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Royalty Passing Away

MARK TWAIN wanted the Brazilians to assert in their declaration of independence: "We hold these truths to be self-evident: that all monarchs are usurpers, and descendants of usurpers". Mark was a little rough in his comments on what he was wont to call "the king business"; but he was only a little in advance of the whole world, which has now arrived at about the same point of view. Indeed, one of Europe's fallen monarchs is credited with having himself made the statement within the past few months; "The pickings in the king business are rather lean just now". And another said: "Royalty is played out".

Because of their extravagant training, or lack of training, the lot of many of the princes and princesses that have been cast off within the past few years has been uncommonly hard. For instance, it has been the custom of royalty to change all the undergarments each time a costume is changed. This makes the wash bills enormous, and it takes time for the light to dawn upon them that this form of cleanliness, while agreeable and hygienic, is also expensive.

The condition of the princesses is especially difficult. They cannot secure positions as governesses, because parents fear to have habits of extravagance taught to their children in these parlous times. A very few have been able to secure employment as singers, trained nurses and saleswomen, but many have come down to taking employment in cheap restaurants. They cannot get positions in the best restaurants; for these are usually filled by men. A restaurant in Zurich, Switzerland, has become famous because of the number of princesses it employs.

Let us take a little look at royalty in all parts of the world, beginning with America and travelling eastward. The only royalty of America, aside from the untitled autocracy of wealth and politics, consists of the American girls who have

married European titles. The World War, with its repudiation of royalty and confiscation of estates, sent great numbers of these scurrying back to the United States, some of them in hurried efforts to rescue their property from the hands of the alien property custodian.

Portugal parted with her king some years ago. Ex-King Manuel is living in London. The actress who caused his downfall confessed before her death that a mere friendly and trivial compliment upon her acting, paid to her by the king in a Paris restaurant, was used by a clever press-agent to get her name on the front pages of the newspapers. She made a fortune by this ruse, but Manuel lost a kingdom and has never been able to get it back.

Spain has a king, Alfonso, who has publicly made the statement that he would prefer to have Spain a republic and to be its first president than to hold his present position. If he made this statement in order to keep up with the trend of popular sentiment, it nevertheless shows that he is a progressive man, gifted with vision. In the early part of the year he dispensed with the usual festivities commemorating his name-day, explaining that he did not desire any display of luxury during these times of unrest.

The Prince of Asturias, heir to the Spanish throne, has been trained for a place as a common soldier in one of the regiments, rising at reveille and going through all the drill required of other soldiers. No doubt this has also had a calming effect upon the people.

During the war Alfonso showed himself a good deal of a man. He wanted to join the French army, but was forbidden to do so by his Prime Minister. He intervened personally with Germany in behalf of 125,000 French and Belgian troops, 8,000 British and 6,000 Italian troops, obtained pardons for 19 persons con-

condemned to death and secured repatriation of 70,000 civilians and 20,000 mutilated prisoners.

Last of French Royalty

THE last of the French royalty died recently—the Empress Eugenie, bride of Napoleon the Third. Before Napoleon won his crown by the wholesale butchery of unarmed citizens in the streets of Paris, he was waiter in a French restaurant, in Chambers Street, New York City, where patrons of the restaurant used to laugh at his claims that he would yet be ruler of the French people.

Although Eugenie Countess de Montijo's father was of the Spanish nobility, her maternal grandfather was William Kirkpatrick, United States Consul at Malaga. At thirteen, she was left penniless, on the death of her father, but grew to be one of the most beautiful women of her time, and her success in captivating men caused her to be banished from Spain by the Queen Isabella. It was this that took her to London, where she met Napoleon.

After Eugenie had become the empress of the French none of the other queens of Europe, except Victoria of England, would have anything to do with her; but in a short time she became the ruler of the fashions of half the world. It was she that pushed France into the war with Germany in 1870; and when, to her infinite surprise, the French lost the war and Napoleon was captured, she disguised herself and fled again to England through a crowd that was wildly clamoring for her life.

Eugenie lived as an exile in England for fifty years. Out of her fortune of \$30,000,000, the sum of \$500,000 went to the construction of the Benedictine Abbey in the little village in England where she is buried. A good share of the remainder went to her goddaughter, Queen Victoria of Spain. Eugenie died at the age of 94, while on a visit to her old home in Spain. Her only son was killed in the Zulu war.

Royalty in England

ENGLAND understands the royalty business better than any other country. There is no Hohenzollern "Me und Gott" foolishness in England. The king is merely a living emblem of British power; but although his duties are chiefly social he has his difficulties to face, also.

The king's salary is fixed at \$2,350,000 a year; but \$1,800,000 is immediately charged against

this as expense of the royal establishment, so that he does not handle but a fourth of the total amount, and much of the remainder goes to pay the 112 servants that are on his personal payroll. It takes eight servants to wait on the king's table, one of whom devotes his exclusive attention to the king himself. British custom makes it almost law that there be no reduction in the number of these servants.

It is said that in June last, twenty-seven of the attendants threatened to strike unless given double pay for work performed after midnight, and that in July forty housemaids actually left their positions because refused an increase of 10 percent over the \$250 a year and board which they were then receiving. The fever for more money spread to the king's estate in Scotland, where the employes requested a reduction in hours from ten to eight and a raise in wages to \$15 weekly, and were told to quit.

The high cost of living is pinching the king. In February he was obliged to sacrifice \$15,000 worth of war bonds in order to pay his running expenses. In April he cut his champagne order in half. Cheaper wines are now being served to guests, the champagne being kept for the royal family. The king is having so many demands upon his benevolence by the ruined nobility of Europe that he is now renting out five-room apartments in the St. James palace for \$41 per month, and three-room flats for \$25 per month. The rent includes breakfast, and full meals can be had at \$3 per day.

Queen Mary is doing what she can to help keep down expenses. She saved \$500 out of the \$1,700 that her June court-gown would have cost, by having the gown finished by her own dressmaker. Like other people, she sometimes makes mistakes. She recently deducted \$4 from a hat bill, declaring that it was an improper charge, and a Bond street milliner sued her for the \$4. The queen probably paid it rather than go on the witness stand.

Queen Mary is said to have taken to cigaret smoking. This may not be true; for we do not guarantee the accuracy of what we see in the papers. She is also said to have issued an order that her guests at the Ascot races shall not play cards during the week they are playing the races. This seems reasonable. The only daughter, Princess Mary, has been found paying secret visits to motion-picture shows. Everybody seems to be getting democratic. Probably

the press-agent arranged it that way; for if other businesses find it profitable to employ press-agents why should the king business be an exception?

David, Prince of Wales

ALL reports seem to indicate that the English Crown Prince is a simple, sensible, unaffected, democratic and agreeable young man, and a trifle shy. Born in 1894, he delighted his parents, when they set sail for a tour of India, by making the volunteer proposition, "I will look after them all"—the "all" being his little sister and his four little brothers.

During the war he was constantly under shell-fire for four years, lived on the same rations as the other soldiers; and, though not allowed to go over the top, he did go with his company on three occasions to take over posts just after the enemy had been driven out of them. He was present at more than half of the major engagements of the war.

Just before he sailed for his American trip, Prince David refused to attend a farewell private dance given in his honor at Buckingham palace, because his list of personal friends was not invited. This act was virtually the disobedience of a royal command; for royal invitations are essentially commands.

The prince is athletic, has done a great deal of flying, and usually goes between England and France by the air route. At Saskatoon, in Western Canada, he proved that he could mount an untamed broncho and hold his seat until the beast tired out.

At Calgary, still further west, he began one day with a ten-mile run before breakfast, spent the morning in the saddle rounding up cattle, spent the afternoon tramping with a gun, took an automobile ride over a rough road, followed that with a railroad journey and then danced until the wee small hours of the morning.

While in Canada he let the crowds do with him about as they pleased, shook hands with so many people that he contracted neuritis in his right hand and subsequently, while in the United States, was obliged to use his left hand. When in New Zealand he refused to ride on the royal train while a strike was in progress, saying, "Until the people can ride I shall not ride, for I am one of the people". This offset to some extent the resolution of the Australian Workers' Union opposing his visit to that country.

Out of a total appropriation of \$120,000, the Canadian Government expended \$101,790 on the Prince of Wales' visit. For the same trip the prince himself had been granted \$125,000; but as he spent only \$35,000 there was a profit of \$90,000 which he was able to return to his royal dad, and which, no doubt, King George was glad to get.

King Edward's diary has been destroyed. In 1913 the Queen Mother was offered \$250,000 for it, which she refused. The king's will has not been carried out exactly as he requested. He left a collection of gold and silver plate valued at \$10,000,000. This was to be used by the Dowager Queen Alexandra during her life and at her death to be divided among King George's children. The king found that she was selling off the plate and had already disposed of \$150,000 worth, whereupon he sent two servants and took possession of the vaults so that his royal mamma could not get at the contents without his knowledge and consent. This is a hard world.

England's Lesser Royalties

ENGLAND'S lesser royalties have been obliged to dispose of many of their estates. The Duke of Devonshire's home will be turned into a motion-picture palace. It will still retain the name of Devonshire House, but the crystal staircase of the old house is the only feature that will remain in the new.

One-third of Scotland has changed hands, and one-fifth of England. The average price has been about \$120 per acre, but in one place a 450-acre farm on the edge of a cotton-mill district sold for the record price of \$850 per acre. A square mile in the center of the city of Huddersfield was secured for its inhabitants for \$7,500,000.

Germany and Denmark, on poorer soil, produce twice as much per acre as is produced in Britain. One reason for this is that much of the land in England has been held on yearly leases and nobody would put much fertilizer into the ground, or work it to the limit, when there was a possibility of being sent off the land in a year.

Swedish, Danish and Belgian Royalty

THE government has introduced a bill in Sweden amending the old law which forbade Swedish princes and princesses to wed any one not of royal blood. The old walls are breaking down; they cannot be rebuilt.

In Denmark, a year ago, a bill was presented taking from the king the power to declare war. In April he came near losing his office altogether. For two or three days the palace was surrounded by howling mobs, crying out, "Down with the king!" The crowd was forbidden to enter the royal square; but a sudden display of red flags frightened the horses of the police, and in a moment the square was filled with a mob of surging thousands.

King Albert of Belgium commended himself to the whole world for his resolute stand against the invasion of his country by Germany. When he visited this country a year ago the mayor of Milwaukee refused to invite him to visit the city on the general principle that he had no use for kings. For some other reason the king himself refused to visit Chicago, but did visit Springfield, the capital of the same state. Illinois was one of the largest contributors to the Belgian relief fund; and Wisconsin contributed a larger number of volunteers for the World War, in proportion to its population, than any other state in the Union.

The Belgian king visited Boston, Buffalo, Davenport, Minneapolis, Spokane, Portland, San Francisco, Los Angeles, Albuquerque, Kansas City, Omaha, St. Louis, Cincinnati, Pittsburgh, Philadelphia and Washington all in nineteen days, and anybody who has ever visited the same towns knows that it was a hard ride to take in that time.

German Kings and Kinglets

ONE reason why most of the former nobility of Germany are in Switzerland is that it was the easiest country to reach and enter when the German militaristic system broke down. The Prince of Lippe-Detmold is there, the grand duke of Hesse, the grand duchess of Mecklenburg-Schwerin and the former king of Bavaria. The latter, Ludwig the Third, who recently celebrated his seventy-fifth birthday, says that he is having the best time of his life; and without doubt he tells the truth. He is living at Tizera, in an old manor house, half convent and half fortress, with only one retainer, an old Bavarian general, and spends much time studying botany.

The German Crown Prince is in Holland, to stay. The Dutch government has bought for his use the parsonage on the island of Wieringen. The German Kaiser is also in Holland to stay, the Allies having "accepted" the Dutch govern-

ment's offer to keep a strict watch over him so that he shall never again become a menace to the peace of Europe. The Dutch refused to give him up, so the only thing the Allies could do was to "accept".

For a year and a half the Kaiser was the guest of the von Bentinck family at Amerongen. Last Fall, however, he purchased an estate of sixty acres, including the House of Doorn, having twelve rooms besides servants quarters. During the winter the house was made over, and on May fifteenth the Kaiser removed to it. The Kaiserin was so affected at moving from Amerongen that she almost died from heart failure.

When the Kaiser moved into the House of Doorn he at once raised the salary of the gardener forty cents a week. Dr. Foerstner, his family physician, had to leave him and return to Berlin, because he could not live on the meager salary paid him. The Kaiser has sold many of his household furnishings and is now seeking a market for his two yachts, estimated as worth about \$300,000 each. One of these is said to be the fastest vessel of its size afloat.

The Kaiser is writing a history of the World War which will be principally a history of himself. He no longer has his mustache trained in a warlike manner, has discarded his uniforms, has grown a beard, and allows his hair to grow to a good length instead of having it cut in precise military style.

The Kaiser's great-great-grandmother was a French woman, Eleonore d'Olbreuse; and his mother was the oldest daughter and the oldest child of Queen Victoria of England. He claimed the right to the English throne and hoped to win it as another William the Conqueror.

Austria, Hungary and Montenegro

FRANCIS JOSEPH, the aged emperor of Austria-Hungary, is claimed by some to have committed suicide by hanging at 10:30 on the morning of November 21, 1916. The truth of this cannot be proven yet. The official report, possibly shaped by reasons of state, is that death was due to natural causes and occurred at nine o'clock in the evening of the same day.

Francis Joseph was succeeded by Karl, or Charles, once referred to during the war, in a German military announcement, as "his apostolic majesty". Shortly after the close of the war Karl left Austria for Switzerland, where

he has two valuable estates, the castles of Wartegg and a mansion on the shore of Lake Geneva. He has five children, one of whom was born after the family had arrived in Switzerland. Karl spends most of his time hunting.

Owing to depreciated exchange Karl's income has been reduced from \$3,500,000 a year to \$750,000. An American paper offered him \$500,000 for his reminiscences, but he would not accept. He asked the Allies whether he might live in Hungary, as he finds the cost of living in Switzerland very excessive; but the Allies would not permit it. He then asked permission to live in Prague, but the Czecho-Slovakians would not allow him to come.

Eighty grand-dukes and grand-duchesses went into exile with the fall of the house of Hapsburg. All the larger imperial palaces have been seized for public purposes. All members of the House of Hapsburg who would not renounce their claims and become loyal citizens of the Austrian Republic were expelled from the country and their estates confiscated. Austrian money has so depreciated that a fortune which would have been equal to \$250,000 before the war yielded when transmuted into Swiss currency only \$850.

Early in the year Hungarian estates valued at \$100,000 to \$200,000 were being purchased by Americans, Englishmen and Frenchmen at \$5,000 to \$10,000. The crown of Hungary, used for eight hundred years in the crowning of monarchs, was put up at auction and sold to a profiteer for \$20,000. Nicholas, ex-King of Montenegro, is in exile at Neuilly, France.

Italian and Greek Nobility

A YEAR ago King Victor Emmanuel, one of the best of modern kings, renounced all crown lands throughout Italy for the benefit of the peasantry, and announced that hereafter his own private property would be taxed the same as others. In December the Italians took away from the king the power to make war. Unprogressive kings are being dethroned, and progressive one are being tied so that they can do no mischief henceforth.

King Constantine of Greece was removed by the Allies because he was pro-German, and his eldest son was refused the succession for the same reason. With his queen, Sophia, sister of the Kaiser, Constantine has been in exile in Switzerland. The Kaiser has shut down on

Queen Sophia and will not let her have any money, and so Constantine is having a hard time of it. In January he had a representative in London trying to sell his crown, reputed to be worth \$150,000. He has had to change to a cheaper hotel, his Ford is gone, he has no carriage; and he walks up and down, melancholy and shabby, in constant fear of being assassinated.

Upon Constantine's expulsion from Greece, June 12, 1917, the Allies wished the crown upon his second son, Alexander, who in a brief time got himself into no end of trouble. A year ago he married a peasant girl, Helen Manos, daughter of Colonel Manos, head of the royal stables. Under existing Greek laws the girl could not be the queen because not of noble (?) birth. Public sentiment forced the young girl to flee to Paris for safety.

Not long ago King Alexander secured permission of Venizelos, the Prime Minister, to visit his bride. He did so; and they were seen together in Paris, enjoying each other's society to the utmost. Alexander thought he could fix it up with his mother, Sophia, but he did not know the Hohenzollerns; for when he attempted to introduce his wife her mother-in-law lunged at her with an umbrella and with such a torrent of abuse that the young couple fled from her presence. It was believed that the Greek parliament would probably pass a law enabling Alexander's wife to become his queen, for the reason that Venizelos has said that it could matter little, because in fifty years the king of England will be the only king left in Europe. Venizelos is more than right in that statement.

King Alexander's gallant fight for life, after having been bitten by a pet monkey, has enlisted the sympathies of the world. During his fatal illness his girl wife nursed him faithfully, with a devotion which is most commendable.

Egypt, Roumania and Bulgaria

A YEAR ago, in October, the Egyptian royal prince eloped with an Italian princess and attempted to escape to America. His income is \$2,000,000 a year; and he thought it sufficient to maintain a family without his worrying over affairs of state.

Crown Prince Charles, of Roumania, married in September, 1918, a Miss Zyzis Lambrino, renounced the crown and accepted a lower rank in the army. His parents forced him to separate

from his wife, but later he rejoined her, and then his parents forced a divorce. Meantime his wife has borne him a son and the Crown Prince has made two attempts at suicide. His father and his mother, King Ferdinand and Queen Marie, expect to visit the United States next spring; but if their caliber is shown by the treatment they have accorded their son and his wife, they would better remain in Roumania, where they will be more appreciated.

When the World War came to an end King Ferdinand of Bulgaria fled first to Austria. There he was roused in the middle of the night and ordered to leave again. This he did, going this time to Germany. Neither the Swiss nor the Czecho-Slovakian government would grant him a place of refuge.

Russian and Asiatic Nobility

ABOUT 12:30 in the morning of July, 1918, as the Czecho-Slovakian army was nearing Ekaterinburg, Siberia, where the Czar Nicholas and his family were then confined, the local commissary, one Jourowsky, or Yourouffsky, or Kourovsky, as it is variously spelled in English, ordered the death of all the captives; and there followed one of the bloodiest deeds of history.

The Czar and all the members of his entourage, eleven in number, including his wife and all his children, were taken to the cellar and killed by rifle fire, hand grenades and bayonets. The bodies were placed in a motor truck, carried eighteen miles into the woods and burned to ashes. The ashes were thrown into an abandoned mine shaft.

Numerous effects of the family were recovered from residents of Ekaterinburg; and from the mine shaft were obtained some jewelry, identified as belonging to the royal family, fragments of their bodies, and splinters of the hand grenades used in the work of destruction. Twenty-eight men were put on trial for the murder.

It is said that the beautiful crown jewels of Russia, in hiding since the overthrow of the Romanoffs, are now beginning to find their way into the London jewel market. This was the most valuable collection in Europe, estimated as worth \$100,000,000. The most important gem in the collection, the Koh-i-nur, together with its companion gem in the British crown, the Koh-i-noor, once constituted the eyes of the golden lion in front of the throne of the grand mogul at

Delhi, India. If the grand mogul had understood the civilizing and Christianizing influences of modern explosives and poison gas he might have had these diamonds yet.

The crown of Catherine the Great, Russia's principal diadem, was set with 2,536 diamonds. The czarina was exceedingly fond of diamonds. When the Kerensky government took charge of Russia and attempted to collect the crown jewels, the crowns and other royal paraphernalia were found, but the original jewels had all been removed and paste jewels substituted. It is not known who did this; but it was a poor haul compared with what some of the profiteers in America have made during the war and since. We refer to the unprosecuted profiteers, still at liberty.

But three Romanoffs survived the massacre. One of these, Olga, age thirty-eight, the ex-Czar's sister, was found by the Red Cross near Novotossiski, South Russia, where she was living in rags in a box car. She was brought to Belgrade on a relief train, hatless, with worn-out shoes and empty purse, glad to take a plateful of hot soup from the food kitchen.

In April of this year the yacht Ostara escaped from Odessa with eleven members of the Russian nobility on board. When they got as far as the Roumanian coast, they were driven away by Roumanian guards, and the whole company committed suicide. Amid gold, jewels, and 14,000,000 rubles in paper money, the entire company was found dead, the bodies floating in the water which half filled the cabins. Six Russian noblewomen have recently drowned themselves in Lake Geneva, unable to earn an honorable living.

In Helsingfors, Finland, a Russian aristocrat earns a living by playing second violin in a restaurant; another bakes cakes at night which his wife sells during the day; another drives a drosky, carrying luggage and taking tips. Former society leaders in worn and faded finery which they cannot replace can be seen on the streets any day.

Constantinople has great numbers of Russian refugees, admirals without ships, generals without soldiers, courtiers without courts. Some are living by rough work as porters, others upon the charity of the Allies, others upon the proceeds of their furs and gems, while these last. The Russian ruble is now so greatly deteri-

orated that the simplest dinner costs about six thousand rubles—formerly \$3,000.

Occasionally there is a ray of sunshine left for some of these unfortunates. One Russian princess who fled from Moscow married a Texan connected with the American relief expedition and is now glad to be plain Mrs. Gillespie, of Houston, Texas. The estates of the Tolstoy family were seized for use as a public institution for the education of the people; but they were placed in charge of the Tolstoy family, who are invited to live there and to act as teachers, on the national payroll.

Turkey has been divided up among the victors, Persia has been seized by England, China has had no monarchs for a long time and the Emperor Yoshito of Japan has suffered a physical and mental collapse. When he recently appeared in public he was cheered, instead of being greeted with the reverence of absolute quiet, as hitherto. This is the first sign of disintegration, a sign that the Japs are putting the monarch on a par with themselves. The Japanese royal family is believed to be the oldest in the world, reaching back to near the beginning of the Christian era.

From the data here presented we think it clearly evident that all the kings of the world are making way for the great King, the true King, the Lord Jesus, "whose right it is" to reign. With His kingdom established, which will take place soon, there will be a full end of the remnants of royalty still hanging on to their titles and their incomes; and in a little time thereafter the ancient worthies—Abraham, Joseph, David, Moses, Daniel, and all the other notables of the B. C. era—will be brought back from the dead and made "princes in all the earth".—Psalm 45:16.

Prohibition Misconceptions: By Frank Burnett

MR. EDITOR: Your article entitled "Prohibition at Work", in your issue of May 12, while good in some respects, is, on the whole, rather misleading.

You say: "Grape culture languishes, as does that of the hop". That is not the case in this state. I have seen it stated by the *Stockton Record*, a paper of perhaps the largest circulation of any in the interior of California, that seventy dollars per ton is being offered for the coming crop of grapes, and it is even thought that the price may go higher. In former times

grapes sold from about ten to twenty-two dollars per ton; and I have even known the price to be so low that in some districts they were not gathered at all. Hops are now quoted at one dollar per pound. So these interests are not suffering at all, but are prosperous. Barley, which is supposed to be used in the making of beer, never was higher than I can remember than during the last year. Therefore the liquor men's direful predictions have failed to materialize.

Furthermore, you seem to think that the success of prohibition is due to the efforts of the orthodox churches in its behalf. While it is strictly true that they did take the lead in the agitation for prohibition, it was not due to their superior leadership, or to their influence alone. The church people are greatly in the minority in this state, in both numbers and influence. The voters who made prohibition a fact, were, as far as I have observed, for the most part outside of any religious organization. A great many of them were dissatisfied with what the preachers were giving out in their campaigns for prohibition. These complaints became so numerous that I wrote twice to the headquarters of the Anti-Saloon League requesting them to be more practical and to place their arguments more on economic grounds.

Therefore I believe that the success of prohibition was rather in spite of the church leadership than as a result of it. Looked at from a material point of view it seems far more reasonable to suppose that the "dry" law won because the great mass of the people, seeing the evils growing out of the saloon, so obvious to all, voted it out regardless of religion or their own personal habits in regard to liquor.

However, in accounting for the downfall of the liquor traffic is there not a higher reason than any that is usually given? It is said: "There is a tide in the affairs of men". I take the position it was due to the fact that the "due time" had arrived for the liquor traffic to go. Like Napoleon in his last defeat, it had made too many orphans, robbed too many women and children, gained great political power and thus came athwart the path of human progress, and in doing this came in conflict with the divine Power of the Universe, and hence its Waterloo. We may well believe that the benefits of prohibition already experienced, so well set forth in your article, indicate the near approach of a Golden Age, "long foretold by seers and sages".

Petty Frauds and Their Detection

NOT merely do Americans have to keep themselves set in battle array against the brood of giant corporate enemies exacting huge but invisible taxation in the form of company profits, but against the little sneak thief of the retail dealer galvanized to activity by the boldness of his big brother in crime. Where the criminal of great wealth steals by thousands or millions, or tens of millions of dollars, the tiny weasel of business gets his a little at a time, by pennies, nickels or dimes. It is a pity that the river of trade should be polluted with the slimy trickles of petty fraud, but it is sometimes difficult to escape under present conditions.

Each person must be his own inspector of weights and measures, or continually suffer loss. He should see that all scales rest at the zero point without load, and must practise quick and accurate reading of scales. If there is any question as to correct weight, an honest dealer welcomes reweighing without protest or discussion.

Scales are "fixed" in a variety of ways. Meat dealers commonly use a flat-pan scale suspended from above with a dial indicator. A dishonest dealer may hang a lock or weight of several ounces in such a manner that the added weight goes into the price of every purchase weighed. This fraud may be known by the fact that the scale will not rest at zero.

Computing scales are made to weigh falsely by adjusting them out of the level position. The indicator should rest at zero; but when out of level it may register several ounces too much on every article weighed. The customer should see whether the indicator hand rests at zero.

The iceman gets an excess profit by stretching his spiral-spring scale, until the spring is weakened, thus enabling him to obtain payment for several pounds more ice than he sells. This fault is ascertainable by observing whether the scale registers zero when at rest.

In the equal balance scale, where merchandise in a tin scoop is balanced by weights, a rubber may connect the merchandise end of the scale with the base of the scale, making the merchandise seem to weigh too much. Springs of various kinds, or concealed weights, or the out-of-level position of the scale, may increase the buyer's already high cost of living. His self-protection lies in seeing that the scale balances freely.

When faulty measures are used customers are fooled in buying liquids, as follows:

Measures bent and dented, bottom cupped, measure leaky, syrup, oil, etc., caked on side or bottom, false bottom or side, or too short.

Liquid measures are falsely used for dry measures. Nursing bottles and glass graduates are wrongly graduated, and should be compared with standards at drug stores or local office of weights and measures.

Every dry measure should be looked over. The bottom may be reduced in diameter and the sides relapped. This can be detected by the poor nailing.

Buyers can save money by observing the following suggestions:

Save a penny: by refusing to accept weight of paper and parchment with cheese; by demanding a full quart of milk; by insisting on full weight in the loaf of bread; by watching the man pump gasoline into the automobile.

Save two pennies: by demanding full weight for onions, etc.

Save a nickel: by demanding a full quart of berries; by not paying for weight of tray with the butter; by watching the iceman weigh the ice; by buying by the pound or the quart, not by the box or measure; by insisting on 15 pounds to the peck of potatoes.

Save a dime: By watching the meat man weigh the poultry; by refusing to accept coal bags not filled to the top; by buying a "pound" of candy, not a "box".

Inaccurate linear measures defraud as follows: Yard-sticks are bent, warped or worn; advertising yard-sticks may be long or short by as much as half an inch; cloth tapes are inaccurately divided or are stretched or shrunken. Dealers should use steel tapes, and save losses for themselves or their customers.

It helps the high cost of living, if milk bottles are examined as to capacity; if the coal-man delivers 20 bags to the ton, and fills up his coal bags, or empties all the coal in your load; if purchases are made in definite quantities, as pounds, bushels, barrels, quarts, etc.; if buying in small quantities is avoided when possible; if purchases are not made by the "can", "pail", "basket", or "box"; if the housewife equips herself with kitchen weights and a measure outfit to check all purchases; if false or misleading state-

ments in advertisements and other delinquencies are promptly reported in detail to the local or state bureau of weights and measures.

The day of petty fraud and swindling the common people is about over, nor will the beneficiaries of such deceit be able to carry over their ill-gotten gains into the impending Golden Age. For of that time it is written: "My princes [great men, profiteers] shall no more oppress my people. Thus saith the Lord God, Let it suffice you, O princes [great ones] of Israel [so-called Christendom]: remove violence and spoil [exploitation], and execute judgment and justice, take away your exactions from my people, saith the Lord God. Ye shall have just balances, and a just ephah, and a just bath" (measures of capacity).—Ezekiel 45:8-10.

Wool Production: By H. E. Coffey

WOOL has for thousands of years been used for clothing. Most wool comes from the back of the sheep; and in the United States, the Western grazing regions produce the largest quantities. Small flocks of sheep, however, may be seen on many of the farms in the East, and their presence is said to increase the fertility and productiveness of the soil. There are three principal grades of wool produced; coarse, medium and fine. The coarse wools are produced by the mutton breeds of sheep, such as Shropshire, Southdown, Hampshire, etc. The fine wools are produced by the French and American merino. Medium wool is produced by a crossing of the mutton and the merino breeds.

The coarse wool was in the greatest demand during the war and brought the highest prices. This was on account of the large quantities of this grade consumed by the Government in the manufacture of army uniforms and blankets. Now the fine wools are bringing the top prices; for they are in greater demand for worsted and fine woolen manufactures. Merino sheep are bred for wool production, and are the best adapted to range conditions, because they stand exposure and flock well together. The mutton breeds, as the term implies, are bred with mutton qualities uppermost in mind, and their fleece is given only secondary consideration.

The fleece is removed from the sheep once each year, the average weight of each fleece being about six pounds. Whether or not sheep should have their fleece washed before shearing has been a much debated question, but now the

general conclusion is that better results obtain by leaving the fleece unwashed. Since the coarse wool shrinks 30 percent when scoured and the fine wool 50 percent, it can be easily seen that an enormous saving in transportation charges could be effected by installing scouring plants near the centers of production.

Not all of the shrinkage, however, is waste. A good percentage of potash salts is obtained, and these are valuable ingredients of commercial fertilizers. Another valuable by-product removed in scouring is the natural wool-fat, called "lanoline". This substance is extensively used by dairymen for sore and chapped udders, and is valuable, too, in treating cracked hoofs. The labor of shearing has been greatly reduced by mechanical shears, and it is now possible for a skilled laborer to shear from 100 to 200 head of sheep per day.

Each fleece, as it is removed from the sheep, is tied separately and placed in the baling machine or wool sack. The sack in common use can be made to hold from two hundred to three hundred fleeces. After sacking or baling the wool must be hauled to market and in South America this often means a journey of fifty miles or more. When marketed, the wool may bring the producer fifty or sixty cents per pound.

Before the World War there was just one woolen mill in the United States that made up wool on shares. It was possible to get a first class pair of woolen blankets weighing seven pounds for fourteen pounds of scoured wool. It would take less than this amount of wool to obtain the material for a fine dress suit; and in Texas the cost for tailoring was ten dollars. Now this mill no longer deals with the consumer; for it finds other avenues of trade more profitable. The price for a suit, which could be made from ten or twelve pounds of wool in the grease, now ranges from sixty dollars up.

There is something radically wrong with our present system; it is based on selfishness. The great labor-saving machinery and methods of our day should be for the benefit of all. Each should enjoy in equity the fruits of his own labor. But this cannot be until man learns the futility of his own efforts to bring about righteousness. "Man's extremity will be God's opportunity"; and so it is written: "The desire of all nations shall come"—the long-looked-for Golden Age.—Haggai 2:7.

The Glories of Sunlight: *By Frederic Lardent, D.B.O.E. (London.)*

COME—let us give heed for a little while to that which is such a common thing in nature, to that which enters incessantly into our daily activities and which so often causes our hearts to throb with gladness, as it lends lustre to all we see and touch, to that glorious gift of our benevolent Creator which men call **SUNLIGHT**.

No matter how sunlight may be regarded we are conscious of the fact that all animate creation in connection with this sphere is dependent upon the daily bath of these precious rays; and if we could conceive of a complete cutting off of this suffusing radiance, we know that all things breathing would soon cease to exist; for sunlight is the prime essential for perception, warmth, growth and health of plant and animal life. We agree therefore with the words of the wise man (Ecclesiastes 11:7): "Truly light is sweet, and a pleasant thing it is to behold the sun".

This element is so fundamental that 'all good gifts around us' are dependent upon it for their own continued existence. The very earth began its course under the benign influences of some form of light. "LET THERE BE LIGHT" was the initial divine command. Then command followed command till the earth, once dark and 'without form and void,' moved upon its axis, carrying with it countless creatures, small and great, in which was the 'breath of life'.

When the sun disappears at the close of the day and consigns us to darkness, we console ourselves for its absence as best we can, and adopt such expedients for the supply of light as ingenuity can devise. Howbeit night is always a time of gloom, and sometimes of dread, notwithstanding we know the sun will soon reappear. But should the bright orb forsake us for a few days—what then? It is recorded that during the three days of Egyptian darkness 'they saw not one another, nor rose any from his place'; and Josephus the Jewish historian relates that many died miserably under its terrors.

But how long would it take for the world to become a dark dismal chaos full of horror and desolation? There would be no more cheerful colors or beautiful forms. The faces of our friends would cease to beam upon us. All the warmth of the atmosphere would speedily steal away and give place to universal frost. Arctic

explorers report that the effect of the long winter darkness in the polar regions is keenly depressing. Even the native dogs are unable to withstand it; the sight of a lighted candle—faint resemblance to the sun—has caused them to express the most exuberant cries of satisfaction. But death comes to many as a welcome release.

But to cut off the sun's rays completely, would cause the earth to grow exceedingly cold; and in such a state of things no living creature could survive. The trees would be blasted and withered; crops would die: beast and bird quickly yield their breath, and all mankind would be involved in speedy destruction.

Without light of any kind everything is rendered invisible. Nothing could be distinguished, no matter how close to the eyes. Hence a complete absence of light equals the condition of total blindness, from which standpoint the gift of light and the faculty of sight are inseparable companions. Remove one or the other and darkness ensues to the individual. This is equally true concerning all the other senses which belong to the animal organism. Sound, for instance, is of no use without a hearing apparatus, and the latter is unnecessary unless the former is in operation.

From this we learn the essentiality of an accurate formation of the various organs to correspond singly and collectively with the many influences which abound in nature. The fact that all is so well arranged, and justly proportioned, evidences conclusively that the Framer of nature's laws was also Architect of the various functional organs. And here again we quote the words of Solomon—"The hearing ear, and the seeing eye, the Lord hath made even both of them".—Proverbs 20:12.

The Sun

Whatever value there is in the lesser sources of light, we know they pale into insignificance as compared to the sun. We do well therefore to cull together a few facts relative to that wonderful ruler of day. The deductions of science reveal that the sun is situated about ninety-three millions of miles away from the earth—a distance so great that two hundred years would elapse before a locomotive, traveling at fifty miles an hour, without a stop, could

reach a destination so remote. The sun, with its entire planetary system, is transported in space at the terrific speed of twelve miles a second or more than forty thousand miles an hour. It moves as a star among the fixed stars, of which there are upwards of a thousand millions. They travel at a somewhat similar speed; and though comparing favorably in size to our own adjacent sun, owing to their immense distance, they appear as mere points of light.

Reasonably there must be some center around which these huge suns are circulating; and this has been conjectured to be the Pleiades, a group of stars the brightest of which is Alcyone. If this is indeed the source of all attraction, then there is a depth of meaning in that divine query to Job: "Canst thou bind the sweet influences of Pleiades?" Another translation reads: "Canst thou bind the chains of the Pleiades?" (Job 38:31) We answer: None can sever those mighty chains of power divine that bind and unite the celestial luminaries together as parts of one grand whole. It was no less than JEHOVAH, who is in possession of all power and precision of judgment, that wound up the marvellous clock of the universe; and *this* particular clock *none* can stop. It runs on FOREVER—Isaiah 45:18; Ecclesiastes 3:14.

Truly it is quite beyond the scope of human conception to appreciate duly the celestial mechanism. We are appalled at the thought of millions of glowing suns of intense heat and power, travelling in their own particular orbits a thousand times faster than an express train, in perfect ease and order, without danger of collision. The one who does not believe in the existence of a great Omnipotent Lawgiver is truly deserving of that Scriptural designation, "fool". (Psalm 14:1) Well has the poet said:

The one who says there is no God
Should study nature's laws;
From worlds in space down to our sod,
There's naught without a cause.
The laws which govern earth and sky,
To God's existence testify.

Look at the earth, see how plants grow
Out of a little seed:
If one could only wish to know
His God—this he would heed;
For plants all grow by certain laws,
Of which our God's the only cause.

Year after year from west to east
Our planet round doth go:
And every star to say the least
Some motion has, we know:
These laws of motion tidings bring
Of God, the Everlasting King!

Who made the laws which govern space?
Who makes to grow each seed?
Who gives each starry orb its place
And bids it onward speed?
'Tis God the Lord of earth and sky
His wondrous works do testify.

The words of Isaiah (40:17, 26, 28) are also appropriate—"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by name by the greatness of his might, for he is strong in power; not one faileth. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. Behold the nations are as a drop of a bucket, and are counted as small dust of the balance."

One remarkable feature about the sun is that it is the great reservoir, the *inexhaustible* fountain of light, heat, and energy, so essential to living creatures inhabiting this earth. The sun therefore stands preëminently as a symbol of that *inexhaustible* fountain of all life and blessing—"The Lord is a sun and a shield". (Psalm 34:11) The symbol is also appropriate for the Lord Jesus, who is now "the express image of the Father's person", and who will arise as the Sun of Righteousness with healing in His wings. (Malachi 4:2) The saints, those faithful overcomers who have followed in their Master's footsteps, will "shine forth as the sun in the kingdom of their Father". (Matthew 13:43) They are thereby promised a nature akin to God's and will therefore be fully equipped to dispense grace, blessing and life to the whole world in the Golden Age now dawning.—Romans 8:19-22.

What is Light?

What is it that the sun emits to mitigate darkness, and bring in the glories of day? The Emission Theory, at one time advanced, looked upon the sun as yielding a mass of luminous particles, propelled at tremendous force, and eventually reaching the earth in the

form of light. This theory has since been abandoned in favor of the wave or undulatory theory. This assumes the existence of a fine elastic, subtle, invisible medium filling all space, permeating all matter, and called *Æther*; and it is the specific vibratory motion of this substance which results in light. The remarkable thing in this connection is that the agitated particles are not transmitted but only the disturbance or vibration.

A suggestive example of this law is the casting of a stone into a placid pool of water. The result is the setting up of symmetrically ever-widening waves or ripples arising from the force of impact and lessening in their power according to distance. The water corresponds to the all-pervading æther, the stone to the sun and the waves or ripples to light. Hence we see that just as those ever-widening circles of waves could not exist without water, so, too, light could not be formed without the presence of an elastic medium capable of vibratory motion.

Truly æther must be a marvel of the Creator's handiwork. It is interesting to note a scripture which, perhaps, establishes this scientific truth. In Isaiah 40: 22 we read of Him who "stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in". The word "tent" has reference to a covering or dwelling place and is appropriately translated "tabernacle" in Psalm 19: 4.

The word "curtain" (Hebrew—*dog*) is rendered by learned Biblical expositors to mean "thin veil" or "film" or "fineness" giving the thought of a highly attenuated medium in which all the heavenly bodies move and by which they are all connected. Daniel prophesied that "knowledge shall be increased" (Daniel 12: 4) and surely this astonishing discovery evidences the truth of this statement. By the practical use of this medium the Golden Age is being prepared to surpass, in time, even the fanciful dreams of the idealist. Already ætherical messages in the form of "wireless" are being sent world-wide in a moment of time. Ships in mid-ocean may now receive and exchange news; and, more astounding still, sounds can now travel as fast as light through the medium of æther. As a practical example indicating the great strides which have been made in wireless telephony, the music of an orchestra has been heard hundreds of miles out in the Atlantic Ocean, while actually played at Chelmsford, near London, Eng.

Some Marvels of Light

Light travels at the astonishing rapidity of 186,000 miles per second; a velocity like that of light is capable of girdling the earth's equator over four hundred times in a single minute; and light actually crosses those ninety-three millions of miles between the sun and the earth in eight minutes and fourteen seconds. Our nearest neighbor among the suns of space is Alpha Centauri and that is so far away that it takes about four years for its light to reach our eye. When we strain our eyes through a telescope to distinguish points of light in the haze of the Milky Way, astronomers declare we are catching glimpses of light which started on its way to us before the opening of human history.

In other words, presuming that there were optical instruments efficient enough, and that we were residing as far away from the earth as Alpha Centauri, we might be able to witness—through the transmitted light from this sphere—some of those dreadful scenes enacted during the Great War. From an abode billions of miles still farther away we might see—as though it were being enacted—the French Revolution or the American War of Independence. Farther away still we might discern our Master performing His miracles and 'going about doing good'. At a still greater distance we might catch glimpses of the bursting of the flood of waters over all the earth and then receding; still farther we might watch the beautiful garden of Eden lit up by a glory of sunlight revealing the sweet innocence and perfect happiness of our first parents just prior to that dread fall. This seems an imaginative picture; but as to its possibility we have an evidence in photography which proves that light bears with it the precise expression of the condition of scenes and objects at the moment the light left them.

To our finite minds we are assured that much which may be said along these lines comes far short of Divine Power as indicated by the significant words, "The Lord looketh from heaven; he looketh upon all the sons of men, from the place of his habitation he looketh upon all the inhabitants of the earth". (Psalm 33: 14) Again, we read: "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do".—Hebrews 4: 13.

The velocity of light has been confirmed by

various means, one of which was through the experiments of a young scientist, Professor Hertz. In 1888 he discovered that by means of quite a simple apparatus he could send electromagnetic waves across his room. Every time he made an electric spark from a battery he noticed that a spark also was generated between a small loop of wire held at a little distance away, thus proving that some invisible force had been propelled abroad. In due course this led to the invention of wireless telegraphy, for the practical use of which we are largely indebted to Marconi. Hertz, moreover, discovered that these invisible waves travelled at precisely the same velocity as that of light, evidencing thereby their close relationship as ætherical motion. Viewing "wireless" thus, as a form of light, we are aware that to produce a source of energy sufficiently strong to send messages, say 12,000 miles away, needs machinery of tremendous dynamic power. Hence, by way of contrast, what vast dynamic strength the sun must possess, which, though situated 93,000,000 miles away, literally floods the earth with beautiful ætherical vibrations! And, as it is gauged that the earth intercepts only one twenty-two billionth part of the sun's mighty and glorious radiations we are awed at the sublime spectacle of that glorious creation.

It is well known that sunlight exerts a peculiar and vivifying force on the three kingdoms of nature. Fruits, flowers, and animal life find it necessary to their prosperity, and the healthiest portions of a hospital are the wards which have the maximum of sunshine. The work done by it in the green leaves of trees in past ages resulting in vast coal seams must have been something enormous; and were it possible to produce the data it would be an interesting problem to ascertain how many millions of tons of wood were annually produced by the chemical action of light. Light travels in its course with wonderful mathematical order and precision, and many books have been written on this theme affording a field of profound reflection for scientific minds. Passing through an arrangement of lenses light proceeding from far distant regions may be so affected that scenes and objects become apparently near. Through another arrangement of lenses the most minute objects are seen in all their ingenuity and beauty. Optical instruments enabling light to serve innumerable useful ends are now many and varied. Truly wonderful is

the discovery of photography by means of which light as it radiates from objects may be permanently recorded. Then we have the X or Röntgen rays, which are able to pass through many opaque objects and are therefore of the utmost value in surgery, to detect growths, fractures, etc.

Heat rays, which are so markedly associated with those of light, play a wonderful part in nature. Suggestive of this we are aware of the powers of the common burning-glass. Most interesting experiments were performed by Dr. Scovinsky, the Arctic explorer, who lit many a fire in the polar regions with the aid of a piece of ice, which he shaped in the form of a convex lense which concentrates the sun's rays exactly as though it were made of glass.

The Symbolism of Light

Tracing as we have done some of the natural effects and marvels of sunlight, we may perhaps see more clearly why the language 'light and darkness' is so expressive and full of meaning. No wonder they are used as apt metaphors denoting prosperity, happiness, and intelligence on the one hand and adversity, sorrow and ignorance, on the other! In the Scriptures we find very appropriate comparisons between light and truth: the latter affecting the mind and heart, illuminating and uplifting them. Of the great source of 'every good and perfect gift' we read: "God is light and in him is no darkness at all". (1 John 1:5) Concerning His message through the prophets we read: "We have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn". The only lamp which will illuminate the path leading towards that Golden Gate of Eternal Life is the neglected Word of God—"Thy word is a lamp unto my feet and a light unto my path".—Psalm 119:105.

The Master possessing the Divine Message could say with assurance: "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life". (John 8:12) True to those prophetic words His faithful followers have since been the 'lights of the world'. The advancing knowledge on all themes, especially Biblical truth, is in fulfillment of Daniel 12:4. Again we read: "The path of the just is as a shining light that shineth more and more unto the perfect day".

Few of earth's teeming millions are aware of the "marvellous light" thrown upon the Scriptures which all sincere Bible students are now so privileged to enjoy. The wondrous foregleams of "perfect day" are truly transporting. To them "morning is spread upon the mountains", while to others whose "hearts are failing them through fear" it is "a day of gloominess, of clouds and of thick darkness".—Joel 2:2.

Few, too, are able to realize that earth's rightful king has indeed come to illuminate the darkness and disperse the gloom. His majestic presence however cannot be localized but is compared to advancing daylight. "For as the lightning [Greek *astrape*, meaning bright-shining] cometh out of the east [like sunlight] and shineth even unto the west so shall be the coming [Greek, *parousia*, meaning presence] of the Son of Man".—Matthew 24:27.

When Bible students declare concerning the manifold glories of the coming kingdom some of their hearers express their unbelief in the words—"It is too good to be true". On the other hand these faithful messengers say that words fail to express the unutterable joys which will surely come to the willing and obedient. In confirmation hearken to those highly figurative, yet exquisite words of the prophet: "Then the moon shall be confounded and the sun ashamed when the Lord shall reign in mount Zion and in Jerusalem before his ancients gloriously". (Isaiah 24:23) Again, "The light of the moon shall be as the light of the sun, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of his wound".—Isaiah 30:26.

A distinctive feature about literal sunlight is that it performs its mighty work in silence. In sublime quietude it sets the delightful music of earth and sky ringing. How like that Truth which culminates in righteousness! We are told that its rare and precious fruit "is sown in peace". (James 3:18) The poet has well said:

"The light is ever silent.
It sparkles on morn's million gems of dew.
It flings itself into a shower of noon.
It weaves its gold into the clouds of sunset.
Yet not a sound is heard; it dashes full
On yon broad rock, yet not an echo answers.
The light is ever pure.
No art of man can ever rob it of its beauty.
Nor stain its unpolluted heaven lines.
It is the fairest, purest thing in nature;
Fit type of heavenly truth, which is all pure.

Truth too, with noiseless grandeur,
Upon its heavenly mission goeth forth.
It shineth on, till 'neath its rays benign,
The buds of heavenly virtue do appear
And earth gives promise of a summer time;
And so 'twill ever shine, till fruit and flower
Of virtue, peace and praise bedeck the earth.
Truth, like the light, is pure,
And no device to rob it of its glory
Or drag it down base purposes to serve
Can e'er succeed. Ah no! its heavenly glory
Shall in due time the universe pervade."

In conclusion we may well look upon the rising of the sun whose influence entirely disperses the gloom of some dark and weary night as reminding us of the rising of the Sun of Righteousness—Jesus and His faithful bride—whose presence and benign influence will mean the removal of all sin, sorrow, and wrong, and result in the blessings of grace, health, and life, to all families of the earth, and as the literal sunlight will bring to view scenes which artists spend their lives in an endeavor to copy on canvas, charms which inspire the poets and all lovers of nature, the blue dome of heaven with its ever-changing sunlit clouds, the living green of the meadows bespangled by a thousand lovely flowers, the luscious fruit of the orchard, the picturesque landscape, the lofty majestic mountains, the dew sparkling like millions of diamonds, the glittering waterfall, the rushing cataract, the joyous birds of beautiful and gorgeous apparel—all expressing the varied glories of sunlight—we are thereby reminded of those essential inner charms which belong to heart and mind and which will surely spring forth under the marvellous and wonder-working influence of the divine spirit of truth. Then will those remarkable prophetic words be fulfilled—"I will pour out my spirit upon all flesh". "As truly as I live, all the earth shall be filled with the glory of the Lord."—Joel 2:28; Numbers 14:21.

The Father's Care

O troubled soul, doubt not!
Thy prayers shall answered be;
For He who for the sparrows cares
Will also care for thee.

Behold the flowers of the field
Bloom beautiful today;
Your heavenly Father clotheth them.
Are ye not more than they?

Why take ye for the morrow thought?
God is thy portion still;
Tomorrow for itself will care.
Whate'er of good or ill.

By E. E. Smashey

Milk as a Food: *By Mrs. Andrew J. Holmes*

AS FAR back in history as the Bible record goes, we find that milk and milk-products have been among the principal foods of man. More especially is this true of the peoples of the Far East. Cow's milk, however, was not the only milk used. In the desert regions camel's and mare's milk, and in the mountains goat's and sheep's milk, were in general use, according to local conditions.

As a food, milk ranks high in nutritive value, in digestibility and in palatability. The flavor of milk varies; for it is often influenced by the food of the cow, especially when the animal has eaten some substance with a strong taste. This is due to the fact that the volatile oil or other flavor of the food has passed directly through the animal tissues into the milk. Milk also absorbs flavors and odors from the air much more quickly than do most foods. The animal or "cowy" taste or smell often noticeable in new milk is believed to be due in part to this absorption. But it may also be due to carelessness in milking.

There are various ways for preserving milk for a short time. The best means of so preserving it as to insure its wholesomeness for a short period is pasteurization. In this process the aim is to destroy as many bacteria as possible without producing any change in the chemical constituents of the milk. This destruction begins at a temperature of about 167° F. During the process the temperature should not exceed 185° F.

To pasteurize milk at home place the liquid in air-tight bottles and immerse these to the neck in hot water. Then heat it, for instance, to 149° F. for one half hour or to 167° F. for fifteen minutes; and then quickly cool it to 50° F., or lower. This rapid cooling lessens the "cooked" taste which many persons find objectionable.

The relative constituents of milk are: Water, 87.27; casein, 2.88; protein, .51; fat, 3.68; carbohydrates, 4.94; mineral matter, .72.

The value of milk as a food is not so generally understood as it should be. Many adults think of it as a beverage rather than as a food. One quart of average milk contains the same amount of nutritive ingredients as twelve ounces of the

best beefsteak or as six ounces of bread. As compared with meat, milk contains more carbohydrates, and there is no waste. Of the first importance is the fact that milk is a perfect food. Notwithstanding its present high price it is the cheapest of all animal foods. Because of not understanding the cheapness of milk at any price many housewives cut down the milk supply, and substitute other foods of inferior nourishing properties which cost more relatively than even the highest-priced milk.

It has been demonstrated that of all food values in the food consumed by farm animals we get in return less than four percent in beef; whereas eighteen percent is recovered in the form of milk. It is not generally known that as a food meat contains a vast quantity of water and also waste matter. Meat provides principally protein and fat in the diet, while milk affords every element required by the human body and in the right proportion and combination to be turned quickly into blood.

Milk is such a perfect food that some physicians call it "white blood", for the reason that it is quickly converted into blood, with no waste in the process. All the carbohydrates, all the fats, all the protein essential for the building up of a strong, healthy body immune from disease—all these are contained in milk. The folly of reducing the quantity of milk used in the home is so far-reaching in its results that no matter how difficult to obtain, milk should be the last article of diet to be reduced in quantity. There is a vast army of people who would be benefited beyond belief if they would only use milk as a food.

When I included milk in my diet I had been a physical culturist for some years, but was not fully satisfied with my physical condition. I saw an advertisement of a concentrated food in tablet form, secured a package and found that it was milk. After reading of what the tablets were composed, I thought: Why not get these ingredients firsthand, fresh and directly from milk in its natural state, instead of in a concentrated condition, and without the chemical changes of the constituents due to the putting of it into tablet form? This I did; and the results have been all that I could desire.

I studied myself and my husband. We both needed better blood and more of it. Gradually I came to believe that milk was the best thing I could use in connection with other health-building materials. The first result that I observed was a better circulation of the blood. My hands and feet were warmer. I seemed to have more blood, and I soon felt stronger. I did not weigh myself; but my husband weighed himself, and from June to October he gained 33 pounds. We both felt better, slept better, were able to do more work without feeling tired; and altogether a more satisfactory state of health obtained.

We began with five quarts of milk daily. We have only two meals a day; so for each meal we each drank a quart of milk, and the remaining quart I used for cooking or otherwise. We always drink all the milk we care for or enjoy in addition to the food; and this is always two quarts apiece. I have been told that some people cannot take milk satisfactorily with other food; but I have found no difficulty along that line when the milk is used in combination with other foods of the right kind.

Milk is a food that tends to the normal. If one is too thin, the use of the proper quantity of milk will plump him up to the normal weight. If on the other hand enough milk is used, and not so much fat-forming foods, those who are too fat will reduce to the normal, if sufficient exercise is taken to keep the body in a healthy condition. By regular exercise I keep myself in a firm, vigorous condition, and I practise what I advise others to do. I work every day in the week, the year around, from fifteen to seventeen or eighteen hours; and then I am not "all in", but just tired enough to go to sleep as soon as I retire. When I awake I am refreshed, and ready for the same number of hours of work again.

Milk is the greatest curative food known. The benefit of the exclusive milk diet, when properly taken, has been demonstrated in a great number of instances. But the proper method of taking this treatment is not generally understood, nor is it always convenient. So the best thing to do is to try the use of milk in connection with other foods of the right sort and with other methods of health-building, which *THE GOLDEN AGE* publishes from time to time; and in a few weeks you will be gratified with the results.

Moreover, as you study the body and its needs you will soon have a fund of information which you can impart to others; and they in turn may be benefited.

When taken cold, milk is often more palatable than when warm. But if one is weak or if a large amount of milk is taken at one time, it is better to warm the milk, unless it is supped slowly. The tendency to constipation is not uncommon in the early use of milk. But it can be overcome by using a larger amount of milk, less solid food and more fruits. The belief that only whole milk is fit for food is erroneously held by many housewives. This thought is perhaps due to the esteem in which cream is held. But cream is less easily digested than is the same amount of whole milk, because the former contains so much fat. After milk has been skimmed it is deficient only in fat, but not so in regard to protein, carbohydrates and the other elements.

If combined with cream, cottage cheese is a very nutritious dish made from skim milk after it has become sour. Junket is a good dish for invalids. When properly prepared, it also makes a good dessert. Junket is made by adding rennet, sugar and some desired flavor to the skim milk, and then allowing it to stand undisturbed until it has coagulated, or thickened — that is, until the casein is precipitated.

Butter is one of the most important sources of fat in our diet. Buttermilk is often used as a beverage, and has much the same food value as skim milk. Clabber is an article of diet liked by many people. It is wholesome; and those who like it find it refreshing, especially when it contains all the nutritive ingredients originally present in the milk. When only skim milk is used, the clabber contains the casein and all the other ingredients of milk except the fat.

In conclusion: I do not think that any one is as healthy and as immune to disease as he would be if he included at least two quarts of milk per day in his diet. And children certainly cannot grow and develop strong, healthy bodies unless they are given all the milk they can use. The material for making bone, teeth and tissue, as well as all the elements required by the human system for carrying on the process of growth and development, is contained in milk and in the right proportion and right combination to be utilized by the digestive system.

Those Cotton Saints

IN THE Buddhist faith one of the standards is reverence for the relics of Buddha. Concerning the Holy Coat of Buddha it is told that the nephew of Buddha, "by his supernatural gift, springing up into the air to the height of seven palmyra trees and stretching out his arm, brought to the spot where he was poised the shrine in which the coat laid aside by Buddha was enshrined, and exhibited it to the people!"

The teeth of Buddha are in equal respect among the Buddhists; and the Rajah, the King of Devas, was the possessor of the right canine-tooth relic of Buddha, as well as of "the right collar-bone of the Divine Teacher". How fortunate, too, was Emperor Francis Joseph of Austria-Hungary, when a few years ago he received "from the pope as a mark of his special regard and favor, a tooth of Saint Peter"! The bones of Buddha were inexplicably scattered all over the earth, like those of Osiris and Jupiter; and to collect them was the pious duty of his followers; great is the joy of the faithful when it is announced that one of the bones of "the Son of the Spirit of Heaven" has been rescued from profane soil and is about to find a shrine suited to relics of "The Great One". Egypt, too, had its bones; for there were literally hundreds of sepulchres of part or all of the martyred Egyptian god; and rival cemeteries boasted of many a leg or arm, vouched for by the priests as genuine, and not merely being sacred themselves, but possessing the power even of making the very ground sacred where they were enshrined. Rome, too, has its bones—seven or eight arms of Saint Matthew, two or three heads of Saint Peter, and numberless teeth and bones—so many, indeed, that any of the saints could spare a few more or less complete skeletons to unfortunates who might want to replace their lost bones, if the coming forth of the dead were like what some of the clergy say it will be.

But there is one great religious body that has had the reputation of preserving "the faith" in good order. It is today generally acknowledged by the adherents of the principal body of England and its American followers, the Protestant Episcopal Church, that whatever may be said of others, the national church of Russia is worthy of all reverence and affiliation; and at a recent Episcopal conference in Detroit, the repre-

sentatives of the Russian Greek Church were received as brothers.

It is distressing, to say the least, to have the public press come out with stories of the lack of due respect with which the shrines of the national Church of Russia have been recently treated. For Russia has its bones, and concerning the relics of Saint Tikhon Zalinsky, the Archbishop of Veronezh says; "I specially believed in the relics of Saint Tikhon. They stood out with such clearness from the coffin that one had the perfect impression that in the coffin was a man who had just been put there."

Russia really had the best of the other countries; for, while others had only bones or teeth, Russia had nondecomposable bodies, which from generation to generation remained the same as when the life of the saint left the body. These were doubtless the most wonderful relics in the world, and so the faithful regarded them. As one of them, honest old Constantin N. Stechlov, says: "I, as a believer, remained in the church with my hat off, in spite of the bitter cold, and felt fear in my heart". In Russia it is not necessary to heat up churches for the common people.

There are many venerable relics of saints, and whole saints themselves, in Russia. Scores of monasteries have relics of saints, venerable and hoary with age, and invaluable in maintaining the religious spirit among the common people. There is Saint Mitrofan at Veronezh. There is the monastery of Tver, visited yearly by thousands of people. At Yaroslav, are the famous relics of Saints Vasili and Constantin. At another place is the nondecomposable body of Saint Michael the Pious, and one of Saint Arseni, the miracle worker. One of the most eminent saints of the Russian national Church is Saint Alexander Svirsky, the sight of whose body, with proper faith and prayer, has made miraculous cures for hundreds. Indeed the Russian people, by thousands, have to thank the saints for their nondecomposable bodies and the healing gift so beneficial to many. For the Russians worship, not only their ikons, or statues, but most of all the miracle-working bodies of the saints.

Among the faithful no one in Russia had anything but reverential awe for the saints. Not

even Church dignitaries (including some that recently came to Detroit) who had charge of and occasionally dusted off the nondecomposable bodies admit that they knew aught but that the bodies were what they appeared to be when viewed in the dim religious light from a distance. For the dignitaries and the priests repeatedly have preached to the people that these were the very bodies of the very saints.

It seemed to give pain to the dignitaries a short time ago, when the Russian government ordered an investigation of the saints. The grateful common people had contributed largely and consistently for centuries wherever there was a good nondecomposable saint; and what happened caused the Archbishop of Veronezh to exclaim, "It is very sad!"

For at the Monastery of Saint Mitrofan the nondecomposable body of the saint was an imitation of a human body, stuffed with cotton, and the inside of the figure was stuffed so much that the saint had a small head and an enormous body.

The Archbishop of Veronezh, who had had charge of Saint Tikhon Zalinsky, regretted the occurrence and stated: "When I received from the Abbot of the Zadonsky Monastery the information of what was really found, I was much grieved; for it was the general conviction that the relics of Tikhon were fully preserved". The government inspection had made a change in the general conviction, and Saint Tikhon could no longer be relied upon to fill church coffers; for he was made of cardboard with a few small bones. Saints Vasili and Constantin consisted of bones, cotton, coal, splinters and other nondecomposable substances.

The revelations have from the priests' viewpoint had a most unfortunate effect upon the people. One peasant says: "When the relics were opened and the deception revealed, all the faith I had vanished and gave way to a sense of disgust and contempt for this brazen deception".

For many centuries the faithful Russian people, in innocence of the fact that they were dupes of a scheming priestcraft, made pilgrimages to the famous monasteries, viewed the nondecomposable bodies, and gave contributions which were the largest source of income of the Russian church. This stream has practically dried up.

Very likely some of the lower priests of the Greek Church were not a party to this infamous deception; and one of them expressed himself strongly in a letter to the Bishop of Olonetz and Petrozavodsk: "The relics of Alexander Svirsky, which were disclosed to be a plain figure of wax, showed the blasphemous exploitation of the common people by a group of selfish persons. You, the high priests, could not be ignorant of this; but you carefully hid it from us, the common priests, and even more so from the people. You allowed the worship of idols in place of saints, encouraging it by your own examples and preaching. You purposely darkened the eyes and the minds of the people, together with the uninitiated monks, who through their ignorance deceived trusting Russia. This flock of your servants, which served as milkers of the people for those who knew the truth, are now placed in the position of a blind man who suddenly had his sight restored by a stroke of the sun. Woe to you, when the enlightened people rise and move on you in terrific anger, demanding an answer and an account, which you will be unable to give!"

Milking and duping the people is no new occupation for priestcraft; for it was the regular thing by an apostate body of ecclesiastics in Bible times. God said then: "I have not sent these prophets [Israel's false preachers], yet they ran; I have not spoken to them, yet they prophesied [preached]. I have heard what the [false] prophets said, that prophesy [preach] lies in my name. Therefore, behold, I am against the [false] prophets, saith the Lord. Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and cast you out of my presence. And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."—Jer. 23: 21, 22, 30, 39, 40.

The Day

A time there was the light of Truth burned dim,
And wavering Justice's balance hung awry,
And Common-Rights the edge of night did skim;
But now! the dawn of Day lights up the sky.

Edicts of tyrants, alarms, no longer spread,
The dollar's stamp no longer marks a man,
And long-crushed Truth uplifts her lovely head;
Bombastic Error's power to crush is soon to end.

A broad Equality this Day doth bring,
And Peace her blessings spreads with lavish hand
As Right and Truth outspread their shining wings
To circumscribe a blest and happy land.

By W. R. Hogaboom

COLOR & CHARACTER

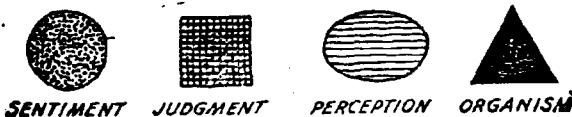


Heart, Mind, Soul, Strength

JESUS, the great teacher, ratified the current epitome of the Godward side of the law to Israel which said: "Thou shalt love the Lord thy God with all thy *heart*, and with all thy *mind*, and with all thy *soul*, and with all thy *strength*". Evidently He meant to convey the thought that love for and worship of Jehovah should not be one-sided, but all-sided—that it should engross to the fullest capacity every power of mind and body.

The 'heart' evidently includes the sentiments and emotions—love as it finds utterance in the human life. Sentiment is feeling, a perception of personal weal or woe; while emotion is the effect produced on the nervous system by strong sentiment. Sentiment is the river flow, now placid and deep, now shallow and noisy; emotion is the dammed-back water head, used here, perhaps, to drive something useful, there merely to flow over the dam or to tear it from its moorings.

The 'mind' would seem to have reference to the reflective powers, the judgment, the capacity for decision on right and wrong, to measurable



ability to introduce equity by such decision. The judgment is good or bad, helpful or harmful, in proportion as it is aligned with justice, the divine and perfect standard, without acquaintanceship with which no mind can glorify God or enjoy Him forever.

The 'soul' is another way of referring to the sentient powers or the perceptions, the moral perceptions in particular. Perception in general is the conscious reference of a sensation to the cause which produced it; it is wisdom, discernment of right and wrong in their relationship to happiness and unhappiness.

Strength depends not so much on either muscular energy or nervous force alone as on a proper balance between the two. But at all events 'strength' refers to the organism, the means or agency at our disposal for carrying out what the heart prompts, the soul perceives, or the mind directs. In fact, neither sentiment, judgment, nor perception can function without the coöperation of organism.

The greater the *balance* existing between these four powers the greater the individual's capacity to love God, because he will have more in common with God. The priceless power to restore lost balances, or to reinstate a temporarily disturbed balance, we call *humor* — or ability to see one's self in proper perspective and to realize one's actual, not imagined, relationship to other persons and things. No imperfect creature can attain a perfect balance without divine aid; and even then not while he remains imperfect.

The Sidereal Heavens: By C. P. Bridges

DAVID truly said; "The heavens declare the glory of God, and the firmament sheweth his handiwork". There is no better manifestation of this than in the study of the sidereal or starry heavens. As we contemplate the great distances which separate us from some of the heavenly bodies we perceive how small we are; and we exclaim, "What is man that thou art mindful of him?"

The most intense light we know of comes, of course, from the bright orb which rules the day. The sun pours his unrivaled beams around us in all directions with prodigal abundance, notwithstanding his remoteness of 93,000,000 miles.

Light travels at the amazing speed of 186,000 miles a second. A ray of light could make almost eight complete circuits of the earth between two successive ticks of the clock. It takes a little over eight minutes for a ray of light to travel from the sun to the earth. While we think of 93,000,000 miles as a very great distance, yet when we compare this with some of the other suns we see, it is insignificant.

It is a remarkable fact that the beautiful star known as Vega, (Vega is the brightest star in the Lyre) is so far from us that it takes a ray of light eighteen years to reach us from thence. And knowing that this light has been travelling

all the time at the rate of 186,000 miles every second of the time, we figure that the distance is almost inconceivable. Vega could have been annihilated seventeen years ago, and yet we would receive light from it for another year.

But Vega is near to us compared with other suns. Astronomers tell us of stars that are one thousand times farther away from us than is Vega. That is, tonight we may receive from a star light which has been travelling 18,000 years. Imagine a ray of light leaving this heavenly body 12,000 years before Adam was created, and just getting here. Our minds cannot grasp such numbers as are thus revealed. Neither can our minds grasp the distance which is between us and these bodies.

Now think of what God has said. "As the heavens are higher than the earth, so are my ways higher than your ways; and my thoughts than your thoughts." There are some wise (!) men who tell us that they know more than the Bible, men who are seeking to disprove the existence of God. God says that His thoughts are as far above theirs as the heavens are higher than the earth. Evolutionists and higher critics find their true measure in this comparison.

The east is as far from the west as the heavens are higher than the earth. Now note how far God removes sin from His people. "As far as the east is from the west, so far hath he removed our transgressions from us." Is it not glorious to know this, too?

Because our minds are imperfect through the Adamic fall we are not able to see these things perfectly. "We see through a glass darkly." In the Golden Age man shall see these things perfectly; for "the knowledge of the glory of God shall cover the earth as the waters cover the mighty deep".

Three Thousand a Month for a Teacher

THREE thousand rubles a month is not an attractive enough offer to secure teachers from Odessa for the Hebrew schools of Bessarabia, according to a report on Hebrew education in Bessarabia received by the Zionist Organization of America.

Revival of Hebrew learning in Bessarabia, due to the rapid development of Zionism, has produced an acute shortage of teachers for Hebrew schools, the report states. With no chance of securing additional teachers in Bessarabia, efforts were made to induce teachers to come from Odessa at the heretofore unheard of figure of 3,000 rubles monthly. But the offer went begging; for the increased interest in Hebrew education in South Russia has produced a similar shortage there.

Thousands of Bessarabian Jews, it is reported, are studying Hebrew, preparing to emigrate to Palestine. This has resulted in the establishment of many additional Jewish schools and libraries in spite of Roumanian governmental restrictions against them.

Recent Jewish educational accomplishments in Bessarabia include the establishment of a popular Hebrew University at Kishineff, evening classes and elementary schools in each of the 35 Bessarabian towns, and kindergartens, secondary schools and special training courses for teachers in the principal cities.

All the work of the schools, from kindergartens to university, is conducted in Hebrew. The rapid growth of Jewish education in Bessarabia in the short period since the close of the war is considered remarkable, because of the severe limitations placed upon all Jewish schools by the Roumanian government.

JUBILEE ECHOES

Listen to the Voice celestial,

Ye whose eyes with weeping fall;

God reveals His gracious purpose

To the soul in sorrow's vale.

There shall be no hopeless sadness

In the new earth's golden years.

Blessed years replete with gladness;

God shall wipe away all tears.

Every tomb shall be deserted.

Harps of jubilee shall ring.

Ruthless grave, where is thy triumph?

Cruel death, where is thy sting?

Sing the blest emancipation.

Every creature that hath breath:

Life shall quicken all creation;

There shall thenceforth be no death.

No more widowed hearts repining,

No more hungry, homeless souls,

When the earth shall bloom as Eden

And the Prince of Peace controls.

When the ransomed hosts are singing,

Not an echo of despair

In His vast dominion ringing;

There shall be no sorrow there.

With the living waters flowing,

And His saving health made known,

Every cheek with beauty glowing,

Every friend of evil flown:

God will scatter leaves of healing

For each loyal heart and brain,

And His matchless love revealing;

There shall thenceforth be no pain.

By G. M. BULL

Advanced Studies in the *Divine Plan of the Ages* (May be read consecutively, omitting the questions.)



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



58. *How did Moses' example in conducting the government tend to cultivate in the people the spirit of liberty?*

Thus it appears that this distinguished law-giver, so far from seeking to perpetuate or increase his own power by placing the government of the people under the control of his direct relatives, of the priestly tribe, to use their religious authority to fetter the rights and liberties of the people, on the contrary introduced to the people a form of government calculated to cultivate the spirit of liberty. The histories of other nations and rulers show no parallel to this. In every case the ruler has sought his own aggrandizement and greater power. Even in instances where such have aided in establishing republics, it has appeared from subsequent events that they did it through policy, to obtain favor with the people, and to perpetuate their own power.

Circumstanced as Moses was, any ambitious man, governed by policy and attempting to perpetuate a fraud upon the people, would have worked for greater centralization of power in himself and his family; especially as this would have seemed an easy task from the religious authority being already in that tribe, and from the claim of this nation to be governed by God, from the Tabernacle. Nor is it supposable that a man capable of forming such laws, and of ruling such people, would be so dull of comprehension as not to see what the tendency of his course would be. So completely was the government of the people put into their own hands, that though it was stipulated that the weightier cases which those governors could not decide were to be brought unto Moses, yet they themselves were the judges as to what cases went before Moses—"The cause which is too hard for you, bring it unto me, and I will hear it".—Deuteronomy 1:17.

59. *Give a concise definition of Israel's government. How long did it last, and under what conditions was it changed to a kingdom?*

Thus seen, Israel was a republic whose officers acted under a divine commission. And to the confusion of those who ignorantly claim that the Bi-

ble sanctions an established empire rule over the people, instead of "a government of the people by the people", be it noted that this republican form of civil government continued for over four hundred years. And it was then changed for that of a kingdom at the request of "the Elders", without the Lord's approval, who said to Samuel, then acting as a sort of informal president, "Hearken unto the voice of the people in all that they shall say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them".

At God's instance Samuel explained to the people how their rights and liberties would be disregarded, and how they would become servants by such a change; yet they had become infatuated with the popular idea, illustrated all around them in other nations. (1 Samuel 8:6-22). In considering this account of their *desire* for a king, who is not impressed with the thought that Moses could have firmly established himself at the head of a great empire without difficulty?

60. *Explain the custom of the tribal division in Israel.*

While Israel as a whole constituted one nation, yet the tribal division was ever recognized after Jacob's death. Each family, or tribe, by common consent, elected or recognized certain members as its representatives, or chiefs. This custom was continued even through their long slavery in Egypt. These were called chiefs or elders, and it was to these that Moses delivered the honor and power of civil government; whereas, had he desired to centralize power in himself and his own family, these would have been the last men to honor with power and office.

61) *What were the instructions given to the civil rulers under this government?*

The instructions given those appointed to civil rulership as from God are a model of simplicity and purity. Moses declared to the people, in the hearing of these judges: "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger [foreigner] that is with him. Ye shall not respect persons in judgment; but ye shall hear

the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring unto me, and I will hear it." (Deuteronomy 1:16, 17) Such hard cases were, after Moses' death, brought directly to the Lord through the High Priest, the answer being Yes or No, by the Urim and Thummim.

In view of these facts, what shall we say of the theory which suggests that these books were written by knavish priests to secure to themselves influence and power over the people? Would such men for such a purpose forge records destructive to the very aims they sought to advance—records which prove conclusively that the great Chief of Israel, and one of their own tribe, at the instance of God, cut off the priesthood from civil power by placing that power in the hands of the people? Does any one consider such a conclusion reasonable?

THE LAWS WERE A MARVELOUS ARRANGEMENT OF WISDOM AND JUSTICE

(62) *Did the laws of Moses favor the rich to the disadvantage of the poor? What was the provision of the jubilee year?*

Again, it is worthy of note that the laws of the most advanced civilization, in this twentieth century, do not more carefully provide that rich and poor shall stand on a common level in accountability before the civil law. Absolutely no distinction was made by Moses' law. And as for the protection of the people from the dangers incident to some becoming very poor and others excessively wealthy and powerful, no other national law has ever been enacted which so carefully guarded this point. Moses' law provided for a restitution every fiftieth year—their jubilee. This law, by preventing the absolute alienation of property, thereby prevented its accumulation in the hands of a few. (Leviticus 25:9, 13-23, 27-30) In fact, they were taught to consider themselves brethren, and to act accordingly; to assist each other without compensation, and to take no usury of one another.—See Exodus 22:25; Leviticus 25:36, 37; Numbers 26:52-56.

(63) *What safeguards were provided to prevent tampering with the rights of the people? And what was the duty of the priests towards the poor and unlearned?*

All the laws were made public, thus preventing designing men from successfully tampering with the rights of the people. The laws were

exposed in such a manner that any who chose might copy them; and, in order that the poorest and most unlearned might not be ignorant of them, it was made the duty of the priests to read them to the people at their septennial festivals (Deuteronomy 31:10-13) Is it reasonable to suppose that such laws and arrangements were designed by bad men, or by men scheming to defraud the people of their liberties and happiness? Such an assumption would be unreasonable.

(64) *What provision for the rights of foreigners and enemies was made by the Mosaic law?*

In its regard for the rights and interests of foreigners, and of enemies, the Mosaic law was thirty-two centuries ahead of its times — if indeed the laws of the most civilized of today equal it in fairness and benevolence. We read:

"Ye shall have one manner of law as well for the stranger [foreigner] as for one of your own country; for I am the Lord your God." Exodus 12:49; Leviticus 24:22.

"And if a stranger sojourn with thee in your land, ye shall not vex him; but the stranger that dwelleth with you shall be unto you as one born among you; and thou shalt love him as thyself, for ye were strangers in the land of Egypt."—Leviticus 19:33, 34.

"If thou meet thine enemy's ox or his ass going astray thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, wouldst thou cease to leave thy business and help him? Thou shalt surely leave it, to join with [assist] him."—Exodus 23:4, 5, margin.

(65) *Were even the dumb animals neglected by the laws of Moses?*

Even the dumb animals were not forgotten. Cruelty to these as well as to human beings was prohibited strictly. An ox must not be muzzled while threshing the grain, for the good reason that any laborer is worthy of his food. Even the ox and the ass must not plow together, because so unequal in strength and tread; it would be cruelty. Their rest was also provided for.—Deuteronomy 25:4; 22:10; Exodus 23:12.

(66) *Do any of the foregoing arrangements savor of priestcraft?*

The priesthood may be claimed by some to have been a selfish institution, because the tribe of Levites was supported by the annual tenth, or tithe, of the individual produce of their brethren of the other tribes. This fact, stated thus,

is an unfair presentation too common to skeptics who, possibly ignorantly, thereby misrepresent one of the most remarkable evidences of God's part in the organization of that system; and that it was not the work of a selfish and scheming priesthood. Indeed, it is not infrequently misrepresented by a modern priesthood, which urges a similar system now, using that as a precedent, without mentioning the condition of things upon which it was founded, or its method of payment.

(67) *Was the position of the priesthood a specially favored one in Israel? How were the Levites supported?*

It was, in fact, founded upon the strictest equity. When Israel came into possession of the land of Canaan, the Levites certainly had as much right to a share of the land as the other tribes. Yet, by God's express command, they got none of it, except certain cities or villages for their residence, scattered among the various tribes, whom they were to serve in religious things. Nine times is this prohibition given, before the division of the land. Instead of the land, some equivalent should surely be provided them, and the *tithe* was therefore this reasonable and just provision. Nor is this all. The *tithe*, though, as we have seen, a just debt, was not enforced as a tax, but was to be paid as a voluntary contribution. And no threat bound them to make those contributions; all depended upon their conscientiousness. The only exhortations to the people on the subject are as follows:—

"Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." "And the Levite that is within thy gates, thou shalt not forsake him; for he hath no part nor inheritance with thee" [in the land].—Deuteronomy 12:19; 14:27.

Is it, we ask, reasonable to suppose that this order of things would have been thus arranged by selfish and ambitious priests?—an arrangement to disinherit themselves and to make them dependent for support upon their brethren? Does not reason teach us to the contrary?

(68) *Was there any special provision for reverencing the priesthood? How does this peculiarity contrast with the laws respecting other classes of persons?*

In harmony with this, and equally inexplicable on any other grounds than those claimed—that God is the author of these laws—is the fact that no special provision was made for honoring

the priesthood. In nothing would impostors be more careful than to provide reverence and respect for themselves, and severest penalties and curses upon those who misused them. But nothing of the kind appears; no special honor, or reverence, or immunity from violence or insult, is provided.

The common law, which made no distinction between classes, and was no respecter of persons, was their only protection. This is the more remarkable because the treatment of servants, and strangers, and the aged, was the subject of special legislation. For instance, "Thou shalt not vex nor oppress a *stranger, or widow, or fatherless child*; for if they cry at all unto me [to God] I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows and your children fatherless. (Exodus 22:21-24; 23:9; Leviticus 19:33,34) "Thou shalt not oppress an *hired servant* that is poor and needy, whether he be of thy brethren, or of strangers that are in thy land, within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it, lest he cry against thee unto the Lord and it be sin unto thee." (Leviticus 19:13; Deuteronomy 24:14, 15; Exodus 21:26, 27) "Thou shalt rise up before the hoary head and honor the face of the old man." (Leviticus 19:32, 34) All this, yet nothing special for priests, or Levites, or their tithes.

(69) *What can be said of the sanitary arrangements of the Mosaic law?*

The sanitary arrangements of the law, so needful to a poor and long-oppressed people, together with the arrangements and limitations respecting clean and unclean animals which might or might not be eaten, are remarkable, and would, with other features, be of interest if space permitted their examination, as showing that law to have been abreast with, if not in advance of, the latest conclusions of medical science on the subject. The law of Moses had also a typical character, which we must leave for future consideration; but even our hasty glance has furnished overwhelming evidence that this law, which constitutes the very framework of the entire system of revealed religion, which the remainder of the Bible elaborates, is truly a marvelous display of wisdom and justice, especially when its date is taken into consideration.

(70) *What is the only reasonable conclusion respecting Moses' claim to have received these laws from God Himself?*

In the light of reason, all must admit that the law bears no evidence of being the work of wicked, designing men, but that it corresponds exactly with what nature teaches to be the character of God. It gives evidence of His wisdom, justice and love. And further, the evidently pious and noble lawgiver, Moses, denies that the laws were his own, and attributes them to God.—Exodus 24: 12; Deuteronomy 9: 9 - 11; Exodus 26: 30; Leviticus 1: 1.

In view of his general character, and his commands to the people not to bear false witness, and to avoid hypocrisy and lying, is it reasonable to suppose that such a man bore false witness and palmed off his own views and laws for those of God? It should be remembered also that we are examining the present copies of the Bible, and that therefore the integrity for which it is so marked applies equally to the successors of Moses; for though bad men were among those successors, who did seek their own and not the people's good, it is evident that they did not tamper with the Sacred Writings, which are pure to this day.

THE PROPHETS OF THE BIBLE

(71) *Were the prophets of the Bible from the priestly class? What was the burden of their messages? And what does the term PROPHET signify?*

Glance now at the general character of the prophets of the Bible and their testimonies. A rather remarkable fact is that the prophets, with few exceptions, were not of the priestly class; and that in their day their prophecies were generally repugnant to the degenerating and time-serving priesthood, as well as to the idolatrously inclined people. The burden of their messages from God to the people was generally reproof for sin, coupled with warnings of coming punishments, intertwined with which we find occasional promises of future blessings, after they should be cleansed from sin and should return to favor with the Lord. Their experiences, for the most part, were far from enviable; they were generally reviled, many of them being imprisoned and put to violent deaths. (See 1 Kings 18: 4, 10, 17, 18; 19: 10; Jeremiah 38: 6; Hebrews 11: 32 - 38) In some instances it was years after their death before their true character as God's prophets was recognized. But

we speak thus of the prophetic writers whose utterances claim to be the direct inspiration of Jehovah.

It is well in this connection that we should remember that in the giving of the law to Israel there was no priestly intervention; it was given by God to the people by the hand of Moses. (Exodus 19: 17 - 25; Deuteronomy 5: 1 - 5) And, furthermore, it was made the duty of every man, seeing a violation of the law, to reprove the sinner. (Leviticus 19: 17) Thus all had the authority to teach and reprove; but since, as in our own day, the majority were absorbed in the cares of business, and became indifferent and irreligious, the few comparatively fulfilled this requirement by reproving sin and exhorting to godliness; and these preachers are termed "prophets" in both the Old and New Testaments. The term prophet, as generally used, signifies *public expounder*, and the public teachers of idolatry were also so called; for instance, "the prophets of Baal", etc.—See 1 Corinthians 14: 1 - 6; 2 Peter 2: 1; Matthew 7: 15; 14: 5; Nehemiah 6: 7; 1 Kings 18: 40; Titus 1: 12.

Prophesying, in the ordinary sense of teaching, afterward became popular with a certain class, and degenerated into Phariseeism—teaching, instead of God's commandments, the traditions of the ancients, thereby opposing the truth and becoming false prophets, or false teachers.—Matthew 15: 2 - 9.

(72) *What were the characteristics of the class of prophets specially commissioned by the Lord?*

Out of the large class called prophets, Jehovah at various times made choice of some whom He specially commissioned to deliver messages, relating sometimes to things then at hand, at other times to future events. It is to the writings of this class, who spoke and wrote as they were moved by the holy spirit, that we are now giving attention. They might with propriety be designated divinely commissioned prophets or seers.

When it is remembered that these prophets were mainly laymen, drawing no support from the tithes of the priestly tribe; and when, added to this, is the fact that they were frequently not only the reprovers of kings and judges, but also of priests (though they reprov'd not the office, but the personal sins of the men who filled it), it becomes evident that we could not reasonably decide that these prophets were parties to any league of priests, or others, to fabricate false-

hood in the name of God. Reason, in the light of facts, contradicts such a suspicion.

(73) *If we find a common bond of union between the law and the prophets and the New Testament writers, what must be our conclusion respecting their claims?*

If, then, we find no reason to impeach the motives of the various writers of the Bible, but find that the spirit of its various parts is righteousness and truth, let us next proceed to inquire whether there exists any link, or bond of union, between the records of Moses, those of the other prophets, and those of the New Testament writers. If we shall find one common line of thought interwoven throughout the law and the prophets and the New Testament writings, which cover a period of fifteen hundred years, this, taken in connection with the character of the writers, will be a good reason for admitting their claim—that they are divinely inspired—particularly if the theme common to all of them is a grand and noble one, comporting well with what sanctified common sense teaches regarding the character and attributes of God.

THE SAME PLAN, SPIRIT AND PURPOSE PERVADES THE ENTIRE BOOK

(74) *Explain how this one plan, spirit, aim and purpose pervades the entire Bible?*

This we do find. One plan, spirit, aim and purpose pervades the entire Book. Its opening pages record the creation and fall of man; its closing pages tell of man's recovery from that fall; and its intervening pages show the successive steps of the plan of God for the accomplishment of this purpose.

The harmony, yet contrast, of the first three and the last three chapters of the Bible is striking. The one describes the first creation, the other the renewed or restored creation, with sin and its penal curse removed; the one shows Satan and evil entering the world to deceive and destroy, the other shows his work undone, the destroyed ones restored, evil extinguished and Satan destroyed; the one shows the dominion lost by Adam, the other shows it restored and forever established by Christ, and God's will done in earth as in heaven; the one shows sin the producing cause of degradation, shame and death, the other shows the reward of righteousness to be glory, honor and life.

(75) *Is the Bible merely a collection of moral precepts, wise maxims and words of comfort?*

Though written by many pens, at various times, under different circumstances, the Bible

is not merely a collection of moral precepts, wise maxims and words of comfort. It is a reasonable, philosophical and harmonious statement of the causes of present evil in the world, its only remedy and the final results as seen by divine wisdom, which saw the end of the plan from before its beginning, marking as well the pathway of God's people, and upholding and strengthening them with exceeding great and precious promises to be realized in due time.

(76) *How is the teaching of Genesis respecting the trial, condemnation and ultimate redemption of the human race elaborated throughout the prophetic writings of the Old Testament? Quote from memory various prophecies regarding the Redeemer.*

The teaching of Genesis, that man was tried in a state of original perfection in one representative; that he failed, and that the present imperfection, sickness and death are the results, but that God has not forsaken him, and will ultimately recover him through a redeemer, born of a woman (Genesis 3:15), is kept up and elaborated all the way through. The necessity of the death of a redeemer as a sacrifice for sin, and of his righteousness as a covering for our sins, is pointed out in the clothing of skins for Adam and Eve; in the acceptance of Abel's offerings; in Isaac on the altar; in the death of the various sacrifices by which the patriarchs had access to God, and of those instituted under the law and perpetuated throughout the Jewish age.

The prophets, though credited with understanding but slightly the significance of some of their utterances (1 Peter 1:12), mention the laying of the sins upon a person instead of a dumb animal, and in prophetic vision they see Him who is to redeem and to deliver the race led "as a lamb to the slaughter"; that "the chastisement of our peace was upon him"; and that "by his stripes we are healed". They pictured Him as "despised and rejected of men, a man of sorrows and acquainted with grief," and declared that "the Lord hath laid on him the iniquity of us all". (Isaiah 53:3-6) They told where this Deliverer would be born (Micah 5:2), and when He should die, assuring us that it would be "not for himself". (Daniel 9:26) They mention various peculiarities concerning Him—that He would be "righteous", and free from "deceit", "violence", or any just cause of death (Isaiah 53:8, 9, 11); that He would be betrayed for thirty pieces of silver (Zechariah

11:12); that He would be numbered among transgressors in His death (Isaiah 53:12); that not a bone of Him should be broken (Psalm 34:20; John 19:36); and that though He should die and be buried, His flesh would not corrupt, neither would He remain in the grave.—Psalm 16:10; Acts 2:31.

(77) *What was the work of the New Testament writers as respects the Plan of Redemption?*

The New Testament writers clearly and forcefully, yet simply, record the fulfillment of these predictions in Jesus of Nazareth, and by logical reasonings show that such a *ransom-price* as He gave was needful, as already predicted in the law and prophets, before the sins of the world could be blotted out. (Isaiah 1:18) They trace the entire plan in a most logical and forcible manner, appealing neither to the prejudices nor to the passions of their hearers, but to their enlightened reason alone, furnishing some of the most remarkably close and cogent reasoning to be found anywhere on any subject.—See Romans 5:17-19, and onward to 12th chapter.

THE GRANDEUR AND BREADTH OF GOD'S PLAN MEETS THE MOST EXALTED CONCEPTION

(78) *What was the double teaching of Moses in the law respecting a sacrifice and a blessing to follow?*

Moses, in the law, pointed out alone to a sacrifice, but also to a blotting out of sins and a blessing of the people under this Great Deliverer, whose power and authority he declares shall vastly exceed his own, though it should be "like unto" it. (Deuteronomy 18:15, 19) The promised Deliverer is to bless not only Israel, but through Israel "all the families of the earth". (Genesis 12:3; 18:18; 22:18; 26:4) And notwithstanding the prejudices of the Jewish people to the contrary, the prophets continue the same strain, declaring that Messiah shall be also "for a light to lighten the Gentiles" (Isaiah 49:6; Luke 2:32); that the Gentiles should come to Him "from the ends of the earth" (Jeremiah 16:19); that His name "shall be great among the Gentiles" (Malachi 1:11); and that "the glory of the Lord shall be revealed and all flesh shall see it together".—Isaiah 40:5. See also Isaiah 42:1-7.

(79) *What was the claim of the New Testament writers respecting their ability to realize the fulfillment of the Old Testament prophecies?*

The New Testament writers claim a divine anointing which enabled them to realize the ful-

fillment of the prophecies concerning the sacrifice of Christ. They, though prejudiced as Jews to think of every blessing as limited to their own people (Acts 11:1-18), were enabled to see that while their nation would be blessed, all the families of the earth should be blessed also, with and through them. They saw also that, before the blessing of either Israel or the world, a selection would be made of a "little flock" from both Jews and Gentiles, who, being tried, would be found worthy to be made joint heirs of the glory and honor of the Great Deliverer, and sharers with Him of the honor of blessing Israel and all the nations.—Romans 8:17.

These writers point out the harmony of this view with what is written in the law and the prophets; and the grandeur and breadth of the plan they present more than meets the most exalted conception of what it purports to be—"Good tidings of great joy, which shall be unto all people".

(80) *What is the glorious theme of all the prophets?*

The thought of Messiah as a ruler of not only Israel, but also of the world, suggested in the books of Moses, is the theme of all the prophets. The thought of the kingdom was uppermost also in the teachings of the apostles; and Jesus taught that we should pray, "Thy kingdom come," and promised those a share in it who would first suffer for the truth, and thus prove themselves worthy.

(81) *How has the hope of the kingdom affected the faithful people of God?*

This hope of the coming glorious kingdom gave all the faithful ones courage to endure persecution and to suffer reproach, deprivation and loss, even unto death. And in the grand allegorical prophecy which closes the New Testament, the worthy "Lamb that was slain" (Revelation 5:12), the worthy "overcomers" whom He will make kings and priests in His kingdom, and the trials and obstacles which they must overcome to be worthy to share that kingdom, are all faithfully portrayed. Then are introduced symbolic representations of the blessings to accrue to the world under that Millennial reign, when Satan shall be bound and Adamic death and sorrow wiped out, and when all the nations of earth shall walk in the light of the heavenly kingdom—the new Jerusalem.

(82) *What is the special doctrine of the Bible found nowhere else, and in opposition to the theory of all the heathen religions?*

The Bible from first to last holds out a doctrine found nowhere else, and in opposition to the theories of all the heathen religions—that a future life for the dead will come through a **RESURRECTION OF THE DEAD**. All the inspired writers expressed their confidence in a Redeemer, and one declares that “in the morning”, when God shall call them from the tomb, and they shall come forth, the wicked shall no longer hold the rulership of earth; for “the upright shall have dominion over them, in the morning”—Psalm 49:14.

The resurrection of the dead is taught by the prophets; and the writers of the New Testament base their hopes of future life and blessing upon it. Paul expresses it thus: “If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain and your faith is also vain; . . . then they which are fallen asleep in Christ are *perished*. But now is Christ risen from the dead, and become the first-fruits of them that slept; . . . for as in Adam all die, even so in Christ shall all be made alive.”—1 Corinthians 15: 13-22.

TO THROW OUT THE MIRACLES WOULD DISCREDIT THE WHOLE

(83) *While composed of many parts, a harmonious whole, are there any useless or unnecessary features in the Bible? What would be the result of eliminating or discrediting the MIRACLES, a popular proceeding at the present time? Mention the miracles of the Old Testament referred to by our Lord and the writers of the New Testament.*

Like a watch, whose many wheels might at first seem superfluous, but whose slowest moving wheels are essential, so the Bible, composed of many parts, and prepared by many pens, is one complete and harmonious whole. Not a single part is superfluous, and though some parts take a more active and prominent place than others, all are useful and necessary.

It is becoming popular among the so-called “advanced thinkers” and “great theologians” of the present day to treat lightly, or to ignore if they do not deny, many of the “miracles” of the Old Testament, calling them “old wives’ fables”. Of these are the accounts of Jonah and the great fish, Noah and the ark, Eve and the serpent, the standing still of the sun at the command of Joshua, and Balaam’s speaking ass. Seemingly these wise men overlook the fact that the Bible is so interwoven and united in its various parts that to tear from it these miracles, or to dis-

credit them, is to destroy or discredit the whole. For if the original accounts are false, those who repeated them were either falsifiers or dupes, and in either case it would be impossible for us to accept their testimony as divinely inspired. To eliminate from the Bible the miracles mentioned would invalidate the testimony of its principal writers, besides that of our Lord Jesus.

The story of the fall is attested by Paul (Romans 5:17); also Eve’s beguilement by the Serpent. (2 Corinthians 11:3; 1 Timothy 2:14; see also our Lord’s reference to the latter in Revelation 12:9 and 20:2) The standing of the sun at the overthrow of the Amorites, as an evidence of the Lord’s power, was evidently typical of the power to be displayed in the future, in “the day of the Lord,” at the hand of Him whom Joshua typified. This is attested by three prophets. (Isaiah 28:21; Habakkuk 2:1-3, 13, 14 and 3:2-11; Zechariah 14:1, 6, 7) The account of the speaking ass is confirmed by Jude, verse 11, and by Peter. (2 Peter 2:16) And the Great Teacher, Jesus, confirmed the narratives of Jonah and the great fish, and of Noah and the flood. “For as Jonah was three days and nights in the whale’s belly, so shall the Son of Man be three days and nights in the heart of the earth”; “For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.” — Matthew 12:40; 24:38, 39; Luke 17:26; see also 1 Peter 3:20.

Really these are no greater miracles than those performed by Jesus and the apostles, such as the turning of water into wine, the healing of diseases, etc.; and as a miracle, the awakening of the dead is most wonderful of all.

(84) *How do these miracles find their parallels in our everyday experiences and are thus made to appear not unreasonable?*

These miracles, not common to our experience, find parallels about us every day which, being more common, are passed by unnoticed. The reproduction of living organisms, either animal or vegetable, is *beyond our comprehension* as well as beyond our power—hence, miraculous. We can see the exercise of life principle, but can neither understand nor produce it. We plant two seeds side by side; the conditions, air

water and soil, are alike; they *grow*, we cannot tell *how*, nor can the wisest philosopher explain this miracle. These seeds develop organisms of opposite tendencies; one creeps, the other stands erect; form, flower, coloring, everything differs, though the conditions were the same.

Such miracles grow common to us, and we cease to remember them as such as we leave the wonderment of childhood; yet they manifest a power as much beyond our own, and beyond our limited intelligence, as the few miracles recorded in the Bible for special purposes, and as intended illustrations of Omnipotence, and of the ability of the great Creator to overcome every obstacle and to accomplish all His will, even to our promised resurrection from the dead, the extermination of evil, and the ultimate reign of everlasting righteousness.

THE BIBLE'S TESTIMONY CONVINCES US THAT NOT MAN, BUT GOD IS ITS AUTHOR

(85) *Give a résumé of the steps which lead us to conclude that the Bible is a divinely inspired revelation, and not the mere device of ordinary men.*

Here we rest the case. Every step has been tested by reason. We have found that there is a God, a supreme, intelligent Creator, in whom wisdom, justice, love and power exist in perfect harmony. We have found it reasonable to expect a revelation of His plans to His creatures capable of appreciating and having an interest in them. We have found the Bible, claiming to be that revelation, worthy of consideration. We have examined its writers, and their possible objects, in the light of what they taught; we have been astonished; and our reason has told us that such wisdom, combined with such purity of motive, was not the cunning device of men.

Reason has urged that it is far more probable that such righteous and benevolent sentiments and laws must be of God and not of men, and has insisted that they could not be the work of knavish priests. We have seen the harmony of testimony concerning Jesus, His ransom sacrifice, and the resurrection and blessing of all as the outcome, in His glorious kingdom to come; and reason has told us that a scheme so grand and comprehensive, beyond all we could otherwise have reason to expect, yet built upon such reasonable deductions, must be the plan of God for which we seek. It cannot be the mere device of men, for even when revealed it is almost too grand to be believed by men.

When Columbus discovered the Orinoco river, someone said he had found an island. He replied, "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So the depth and power and wisdom and scope of the Bible's testimony convince us that not man, but the Almighty God, is the author of its plans and revelations.

We have taken but a hasty glance at the surface claims of the Scriptures to be of divine origin, and have found them reasonable. Next we will unfold the various parts of the plan of God, and will, we trust, give ample evidence to every candid mind that the Bible is a divinely inspired revelation, and that the length and breadth and height and depth of the plan it unfolds gloriously reflect the divine character, hitherto but dimly comprehended, but now more clearly seen in the light of the dawning Day.

(86) *Why do many in their ignorance now misjudge the great Jehovah's character and work?*

As some ignorantly misjudge the skill and wisdom of a great architect and builder by his unfinished work, so also many in their ignorance now misjudge God by His unfinished work; but by and by, when the rough scaffolding of evil, which has been permitted for man's discipline, and which shall finally be overruled for his good, has been removed, and the rubbish cleared away, God's finished work will universally declare His infinite wisdom and power; and His plans will be seen to be in harmony with His glorious character.

(87) *However mysterious or haphazard God's dealings may appear to men, what is the declaration of His Word respecting the definiteness of His purposes?*

Since God tells us that He has a definitely fixed purpose, and that all His purposes shall be accomplished, it behooves us, as His children, to inquire diligently what those plans are, that we may be found in harmony with them. Notice how emphatically Jehovah affirms the fixedness of His purpose: "Jehovah of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it be". (Isaiah 14: 24-27; 46: 9-11) Therefore however haphazard or mysterious God's dealings with men may appear, those who believe this testimony of His Word must acknowledge that His original and unalterable plan has been, and still is, progressing systematically to completion.

JUVENILE BIBLE STUDY

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

1. Was Jesus "made flesh" when He came to earth?

Answer: Yes. See John 1: 14.

2. Why was Jesus "made flesh"—"made a little lower than the angels"?

Answer: "For the suffering of death."—Heb. 2: 9.

3. How could He "taste death for every man"—Hebrews 2: 9?

Answer: He died for Adam and for all in Adam; that is, for all mankind. See Romans 5: 12-19.

4. What is "the wages of sin"?

Answer: "Death." See Romans 6: 23, first part.

5. Is eternal life a gift from God?

Answer: Yes. See Romans 6: 23, last part.

6. Through whom does this gift come?

Answer: "Through Jesus Christ."

7. In 1 Timothy 2: 6, what is meant by: Jesus "gave himself a ransom for all"?

Answer: Jesus gave up His human life for Adam and all in him, so that all mankind might have life in Jesus.

8. In 1 Timothy 2: 4, what does it mean when it says: God "will have all men to be saved"?

Answer: All will be brought back from death.

9. Did Jesus say that He would bring all back from the grave?

Answer: Yes. See John 5: 28, 29.

10. Did Daniel say that "many that sleep in the dust of the earth shall awake"?

Answer: See Daniel 12: 2.

11. How should the latter part of John 5: 29 read?

Answer: "Unto a resurrection by judgment"; and it so reads in the Revised Version.

12. If Adam had a perfect human body, without an ache or a pain, and lost it by disobedience, then what will be restored to Adam and his children by the death of Christ?

Answer: See Luke 19: 20, Acts 3: 20, 21, and Romans 6: 23.

13. When is this restoration or "restitution" to all that was lost by Adam to begin?

Answer: At our Lord's second advent. See Acts 3: 19-21.

14. How many of the holy prophets have spoken of this "restitution"?

Answer: "All his holy prophets." See Acts 3: 21.

WHICH SHALL IT BE?

"Which shall it be? Which shall it be?"
I looked at John—John looked at me
(Dear, patient John, who loves me yet
As well as though my tears were jet);
And when I found that I must speak,
My voice seemed strangely low and weak:
"Tell me again what Robert said."
And then I, listening, bent my head.
"This is his letter: 'I will give
A house and land while you shall live,
If in return, from out your seven,
One child to me for aye is given.'
I looked at John's old garments worn,
I thought of all that John had borne
Of poverty and work and care,
While I, though willing, could not share;
I thought of seven mouths to feed,
Of seven little children's need,
And then of this, "Come, John," said I,
"We'll choose among them as they lie
Asleep." So, walking hand in hand,
Dear John and I surveyed our band.
First to the cradle lightly stepped,
Where Lillian, the baby, slept,
A glory 'gainst the pillow white,
Softly the father stooped to lay
His rough hand on in gentle way,
When dream or whisper made her stir,
And hushly he said, "Not her, not her!"
We stopped beside the trundle-bed,
And one long ray of lamplight shed
Athwart the boyish features there,
In sleep so pitiful and fair:
I saw on Jamie's rough, red cheek
A tear undried. Ere John could speak,

"He's but a baby, too," said I,
And kissed him as we hurried by.
Pale, patient Robbie's angel face
Still in his sleep bore suffering's trace.
"No, for a thousand crowns, not him!"
He whispered, while our eyes were dim.
Poor Dick! bad Dick! our wayward son,
Turbulent, reckless, idle one—
Could he be spared? Nay; He who gave,
Bade us befriend him to his grave;
Only a mother's heart can be
Patient enough for such as he;
"And so," said John, "I would not dare
To send him from our bedside prayer."
Then stole we softly up above
And knelt by Mary, child of love.
"Perhaps for her 't would better be,"
I said to John. Quite silently
He lifted up a curl that lay
Across her cheek in willful way,
And shook his head: "Nay, love; not thee,"
The while my heart beat audibly.
Only one more, our eldest lad,
Trusty and truthful, good and glad—
So like his father. "No, John, no—
I cannot, will not, let him go."

And so we wrote, in courteous way,
We could not drive one child away;
And afterward toil lighter seemed,
Thinking of that of which we dreamed.
Happy in the truth that not one face
Was missed from its accustomed place:
Thankful to work for all the seven
Trusting the rest to One in heaven.

By Ethel Lynn Reers



A Recurrent Remembrancer

"Would ye that this the Yuletide spirit remained throughout the year?"

Why of course. Furthermore,

Not only would you like to have the spirit remain with *you*, but you would doubtless like to be able to impart it to your *friends* in such a way that that Christmasy feeling would rise up in them every week or two.

Here's a Capital way:

Even if you do desire to send your closest friends something of great cost, this need not deter you from adding such a gift as will be delivered throughout the whole year — essentially a new gift every two weeks.

Right there is where we serve:

Coming twice a month *The Golden Age* will always remind its recipient of the Yuletide spirit you hold for them throughout the year. It will be a token of your esteem — after all, the valuable thing of life.

The Golden Age both looks forward and points forward. What on the surface may cause consternation in life's affairs, in national issues, in world crises or in religious disinterest—*The Golden Age* always points to the meaning of those events, and to the sure, the foretold results. Its message is the no less hopeful one than that "millions now living will never die".

Even the ultra optimistic concede that every day will not be bright. Why not employ *The Golden Age* as your twice-a-month reminder, whether as the remembrancer, or as an after-thought in addition to your more expensive gift?

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