest. The coast waters teem with fish, and seals are still

numerous. There are no snakes in New Zealand, there are but few lizards, and only one kind of frog. There are four species of wingless birds. While Australia is thirty times greater in area than New Zealand, it carries only four times the number of cattle and less than four times the number of sheep.

The soil and climate of New Zealand produce in perfection every American and European grain, grass, fruit and vegetable, and many others besides. Ferns grow thirty feet high, and are remarkable for the elegance of their forms. Flowers and natural fruits are scarce. A number of forest trees furnish valuable timber. Flax is widely grown.

New Zealand is rich in mineral deposits. Gold was discovered in 1853; during the next fifty years the output was over \$289,000,000. Wool, frozen meat, grain, and gold form the staple exports. New Zealand properly keeps a sharp eye on the meat and grain markets of the world, and will not sell its products to everybody. It wants to know in advance where and how they will be used; it has found from experience that this inquiry pays.

The People of New Zealand

THE natives of New Zealand, called Maoris, are believed to be Caucasians, and are admitted to be the most superior native people of any lands occupied subsequently by whites. They still own considerable of their land, and have their own representatives in both legislative chambers. When first known they tattooed their faces and bodies in striking manner. There are still about 40,000 of them; they adapt themselves to European ways readily. They are kind, self-respecting and respectable people.

Tasman, the Dutch navigator who discovered Tasmania, was also the discoverer of New Zealand, in 1642; but little was known of the country until it was visited by Captain Cook, in 1769. In 1840 British statesmen got the native chiefs to sign away their rights; and since the war of 1860-1866 they have quietly submitted to the inevitable filling up of their country with the victorious whites.

Even the New York *Times*, that mosaic of the moneybags, admits that the Government of New Zealand is the most progressive in the world. The king of England appoints the governor; he also appoints for life the forty-eight

members of the senate. The house of representatives, elected by the people, consists of seventy-four members and serves for three years. New Zealand had the opportunity to enter the Australian Commonwealth, but was unwilling to do so, preferring to be a separate principality.

The rate of infant mortality in New Zealand is less than anywhere else in the world. New Zealand loses in the first year but 48 babies out of each 1,000 born; France loses 78, England 83, United States 87. New Zealand is a land of bachelors; only two-thirds of the men of the marriageable age have entered the bonds of wedlock. One-third of the marriages are childless, owing to the general practice of birth control.

The people of New Zealand have a widespread reputation for being moral, intelligent, industrious and enterprising people, possessing vigorous minds and healthy bodies. They are extremely devoted to the mother country. This led to cruelty to conscientious objectors during the World War, and to some fine examples of moral courage on the part of those who are willing to undergo any possible experiences rather than slay their fellow men, of which we will have more to say at another time.

The Island of New Guinea

NEW GUINEA, as its name implies, is the shape of an immense guinea fowl, with its head to the west and its body stretching out along the equator fifteen hundred miles to the east, one-sixteenth of the way around the globe. New Guinea, next to Australia, is the largest island in the world; and it may safely be said that there is no other tract on the earth's surface of equal size of which there is so little known, if we except the polar regions.

New Guinea, or Papua, has an area of over 300,000 square miles, and is 430 miles wide at the widest part. There are enormous mountain ranges rising to a reputed height of 20,000 feet, with torrential rivers broken by hundreds of rapids and waterfalls. The total population is reckoned at only about half a million.

New Guinea was discovered by the Portuguese, annexed by the Spanish, and subsequently partitioned among the Dutch, who took the western half, the Germans, who took the north-eastern quarter, and the British, who took the

southeastern quarter and subsequently surrendered it to Australian control. After the World War the British seized all the German possessions, including the land of the settlers. When these settlers asked for compensation for their lands they were calmly told that their possessions were being seized as a set-off against the German indemnity. The settlers themselves were deported to Germany.

Australia has handled New Guinea better than it was handled by England in the crown colony days; but the land is still the Dark Island, untameable and unknown. There is doubtless gold to be found; and for that metal the white man will do anything, even risk the

fevers of New Guinea. There are great forests which have not been penetrated and which cannot be penetrated by any animal except man. The *New York Times* says of this land:

"Year by year the Australian Government has been pushing back savagery, wiping out cannibalism, bringing wild tribe after wild tribe under control. Thirty years ago you had a very fair chance of being knocked on the head and eaten, anywhere a little behind the coast. Twenty years ago the greater part of the country was unsafe. Ten years ago much of the western coast and the deltas of the great rivers were places where you could in one afternoon leap from comparative civilization to utter savagery. Today, if you want to meet the untamed cannibal in his home, you must fit out a small expedition to reach him."

Signs of Eden

WITH the glories of Eden pictured to our minds, and knowing the desolation of the wilderness condition which has prevailed since the flood of Noah's day, when we read the promises of God to restore the world to Edenic conditions, it is natural for us to seek to catch the faintest foregleams of the coming "times of restitution."

The gradual change to warmer weather in the north is noted from time to time in *THE GOLDEN AGE*. This last Fall and up to New Year's day, it was exceptionally warm; and this unseasonal weather extended far into the north. But old Boreas got busy with wintry blast and snow, making twenty to thirty-five degrees below zero weather common in some of the northern states, pushing Jack Frost well into the Southland.

Mr. James A. Snedeker of Fort Wayne, Indiana, has sent us the accompanying cut, a reproduction of a photograph of twelve dandelions arrayed in various degrees of glorious splendor, each one being gathered in the state of Indiana in a different month of the year. The picture,

therefore, represents the perpetual summertime of the Hoosier state.

Mr. Snedeker writes:

"As a foretaste of the Golden Age, so soon to begin, the golden dandelions are blooming on our lawns all the year. In Isaiah 35: 1, 2 we read: 'And the desert shall rejoice, and blossom as the rose. It shall blossom abundantly.'"

The location and date of picking is as follows:

December 1st, 1922, Converse; January 31st, 1923, Greenfield; February 12th, 1923, Greenwood; March 29th, 1923, North Anderson; April 6th, 1923, Anderson; May 1st, 1923, Alexander; June 1st, 1923, Gas City; July 5th, 1923, Elkhart; August 2nd, 1923, Kendallville; September 5th, 1923, Milford; October 5th, 1923, Rochester; November 2nd, 1923, Montpelier.



Dandelions Selected During a Year

If the above should appear as though Mr. Snedeker was scouring the state for dandelions, it is explained that he is a traveling salesman, and therefore had ample opportunity to select his specimens from various places.

"Upon a showery night and still,
Without a sound of warning,
A trooper band surprised the hill,
And held it in the morning.

"We were not waked by bugle notes,
No cheer our dreams invaded,
And yet at dawn their yellow coats
On the green slopes paraded."

Facts about Miracle Wheat By J. A. Bohnet

MUCH has been said and written about Miracle Wheat and its superiority over the more common strains of wheat; and people in general were thought to be quite well informed on the subject.

It seems, however, that some ministers are not informed and are given to misleading utterances to their congregations instead of adhering to the delivery of the gospel message. And not only are they neglecting to preach the gospel, but they are engaging in evil speaking.

It has come to our notice that some of the preachers could not meet the forceful and logical presentations of Judge Rutherford concerning the "Battle of Armageddon" and "Millions Now Living Will Never Die," and therefore they have undertaken to throw dust into the eyes of their hearers by attempting to belittle the character and work of the departed Pastor Russell. One of these preachers accused Pastor Russell of selling Miracle Wheat at \$20.00 a bushel and buying it back at \$4.00 per bushel, a most absurd statement on its very face.

In view of this I think well to present some of the Miracle Wheat facts as I know them to be.

Pastor Russell Had No Wheat

IN THE first place, Pastor Russell never sold a pound of Miracle Wheat, and never even had a pound of it to sell. Here are the exact facts:

Pastor Russell learned that Mr. Stoner of Fincastle, Virginia, had some Miracle Wheat,

that the original stool had 214 stalks, and that Mr. Stoner was raising this strain of wheat with a view to selling it for \$1.00 per pound.

Pastor Russell therefore made mention of the matter in his journal, *The Watch Tower*. When some time later the agent of Mr. Stoner out of courtesy for the *Watch Tower* article, called upon Pastor Russell and showed him a sample of the wheat, two grains of the wheat fell upon the carpet of Pastor Russell's study. These grains were picked up by him and on request were handed to the writer.

I planted the two grains in my garden, and raised from them 1,312 grains of wheat. These I planted in turn, and raised five and one-third pounds. I in turn planted the same and raised eight and one-half bushels. Then I wrote to Pastor Russell, telling him that I wanted interested *Watch Tower* readers to have each a pound of this wheat for their planting, and suggested that \$1.00 per pound should be charged for it, and that every *Watch Tower* reader who had

ground space would gladly pay this price to get a start. "For," said I, "they will send in a dollar or more, anyhow, for the spread of the gospel; and thus the wheat will be broadcast fairly well; and whatever money may be received for these eight and one-half bushels of wheat I want placed in the general fund of the Watch Tower Bible and Tract Society for the spread of the truth."

Editorial Note

THE preachers of the various denominational churches have vilified and slandered the character of Pastor Russell for over thirty years. Judge Rutherford's lectures so irritate the preachers that they continue to pour forth their spleen of hatred at Pastor Russell, because Mr. Rutherford happens to be successor to Mr. Russell as president of the Watch Tower Bible and Tract Society.

Besides many other lies these preachers roll under their tongues is the "Miracle Wheat" lie. The weakness of the preachers' position is seen in resorting to such ungentlemanly means to befoul men's characters whose arguments they cannot meet with logic and reason. For hypocritical subterfuge, for false piety, and for deceiving the people who put confidence in them, the preachers are in a class by themselves. When the people get sufficiently awake to the enormity of the robbery to which they have been subjected by the clergy, both of money and of the true doctrines of Christianity; and when they get acquainted with the facts enabling them to discern between "wolves in sheep's clothing" and the true ministers of the Word, the preacher business will become a very poor vocation.

The "acid" test, of course, is his theology; but the test which anybody can apply to his own satisfaction is whether the minister preaches for hire. Preaching for money is not prompted by the truth-producing motive. Anybody may apply that test; and if he finds himself assisting in the support of a system which takes up collections and begs for money, let him know that he is an abettor of a system founded upon lies, kept alive by lies, with a band of liars carrying the torches at the head of the procession.

We are reminded here of the words of St. Jude (14-16): "Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches [harsh (untruthful) words, *Diaglott*] which ungodly sinners have spoken against him. [See Matthew 23: 40, 45] These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling [untruthful] words, having men's persons [opinions] in admiration because of advantage."

To this Pastor Russell readily agreed, and placed in his journal a notice of Miracle Wheat securable at \$1.00 per pound. The wheat was mine; I, J. A. Bohnet, set the price at \$1.00 per pound; Pastor Russell had nothing to do with the price-making, nor with the sale of the wheat, except at my suggestion to make mention of it in his journal.

I then purchased a peck of this wheat myself and planted it for other sales which I made; and I paid \$1.00 per pound. So I was not charging others any more than I myself was willing to pay.

The Yield from One Pound

THE lowest yield from one pound sown that was reported to me was eighty pounds, and the highest reported was two hundred and twenty pounds from one pound sown. Therefore the wheat was *miracle* sure enough.

Wheat Testimony in Court

WHEN nine of the thirty Miracle Wheat growers at the court trial had given testimony in favor of this wheat, the presiding judge stated in substance that the superiority of Miracle Wheat over all other strains of wheat had been so thoroughly demonstrated that any further testimony in favor of Miracle Wheat would be superfluous. The other twenty-one Miracle Wheat growers were therefore not called upon to give testimony.

People do not like the name "Miracle." Therefore in various parts of the country this same wheat goes by the name of the man who introduced it there; as for instance, in Tennessee it is called "Hobbs wheat"; in Maryland, "Weber wheat"; and in some places "Stoner wheat." Nobody has called it "Russell wheat" that I know of; nor has it been called "Bohnet wheat." But the preachers delight in slapping at Pastor Russell about Miracle Wheat, when in reality he had no connection whatever therewith.

The preachers cannot meet Pastor Russell's arguments on Biblical exegesis, even as 1,900 years ago the preachers could not meet the arguments of the meek and lowly Man of Galilee. History repeats itself. The Pastor was too much for the preachers of a nominal Christianity. They gnash on him with their teeth—like dogs.

Pastor Russell Preached the Gospel

PASTOR RUSSELL preached persistently on the Bible, and took up no collections. Those who had confidence in him, and who knew him so well as one of the highest character and as one who loved the Lord, freely sent money to him, wholly unsolicited, to aid him in his ministerial work. Pastor Russell believed that the shepherd should feed the sheep, and not the sheep feed the shepherd. Hence he made no charge, and took no pay for preaching the gospel. All that he had was used in the spread of the truth as he found it set forth in God's Holy Word. And for his labor of love and Godly devotion he has been shamefully traduced by many of the clergy, even as was Jesus 1,900 years ago.

Why do ministers assail Pastor Russell, who has years ago gone to his reward? Why do they not attack his teachings? The answer to the latter question is simple: They cannot. He had the Bible to prove his every assertion.

The Clergy Do Not Preach the Gospel

THE clergy of today have generally left the Bible, and have gone into thunderings on science, astronomy, music, art, history, lives of men, noted generals, literature, temperance, moral reform, suffrage, war, conscription, Red Cross, Liberty Bonds—anything and everything save Jesus Christ and Him crucified, of which latter thing they seem to be woefully and wilfully ignorant. Their floundering in the pulpit is truly pitiful. But they do not forget the "Offertory." God says to *them*: "Freely ye have received, freely give!"

Miracle Wheat of Superior Quality

WHEREVER Miracle Wheat has been shown in competition with other strains of wheat at the state and county fairs, it has always taken first prize and the sweepstake prize. The Webers of Maryland hold the silver cup of three successive years of prize winnings with this wheat over all other wheats.

The chief difficulty with Miracle Wheat growing is that the farmer sows it too thick. In this case it will not stool. The wheat must be sown very sparsely. When rightly sown, it stools out wonderfully. I have frequently found thirty straws from one grain sown. I have found often fifty straws, all of good heading, from a single

grain. I have seen as many as ninety stalks from one grain, and the same six feet tall.

Mr. McKnight, the wheat expert, who traversed every wheat district in Europe, testified under oath that in all his life he had never seen as many as four stalks from one sown grain of wheat, excepting Miracle Wheat. This testimony the writer personally heard in the court room.

Miracle Wheat is all that Pastor Russell proclaimed it to be. If anyone is at fault for charging \$1.00 per pound for the Miracle Wheat, it

is the writer. Those who paid a dollar for one pound never made a "kick"; they paid it gladly.

Then why should the ministers do any "kicking"? Buying seed wheat at \$1.00 a pound did not lessen the contributions of the clergy; for the purchasers of Miracle Wheat would not put one penny into the contribution plate of the nominal ministry. They know better. In what part of the Bible do we find a charge that the sheep shall feed the shepherd?

Take away the contribution plate, and how many preachers would stay on the job?

Poisoning the Fountains

WE HAVE before us a letter signed by Earl Constantine, Assistant to the President of the National Association of Manufacturers, 50 Church Street, New York. With his letter Mr. Constantine enclosed another letter from J. C. Edgerton, President of the Association, remarking that "the enclosed letter has aroused more than the usual interest and brought us such favorable expression of opinion from the majority of our more than five thousand members that I believe you will welcome the opportunity of reviewing the material therein presented."

To be sure, neither Mr. Constantine nor Mr. Edgerton ever expected that either of these letters would come into our hands, much less that we would review them publicly. But we are in favor of shouting from the housetops every hookup of big business with the clergy; for we think that the people have a right to know who are their friends and who are their enemies. We cannot quote the whole of Mr. Edgerton's letter to the members of his Association, but we will give extracts from it:

"The National Association of Manufacturers specifically declared for the Open Shop in 1903, and has consistently advocated it ever since that time. In the summer of 1920 President Mason appointed an Open Shop Committee and in October of that year the Open Shop Department was organized.

"Our efforts may be broadly defined as 'educational.' They have been chiefly centered upon two branches of the general public—the *schools and clergy*. This has, of course, involved speeches, researches, newspaper public-
Catholic clergy."

"Many periodicals and open shop associations have reprinted matter issued by the Department. Over 1,500 debaters have been given assistance by mail in advocating the open shop. At least twelve universities now distribute our open shop literature throughout their states in 'Package Loan Libraries.' Practically all of the college and university teachers of sociology, government and economics receive our publications."

"The Department upheld the coal operators of West Virginia in their refusal to deal with the United Mine Workers. Our position in this matter brought entirely unsolicited letters of appreciation from every operators' association in West Virginia and from many of the larger operators."

"Among the activities of the Department between February 14, 1923, and September 30, 1923, the following may be noted:

- "(1) Personal help to debaters of New York University. [Roman Catholic.—Ed.]
- "(2) Addresses before
Central New York Foundrymen's Association.
Union Theological Seminary classes. [Protestant.—Ed.]
University of Pennsylvania classes.
Lynbrook (New York) High School.
- "(3) Special articles for
American Industries.
Denver Labor Bulletin 'Open Forum' edition.
Literary Digest.
New York Herald.
'Constructor' (organ of Associated General Contractors).
'Manufacturers News' (Chicago).
Pennsylvania Manufacturers Journal.
- "(4) Securing removal of union label from several publications."
- "(8) Special letters on the Open Shop to Methodist and
ity, pamphlets, etc."

"(10) Publicity:

For the quarter April-June inclusive the activities of the National Association of Manufacturers (including the convention) received 1,413 columns in news stories and 321 in the editorial columns. The open shop accounted for 209 columns and 30 columns respectively. This was 14% of the combined total of all publicity."

"Our work with the clergy has been distinctly valuable. We are glad to report some modification of its pro-closed shop attitude by the Federal Council of Churches, with which we have kept in contact for nearly three years. For example, the 1923 Labor Sunday message of the Federal Council contained the following:

"Possessed of the right peaceably to persuade workmen to affiliate with the labor movement, may not the representatives of organized labor abandon aggressive attempts where they are now practiced, to enforce union membership through the instrument of the closed shop? The labor movement aims fundamentally to give the

worker greater security of status, freedom of expression, and a juster share in the product of his labor. It can hardly be maintained that this ideal is consistent with the use of compulsion, either upon a fellow-worker or upon an employer, in the matter of membership in a labor union."

"Among the matters upon which we have within the last few weeks answered such inquiries are the following:

"(a) Whereabouts of Jack O'Brien, head of the Constitutional Defense League.

"(b) Percentage of workers in labor unions.

"(c) Robert Bruere and the Bureau of Economic Research.

"(d) Significance of change of management of New York Call.

"(e) Methodist Social Service Federation and Dr. Harry Ward.

"(f) Bonus system of paying employes.

"(g) Name of Jewish pro-closed shop body similar to National Catholic Welfare Council."

The Mainstays of Christendom *By J. Bogard*

LOOKING back a few years we can see quite clearly the mainstays of Christendom. I am referring to the days of the World War, when the war fever was at its height.

In the year 1915 I was living near the little town of Waceca, in Saskatchewan, Canada. Everyone in the neighborhood was looking for the other one to enlist to fight for King and Country, as they called it; and everyone could see where the other fellow was more fit than himself.

In this little community to which I refer the preacher one Sunday told his congregation that if there were nine in the congregation who would enlist, he would be the tenth. He knew that there were not nine physically fit; so he was perfectly safe in making the offer. Very spiritual, very edifying, I am sure, to encourage members of his congregation to engage in killing their fellow men.

Then they made what they called an Honor Roll, which remains to this day in many of the churches of Canada. It is hard to see the consistency of having an Honor Roll in a church. The preacher gets up every Sunday and goes through the lip service, "Thou shalt not kill"; and on the wall within ten feet of him is a board saying, "We have so many killers in our church, and we are proud that we helped to get

them there." However, on February 7, 1916, they put my name on one of the honor rolls, and I enlisted with the Canadian Engineers.

We went to Ottawa first to go through some training. I was there less than a month when we were ordered overseas; and as it was in Saskatchewan so it was in Ottawa: The preachers were busy. They watched very closely when any troops were ordered overseas, and informed us that we should not go without having partaken of the Lord's Supper, or Holy Communion, as they called it, forgetting the Scripture statement that "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—1 Corinthians 11:27.

Pastor Russell likened the preachers acting as recruiting agents to a trained bull which they have at the Chicago stock yards. This bull acts as a leader and decoy for the cattle about to be slaughtered. He meets the bewildered herd and ingratiates himself into their favor; and with a toss of his head and a pompous air he becomes their leader up the chute to the slaughtering pen. There he has a little niche into which he slides and is safe, while the other cattle push and crowd each other on to the slaughter. I think the illustration is a good one. I never heard of a preacher being killed or

wounded by German bullets. There is also a goat at another place which performs a similar service for the sheep. It is said that this goat chews tobacco.

On March 17, 1916, we left Ottawa for England. There we ran into some more mock religion. We were in camp at Shorecliff, England. On Sunday, soon after landing, they had what they called a mass meeting on St. Martin's plain. The Holy Altar they had was a good-sized soap box with the Union Jack wrapped around it. The boys were compelled to attend the church service. Some knew that it was all mockery, but they were taken there for discipline and to be informed that it was God's will for them to blow their fellow men to bloody shreds. The troops were marched around the soap box, where the minister stood. They were kept at a distance of at least one hundred feet from the minister's stand, and were scattered over the field to the distance of half a mile away.

Then the ceremony started. No one could hear what was said except those who happened to be closest. Perhaps they did not want the men to hear. It was apparently all done to give the business a religious coloring and to impress upon the troops that in fighting for England they were fighting for the Lord and His cause. I could not hear a word of the service, but I suppose it was the usual: "As it was in the beginning, is now, and ever shall be: world without end. Ah-a-me-en." Some of the troops were seated on the grass, some were standing, others were talking to one another, some were asleep, some were tossing pennies to see who would pay for the beer as soon as the canteen was opened, while still others were angry because they had been brought there.

Free Socks for 35 Cents

IN THE Fall of 1916 the Engineers got orders to move to Crowboro, in Kent; and everyone who has been there will agree that it is some hole. As in other camps the Y. M. C. A. had a large establishment there. They were supposed to be giving their services free for the benefit of the soldiers, but if you got anything from them you had to pay a good price for it.

A pair of socks cost one shilling and six pence, or about thirty-five cents; and often when you put them on you would find in the toe a note from some lady in Canada who had knit

the socks and given them free with the thought that the soldier would get them without cost. Perhaps she would give her name and address, asking the soldier that received the socks to write to her.

All of the work about the place was done by soldiers or English civilians. Often a detachment of men would be sent to scrub the floor or otherwise clean up the "Y" hut; and yet those in charge received a good profit for all that they sold. Among other things they sold cigarettes and chewing tobacco.

They had a large hall that would hold about 5,000 troops; and they would have concerts, boxing matches, etc., the performers giving their services free while the "Y" made money selling their stuff to the boys at a good profit. I said that the performers gave their services free; but there was an exception in the case of the boxing matches. The winner would get a medal so that he could show, when he got home, how much he had loved his fellow man during the war. Sir Arthur Conan Doyle, the noted spiritist, lived near there and would often referee the bouts.

The emblem of the Y. M. C. A. is a triangle; and we were led to wonder if the three points of the triangle represented the three specially prominent characteristics, spiritism, boxing-matches, and money-making. We wonder what the name Christian has to do with boxing matches anyway.

The Dilemma of Heaven

HOW do the promoters of the Y. M. C. A. harmonize some of these things with their professed belief in the hereafter? When they pass the Pearly Gates do they expect to see the ex-doughboy seated on a white cloud thrumming his golden harp and smoking a Chesterfield cigarette? Do they expect to see a pair of ex-service men lay aside the golden crowns which they received for valorous service on the battlefield, and put on a pair of mitts and go at each other for fifteen or twenty rounds?

After leaving Crowboro we were moved to Seaforth, Sussex. It was while we were there that the Union government came into power in Canada. The Canadian boys who were overseas were entitled to vote. At that time Colonel Andersen was in charge of headquarters of the Canadian Engineers. There was not supposed to be any campaigning for votes in the army,

and we thought that we could go in and vote the same as in private life; but to our surprise it was different.

Only a few were let in at a time and were given ballots. As soon as the ballot was marked it was taken from the hand of the voter, and given to Colonel Andersen or other officers who were present, who looked at it carefully and asked the town from which the voter came, all of which was in violation of the law guaranteeing the right to vote privately and unmolestedly. Those not voting for the Union government soon disappeared from headquarters, and were on their way to the front line.

The Union government was a union of the various parties agreeing to cease contending with one another for the duration of the war, and to center all power in the government so that laws could be made without passing through the ordinary channels of parliamentary procedure. It was generally understood that if the Union government came into power conscription would go into effect.

Opposing this was Sir Wilfred Laurier, who contended that the liberties of the people should not be taken away and that the power of government should continue, as it had been, in the hands of the people's representatives; and that there should be no conscription. The Union government went into power with a large majority; and Sir Wilfred Laurier, Canada's greatest statesman, and the real friend of the people, died later in grief and disappointment.

The "Christianity" at the Church

THERE is a little church between the camp at Seaforth and the railway station. I went there one Sunday evening to hear a sermon. It was not long until I discovered that the preacher knew that the Canadian got a dollar and ten cents a day. He had a little advertising sermon in riddle form, with which he entertained the boys and hoped to get a big collection. The principal part of the sermon was that "Sherlock Holmes" was Sir Arthur Conan Doyle's masterpiece.

Instead of preaching Christ and Him crucified, the preacher was trying to make detectives out of the boys. Instead of saying to the widows and mothers who had lost their loved ones—and there were many of them in England—"Refrain thy voice from weeping, and thine eyes from tears: . . . they shall come again

from the land of the enemy" (Jeremiah 31:16), he was merely trying to be entertaining.

He might have taken as his text Micah 4:3: "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." But he did not. He might have called attention to Isaiah 11:9: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." But that was not his theme.

The army chaplain with us held the rank of Major. It would be expected that he would be an example to the young men whom he was supposed to instruct. Instead of this, he used to go about the camp drunk most of the time, and in an intoxicated condition used to play poker with the boys.

The morning after the Armistice was signed he conducted a mass meeting in the Arena, thanking God for the victory and for killing so many fellow creatures; and with a breath so strong that it would almost knock a dog down, he droned out the chant, "We give thee thanks, Lord God Almighty." And they have the nerve to call this Christianity! It is enough to make a graven image laugh. We must at least admit that the present order of things is a failure.

After the Armistice was signed the Canadian troops acted like wild men let out of a cage. In some camps they broke into the canteens, carried away the beer, and engaged in drunken fights among themselves. At Rill, Seaforth, Bramshot, and other places occupied by Canadians, there were riots among the troops in which quite a number was killed. Several officers who tried to control them were also killed. At some places they tore up camps, buildings, etc.

At the entrance to Camp Whitly there was a large number of small shops and stands for the purpose of selling small articles to the soldiers. The place was called Tin-town. The soldiers in their riots tore up these shops, carried away goods, and destroyed everything in sight. The British Government had to pay the shopkeepers for their losses, and in turn sent the bill to the Canadian Government. It amounted to quite a large sum. The English civilian population were in terror during the rioting, not knowing at what time the troops might decide to destroy the entire town.

The World War was a grand example of brotherly love, and the clergy had a noble part teaching the precepts of Christ and exemplify-

ing the same in their own lives. They are the mainstays of Christendom, and wisdom shall die with them!—Job 12:2.

Tahiti the Beautiful *By C. C. Campbell (Tahiti)*

I HAVE been a reader of THE GOLDEN AGE for about two years, and have been so much interested in it that I take pains to see that several friends of mine also read it. Several of my friends, however, have called my attention to your article in the issue of September 26, 1923, entitled "A Trip to the Thousand Islands." All of us are very much surprised at the slight you have given Tahiti.

We note that you give a nice little write-up to many islands of much less importance throughout the south seas; but the BEST AND MOST IMPORTANT of all the South Sea islands, with the exception of New Zealand and Australia, you have slighted to the extent of giving it only forty words, while the Galapagos, an entirely unimportant island, has been given a nice little article of two hundred words.

Easter Island, which is also of much less importance, in an article such as yours, contains 135 words. Samoa, another very interesting and important island, had a write-up of only fifty-seven words. Even Lavuka had a write-up of 102 words, and certainly it cannot in any way be compared to either Samoa or Tahiti when considering its worth for a write-up. New Caledonia, which is certainly worthy of a splendid write-up, you have dismissed with only sixteen words, while the little island of Nauru has a splendid write-up of 146 words.

The Society group, or Friendly Islands as they are called, you pass up with the following remark: "The only reason we stop is that it is the cross roads of the South Pacific, a convenient port of call between Panama and Australia or New Zealand points," conveying the idea that Tahiti and all the Society group are not worth mentioning.

We who are reading your magazine who have lived here for years, who know all about the Society group, and who are well posted on all the Islands of the Pacific, feel deeply the slight you have given us because we are aware of the

fact that without doubt there are no islands in the Pacific deserving of a larger or better write-up than ours, except New Zealand, Australia, The Sandwich Islands, and possibly the Philippines.

In Tahiti we are proud of the fact that we have without doubt the most intelligent and the most friendly natives that are to be found throughout any of the South Sea islands. Point Venus, on the island of Tahiti, where Captain Cook first landed in 1769 and which has at this time a monument in his honor, is certainly of sufficient interest to at least mention. Cook's Bay, just across from Tahiti on the island of Moorea, is also of sufficient interest to be noted, and many other spots too numerous to be mentioned here.

We who live here, and who have been watching the growth of Tahiti, have seen the wonderful changes taking place from year to year, and feel that they are deserving of more than a slight. For instance, up to the year 1910 there had been no progress to speak of in these islands. But during 1910 the spirit of progress on its rounds throughout the world hit Tahiti; and, while the World War to some extent retarded us, we have after all made wonderful progress.

For instance, formerly we had no wharf here, and steamers had to unload their freight on lighters to be taken ashore. We now have a first-class wharf owned by the government, upon which there has been wonderful improvement since your visit here. We had no warehouses suitable for storing freight. We now have five very nice ones.

We had no shed on the waterfront to receive the freight as it was unloaded from ships, while now we have an immense one which has gone through wonderful improvements since your visit here. In 1910 we had no paved streets, while now we have very good ones. We had no electric lights, but now we have as good as any city.

Tahiti Has Many Modern Improvements

OUR roads around the island were bad, and had no bridges crossing the rivers; now we have beautiful automobile roads nearly everywhere and good bridges crossing the rivers. We had no automobiles in 1910; now we have about three hundred. We had no wireless in 1910. Now we have one as good as any other place, situated on the island of Tahiti; and we are commencing to install the wireless on other islands belonging to the group.

Our exports are constantly on the increase. In 1910 our yearly export of copra (dried coconut) was only 12,000 tons; now it is in excess of 20,000 tons, with thousands of young coconut trees planted not yet in bearing, and thousands more being planted every year. Our vanilla exports are large and constantly on the increase. Our avocado pear shipments were constantly on the increase until the United States put an embargo on their being shipped to America, which, by the way, we expect will be removed in due time.

Our climate cannot be beaten throughout the world. The thermometer varies from 60° to 65° in the morning, and runs to from 75° to 95° according to the season. It is never hotter than 95°. We can boast of the most even temperature of any place in the world. Without doubt we have the most liberal government that can be found throughout the world.

Therefore, with good people, good government, good roads, good hotels, good restaurants, good stores, good doctors, good water, good fruit, good theaters and good everything, we cannot understand the reason for the slight you have given us, and would appreciate seeing it corrected in the columns of your magazine.

You are generally so fair in your articles that it hurts when you remark that "the only reason you called was because you practically had to." Thousands come here on purpose to see TAHITI, THE BEAUTIFUL; and some remain and establish splendid homes here. We trust that the slight will prove to be more of an oversight than intentional, and believe that you will be willing to give Tahiti its just dues.

The Creation of Man

(Broadcast February 28 from Watchtower WBBR on a wave length of 244 meters, by Judge Rutherford)

ALL thinking persons are interested in the creation of man. Recent controversies between Modernists and Fundamentalists have intensified this interest with many.

The theories of men, unsupported by reliable and competent evidence, are of little value in the consideration and determination of this proposition. Theories are often nothing more than mere opinion. Such evidence is of little or no value.

I shall prove my contention concerning man's creation from testimony of the Bible. It is, therefore, important that we determine first whether the Bible is from man or from God. If it is from Jehovah, the Infinite One, then its testimony imparts absolute verity.

In the courts of our land the Bible would be admitted as competent testimony under at least two well-known rules of evidence: (1) That it is an ancient document coming from the proper source or custody; (2) that the subscribing witnesses thereto have certified that it is God's

revealed Word, written by men at the direction of Jehovah.

Holy spirit means the invisible power of Jehovah. This power operated upon the minds of devout men, causing them to write the Scripture as directed; hence it is God's Word. In no other way could it have been possible for man to write the record of his own creation.

As to the first rule just mentioned, the original manuscript of the Bible came from the Israelites, God's chosen people. It is the oldest book in existence, which makes it an ancient document. Nothing short of miraculous power could have preserved it from the storms that have beaten against it for thousands of years. Time was when the laws of some countries made it a crime, punishable by death, to have this Book in possession. God gave courage to men to possess it still. Many of them suffered torture and death because of having and teaching this Book. Every possible effort of man was made to efface it from the earth, and all failed.

As to the second rule, the subscribing witnesses thereto have certified that it is God's Word, written by man at the dictation of God. That these witnesses lived on earth we have abundant proof aside from the Bible. That they were competent and truthful witnesses is borne out by the undisputed facts.

The testimony of some of the witnesses follows:

David, one of the witnesses, said: "The spirit of the Lord spake by me, and his word was in my tongue."—2 Samuel 23: 2.

Another witness testified: God "spake by the mouth of his holy prophets, which have been since the world began."—Luke 1: 70.

Still another: "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy spirit."—2 Peter 1: 20, 21.

Still another subscribing witness writes: "All scripture is given by inspiration of God."—2 Timothy 3: 16, 17.

The circumstantial evidence is, if anything, even stronger than that of the direct testimony. Circumstantial evidence may be properly declared as physical facts. Physical facts do not stultify themselves.

In my address on Sunday evening last I cited a number of prophetic utterances, foretelling the great inventions of modern times, about which no man could have known except by the direction of Jehovah. To this I now add other prophetic utterances, to wit:

God, through His prophets, recorded in the Bible long centuries in advance, foretelling that there would come into the world a mighty man, specifying the place where He would be born (Micah 5: 2); that He would come to His own people and they would not receive Him; that He would be despised and rejected of men, a man of sorrows and acquainted with grief (Isaiah 53: 1-3); that He would ride into Jerusalem upon an ass, the foal of a like animal, and offer Himself as king to the Jews (Zechariah 9: 9); that He would be rejected by the Jews (Isaiah 53: 3); that He would be betrayed for thirty pieces of silver (Zechariah 11: 12); that there would be no just cause for His death (Isaiah 53: 8, 9, 11); that nevertheless He would be numbered among the transgressors (Isaiah 53: 12); that He would die a violent death, yet not

a bone of His body should be broken (Psalm 34: 20); that His flesh would not corrupt, and that He would arise from the dead (Psalm 16: 10)—all of which and many more similar prophecies were completely fulfilled by Jesus of Nazareth, the great Teacher who lived about and died at Jerusalem. The fulfilment of these prophetic utterances prove the competency of the witnesses and the truthfulness of their testimony.

The Bible record of man's creation is entirely consistent with the course of man as recorded in history for thousands of years past, as will be seen before we conclude this series.

Man

WHAT is man and how created? The Orthodox theory, expressed by the Fundamentalists, briefly is:

That man is the product of special creation; that he consists of body, spirit and soul; that the first body was created; that since then the body is born, and at the time of birth God interposes and implants in that body a spirit and soul which are immortal.

The Modernist's answer to the question is:

That man is the product of evolution. By this is meant that inanimate matter began to evolve by what is known as the natural law of things, and after millions of years this inanimate matter developed into a living creature of the very lowest order, and by a future long-continued process of evolution that creature of a low order evolved to a higher, and still on, until now we observe man and call him the result of evolution.

Both of the above theories are wrong because both contradict the Bible.

Both Fundamentalists and Modernists admit the existence of God. The Fundamentalist says: "The Bible is the word of God." The Modernist says: "The Bible contains the word of God." They both admit the existence of God and of His Word. They are therefore both estopped from denying His Word.

If we take the Bible as proof then we must discard the theories of men conflicting therewith, regardless of honesty and good intent. The position taken must stand or fall by the testimony of the Bible. I stand squarely by the Bible testimony.

Bible Account of Creation

THE Bible statement of creation is: "In the beginning God created the heaven and the earth." (Genesis 1:1) This was long centuries before the creation of man. The Genesis account states that thereafter God caused the earth to bring forth grass and herbs yielding seed. Then in the course of time He created the fish of the sea and the birds of the air. Centuries more passed and He created the cattle of the field and everything that creepeth upon the earth.

Why had God created the earth and the vegetation thereon? Jehovah answers: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; . . . I have made the earth, and created man upon it."—Isa. 45:18, 12.

Thus the positive proof is that long centuries were employed in the formation of the earth and preparing it for man. If Jehovah, the great Creator, occupied so much time and put forth so much energy in the preparation for man, the most intelligent creature on earth, would it not seem strange that the creature evolved from protoplasm into a monkey and from a monkey into a man, rather than that God should exercise His wisdom and power to create man? We are not left to conjecture; for Jehovah plainly tells how man was created: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Genesis 2:7.

If the evolutionists are correct then our forefathers were at one time monkeys. But the Lord's Word clearly disproves that conclusion. It reads: "And God said, Let us make man in our image, after our likeness; . . . so God created man in his own image, in the image of God created he him."—Genesis 1:26, 27.

This does not mean that man was created in the form of God but in His character image, possessing the attributes similar to those which God possesses. The four divine attributes are wisdom, justice, love, and power. The first man, therefore, was created with a sense of justice, and he possessed some wisdom; he possessed the attribute of love, and exercised power over the other creation of earth. He was given dominion over all things of the earth.

If these Scripture statements are true then the theory that man is the product of evolution

cannot possibly be true. Evolution is based upon theory unsupported by reason or by the Scriptures. The creation of man, as described in the Bible, is based upon the Word of God, which is reasonable and in complete harmony with the history of man for 6,000 years past.

To say that man, by process of evolution, can extricate himself from present difficulties and raise himself to a higher plane is just as unreasonable as to say that a man can stand on the pavement of the street and by his own boot straps lift himself to the top of the building.

When we fully appreciate God's Word of truth concerning man's creation and understand why man sickens and dies, then we can understand more clearly why evolution could never release man from his present condition of suffering and distress.

Man a Soul

THE scriptures cited show that man is composed of two elements; namely, body and spirit of life or breath of life. These two united make the soul of man. The word soul means a breathing, sentient being. The term body applies only to the physical organism. Neither body nor soul relates to the life which animates the body, only to the sentient being, which is the result of animation. A body is not a man, although there could be no man without a body. The spirit of life is not the man, although there could be no man without the spirit of life. The word *spirit* primarily signifies breath; hence we have the expression "breath of life" or "spirit of life," both meaning the same thing. God has so arranged that man can transmit the spark of life to his offspring.

It will be observed that the Scripture does not say that God made man and gave him a soul. It does say that He formed man of the dust of the earth. That is to say, man's organism was formed from the dust of the earth. God then breathed into him the breath of lives; and there resulted a moving, sentient being, which in our English we call a soul. Every man is a soul. No man possesses a soul.

Every creature that breathes is a soul. It will not be contended that a cow possesses a soul. When God created the lower animals, long prior to man's creation, He designated them souls. (See Genesis 1:20, 30, margin) Thereafter, in giving directions with reference to

numbering the people, God said: "And levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep." (Numbers 31:28) The reason why the lower animals are designated as souls is that they are breathing creatures. Man is of the animal order, the highest. Man did not evolve from the monkey, although a great many men make monkeys of themselves.

Immortality

NOW as to the proposition that God, at the time of creating the body, planted within man a divine spark, which is immortal, and that the same thing has been implanted in each one born since; that hence the soul is immortal: Such a conclusion is not warranted by the Scriptures nor by the well-known facts. Besides, this conclusion has led millions to a misunderstanding of God's plan. An immortal being is one that cannot die. If God created man an immortal soul, or gave him an immortal soul, and he should be wicked, then it would mean that he would be consciously, eternally alienated from his Creator. The God-dishonoring doctrine of eternal torment rests entirely upon the proposition of the inherent immortality of the soul of man.

There is but one statement in the Bible to the effect that man is immortal. The advocates of inherent immortality may say that one statement is sufficient to prove inherent immortality. But I reply, No; for the statement was made by the devil in contradiction of Jehovah, and concerning this statement Jesus said that it was the first lie ever told.

The record is this: Jehovah said to Adam, the first man: 'If you violate my law by partaking of certain fruits you shall die.' Satan said to Eve: 'Why do you not eat of this fruit in the midst of Eden?' to which she replied: 'Because God has declared that for us to eat of this will cause us to die.' To this Satan replied, in substance: 'God is deceiving you; for when you eat of that fruit you will become as wise as God. Ye shall surely *not* die.'

The fact that Jehovah told man that death would be the result is conclusive proof that man was not and is not inherently immortal. The doctrine of inherent immortality is a contradiction of every part of the divine plan and has been the one great error upon which numbers

of students of the Bible have stumbled and have been blinded to the love of God in the making and executing of His plan for man's blessing.

Who is Immortal?

ST. PAUL, in discussing man and the resurrection from the dead, advises those who are Christians to seek immortality. A man does not seek for that which he already possesses. If he had a thing why should he seek for it? Again St. Paul, speaking to those who are Christians, said concerning the resurrection that the dead shall be raised incorruptible; "for this mortal must put on immortality."—1 Corinthians 15:53.

It must be manifest to every reasonable mind that if man possessed inherent immortality this statement of St. Paul could not be true. If a man has on a coat he does not say, I must put on my coat. If a man inherently has immortality how could it be said that this mortal must put on immortality? Immortality is offered as a great reward to those who are faithful followers of the Lord, as we shall subsequently show. Jesus said to His Church: "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10) This crown of life means the highest degree of life, the state of immortality.

Who then is immortal inherently? The apostle Paul answers in 1 Timothy 6:16 that God only hath immortality. Jehovah is the self-existing One, from everlasting to everlasting. He, therefore, has always been and always will be immortal. Both Jesus and the Apostle show that immortality was granted to the Lord Jesus at His resurrection. Jesus, when on earth, said: "As the Father hath life in himself, so hath he given to the Son to have life in himself." (John 5:26) After He had risen from the dead He said: "I am he that liveth, and was dead; and, behold, I am alive for evermore."—Rev. 1:18.

Satan is of the angelic order. He is a spirit being. He is not immortal. The Scriptures plainly state that in due time the Lord will destroy the devil. (Hebrews 2:14) The angels are not immortal. They are spirit beings. The contention that man is inherently immortal, then, if true, would mean that he possessed something far above the angels.

Concerning man, David, the prophet of Jehovah, under inspiration wrote: "What is man, that thou art mindful of him? and the son of

man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." (Psalm 8: 4-8) Here the statement plainly reads that man is made lower than the angels, therefore not immortal. The same Prophet under inspiration writes: Man "is fearfully and wonderfully made."—Psa. 139: 14.

Now I submit that since both Fundamentalists and Modernists admit their belief in God (the Fundamentalists admitting that the Bible is God's Word, and the Modernists that it contains God's word), both must stand or fall upon the testimony set forth in the Scriptures, and that any conclusion reached in contradiction of the divine testimony cannot be accepted.

Upon all the evidence, then, from the Bible as well as from extraneous facts, man is an animal, a creature of the highest order, not divine, therefore not immortal inherently. He is the most wonderful creature that God has created on this earth. With all the wisdom and inventive genius that man has been able to display he cannot produce, or begin to produce, a machine that even approximates the won-

derful, harmonious arrangement of human organism. To say that this wonderfully made creature evolved from protoplasm, and from protoplasm to monkey, and from monkey to man, does violence to reason and dishonor to God. To say that man is created inherently immortal means that he cannot die; and therefore such statement dishonors God and disputes His plan.

It is a well-known fact that men have been dying for centuries. The question then may be asked: Did God create man in a dying condition? The answer from the Bible is, No, God created the first man perfect. He declares in His Word: 'All the works of Jehovah are perfect.' Then the question: Why have men become sick, and why have they been suffering and dying for many centuries past, and why do they yet die? These questions I will answer in a lecture next Sunday evening at 8:30 o'clock. It shall be my purpose, step by step in a course of lectures, to cover the outline of the divine plan; and I feel confident that those who follow carefully from the beginning to the end, at the conclusion will better understand that Jehovah is the great God of the universe; and that His plan, when completed towards man, will magnify His name and His Word and prove to all that He is a God of justice, wisdom, love, and power.

Luther's Ninety-five Theses

WE HAVE been favored with the loan of a book which we greatly prize. It is entitled "First Principles of the Reformation," and contains the Ninety-Five Theses and the three primary works of Martin Luther. The book was published in London in 1880, by John Murray, of Albemarle Street, and consists of translations from the Erlangen or Frankfort Edition of Luther's works, made by C. A. Buchheim, Ph. D., Professor of the German language and literature in King's College, London.

We publish herewith the ninety-five theses, and invite attention to Theses 13 and 27, as throwing light upon the claim of one of our contributors, some years ago, that Luther did not believe in the inherent immortality of man. We omit comments of English Doctors of Divinity who presume to tell us four hundred years after Luther's time just what he believed. We

prefer to let his words speak for themselves.

"In the desire and with the purpose of elucidating the truth, a disputation will be held on the unwritten propositions at Wittenberg, under the presidency of the Reverend Father Martin Luther, Monk of the Order of St. Augustine, Master of Arts and of Sacred Theology, and ordinary Reader of the same in that place. He therefore asks those who cannot be present and discuss the subject with us orally, to do so by letter in their absence. In the name of our Lord Jesus Christ. Amen.

"1. Our Lord and Master Jesus Christ in saying: 'Repent ye,' etc., intended that the whole life of believers should be penitence.

"2. This word cannot be understood of sacramental penance; that is, of the confession and satisfaction which are performed under the ministry of priests.

"3. It does not, however, refer solely to inward penitence; nay, such inward penitence is naught, unless it outwardly produces various mortifications of the flesh.

"4. The penalty thus continues as long as the hatred of self—that is, true inward penitence—continues; namely, till our entrance into the kingdom of heaven.

"5. The Pope has neither the will nor the power to remit any penalties, except those which he has imposed by his own authority, or by that of the canons.

"6. The Pope has no power to remit any guilt, except by declaring and warranting it to have been remitted by God; or at most by remitting cases reserved for himself; in which cases, if his power were despised, guilt would certainly remain.

"7. God never remits any man's guilt, without at the same time subjecting him, humbled in all things, to the authority of his representative the priest.

"8. The penitential canons are imposed only on the living, and no burden ought to be imposed on the dying, according to them.

"9. Hence the Holy Spirit acting in the Pope, as well for us, in that, in his decrees, he always makes exception of the article of death and of necessity.

"10. Those priests act wrongly and unlearnedly, who, in the case of the dying, reserve the canonical penances for purgatory.

"11. Those tares about changing of the canonical penalty into the penalty of purgatory seem surely to have been sown while the bishops were asleep.

"12. Formerly the canonical penalties were imposed not after, but before absolution, as tests of true contrition.

"13. The dying pay all penalties by death, and are already dead to the canon laws, and are by right relieved from them.

"14. The imperfect soundness or charity of a dying person necessarily brings with it great fear, and the less it is, the greater the fear it brings.

"15. This fear and horror is sufficient by itself, to say nothing of other things, to constitute the pains of purgatory, since it is very near to the horror of despair.

"16. Hell, purgatory, and heaven appear to differ as despair, almost despair, and the peace of mind differ.

"17. With souls in purgatory it seems that it must needs be that, as horror diminishes, so charity increases.

"18. Nor does it seem to be proved by any reasoning or any scriptures, that they are outside of the state of merit or of the increase of charity.

"19. Nor does this appear to be proved, that they are sure and confident of their own blessedness, at least all of them, though we may be very sure of it.

"20. Therefore the Pope, when he speaks of the plenary remission of all penalties, does not mean simply of all, but only of those imposed by himself.

"21. Thus those preachers of indulgences are in error who say that, by the indulgences of the Pope, a man is loosed and saved from all punishment.

"22. For in fact he remits to souls in purgatory no penalty which they would have had to pay in this life according to the canons.

"23. If any entire remission of all penalties can be granted to any one, it is certain that it is granted to none but the most perfect, that is, to very few.

"24. Hence the greater part of the people must needs be deceived by this indiscriminate and high-sounding promise of release from penalties.

"25. Such power as the Pope has over purgatory in general, such has every bishop in his own diocese, and every curate in his own parish, in particular.

"26. The Pope acts most rightly in granting remission to souls, not by the power of the keys (which is of no avail in this case) but by the way of suffrage.

"27. They preach man, who say that the soul flies out of purgatory as soon as the money thrown into the chest rattles.

"28. It is certain that, when the money rattles in the chest, avarice and gain may be increased, but the suffrage of the Church depends on the will of God alone.

[Who among our readers can tell us whether the contention is true that the original 27th thesis was omitted, and the 28th split to make an extra number?—Ed.]

"29. Who knows whether all the souls in purgatory desire to be redeemed from it, according to the story told of Saints Severinus and Paschal.

"30. No man is sure of the reality of his own contrition, much less of the attainment of plenary remission.

"31. Rare as is a true penitent, so rare is one who truly buys indulgences—that is to say, most rare.

"32. Those who believe that, through letters of pardon, they are made sure of their own salvation, will be eternally damned along with their teachers.

"33. We must especially beware of those who say that these pardons from the Pope are that inestimable gift of God by which man is reconciled to God.

"34. For the grace conveyed by these pardons has respect only to the penalties. Sacramental satisfaction, which are of human appointment.

"35. They preach no Christian doctrine, who teach that contrition is not necessary for those who buy souls out of purgatory or buy confessional licences.

"36. Every Christian who feels true compunction has of right plenary remission of pain and guilt, even without letters of pardon.

"37. Every true Christian, whether living or dead, has a share in all the benefits of Christ and of the Church, given him by God, even without letters of pardon.

"38. The remission, however, imparted by the Pope is by no means to be despised, since it is, as I have said, a declaration of the Divine remission.

"39. It is a most difficult thing, even for the most learned theologians, to exalt at the same time in the eyes of the people the ample effect of pardons and the necessity of true contrition.

"40. True contrition seeks and loves punishment; while the amplexes of pardons relaxes it, and causes

men to hate it, or at least gives occasion for them to do so.

"41. Apostolical pardons ought to be proclaimed with caution, lest the people should falsely suppose that they are placed before other good works of charity.

"42. Christians should be taught that it not the mind of the Pope that the buying of pardons is to be in any way compared to works of mercy.

"43. Christians should be taught that he who gives to a poor man, or lends to a needy man, does better than if he bought pardons.

"44. Because, by a work of charity, charity increases, and the man becomes better; while, by means of pardons, he does not become better, but only freer from punishment.

"45. Christians should be taught that he who sees any one in need, and, passing him by, gives money for pardons, is not purchasing for himself the indulgences of the Pope, but the anger of God.

"46. Christians should be taught that, unless they have superfluous wealth, they are bound to keep what is necessary for the use of their own households, and by no means to lavish it on pardons.

"47. Christians should be taught that, while they are free to buy pardons, they are not commanded to do so.

"48. Christians should be taught that the Pope, in granting pardons, has both more need and more desire that devout prayer should be made for him, than that money should be readily paid.

"49. Christians should be taught that the Pope's pardons are useful, if they do not put their trust in them, but most hurtful, if through them they lose the fear of God.

"50. Christians should be taught that, if the Pope were acquainted with the exactions of the preachers of pardons, he would prefer that the Basilica of St. Peter should be burnt to ashes, than that it should be built up with the skin, flesh, and bones of his sheep.

"51. Christians should be taught that, as it would be the duty, so it would be the wish of the Pope, even to sell, if necessary, the Basilica of St. Peter, and to give of his own money to very many of those from whom the preachers of pardons extract money.

"52. Vain is the hope of salvation through letters of pardon, even if a commissary—nay, the Pope himself—were to pledge his own soul for them.

"53. They are enemies of Christ and of the Pope, who, in order that pardons may be preached, condemn the word of God to utter silence in other churches.

"54. Wrong is done to the word of God when, in the same sermon, an equal or longer time is spent on pardons than on it.

"55. The mind of the Pope necessarily is that, if pardons, which are a very small matter, are celebrated with single bells, single processions, and single ceremonies, the Gospel, which is a very great matter, should

be preached with a hundred bells, a hundred processions, and a hundred ceremonies.

"56. The treasures of the Church, whence the Pope grants indulgences, are neither sufficiently named nor known among the people of Christ.

"57. It is clear that they are at least not temporal treasures; for these are not so readily lavished, but only accumulated by many of the preachers.

"58. Nor are they the merits of Christ and of the saints; for these, independently of the Pope, are always working grace to the inner man, and the cross, death, and hell to the outer man.

"59. St. Lawrence said that the treasures of the Church are the poor of the Church, but he spoke according to the use of the word in his time.

"60. We are not speaking rashly when we say that the keys of the Church, bestowed through the merits of Christ, are that treasure.

"61. For it is clear that the power of the Pope is alone sufficient for the remission of penalties and of reserved cases.

"62. The true treasure of the Church is the Holy Gospel of the glory and grace of God.

"63. This treasure, however, is deservedly most hateful, because it makes the first to be last.

"64. While the treasure of indulgences is deservedly most acceptable, because it makes the last to be first.

"65. Hence the treasures of the Gospel are nets, wherewith of old they fished for the men of riches.

"66. The treasures of indulgences are nets, wherewith they now fish for the riches of men.

"67. Those indulgences, which the preachers loudly proclaim to be the greatest graces, are seen to be truly such as regards the promotion of gain.

"68. Yet they are in reality in no degree to be compared to the grace of God and the piety of the cross.

"69. Bishops and curates are bound to receive the commissaries of apostolical pardons with all reverence.

"70. But they are still more bound to see to it with all their eyes, and take heed with all their ears, that these men do not preach their own dreams in place of the Pope's commission.

"71. He who speaks against the truth of apostolical pardons, let him be anathema and accursed.

"72. But he, on the other hand, who exerts himself against the wantonness and licence of speech of the preachers of pardons, let him be blessed.

"73. As the Pope justly thunders against those who use any kind of contrivance to the injury of the traffic in pardons.

"74. Much more is it his intention to thunder against those who, under the pretext of pardons, use contrivances to the injury of holy charity and of truth.

"75. To think that Papal pardons have such power that they could absolve a man even if—by an impossibility—he had violated the Mother of God, is madness.

"76. We affirm on the contrary that Papal pardons

cannot take away even the least of venial sins, as regards its guilt.

"77. The saying that, even if St. Peter were now Pope, he could grant no greater graces, is blasphemy against St. Peter and the Pope.

"78. We affirm on the contrary that both he and any other Pope has greater graces to grant, namely, the Gospel, powers, gifts of healing, etc. (1 Corinthians 12:9)

"79. To say that the cross set up among the insignia of the Papal arms is of equal power with the cross of Christ, is blasphemy.

"80. Those bishops, curates, and theologians who allow such discourses to have currency among the people, will have to render an account.

"81. This licence in the preaching of pardons makes it no easy thing, even for learned men, to protect the reverence due to the Pope against the calumnies, or, at all events, the keen questionings of the laity.

"82. As for instance: Why does not the Pope empty purgatory for the sake of the most holy charity and of the supreme necessity of souls—this being the most just of all reasons—if he redeems an infinite number of souls for the sake of that most fatal thing money, to be spent on building a basilica—this being a very slight reason?

"83. Again: Why do funeral masses and anniversary masses for the deceased continue, and why does not the Pope return, or permit the withdrawal of the funds bequeathed for this purpose, since it is a wrong to pray for those who are already redeemed?

"84. Again: What is this new kindness of God and the Pope, in that, for money's sake, they permit an impious man and an enemy of God to redeem a pious soul which loves God, and yet do not redeem that same pious and beloved soul, out of free charity, on account of its own need?

"85. Again: Why is it that the penitential canons, long since abrogated and dead in themselves in very fact and not only by usage, are yet still redeemed with money, through the granting of indulgences, as if they were full of life?

"86. Again: Why does not the Pope, whose riches are at this day more ample than those of the wealthiest of the wealthy, build the one Basilica of St. Peter with his own money, rather than with that of poor believers?

"87. Again: What does the Pope remit or impart to those who, through perfect contrition, have a right to plenary remission and participation?

"88. Again: What greater good would the Church receive if the Pope, instead of once, as he does now, were to bestow these remissions and participations a hundred times a day on any one of the faithful?

"89. Since it is the salvation of souls, rather than money, that the Pope seeks by his pardons, why does he suspend the letters and pardons granted long ago, since they are equally efficacious?

"90. To repress these scruples and arguments of the laity by force alone, and not to solve them by giving reasons, is to expose the Church and the Pope to the ridicule of their enemies, and to make Christian men unhappy.

"91. If then pardons were preached according to the spirit and mind of the Pope, all these questions would be resolved with ease; nay, would not exist.

"92. Away then with all those prophets who say to the people of Christ: 'Peace, peace'; and there is no peace.

"93. Blessed be all those prophets who say to the people of Christ: 'The cross, the cross'; and there is no cross.

"94. Christians should be exhorted to strive to follow Christ their head through pains, deaths, and hells.

"95. And thus trust to enter heaven through many tribulations, rather than in the security of peace.

PROTESTATION

"I, Martin Luther, Doctor, of the Order of Monks at Wittenberg, desire to testify publicly that certain propositions against pontifical indulgences, as they call them, have been put forth by me. Now although, up to the present time, neither this most celebrated and renowned school of ours, nor any civil or ecclesiastical power has condemned me, yet there are, as I hear, some men of headlong and audacious spirit, who dare to pronounce me a heretic, as though the matter had been thoroughly looked into and studied. But on my part, as I have often done before, so now too I implore all men, by the faith of Christ, either to point out to me a better way, if such a way has been divinely revealed to any, or at least to submit their opinion to the judgment of God and of the Church. For I am neither so rash as to wish that my sole opinion should be preferred to that of all other men, nor so senseless as to be willing that the word of God should be made to give place to fables, devised by human reason."

Besides the Theses, which we feel sure all our readers will enjoy, we append a few statements selected here and there from this evidently reliable work:

"Would it not be most unnatural, if a fire were to break out in a city, and everyone were to keep still and let it burn on and on, whatever might be burnt, simply because they had not the mayor's authority, or because the fire perhaps broke out at the mayor's house? Is not every citizen bound in this case to rouse and call in the rest? How much more should this be done in the spiritual city of Christ, if a fire of offence breaks out, either at the Pope's government or wherever it may! The like happens if an enemy attacks a town. The first to rouse up the rest earns glory and thanks. Why then should not he earn glory that announces the coming of our

enemies from hell, and rouses and summons all Christians?

"But as for their boasts of their authority, that no one must oppose it, this is idle talk. No one in Christendom has any authority to do harm, or to forbid others to prevent harm being done. There is no authority in the Church but for reformation. Therefore if the Pope wished to use his power to prevent the calling of a free council, so as to prevent the reformation of the Church, we must not respect him or his power; and if he should begin to excommunicate and fulminate, we must despise this as the ravings of a madman, and trusting in God, excommunicate and repel him, as best we may. For this his usurped power is nothing; he does not possess it, and he is at once overthrown by a text from the Scriptures. For St. Paul says to the Corinthians, 'That God has given us authority for edification and not for destruction.' (2 Corinthians 10:8) Who will set this text at naught? It is the power of the Devil and of Antichrist that prevents what would serve for the reformation of Christendom. Therefore we must not follow it, but oppose it with our body, our goods and all that we have. And even if a miracle were to happen in favour of the Pope, against the temporal power, or if some were to be stricken by a plague, as they sometimes boast has happened: all this is to be held as having been done by the Devil, for our want of faith in God, as was foretold by Christ: 'There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect' (Matthew 24:24); and St. Paul tells the Thessalonians that the coming of Antichrist shall be 'after the working of Satan, with all power and signs and lying wonders.' (2 Thessalonians 2:9)

"Therefore let us hold fast to this: that Christian power can do nothing against Christ, as St. Paul says: 'for we can do nothing against Christ, but for Christ.' (2 Corinthians 13:8) But, if it does anything against Christ, it is the power of Antichrist and the Devil, even if it rained and hailed wonders and plagues. Wonders and plagues prove nothing, especially in these latter evil days, of which false wonders are foretold in all the Scriptures. Therefore we must hold fast to the words of God with an assured faith; then the Devil will soon cease his wonders.

"And now I hope we have laid the false, lying spectre with which the Romanists have long terrified and stupefied our consciences. And we have shown that, like all the rest of us, they are subject to the temporal sword; that they have no authority to interpret the Scriptures by force without skill; and that they have no power to prevent a council, or to pledge it in accordance with their pleasure, or to bind it beforehand, and deprive it of its freedom; and that if they do this, they are verily of the fellowship of Antichrist and the Devil, and have nothing of Christ but the name."

"It is a distressing and terrible thing to see that the head of Christendom, who boasts of being the Vicar of Christ and the successor of St. Peter, lives in a worldly pomp that no king or emperor can equal: so that in him that calls himself most holy and most spiritual, there is more worldliness than in the world itself. He wears a triple crown, whereas the mightiest kings only wear one crown. If this resembles the poverty of Christ and St. Peter, it is a new sort of resemblance. They prate of its being heretical to object to this; nay, they will not even hear how unchristian and ungodly it is. But I think that if he should have to pray to God with tears, he would have to lay down his crowns; for God will not endure any arrogance. His office should be nothing else than to weep and pray constantly for Christendom, and to be an example of all humility.

"However this may be, this pomp is a stumbling-block, and the Pope, for the very salvation of his soul, ought to put it off; for St. Paul says: 'Abstain from all appearance of evil' (1 Thessalonians 5:22); and again: 'Provide things honest in the sight of all men.' (2 Corinthians 8:21) A simple mitre would be enough for the Pope: wisdom and sanctity should raise him above the rest; the crown of pride he should leave to Antichrist, as his predecessors did for some hundreds of years. They say: He is ruler of the world. This is false; for Christ, whose vice-gerent and vicar he claims to be, said to Pilate: 'My kingdom is not of this world.' (John 18:36) But no vice-gerent can have a wider dominion than his Lord. Nor is he a vice-gerent of Christ in his glory, but of Christ crucified, as St. Paul says: 'For I am determined not to know anything among you, save Jesus Christ, and him crucified.' (1 Corinthians 2:2); and (Philippians 2:5,7): 'Let this mind be in you, which was also in Jesus Christ; . . . who made himself of no reputation, and took upon himself the form of a servant.' Again (1 Corinthians 1:23): 'We preach Christ crucified.' Now they make the Pope a vice-gerent of Christ exalted in heaven, and some have let the Devil rule them so thoroughly, that they have maintained that the Pope is above the angels in heaven, and has power over them; which is precisely the true work of the true Antichrist."

"Whenever there is any pretence of fighting the Turks, they send out some commission for collecting money, and often send out indulgences under the same pretext of fighting the Turks. They think we Germans will always remain such great and inveterate fools, that we will go on giving money to satisfy their unspeakable greed, though we see plainly that neither *armates* nor absolution money, nor any other—not one farthing—goes against the Turks, but all goes into the bottomless sack. They lie and deceive, form and make covenants with us of which they do not mean to keep one jot. And all this is done in the holy name of Christ and St. Peter.

"This being so, the German nation, the bishops and

princes, should remember that they are Christians, and should defend the people, who are committed to their government and protection in temporal and spiritual affairs, from these ravenous wolves in sheep's clothing, that profess to be shepherds and rulers; and since the *annates* are so shamefully abused, and the covenants concerning them not carried out, they should not suffer their lands and people to be so piteously and unrighteously flayed and ruined; but by an imperial or a national law they should either retain the *annates* in the country, or abolish them altogether. For since they do not keep to the covenants, they have no right to the *annates*; therefore bishops and princes are bound to punish this thievery and robbery, or prevent it, as justice demands. And herein should we assist and strengthen the Pope, who is perchance too weak to prevent this scandal by himself; or, if he wishes to protect or support it, restrain and oppose him as a wolf and tyrant; for he has no authority to do evil or to protect evil-doers. Even if it were proposed to collect any such treasure for use against the Turks, we should be wise in future, and remember that the German nation is more fitted to take charge of it than the Pope, seeing that the German nation by itself is able to provide men enough, if the money is forthcoming. This matter of the *annates* is like many other Romish pretexts."

"I have still to give a farewell greeting. These treasures, that would have satisfied three mighty kings, were not enough for this unspeakable greed, and so they have made over and sold their traffic to Fugger [the wealthiest man in Europe] at Augsburg, so that the lending and buying and selling sees and benefices, and all this traffic in ecclesiastical property, has in the end come into the right hands, and spiritual and temporal matters have now become one business. Now I should like to know what the most cunning would devise for Romish greed to do that it has not done; except that Fugger might sell or pledge his two trades that have now become one. I think they must have come to the end of their devices. For what they have stolen and yet steal in all countries by Bulls of Indulgences, Letters of Confession, Letters of Dispensation and other *confessionalia*, all this I think mere bungling work, and much like playing toss with a devil in hell. Not that they produce little, for a mighty king could support himself by them; but they are as nothing compared to the other streams of revenue mentioned above. I will not now consider what has become of that indulgence money; I shall enquire into this another time; for *Campofiore* and *Belvedere* [parts of the Vatican] and some other places probably know something about it.

"Meanwhile since this devilish state of things is not only an open robbery, deceit and tyranny of the gates of hell, but also destroys Christianity, body and soul, we are bound to use all our diligence to prevent this misery and destruction of Christendom. If we wish to fight the Turks, let us begin here, where they are worst. If we

justly hang thieves and behead robbers, why do we leave the greed of Rome so unpunished, who is the greatest thief and robber that has appeared or can appear on earth, and does all this in the holy name of Christ and St. Peter? Who can suffer this and be silent about it? Almost everything that he possesses has been stolen, or got by robbery, as we learn from all histories. Why, the Pope never bought those great possessions, so as to be able to raise wellnigh ten hundred thousand ducats from his ecclesiastical offices, without counting his gold mines described above, and his land. He did not inherit it from Christ and St. Peter; no one gave it or lent it him, he has not acquired it by prescription. Tell me, where can he have got it? You can learn from this, what their object is, when they sent out legates to collect money to be used against the Turk."

"The Roman See must abolish the Papal offices, and diminish that crowd of crawling vermin at Rome, so that the Pope's servants may be supported out of the Pope's own pocket, and that his court may cease to surpass all royal courts in its pomp and extravagance; seeing that all this pomp has not only been of no service to the Christian faith, but has also kept them from study and prayer, so that they themselves know hardly anything concerning matters of faith; as they proved clumsily enough at the last Roman Council, where among many childishly trifling matters, they decided 'that the soul is immortal,' and that a priest is bound to pray once every month on pain of losing his benefice. How are men to rule Christendom and to decide matters of faith, who, callous and blinded by their greed, wealth, and worldly pomp, have only just decided that the soul is immortal? It is no slight shame to all Christendom that they should deal thus scandalously with the faith at Rome. If they had less wealth and lived in less pomp, they might be better able to study and pray, that they might become able and worthy to treat matters of belief, as they were once, when they were content to be bishops and not kings of kings."

"First of all we should expel from all German lands the Pope's legates with their faculties, which they sell to us for much money, though it is all knavery; as, for instance, their taking money for making goods unlawfully acquired to be good, for freeing from oaths, vows, and bonds, thus destroying and teaching others to destroy truth and faith mutually pledged; saying the Pope has authority to do so. It is the Evil Spirit that bids them talk thus, and so they sell us the Devil's teaching, and take money for teaching us sins and leading us to hell.

"If there were nothing else to show that the Pope is Antichrist, this would be enough. Dost thou hear this, O Pope! not the most holy, but the most sinful? Would that God would hurl thy Chair headlong from heaven, and cast it down into the abyss of hell! Who gave you the power to exalt yourself above your God? To break and to loose what He has commanded? To teach Chris-

tians, more especially Germans, who are of noble nature, and are famed in all histories for uprightness and truth, to be false, unfaithful, perjured, treacherous and wicked? God has commanded to keep faith and observe oaths even with enemies; you dare to cancel this command, laying it down in your heretical, antichristian decretals, that you have power to do so; and through your mouth and your pen Satan lies as he never lied before, teaching you to twist and pervert the Scriptures according to your own arbitrary will. O Lord Christ! look down upon this, let Thy day of judgment come and destroy the Devil's lair at Rome. Behold him of whom St. Paul spoke (2 Thessalonians 2:3, 4), that he should exalt himself above Thee and sit in Thy Church, showing himself as God—the man of sin, and the child of damnation. What else does the Pope's power do, but teach and strengthen sin and wickedness, leading souls to damnation in Thy name?

"The children of Israel in old times kept the oath that they had sworn, in ignorance and error, to the Gibeonites, their enemies. And King Zedekiah was destroyed utterly with his people, because he broke the oath that he had sworn to the King of Babylon. And among us, a hundred years ago, the noble King Ladislaus V of Poland and Hungary was slain by the Turk with so many of his people, because he allowed himself to be misled by Papal legates and cardinals, and broke the good and useful treaty that he had made with the Turk. The pious Emperor Sigismund had no good fortune after the Council of Constance, in which he allowed the knaves to violate the safe conduct that he had promised to John Huss and Jerome; from this has followed all the miserable strife between Bohemia and ourselves. And in our own time, God help us! how much Christian blood has been shed on account of the oath and bond which Pope Julius made and unmade between the Emperor Maximilian and King Lewis of France! How can I tell all the misery the Popes have caused by such devilish insolence, claiming the power of breaking oaths between great lords, causing a shameful scandal for the sake of money! I hope the day of judgment is at hand; things cannot and will not become worse than the dealings of the Roman Chair. The Pope treads God's commandments under foot and exalts his own; if this is not Antichrist I do not know what is. But of this and to more purpose another time."

"The Universities also require a good, sound Reformation. I must say this, let it vex whom it may. The fact is that whatever the Papacy has ordered or instituted is only designed for the propagation of sin and error. What are the Universities, as at present ordered, but as the Book of Maccabees says: 'Schools of Greek fashion' and 'heathenish manners' (2 Maccabees 4:12, 13); full of dissolute living, where very little is taught of the Holy Scriptures and of the Christian faith, and the blind heathen teacher, Aristotle, rules even further

than Christ. Now my advice would be that the books of Aristotle, the 'Physics,' the 'Metaphysics,' 'Of the Soul,' 'Ethics,' which have hitherto been considered the best, be altogether abolished, with all others that profess to treat of nature, though nothing can be learned from them, either of natural or of spiritual things. Besides, no one has been able to understand his meaning, and much time has been wasted, and many noble souls vexed, with much useless labour, study, and expense. I venture to say that any potter has more knowledge of natural things than is to be found in these books. My heart is grieved to see how many of the best Christians this accursed, proud, knavish heathen has fooled and led astray with his false words. God sent him as a plague for our sins.

"Does not the wretched man in his best book, 'Of the Soul,' teach that the soul dies with the body; though many have tried to save him with vain words, as if we had not the Holy Scriptures to teach us fully of all things, of which Aristotle had not the slightest perception? Yet this dead heathen has conquered, and has hindered and almost suppressed the books of the living God; so that, when I see all this misery, I cannot but think that the evil spirit has introduced this study."

"Others however, far more shamelessly, arrogate to the Pope the power of making laws; arguing from the words: 'Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.' (Matthew 16:19) Christ is speaking there of the binding and loosing of sins, not of bringing the whole Church into bondage and making laws to oppress it. Thus the papal tyranny acts in all things on its own false maxims; while it forcibly wrests and perverts the words of God. I admit indeed that Christians must endure this accursed tyranny, as they would any other violence inflicted on them by the world, according to the saying of Christ: 'Whosoever shall smite thee on thy right cheek, turn to him the other also.' (Matthew 5:39) But I complain of this, that wicked pontiffs boast that they have a rightful power to act thus, and pretend that in this Babylon of theirs they are providing for the interests of Christendom; an idea which they have persuaded all men to adopt. If they did these things in conscious and avowed impiety and tyranny, or if it were simple violence that we endured, we might meanwhile quietly reckon up the advantages thus afforded us for the mortification of this life and the fulfilment of Baptism, and should retain the full right of glorying in conscience at the wrong done us. As it is, they desire so to ensnare our consciences in the matter of liberty that we should believe all that they do to be well done, and should think it unlawful to blame or complain of their iniquitous actions. Being wolves, they wish to appear shepherds; being antichrists, they wish to be honoured like Christ."

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.



²⁷⁹On the day Jesus arose from the dead and on several occasions thereafter He appeared unto His disciples and others who specially loved Him. He did not appear to them in the same body which was crucified, nor with the same clothing in which He was buried. The Scriptural account is that the clothing and a napkin were folded up and laid aside in the tomb. Had He appeared in the same body that was crucified, those who were with Him for three and a half years would have readily recognized Him. Surely Mary would have known Him! He appeared to her as a gardener on one occasion, and only when He spoke her name in the tone so familiar to her did she recognize Him. The Scriptural account of His appearing to the disciples and other witnesses is briefly noted as follows:

²⁸⁰He appeared on Sunday morning, early in the day of His resurrection, to Mary Magdalene near the sepulchre at Jerusalem.—John 20: 11-18.

²⁸¹On the same Sunday morning, to the women returning from the sepulchre.—Matthew 28: 9.

²⁸²On the same Sunday morning to Simon Peter alone near Jerusalem.—Luke 24: 34.

²⁸³On the same day to two disciples going to Emmaus, between Jerusalem and Emmaus.—Luke 24: 13-21.

²⁸⁴On the same Sunday evening to the apostles (except Thomas) at Jerusalem.—John 20: 19-25.

²⁸⁵Thereafter He appeared again one week later (Sunday evening) to the apostles at Jerusalem, Thomas this time being present.—John 20: 26-29.

²⁸⁶Some days thereafter He appeared on the shores of Galilee to seven of His disciples who had gone back to fishing.—John 21: 1-13.

²⁸⁷A little later He appeared to the eleven disciples on a mountain near Galilee.—Matthew 28: 16-20.

²⁸⁸A short time thereafter He again appeared to a company of more than five hundred of His followers, gathered by appointment, in Galilee.—1 Corinthians 15: 6.

²⁸⁹He again appeared to the apostle James only.—1 Corinthians 15: 7.

²⁹⁰Then He appeared for the last time on the side of the Mount of Olives to His disciples at the time of His ascension.—Luke 24: 50, 51; Acts 1: 6-9.

²⁹¹The question will arise in the minds of many, Did our Lord appear in a spirit body or a human body, and how did He get the body if it was not the one in which He was crucified? We may be sure that He did not arise from the dead with a human body; for on one of these occasions He appeared to the disciples when they were in a room with the doors fastened. (John 20: 19-26) The only answer is that now, as a divine being, He had the power to create a body and clothing and appear at any time and upon any occasion that He desired. Mary supposed Him to be a gardener; two of His disciples who walked with Him thought He was a stranger in the community. Again, none of the disciples recognized Him by His body on the sea of Galilee; likewise on other occasions when He appeared unto them. On all these occasions He was recognized by His actions, His words, and the familiar tone of His voice. It was hard to convince Thomas, who declared that he must have some more proof; therefore the Lord created a body having in it the marks of the nails in order that Thomas might be convinced. And when he was convinced, Jesus said to him: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."—John 20: 27-29.

QUESTIONS ON "THE HARP OF GOD"

When was the first time Jesus appeared to His disciples after arising from the dead? ¶ 278.

With what body did He appear? ¶ 278.

Give the reasons why He did not appear in the body that was crucified. ¶ 278.

How did Mary recognize Him? ¶ 278.

State how many times Jesus appeared prior to His ascension on high, giving the Scriptural proof. ¶ 279-289.

Did our Lord appear in a spirit or a human body? and how did He get the body in which He appeared? ¶ 290.

How could He appear in the room in the presence of the disciples when the door was locked? ¶ 290.

How did the disciples recognize Him at the sea of Galilee and other places? ¶ 290.

*"Why seek ye the living among
the dead?*

He is not here, but is risen."

—Luke 24:5,6.

These words mark a supernatural occurrence bespeaking the end of death.

Both Plato and Socrates taught the immortality of the soul, the fundamental error of modern creeds.

What poor consolation such an incomprehensible, unscriptural doctrine must be to the millions groping in darkness for some evidence of the Almighty's design!

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