

# The Golden Age

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# The Golden Age

Volume III

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Number 67

## Threescore Years and Ten

**C**HARLES J. BONAPARTE, ex-Secretary of the Navy, is seventy years of age; and so are Thomas F. Ryan and Perry Belmont, the multimillionaires, and David Starr Jordan, President of Leland Stanford University, Palo Alto, California.

Senator Lodge of the Foreign Relations Committee, is seventy-one years of age; and so is Sir Thomas Lipton, yachtsman, and purveyor of most excellent teas. Sir Thomas' favorite hours for office work are between 9:00 P. M. and 2:00 A. M. Pity his luckless stenographer!

Luther Burbank, the plant wizard, is seventy-two.

The Right-Honorable Arthur J. Balfour, British statesman, and Leslie M. Shaw, ex-Secretary of the Treasury, are seventy-three.

Thomas A. Edison and Alexander Graham Bell, the great inventors of the phonograph and the telephone, are each seventy-five years of age. Mr. Edison's birthday occurred on February 11th. He went to work as usual on his birthday anniversary, punching the time-clock at 9:19 A. M.

Judge Elbert H. Gary and Field Marshal Von Hindenburg, are each seventy-five years of age. The one is the head of the steel trust, the other was the Kaiser's right-hand man during the years 1914-1918.

A man may still have considerable life at seventy-five. A. A. Warford, of Brooklyn, rode his bicycle to Coney Island one day in June last, as was his usual custom. He struck a trolley car and was hurled ten feet, suffering a lacerated scalp and contusions of the back. However, when the ambulance arrived, he was laughing over his mishap, waved the ambulance corps a blithe adieu, and pedaled home.

Theodore N. Vail, head of the Bell Telephone Company, is seventy-six; and the Dowager Queen Alexandra, of England, is seventy-seven.

Robert T. Lincoln, son of Abraham Lincoln, and executive head of the Pullman Company, is seventy-eight; as are also Justice McKenna of the United States Supreme Court and T. J. Foster, founder of The International Correspondence Schools of Scranton, Pa.

Camille Flammarion, the astronomer, is seventy-nine, and Justice Holmes of the United States Supreme Court is eighty.

## Fourscore Years

**A**T EIGHTY some men are still hard at work. A London news item records the fact that Charlie Dennis, an eighty-year-old carpenter, while working on the roof of a house fell thirty feet, sustaining three broken ribs. This was his first accident in sixty continuous years of carpenter work.

Auguste Rodin, the sculptor, is eighty-one.

Edward Payson Weston, one of the professional pedestrians of the six-day walking contests of fifty years ago, is still alive and walking twelve miles daily at his home in the Catskills. This is the same man that at seventy-five years of age astonished the world by trying to walk from New York to San Francisco in one hundred days. He failed on the first attempt, but shortly afterward, by selecting a more direct route, made it on schedule. He is now eighty-two years of age.

John D. Rockefeller is the same age as Mr. Weston; and although he long since lost all his cranial moss, and has to wear a toupee, he says that he feels well, has no aches nor pains, enjoys his food and has at last learned how and what to eat.

General Nelson A. Miles, in charge of the United States Army during the last of the Indian uprisings, back in the eighties, and more recently prominent leader of militant Protestantism, is the same age as Mr. Weston and Mr. Rockefeller.

John Wanamaker is eighty-three, and began the eighty-fourth year of his life by getting to his desk at 8:15 in the morning. Charles Erickson, of Southeast Brainerd, Minnesota, is the same age as Mr. Wanamaker, and has the added distinction and satisfaction of having recently sprouted a new set of teeth, his third outfit.

Colonel Washington A. Roebling is eighty-four — former vice-president of the John A. Roebling Sons Company, builders of the Brooklyn Bridge. In June last Mr. Roebling's nephew, who was then President of the company, fell dead while playing golf; and Colonel Roebling succeeded him. He had to wait same time for a promotion, but at once showed that he was made of the right stuff by announcing a vigorous business policy which included enlargement of the mills.

Ex-Speaker Joseph G. Cannon and ex-Secretary of the Treasury Lyman J. Gage are each eighty-five.

Ex-Secretary of Agriculture James Wilson and ex-Secretary of the Navy William E. Chandler, are each eighty-six. At the same age Albert Stone is still in the employ of the New York Central Railroad Company, having been in their continuous employ for seventy-one years.

Chauncey M. Depew, ex-president of the New York Central Company, and ex-senator for New York, is eighty-seven, as is also ex-President Eliot of Harvard University. At the age of ninety Colonel James R. Silliman is an usher in the Cathedral of St. John the Divine, New York city.

John A. Stewart, chairman of the board of trustees of the United States Trust Company celebrated his ninety-ninth birthday by getting into his automobile at Morristown, N.J., thirty-one miles away, and getting out at his office at Wall Street at 11 A. M. to perform the duties of his position.

### Over the Hundred Mark

A FEW months ago the editor met in a railway train a gentleman travelling all alone, who remarked that he was one hundred years old that day. New York city has a marine-corps sergeant, Matthew M. Bradley, of the same age. The records show his enlistment date as January 3, 1855.

When they get to be one hundred the boys have to be watched. Not all are as trustworthy,

or at least as safe in these days of flying automobiles, as was the centenarian on the train. The *New York World* reports as missing Abraham Brown, one hundred years old, who went out in the morning from his daughter's home in the Bronx, as was his usual custom, to buy tobacco. Abraham may be a bit reckless with the weed; but if he wants to live to a good old age, he should know enough to let tobacco alone.

A somewhat similar instance occurred where Anthony Lettle (but he was only ninety-seven and perhaps did not know better), who was living with his daughter near Elizabeth, N. J., went walking with his poodle dog and failed to return. Neither did the dog show up, and the whole countryside had to be scoured to locate them.

Life seems to be pretty uncertain after boys get past the hundred mark. Recently the papers reported the death of two of them at the age of 103, although at the same age Uncle Jack Higgins, of Wabash, Indiana, celebrated his birthday by dancing a sailor's jig to talking-machine music. Once a week, regularly, Uncle Jack walks to town from his home a mile away.

The papers report the death of Edward Burey, at his home near Utica, at the age of 105. It is believed that his death was hastened by the fact that he smoked incessantly. Two other persons each 105 years old, one 114 years old, and one 115 years old, are also reported in the papers as having died recently.

In the days of the Civil War, shortly after slavery was abolished, his former master, Joseph Everhart, gave to one of his faithful Negro servants, John Johnson, a 160-acre farm near Williamsburg, Missouri. Johnson, who is now blind and who claims to be 121 years old, is still living on the farm.

"Cherokee Bill," an Indian-Negro, who has twice been listed in the census report as the oldest man in America, and who is reputed to be worth \$80,000, lives on a farm near Grand Junction, Colorado. He was born August 13, 1797, and is therefore almost 125 years of age. He has walked with the aid of one cane which he has had for over fifty years. The Government is fully satisfied respecting his age.

Tom Morris, of Westerville, Nebraska, also lays claim to the age of 125 years. He bases his claim upon the old family Bible and other records which show that he was born in Berrew, Montgomeryshire, North Wales, and was twen-

ty-one years old when the Duke of Wellington won the battle of Waterloo from Napoleon. He is blind and almost deaf, smokes constantly and eats heartily. He has the unhealthy habit of eating between meals; and if he wants to live to grow up he should stop it, as it is considered very bad for the health. Tom has missed a lot; for he never learned how to read or write.

William Peyton, a Negro ex-slave, recently died at Little Hocking, Ohio, at the age of 128. He was in full possession of his faculties until within a few weeks of his death.

Uncle John Shell, of Greasy Creek, Kentucky, was recently reported in the papers as having laid claim to an age of 132 years, but an investigation of his claims has led to the conclusion that he is only about 100. He is a mountaineer and not very certain respecting his age. Many reports of longevity have no other basis than family tradition or local belief. The practice of keeping church registers did not come into vogue until the sixteenth century and did not come into general use until a century later. Many of these records are undecipherable or otherwise unreliable, and they are very incomplete.

On the basis of tradition, but without other support for the belief, Domingo Jacinto, chief of a tribe of Digger Indians in California, is said to be 144 years old, having been born the year the Declaration of Independence was signed. Although feeble he can still walk and see and hear without difficulty.

### *Old Age in Turkey*

OLD age in Turkey makes itself respected by a capacity and willingness to work. A certain Murad, employed as a messenger by the Turkish telegraph office, was offered a pension when he reached his 120th year. He did not wish to lose his job, but the officials insisted that he make room for some younger man who otherwise would have no place. He finally agreed to quit, on condition that his son be given the job. This was agreed to; and he brought around a white-haired patriarch who looked as old as himself, and whom he introduced as his son.

The oldest man in Turkey, Zorro, mentioned in GOLDEN AGE Number 3, is now 146, and has recently been married for the fourth time to a beautiful Turkish girl of twenty-five. He started in life at the age of twenty as a street porter;

and after working at it for ninety years he tired of it and quit for another job, at 110. He then became porter in a munitions factory, which job he still holds. He lost all of his teeth and hair at 109, and then grew an entirely new crop of both. He is also alleged to have developed a third kidney.

Zorro is said to be angry with his ninety-six-year-old son because the latter will not work but sticks around the house. Zorro takes a cold bath every morning, eats no meat, partakes of neither alcohol nor tobacco, but eats plenty of milk curdled with yeast, bread, cheese, sweets, and weak tea without milk. He works every day along with his grandson and his grandson's grandson. He was taken to Paris for exhibition; but his eyes were so bright and his step so firm that few would credit his real age, and the exhibition was not a success.

### *The Oldest of All*

IN THE census taken by Vespasian in the year 74 A.D., thirty men were found in the alpine sections of Italy who were over 140 years of age; and there is a record of a man in Switzerland who lived to the age of 335. The oldest man in the United States of whom we have any record was a man in Massachusetts who died at the age of 165.

It is now claimed that the oldest human being on earth is a man by the name of Sadhu Swami, better known in the Himalayas as Kalambi Baba, who makes his home in the town of Karimganj, India. He is reputed to be over 330 years old and is treated by the natives with the greatest respect. He says that he remembers vividly the first battle of Paripat, which occurred more than 300 years ago, and recalls readily the principal historical events which occurred within his observation during the past three centuries. If his story is true he was born about 1592, before the Pilgrim fathers landed at Plymouth, and even before the Jamestown expedition left the shores of Great Britain.

The average ages of eight of the ten patriarchs from Adam to Noah was 929 years (Genesis 5:5-31; 9:29); and despite the flood, and the consequent unfavorable effect upon human longevity, the average ages of the sixteen patriarchs from Shem to Moses was 251 years.—Genesis 11:10-32; 25:8; 47:28; Exodus 6:16-20; Deuteronomy 34:7.

### Recipes for Longevity

**B**ERNARD SHAW is only sixty-five, so we should not take too seriously his book "Back to Methuselah", in which he sets forth his belief that mankind could live 300 years or more if they set their minds to it. Mr. Shaw is pained at the thought that we are so short-lived that by the time we are old enough to live sensibly we are ready for the undertaker.

Metchnikoff also wrote a book on how to live to be 100 years of age; but as he died before reaching the age of seventy, his work is not now in great demand. It was his thought that man should live to be at least 120.

Dr. A. H. Warner of New York says there is no reason why a man or a woman should not reach 150 years. He is now seventy-two, and says he intends to live to 100, and if life then looks good to him he will go on living another half century. He thinks long life is merely a matter of psychology and good living.

Carl H. Bjerregaard, aged seventy-five, librarian of the New York City Public Library, says that the way to remain young is to keep the mind continually refreshed with new ideas, new interests, new activities; and this is one of the most valuable of the many suggestions that are offered on the subject.

Chauncey M. Depew, eighty-eight years of age in April, 1922, says the secret of long life is, "Don't change your habits".

Colonel A. J. Nutting, eighty-eight years of age in May, 1922, one of Brooklyn's foremost merchants, says the secret of longevity is to *forget all about one's self* and to think only of family and business.

John R. Voorhis, ninety-two years of age, chairman of the Board of Election Commissioners of New York city advises the seeker for long life to smoke good cigars, drink good whiskey (!), eat plenty of food (such as roast pork in the winter and apple pie in the fall, and other delicacies in season), to sleep seven or eight hours every night in a comfortable bed in a well-ventilated room, to work eight hours a day at some congenial occupation, and to walk two or three miles a day if one feels like it.

Dr. Stephen Smith, ninety-nine years of age, founder of the American Public Health Association, advises avoiding the easy chair, keeping at work, drinking quantities of milk, getting plenty of sleep, and avoiding too much meat. He has never smoked or drunk stimulants of

any kind—even tea or coffee—and also places a ban on candy and other sweets.

Captain John Black, of Eastport, Maine, is 100 years of age and followed fishing in Passamaquoddy Bay and the Bay of Fundy for three ordinary generations. Subsequently he opened a fish-market. He has never tasted liquor, and has not touched tobacco since he was a boy of seventy-five. He never hurries, never worries, eats plenty of plain food, drinks quantities of water, enjoys companionship, sleeps eight hours a day, takes a walk whenever he can get out, is a Bible Student, and does not feel old.

Eighteen residents out of a total population of 120 in a little village in the Caucasus Mountains are each more than 100 years of age. Their diet consists exclusively of bread, cheese and sour milk, confirming the scientific theory that sour milk prolongs life by destroying the harmful bacteria in the lower intestines.

Washington Bissell, of Great Barrington, Massachusetts, a retired New York lawyer, was 101 recently. He says that smoking has helped to prolong his life. He is the oldest college alumnus, the oldest Mason, and the oldest retired lawyer in the United States.

Uncle John Dabney, the Minnesota centenarian and pioneer, who is the same age as Mr. Bissell, says that the secret of a long life is to "keep movin"; and Uncle John has hit it about right. It is as true in the physical world as it is in the spiritual world that the only way to keep alive is to keep on keeping on.

Louis Horowitz, who celebrated his 104th birthday recently in the Harlem Home of the Daughters of Israel in New York, prescribes: "Work and exercise, kind thoughts about one's fellows, and a conscience that lets you sleep—that is the way to live, and that way lets you live the longest".

Chester R. Woodford, of Avon, Connecticut, age 107 years, the oldest living ex-member of the Connecticut House of Representatives, says that refusal to worry is the secret of a long and happy life. It has a lot to do with it. Death would normally be a long time reaching anybody that refused to worry and that kept his intestinal tract in good order by proper food.

Cardinal de Salis of Venice wrote at the age of 110: "By being old when I was young I find myself very young when I am old". He meant that by taking great care in his youth he was spared that necessity in his old age.

### *Age is no Reason for Ceasing Work*

JOHN W. BARTH, of Omaha, speaking at the ninth annual convention of the National Association of Mutual Life Underwriters in Chicago, made the statement that during the past fifty years ten years has been added to the length of life of the average man and that every indication points to the fact that an equal amount will be added in the next fifty. Mr. Barth is right, and more than right.

Meantime, what is to be done with these men whose natural course has been lengthened by ten years? Are they fit only to be discarded? Such was the famous Osler theory. Indeed, that theory suggested that all men should be chloroformed at or before sixty, as they were thenceforth of no benefit to their fellows.

If that plan were put into practice now, it would take away some of the most important and supposedly valuable men in American business life. Not long ago a list was made of the fifty men rated as the foremost leaders in American business and finance; and their average age was sixty-one. Not a railroad in the United States has a president as young as forty, and hardly any as young as fifty.

The president of one of the most powerful banks in America, the First National, of New York city, George F. Baker, is in his eighty-second year. The average age of the twenty-eight men who have been presidents of the United States was between fifty-four and fifty-five when they took office, and their average at death has been a few months under seventy.

We sometimes hear it said that the United States is a young man's country, which is another way of saying that it does not value either faithfulness or experience. There is much truth in the statement; but the age limit of activity is rising rapidly, and many of the conspicuously important positions are now filled by men of sixty, sixty-five, seventy, and upwards.

Occasionally something transpires that suggests to an elderly man that he is as good as ever. During the war an old man in an Ohio poorhouse happened to remember that he was a good shoemaker. He went out and got a job at \$36 a week, and has been busy ever since. The editorial writer Arthur Brisbane is of the opinion that the normal working period of a man's life should be 144 years, twelve times as long as the number of years preceding the reproductive age.

### *Are there any Old Women?*

YES, reader, there really are some sensible women that are willing to admit that they are over thirty. Harriet Beecher Stowe lived to be eighty-five, Florence Nightingale was ninety, and Julia Ward Howe ninety-one. A report comes from Texas that Mrs. M. M. McKinley, a pioneer of Grayson County in that state, is cutting a new set of teeth at the latter age.

Grandma Bryan of Alameda, California, owns to ninety-eight winters and summers, and believes anybody may live long if they will be clean and wholesome, all of which makes us believe that Grandma herself is one of that kind. May her shadow never grow less!

Mrs. Frances M. Wright of Patchogue, Long Island, has just celebrated her 100th birthday. Mrs. Irene Cockfair, Bloomfield, New Jersey, died February 10, 1922, aged 104. Mrs. Ann Sissons of Mansfield, Ohio, is energetic at the age of 102.

Eliza Anderson, aged 103, one of the inmates of the Catholic Home for the Aged, of the Little Sisters of the Poor, New York city, recently attended an all-day party given to celebrate the fiftieth anniversary of the opening of the home. At five o'clock in the afternoon Eliza complained of being tired and wanting to take a nap. She said it had been a hard day. One of the features of the program on this occasion was an Irish breakdown danced by Catherine McGinty, seventy-eight years of age, and blind.

Serena Bracey, Camden, South Carolina, a colored woman 104 years of age, thinks that she is the oldest woman in the United States; but Serena is mistaken, as she will see if she is a subscriber to THE GOLDEN AGE. And she ought to be a subscriber, even if she isn't. Anybody that has reached 104 years of age, and is not a subscriber to THE GOLDEN AGE, has missed something.

Mrs. Delia Bouton Sanford, Norwalk, Connecticut, has just celebrated her 105th birthday. She has the reputation of manifesting a remarkably cheery disposition, and is never so happy as when doing something to make others happy. She deserves to be among the Millions Now Living Who Will Never Die. Indeed, she has one of the prime characteristics of the bride of Christ, who will have a still better inheritance.

If this article had been written prior to the

first of last November it would have been able to mention Mrs. Eliza Ann Barron, who was then living with her daughter at Woodbridge, New Jersey, at the age of 105. Mrs. Barron voted at the presidential election in 1920.

Henrietta Jones, Orange, Texas, a Negress 106 years of age, is still actively engaged in cooking, washing, ironing, and sewing. She can thread a small-sized needle with No. 80 thread with greater ease than most of us, not even excepting the button-hole makers in our midst.

Mrs. Rosella Cohen, Trenton, New Jersey, has reached the age of 107, and attributes her long life to the fact that she never worries. Mrs. Antoinette Smith, a Portuguese woman 108 years of age, is Illinois' third oldest woman. She has found no joy in life since the prohibition amendment was enacted and took away the daily portion of wine in which she had always indulged.

Mrs. Mary Vermett is Illinois' second oldest woman, and celebrated her 110th birthday last Christmas. The very oldest woman in Illinois, and the oldest woman of whom we have any record at the THE GOLDEN AGE office, is Mrs. Sarah Quinn, of Chicago. Sarah was recently overcome with gas in her home. She was rushed to a hospital and revived. Upon waking she said that she was feeling as well as usual and desired to return home at once, so that she could do the dishes. Sarah is 115 years old; and she showed much more enthusiasm in doing the dishes than some girls 100 years younger show with respect to the same job; and this is no joke, even if it does sound like one.

### *The Sorrows of Old Age*

**O**LD age ought not to have any sorrows. It ought to be a time of placid contentment at having done in life all that one was able to do to make the world a better place; and many grow old in just that way. But there is a considerable disposition on the part of young men who have the power to try to get rid of old men on the false theory that every old man who works keeps some young man from working, and that young men would do more and better work than an old man can do.

Winston Churchill, British Minister of War—and Mr. Churchill is no longer a young man himself—has altered the retiring age from the British arsenals from sixty-five to sixty, prob-

ably with a view of making room for more young men. This affected about 1,000 workers; and retiring them ten years ahead of the pension (seventy) left them to face ten years of doubt and distress at the time in life when they could least afford it. Many of these men have spent the best part of their lives in the country's service. There are 96,924 old age pensioners in Australia, each receiving about \$200 per year.

Ernest L. Smith, fifty years of age, of North Scituate, Massachusetts, used to work in the Providence, Rhode Island, mills. He was laid off several months ago and was unable to find anything to do. Wherever he applied for employment he was told that he was too old. Becoming discouraged because he had a family that he was unable to supply with food, he barricaded himself in the house, set fire to it, and shot himself through the head, dying en route to the hospital.

In its issue of August 5, 1921, The New York Times contained the following beautiful poem by F. L. Montgomery on "The Loneliness of Age":

Time once was when the day lacked hours  
Enough to finish the tasks begun,  
When morning scattered the scent of flowers,  
And evening's curtain was finely spun  
Of moonlight's web and starry showers  
In unison.  
The lyre was touched and a song went winging  
Its joyous way as befits in youth;  
Easily laughter and hail came ringing  
And eye met eye with the glance of truth;  
For song was sweet and the heart was singing  
Of love, forsooth!

One by one as the leaves are shaken  
From old trees' branches by Autumn's blast,  
So were the old companions taken,  
Leaving him lonely, left to the last,  
Left to himself and his thoughts, forsaken—  
Living the past.

Old age makes no plan for the morrows—  
Whom shall it work with, with whom play?  
Burdened with debt of the days it borrows,  
Age expectantly waits to pay—  
Waits and dreams of the past, and sorrows  
Only to stay.



### Science and Longevity

STATISTICS show that of the people who live to be over eighty years of age 56 percent lived in comfortable circumstances, 10 percent were rich, and 34 percent were poor; 90 percent had always enjoyed good health; 92 percent had had good digestion; 88 percent had had good appetites; 94 percent had led an active life, while only 6 percent had led a sedentary life. Only 7 percent had lived much out of doors; and as they grew older they gradually lowered their activities. Nearly all were good sleepers, not necessarily long sleepers, but sound ones.

Medical men have noted that many men of activity pass away a short time after retiring from business at the age of sixty; and in a discussion of the subject in the *Medical Review of Reviews* not one of the profession advocated retirement, but a large group advocated hard work, merely stipulating that after sixty years of age one must pay closer attention to the laws of personal hygiene. Play was stressed by several, systematic exercise by others, vacations by two, and care in eating by six.

It has been noted that people who have reached eighty or more years of age die as a rule suddenly. Often they fall asleep without any pain. The machine stops; it has run down.

Dr. Jacques Loeb, of the Rockefeller Institute, in *The Science Monthly* for December, 1919, tells the real reason why people die. We have read it twice without understanding it, except that it seems to us to teach that people die because they stop breathing. In the hope that some of our readers may have better success in seeing what Dr. Loeb is trying to get at we reproduce the paragraph which bears most directly on the subject:

"Recent progress in physical chemistry permits us to state that the spontaneous disintegration of the body which sets in at death (at the proper temperature and proper degree of moisture) is a process of digestion, comparable to that which the meat we eat undergoes in our stomach and intestines. The essential feature of digestion is in this case the transformation of the solid meat into soluble products by two ferments—pepsin, which exists in the stomach; and trypsin, which exists in the intestines. The successive treatment of meat by the two ferments results in the breaking up of the large insoluble molecules into the small soluble molecules of amino acids which are absorbed by the blood and carried to the cells of the body, where they are utilized to build up new solid cell matter. These two ferments, pepsin

and trypsin, exist not only in the digestive organs, but in many and possibly in all living cells; and the question arises, Why do they not constantly digest and thus destroy our body while life lasts? A tentative answer to this question has been given by Dornby, who has been able to show that the coöperation of both ferments is required in the same cell for the work of destruction, and that this coöperation of both ferments becomes possible only at a certain degree of acidity, which cannot be reached in the living body on account of the constant removal of acid through respiration and oxidation. When respiration ceases the degree of acidity necessary for the digestive action of both ferments in the same cell is reached, leading to gradual digestion and liquefaction of the tissues which characterizes the disintegration of the dead body. Death, then, in a human being means the permanent cessation of respiration."

### Prenatal Influence and Longevity

DR. A. I. LOGAN, in an address before the Allied Medical Association of America, in New York, is of the opinion that there is no reason why man should not live to be a thousand years old, with proper care and dieting, provided the parents have, by prenatal influence, equipped the child favorably as respects constitution and disposition.

Dr. Nascher also indicates his belief in the same principle. He calls attention to the fact that out of every 100,000 persons who reach the age of ten years, nearly 36,000 reach the age of seventy, about 13,300 reach the age of eighty, and 1,330 reach the age of ninety. He thinks that longevity does not depend upon the mode of life, environment, health, or any other outside factor, but upon the constitution one has inherited. As the body between infancy and old age passes through several stages he is hopeful of determining what the proper length of each stage should be, with a view of ascertaining what really should be the length of life.

Dr. William S. Welch, of Johns Hopkins University, Baltimore, Md., argues along somewhat similar lines, stating that the constitution seems to determine the arrival of the dreaded hour when the powers begin to fail, and that constitution is a legacy, not an achievement.

Dr. Welch says that our greater knowledge of life and its preservation has added twelve and a half years to the span of life in the last century. Most of it in early life, infant mortality having been greatly reduced; that not much has been done for those who have reached fifty years, for after a person has reached that age

death is generally caused by some organic trouble.

Fred B. Pitney, writing in *The New York Tribune*, and noting that the length of human life is increasing, suggests that what was meant by the Psalmist's familiar declaration was really this that "[under the present limitations of our knowledge] the days of our years are threescore years and ten". The same writer looks forward to the possibility of human beings living to reach 2,000 years of age, due to the discovery (?) "that life is a chemical reaction now requiring seventy years to complete".

Buffon found that several animals lived seven times as long as it took them to gain their complete growth, and on this basis thought the normal duration of the life of man should be 210 years.

Harriett Luella McCollum, reasoning from the fact that in the most advanced specimens of the human family not ten percent of the brain cells are developed, argues that in two more generations the normal span of life will be 150 years and in a century or so it will be 600. It will be even better than that, we can assure her.

### *Longevity by the Gland Route*

**W**HEN a frog is hatched from an egg, it has a long tail but no legs. It takes three or four months normally for the legs to develop. If the thyroid gland of the tadpole is removed, it will never grow any legs at all. If it is fed on the thyroid glands of other frogs or other animals it will grow the legs at once. The thyroid gland contains traces of iodine; and it is interesting to know that tadpoles have been changed into frogs by feeding them minute quantities of inorganic iodine. Iodine has something to do with development and therefore with longevity.

Science is now at the stage where the importance of the various glands of the body is dimly comprehended and is being closely studied. It has been discovered that the thymus gland, a gland behind the thorax, is old when we come into the world, and at the age of fourteen disappears; it has played its part in the development of life, and is no longer needed.

Recent studies have brought to light the fact that the ductless glands of the body supply an organism (which, like vitamins, has not been isolated) to which has been given the name of

hormone. It has been learned that with the disappearance of the hormones come old age and death. Would you live? Keep a full supply of hormones on hand. How to do it is the question that is bothering everybody, however.

Reports continue to come of the good results obtained from the transplantation of energy glands. Dr. L. L. Stanley, surgeon at San Quentin Prison, California, speaking before the California Medical Society, cites forty cases where these glands were transplanted upon prisoners. All of the operations were successful, and the patients immediately gained physically and mentally. General debility gave way to robust vitality, wrinkles were automatically removed, sight and hearing and appetite all improved, as a general result of the strengthening of the body by the transplantation of the glands. Eleven of these transplantations were from humans and twenty-nine from goats, and there was no difference to be noted in the after effects. The operation is simple, and the recovery rapid. The glands intended for transplanting may be preserved for a week by being immersed in vaseline and frozen to a temperature of 12 degrees Fahrenheit.

In the experiments which are being made to preserve or restore vitality one of the oddest is that undertaken by Dr. J. H. Parsegan, of New York. The Doctor has invented a machine for stitching human hair into a bald scalp by means of a fast-working needle which thrusts the hairs into the epidermis. The Doctor has sewed fifty snips of feminine hair into his scalp and claims that some of them have grown since the good work began of transforming his door-knob pate into a mossy bank of verdure.

### *Longevity by the Temperature Route*

**D**R. LOEB has been experimenting with the fruit-fly, and has discovered that the duration of the life of the fly may be multiplied almost nine times by keeping it in a cold temperature. Ordinarily the fly lives twenty-one days at a temperature of 86 degrees Fahrenheit, while if the temperature is reduced to 50 degrees it lives 177½ days. It is from this experiment that Doctor Loeb formed the opinion that life is a chemical reaction, for the reason that the influence of temperature on the life of the fly is the same as on the velocity of a chemical reaction. He argues from these premises that if the human blood could be kept at a per-

manent temperature of 45.5 Fahrenheit the average life now reaching to threescore years and ten would stretch out to twenty-seven times that length. But who would wish to slowly linger in a state of semi-freezing for nineteen hundred years, experiencing little, if any, of the joys or sadness, the pains or pleasures that would be one's inheritance in a more comfortable temperature?

Much interest has been aroused by the Loeb experiments. It seemed demonstrated in the case of the housefly that the period of its youth was increased in the exact ratio that the whole life-span was increased, but longevity by means of lowered temperature does not seem possible with human beings.

Dr. Eugene L. Fisk, medical director of the Life Extension Institute, commenting on the Loeb experiments, hopes for the addition of thirty or forty years to the span of human life, but expects it to be accomplished only by hygienic living, hygienic eating, with instant attention to any defects that may be found. He suggests close attention to the category of conditions antagonistic to human life, including heredity, infection, poison, food deficiency, food excess, fear, grief, emotional excess, and psychic apathy due to lack of life interest. He draws comfort from the fact that the turtle lives to be 200 years old, while the California redwoods are virtually everlasting.

Dr. Alex Carrel, of the Rockefeller Institute, in his efforts to find some of the secrets of life, has taken the heart of an unhatched chicken and kept it alive for seven years. It is still growing. What is to be learned from this experiment we do not yet know.

### *Development, Maturity, and Decline*

**D**R. NASCHER, previously referred to in this article, has pointed out that a careful study of those who have led quiet, regular lives shows that the period of development is thirty years, of maturity the same and of decline the same; that each of these periods is broken in the middle, at fifteen by puberty, at forty-five by change of life, at seventy-five by senile decline.

Dr. Nascher points out that although there is no increase in height after twenty-one the body continues to grow in every other direction. At thirty the man needs a larger hat, a wider suit, larger shoes and larger gloves than he did at twenty-one; and his heart and lungs are at

maturity, which was not the case nine years earlier. The Bible shows that thirty is the age of maturity.

Investigations show that the point of lowest mortality is twelve years. At twenty the risk of death is twice as great. The years to thirty are the ones in which the least proportionate increase in mortality is noted. At forty the risk is five times as great as at twelve; at fifty it is eight times as great, and at sixty it is sixteen times as great.

The Central National Bank has published data showing that twenty is the age when the son thinks he knows more than his father; at thirty he concludes that he does not know as much as he imagined, and that his father is a man of fair intelligence; at thirty-five the son realizes that life is a reality, and that he is not as smart as he once thought, and that his father was a man of excellent judgment. At forty-five 16 percent are dead, 65 percent are self-supporting, 15 percent are dependent wholly or in part, and only 4 percent have accumulated something and kept it. After fifty not one in fifty can recover his financial footing in case of failure.

The number of persons in every thousand attaining to the age of sixty-five or more is shown in the following table:

United States	43
Germany	50
England and Wales	52
France and Sweden	84
Ireland	100

The population of Pennsylvania is distributed in ages as follows:

15 years or under	32.1%
15 to 19	8.5%
20 to 44	38.5%
45 or over	20.9%

### *Sundry Antiquities*

**T**HE skeletons of a boy and a girl declared by investigators to have been overwhelmed in a volcanic eruption, have recently been on exhibition in Santa Fe, New Mexico, preparatory to shipment to Washington. The skeletons were found in a stone house which was partially submerged by the hardened lava, and which was reached with difficulty by a native sheep-owner. The hair of the girl was of a reddish brown, and beside her head were two large turquoise ear-rings. The clothing of the bodies had been of some kind of fur.

On or about October, B. C. 1962, the year in which King Rim-Sin occupied the town of Dur-Damigilisha, a man named Bur-Mama gave a note to Il Sinnutum for four shekels in silver (equal to about \$100 in present currency) which was to bear 40 percent interest until paid. The note is on a clay tablet at the University of Pennsylvania and has four witnesses, who placed upon it their seals instead of their signatures. Bur-Mama is supposed at this writing to be about 3884 years overdue in the payment of his note.

It is well known that grains of wheat which have lain beside mummies in the tombs of Egypt for two thousand years can be made to sprout, and now it appears that microbes which are found in the papyri in the same tombs retain their vitality after all the centuries in which they have lain hidden.

The oldest church in Christendom is at Echmiadzin, Armenia, built in the year 301 A. D.

Dr. Rendel Harris, Chairman of the English-speaking Union, claims to have discovered the hull of the Mayflower and part of the deck in a barn adjoining an inn at Chalfont Street, Giles, Buckinghamshire, England.

The skeleton of a huge reptile has been placed on exhibition at the American museum of natur-

al history. It was a toothless animal with a wing spread of sixteen feet from tip to tip, a pteranodon. It is believed that a study of the mechanics of the creature's flight, which is planned by scientists, may throw light on practical problems in aeronautics.

The Amherst College geographical expedition has found in the Colorado plains to the north of the South Platte River in Colorado parts of the skeleton of a creature that was substantially a camel with the neck and legs of a giraffe. It also unearthed the skeleton of a tiny camel no larger than a half-grown sheep.

During the days of the Lord's coming kingdom on earth all the mysterious treasures of antiquity will be located, every human being whose remains now lie mouldering in the tomb will be brought back to life, and the era of everlasting human life as a gift from God Almighty at the hands of the Lord Jesus Christ will have dawned upon a poor world that longs for this great gift, but knows not how to obtain it. It will come in but one way. Science will never bring it. God alone knows the secret of life; and as far as humanity is concerned, this secret is all in the keeping of the One that bought us with His own blood. "In him was life and the life was the light of men."

## BREVITIES

### Apple Trees and Hens

By G. W. Thomson

REVEREND Dr. White of this city preached here last night on "Apple Trees and Hens", revealing his trend of mind. Doubtless the Reverend is studying up the subject to be ready to move when the preacher business becomes less inviting. In his talk there was absolutely no reference to the Bible, not even a text was taken from it.

### Purchasing Immunity

By a Subscriber

ANENT the article in an issue of the GOLDEN AGE opposing vaccination, the following is a truthful report of a conversation heard in a neighbor's home where there was a new baby who was about to be christened:

The mother to her husband: "Honey, were you ever baptized?"

The husband: "Sure, Honey, four times."

The mother: "Oh no, Honey! I don't mean vaccinated, I mean baptized."

Spiritual immunity—physical immunity—and both equally efficacious!!

### Knowledge—Understanding—Wisdom

By W. L. Pelle

KNOWLEDGE is perception of truth. Understanding is knowing what the knowledge you have means. It is knowledge digested. A person might eat an apple, but it would do him no good unless he digested it. The same is true in respect to knowledge. Adam ate the apple and by the time the apple was digested he understood what sin really is.

Wisdom is the proper use or application of the knowledge which one understands. It might be compared, in the above crude illustration, to the proper use of the strength derived from the

digested apple. Many persons possess great knowledge, and they have the proper understanding thereof; but the majority of them might not know how to use it. For example: You may know that the big fellow across the street is an ignoramus, and you may understand fully what that means. But if you possess wisdom, you will refrain from telling him that fact.

### America's Filthy Jails

By E. A. Welch

**H**AVE you seen the article published in the Denver, Colorado, *Rocky Mountain News* of January 19, 1922, and entitled "Medieval Jails", by F. J. Haskins, Washington, D. C.?

Out of two hundred county jails recently visited, only ten were fit for human occupation. This is the report just sent in by Mrs. H. S. McIntire, Secretary of the Prisoners' Relief Society, after a trip from Washington, D. C. to Seattle, Washington, during which she visited some two hundred jails in order to observe conditions. Mrs. McIntire found the majority of these institutions dirty and unhealthy, with graft rampant.

The prisoner who sends out for a quart of milk is apt to have to pay twenty-five cents, and the change goes to the jailer or whoever does the errand. Vermin of all sorts are the rule rather than the exception in county jails, we are told. Disinfectants, sanitary precautions in case of illness, and clean kitchens are luxuries which seem to have no place in the average American jail.

### Helen Keller and Heifetz

**T**HE great violinist Heifetz was recently in Denver and at the Brown Hotel he played for Helen Keller, the world-famed blind and deaf woman, whose attainments, under the tutelage of Miss Sullivan, have astonished the world. The *Denver Post* narrates the story:

"For once when Heifetz was playing the audience was more interesting than the player. All eyes were on the blind woman as she placed the tips of her wondrously sensitized fingers under the belly of Heifetz's Stradivarius. The bow swept the strings, and the woman quivered as a thoroughbred race horse under the whip. The melody swept through her being. Her body responded to every note.

"She seemed to feel everything that the Cremona was trying to say to her. Heifetz was playing 'The Hymn to the Sun' from the opera 'Le Coq d'Or'. As the magic tones mounted the scales, the woman seemed to rise

with it; her whole being quivered with an ecstasy that made those who looked on wonder if it was all delight.

"But it was not only the tempo to which she responded—the vibrations of the strings, fast or slow. She seemed to divine the real message of the music.

"So tender, so tender," she murmured once.

"Then Heifetz played 'La Chasse,' an old French hunting song—a gay, rollicking tune. The blind and deaf woman laughed with delight. There remained no doubt. She was hearing it all. It was as though her whole being vibrated with the violin itself.

"The master of the violin was playing on a greater instrument than any ever turned out from the workshop of Antonio Stradivari. He was playing on what is probably the most highly attuned organism in the world —Miss Helen Keller."

### Seventy Cents for a Dollar

**W**HEN the farmer takes products worth a dollar to market he can get only seventy cents' worth in return. In 1910 the farmer's dollar's worth of products would buy \$1.06 worth of other products.

In the big-profit year of 1918 the farmer for a brief period could get \$1.04 for his dollar's worth, but he was prevented from making any great profit and becoming a profiteer by the maximum price set by the Tumulty administration and by Herbert Hoover's food administration tactics. In 1920 at the behest of the packers, it is recorded, the Department of Justice got after the farmer's products and started the deflation which resulted in the ruin of tens of thousands of able, hard-working farmers, who found it impossible to compete against such odds as big business and big politics imposed upon them.

It is fortunate for the American farmers that in 1920 they elected to Congress the men who have now coalesced into the farm block of about twenty-five Senators and a hundred-odd Congressmen. These alert and progressive legislators are showing the farmers what can be accomplished by politics in action. They are not numerous enough to control Congress, but are sufficient in number to hinder any legislation whatever if the farmers' interests are not likely to be properly taken care of. It is expected that in the fall elections of 1922 the farm block will be augmented by a sizable labor block, jointly able to make considerable headway in maintaining and advancing the rights of the common people against the now all-powerful Wall Street Block in Congress.

*Praying to be Seen of Men*

By Joe Saunders

**G**OING from the sublime to the ridiculous seems to be the evolutionary process of present-day ecclesiasticism.

From those days of simplicity and faith when Jesus taught His disciples how to pray, it has been a long stride to this marvelous brain-age. But we have evolved wonderfully. Instead of ignorant and unlearned fishermen, we now have "best minds" and "profound thinkers". In the place of the simple prayer of faith, expressing the heart's most earnest desires, has come the high-sounding dictation, advising Jehovah how, when, and where to bestow His favors.

Any cause, project, or desire is sufficient excuse for almost any D. D. to indulge in one of those incantations, if only a crowd of some sort can be induced to listen to the performance. All sorts of drives, sawdust trails, peace conferences, and other "worthwhile" innovations have this as a permanent feature of their programs. Consistency is one jewel which the "men of the cloth" do not covet.

Recent frantic efforts on the part of the Church Federation to enlist prayers for the Washington Conference reminds one of an incident related by a lawyer in a certain Indiana college town a few years ago. That section of the state was experiencing a protracted drought, which was severely damaging the crops and menacing the health of the community. A mass meeting was held in the Methodist Church to discuss the situation and provide relief. It having been unanimously agreed that a committee be appointed to offer up prayers for rain, the moderator proceeded to name seven or eight prominent "church pillars" more favorably known for their ability to 'kick in' with the 'change' than for their piety.

Seeming to have run out of material, the moderator hesitated a short time, and then remarked that he thought they should have two or three more. At this juncture one impious brother arose and said: "I think we have enough, Mr. Moderator; we don't want a flood!"

*Sunlight and Health*

By Dr. S. Rosenstrauch

**S**UNLIGHT, it has been proved, is more helpful to vitality and health than fresh air. As a vitality builder, there is nothing much better than a thorough coat of sunburn.

As you may know, it is not the bright light, nor is it the hot ray of the noonday sun that "tans your hide". It is a radiant energy, beyond the visible red, pink, orange, yellow, green, blue, violet end of the spectrum—a species of ultra-violet ray not perceived or sensed by the human eye, which tans the skin and has been found to possess remarkable curative qualities in the treatment of many germs and glandular diseases. Whether from the sun, a candle, a lamp, a gas-jet or an arc light, whitish light is really a mixture of all the colors of the rainbow. The rainbow is called a spectrum or white light analyzed, dissected or split up into the real color visible to the eye. Raindrops act as bubbles or prisms of water and reflect back against the sky the dissolved yellowish sunlight. This returned light is split up into the natural colors, and forms the rainbow.

If crystal, a bit of quartz, or certain other transparent objects be interposed between any source of light and a smooth surface it will split the light the same as the raindrops do in producing rainbow colors. The result is called the colors of the spectrum.

By scientific methods it has been discovered that beyond the violet end of the spectrum there are thousands of other sets of radiations invisible to the human eye. These are the rays that cause the tanning and the pigmentation of the flesh.

Sickly, anemic, and tubercular people do not freckle or tan as easily as do healthier people; still these invisible chemical rays seem the most important to the sickly and anemic. By experiment in the laboratory and in actual practice it has been proved that the germs, microbes and bacteria of diseases are quickly destroyed by "sunlight", or rather by the chemical rays of light that produce freckles and tan.

*Jekyll and Hyde*

By T. A. H. Clark

**D**OUBTLESS most readers of THE GOLDEN AGE are familiar with the well-known work of fiction by A. Conan Doyle entitled "Dr. Jekyll and Mr. Hyde", in which the principal character figures as a dual personality. As a result of certain experiments he is supposed to have discovered a means by which he could accomplish the end that he desired—the separation of his two selves (which he recognized as co-existent in one organism), the elimination of

the lower self and the perpetuation of the higher.

He soon found that his success was merely a temporary one, and that he was not able to avert periodic lapses to a state in which his "evil" self was in the ascendant. As time went on the duration of these "lapses" increased, until at last the lower tendencies prevailed entirely and he found it impossible to bring about a reversion to the more desirable state; and died a painful and shocking death. As Dr. Jekyll he was a respected member of society and lived a life worthy of emulation: as Mr. Hyde he was an outcast and murderer.

The possession of the elements of a dual character is not limited to the fictitious person of "Dr. Jekyll and Mr. Hyde", but this duality is a quality possessed by all; for while in some the higher qualities prevail and in others the lower, we believe there are few who do not still possess at heart some traces of the original likeness of our common forefather, Adam, of whom we are told that he was "made in the [human and earthly] likeness of God". Which of us, begotten to a new nature, does not realize the coexistence of the two?—for we know that "the flesh lusteth against the spirit", that we cannot do the things that we would. Certainly the apostle Paul must have had this realization in mind when he said: "The things that I do, those I would not, and the things that I would not do, those I do," meaning to say (as personifying the Jewish people) that in spite of his best efforts to keep the law, evil sometimes prevailed. Not even he, noble character that he was, was free from the effects of the Adamic fall; nor could he ever hope to be while he remained tabernacled in an imperfect body of flesh. And we, too, share his lot; the same struggle is ever present. But not for that need we to lose hope; for we are told that "He [Jehovah] knoweth our frame; he remembereth that we are dust". (Psalm 103: 14) As long as we are actuated by a fervent desire to live aright in spite of our present imperfect organisms (which now render such a thing impossible) and would not willingly do otherwise were we living in perfect conditions, we are safe. In the Millennial age, the inauguration of which is but a few years distant, the human race will have perfect conditions under which to progress from height to height. With the great majority victory will follow on victory, until at last complete per-

fection of mind and body will be attained. Then, and only then, will man be really free—master and ruler of himself.

Let each do the best he can now, even though it may be little, keeping in mind the words of the wise man that "as a man thinketh in his heart, so is he".

#### *International vs. National Markets* By G. Mathews

**M**R. EDITOR: In THE GOLDEN AGE of August 31, 1921, it is stated by one of your contributors that "the only remedy for the present conditions of unemployment is the restoration of Europe to a condition similar to that which existed before the war, that we may sell our products". I wish to say that such seems to be impossible, as well as out of date.

While I realize the necessity of international commerce, yet to say that America is dependent upon Europe to remedy her present condition does not seem at all logical. Why not develop a plan that will improve our markets at home by raising the buying power of the workers so that they may become a current market for their own products? Has there yet been a time when all the people in America were oversupplied with the necessities of life?

America might have Europe for a market and overcome the unemployment problem. But the unrest and discontent of her masses will never be overcome until every worker receives enough wages to buy the things that make life comfortable.

It is agreed that with a surplus of wealth created by the toiling millions whose wages are too small to afford the necessities of life there is a need for a foreign market; and the financier will use the foreign market successfully to dispose of that surplus wealth for himself, even though it will infringe upon the rights of a foreign people. Moreover, he will do it even though it may cause international friction—war—and conscription of the toilers to cross the sea, fight, and perhaps die to protect a market for the purpose of getting rid of the products which he has helped to produce, and of which he and his family are in need.

This "foreign market" problem has been handed down to us from that far-off time when it was supposed that the greater part of the human race were in a semi-savage condition and



would make cruel weapons of warfare, such as a stone tied to a stick, in order to make war on their neighboring tribes and thus get the things they needed.

But our twentieth-century civilization, while looking back with horror at the cruel deeds of these savages, has invented dreadnaughts with a dozen or more fourteen-inch guns, submarines, zeppelins, and poison-gas, and makes war upon their brethren across the sea in order to get rid of the things which they need in their own homelands.

We may rest assured that as long as the world's commerce is owned and controlled by private exploiters, and the military forces are used by them to protect their domestic interests and their foreign markets, we shall have panics, unemployment, and wars.

Yes; the loom that weaves the present social fabric has become greatly out of order, and is giving poor satisfaction everywhere. It is to be much doubted that our money-tinkers will be able to fix the old machine; for it has been condemned by an all-powerful God who will in due time cause it to be thrown into the junk heap, never to be used again to enrich the few and to enslave and impoverish the many.

### *Naming the Streets*

*By C. C. Rolph*

**I**N ONE section of this city the avenues run the entire length of the alphabet, only the letters being used.

Recently a proposal was made to give them alphabetical names instead, to avoid confusion. Practically all the names so far suggested through the press are of big men and big battlefields, evidently with the benevolent intention of keeping fresh in people's minds the memory of the great war which brought misery to so many homes.

A little thought along those lines produced the following, which I hope you may find worthy of space in your excellent journal, *THE GOLDEN AGE*:

#### A B C OF SATAN'S KINGDOM

**AMBITION** (for fame, power, popularity; mis-directed)  
**BRUTALITY** (result of fallen nature)  
**CRIME** (offspring of poverty)  
**DECEIT** (fraud, graft, insincerity)  
**ENMITY** (disposition to strife)  
**FLATTERY** (cause of religious apostasy)

**GREED** (national, individual)  
**HYPOCRISY** (civil, social, religious)  
**IGNORANCE** (of God's great plan; infidelity)  
**JEALOUSY** (national, individual)  
**KNAVERY** (general falsity, villainy)  
**LUNACY** (mental degeneracy, obsession)  
**MISERY** (famine, pestilence; world-wide)  
**NEED** (poverty)  
**OPPRESSION** (autocratic rule, depotism)  
**PRIDE** (false, worldly)  
**OPPRESSION** (autocratic rule, despotism)  
**REVENGE** (unforgiving hatred)  
**SELFISHNESS** (lack of regard for others, narrow-mindedness)  
**TEMPER** (lack of self-control)  
**UNREST** (feverish discontent, desire for excitement)  
**VULGARITY** (indecent dress, obscene language)  
**WAR** (legalized murder)  
**XTRAVAGANCE** (slavery to fashion, wastefulness)  
**YEARNING** (for better things)  
**ZERO** (40 degrees below, 90 degrees above, imperfect climatic conditions)

#### A B C OF CHRIST'S KINGDOM

**AMITY** (universal brotherhood, good-will)  
**BENEVOLENCE** (natural kindness, generosity)  
**CHRISTIANITY** (will become universal)  
**DUTY** (sense of obligation to the Creator)  
**EQUITY** (no more slums, no more profiteers)  
**FELICITY** (universal happiness)  
**GRATITUDE** (for blessings received)  
**HONESTY** (instead of hypocrisy)  
**INNOCENCE** (guilelessness)  
**JUSTICE** (tempered with mercy)  
**KNOWLEDGE** (truth, understanding)  
**LOVE** (the greatest of all attributes)  
**MEEKNESS** (true humility)  
**NOBILITY** (of character—true greatness)  
**OBEDIENCE** (necessary for all)  
**PERFECTION** (of earth, food, climate and mankind)  
**QUIETUDE** (peace, contentment)  
**REASON** (mental perfection)  
**SPIRITUALITY** (veneration, reverence, ideality, sublimity)  
**TRACTABILITY** (willingness to be taught)  
**UNITY** (in respect to kingdom privileges)  
**VIRTUE** (instead of vice and crime)  
**WORSHIP** (true worship, opposed to idolatry)  
**XPERIENCE** (100 years trial)  
**YOUTH** (no more old age nor infirmity)  
**ZEAL** (enthusiastic coöperation)



**The Caverns of Kentucky**

By Bert Rockoff

**D**EEP down in the mightiest recesses of this earth, fastened to a heap of rock is a little sign-board whose legend is, "There is a path from the lowliest depths, that leads to the loftiest heights".

The significance of this statement is nowhere better illustrated than in the immense, wonderful, weird caverns of Kentucky. So vast and intricate are these subterranean labyrinths that some of them have never been fully explored. Not only could David and his little band have found shelter there, but whole armies could find room in the apparently numberless and endless passages.

Among the latest caves to be discovered is Great Crystal Cave, near Cave City. Its presence had long been suspected by the owners of the farm in which its entrance is located, because of the rustling of twigs and weeds in the vicinity caused by the constant air currents coming from crevices in the rocky mountain-side. These currents, which are as strong as a good breeze, are found at the entrances of the larger caves. They flow out of the cave in the summer, but into it in the winter.

The entrance to Great Crystal Cave is by a descent through rough rock, past a great inclined slab of rock into a low passage with rough sides and floor, but a ceiling so level that it seems to have been made by man. This passage becomes gradually larger, until suddenly we come to a wonderfully great and lofty passage, so high that a good thrower can barely cast a stone to hit the highest portion of it.

This is fittingly called "The Grand Canyon".

The mighty grandeur of the rough rock as revealed by the light of the guide and the lanterns of the visitors is well nigh indescribable. It is evident of course that there is no natural light in these vast depths and so intense is the darkness that it can almost be felt.

The great walls of this canyon of rock rise above us, narrowing down to form a ledge or, as it were, a balcony on either side. Then they widen and narrow again, forming another ledge and then curve together to form a beautiful arched ceiling. Before us the canyon curves away into vast darkness. Behind us is utter blackness. We are completely at the mercy of our guide.

Our lanterns cast weird, everchanging shadows as we proceed to greater depths; for

the greatest wonders lie in the greatest depths. We climb over great masses of fallen rock, then tread a soft, sandy pathway turning this way and that. We pause to sip crystal clear, ice-cold water, from a spring hidden in a rocky nook; again we force ourselves through a narrow place barely large enough to permit us to pass and soon, wonder of wonders, we come to Fairies' Retreat!

Surely, had there ever been fairies, they would have dwelt here. The walls and ceiling are literally covered with crystal encrustations. Fantastic shapes and odd designs abound everywhere. One can imagine figures of lions, tigers, people, church spires. There are miniature heavens with miniature stars and clouds. Almost anything can be imagined in the fanciful designs on the walls and ceilings, none of which was made by the hand of man. The natural agencies and forces of God formed it all.

Most wonderful of all are the beautiful, pure white crystal flowers that grow on the walls. Each has four petals emanating from a common center and curving gracefully back toward the crystal encrusted wall. There are tiny ones, smaller than a mayflower; and large ones, as big as a sunflower. They are not a vegetable growth; for there is no plant life in the caves, excepting here and there a pure white mold which resembles frost.

Very little life of any kind can be found. The only animal life in these depths other than the fish found in the subterranean rivers and lakes, is the cave cricket, a sort of daddy-long-legs with two hind legs like a cricket's. It is a sluggish insect, found beneath rocks. What it lives on in such a place as this, is a mystery.

Continuing our travels we reach a great natural dirt roadway, large enough and level enough to accommodate an automobile. On and on and on we go until tired, and yet our guide says we have only begun our journey.

On the return trip our guide took us aside to a sandy ledge which forms the floor of an arched niche. Here, reclining in the sand was the skeleton of a boy, probably an Indian lad. In the frail remains of his bones we can read the tragedy. He had unlocked the hidden mystery of the cave years before the white man found it. But he had unlocked a treasure so vast that he was lost in it; and after vain wandering where day and night are alike, where he heard no sound except his own footfall, find-

ing no gleam of light, weary, footsore with climbing he flung himself down in despair and awaited death.

We go on and reach the entrance, having decided to see more of these wonders later.

#### MAMMOTH CAVE

Next day we visit the most famous of caverns, the great Mammoth Cave, which has 152 miles of known passages varying from small openings, mere crevices, to lofty domes. The entrance to this cave is by a great opening in the mountain-side, which rapidly narrows down until it is only as large as a small door. Carefully shielding the lights which have been provided, we are led past the narrow passage into the Great Rotunda, from which most of the passages begin. The Rotunda is a great vault-like room and from it we descend into one of the passages.

We pass through the Valley of Humility, so low that we must humbly bow as we go on; we pass through Fat Man's Misery, so narrow that even the thin folks must go side-ways. The guide shows us the Bottomless Pit, and towering over it the Great Dome. We see stalactites, like great icicles, hanging from the walls and ceilings, and stalagmites built up to meet them. They represent the result of drop after drop of water falling through ages of time. We find towering above us pillars that in their rough beauty and imposing massiveness have a grandeur that no human touch could give.

And away down in the depths, with hundreds of feet of rock above, we come to Echo River. We embark on this stream, strange as the fabled Styx, peering intently into the blackness before us. We are on a voyage that comparatively few of earth's millions ever take. Our guide sings a few notes. After a brief wait they come back from the cavernous beyond, but intensified and

mellowed like the tones of a great pipe organ, reverberating and resounding until lost in a last faint trail of sound.

After twenty or thirty minutes on this greatest of subterranean rivers we disembark, and by more circuitous passages start back for the entrance. But before reaching it there comes one last strenuous climb through solid rock, up and up, catching a hand-hold here and a foot-hold there, squirming, twisting and turning toward the top until suddenly we are back in the Great Rotunda. We pass out into the open air, but it seems hot and oppressive in comparison to the ever constant temperature of the cave, which day and night, winter and summer, is but 54° Fahrenheit.

How much like the Christian's pathway is this experience! We must follow our Guide and trust Him implicitly. We have only the light He furnishes. We are in the world, even as we are literally in the heart of the earth when in the cave, yet entirely separated from the world outside. But, oh, what gross darkness all around; and yet hidden in that darkness what beauty, what grandeur! But only those who have a light can see it, and then it is often necessary for the guide to point out the beauties to us.

At times the path seems wide and smooth. Sometimes it is rough and narrow; and careful attention to the Guide is essential or the bottomless pit of death may claim us. But we find refreshment in the cooling waters of truth at the well-springs in the rock. At the greatest depth flows the river of God's love, and the notes of God's truth reverberate until all shall hear. The atmosphere of peace never changes with our varied experiences, but like the exhilarating constant temperature of the cave is ever the same.

#### Doctor Black *By Rebecca Fair Doney*

ONE day, while waiting on the street, where busy cars filled up the track, above my head I saw this sign: "Free Consultation — Doctor Black". I looked again. "A Specialist" was written there in letters bold; I wondered: "Does he really wish to heal the sick or get their gold?"

"What kind of patients visit him? I'll wait a little while and see." And so I let my car go by, and watched the door—603. I had not very long to wait till one by one they passed within

—the rich, the poor, the young, the old, the deaf, the lame, the fat, the thin.

I said: "I must investigate; for I would really like to know what are the methods of this man; so up the steps with them I'll go". Into the spacious waiting-room where many sat, I made my way, and boldly questioned one and all, and one and all made haste to say

That they had suffered many ills, and with disease and pain been racked, till life itself a

burden seemed, before they heard of Doctor Black. "Well, is he helping you?" I asked. Each one was ready to declare what benefits he had received from all the treatments given there.

The testimonies that they gave were wonderful, if they were true. I listened till a nurse appeared and said: "The Doctor waits for you". She led me to another room; and as she bade me seated be, a man of grave and kindly face entered the room and greeted me.

"Now, Doctor Black," I said to him, "I chanced to see your sign down there, and saw so many coming up that I made bold to climb the stair to ask you what your secret is. Have you discovered something new? Have hidden springs of life, long sought but never found, been shown to you?"

The Doctor smiled and shook his head. "To such renown I lay no claim; old as creation is the force: Jehovah's lightnings is its name. This mighty power, so long unknown, of God's displeasure stood a sign; and sins of nations, or of men, brought down the fires of wrath divine.

"Down through long ages, man has feared this force: nor did he once surmise that God would give to him, some day, the power to draw it from the skies, and harness it, and master it, and let it do him good or ill: but now today man holds the reins, and bids the genie do his will.

"Man makes him drive his chariot wheels, and turn his darkness into light, and give him wings to cleave the air o'er land and sea in boundless flight. When winter winds blow loud and fast o'er drifting snow and icy ways, the genie fills his master's house with pleasant warmth of summer days.

"He bears his master's voice afar; nor time nor distance stops his pace, till those who live the poles apart hold conversation face to face. Long, weary years, man toiled and groaned 'neath burdens far too hard for him, so hard, they sapped his very life, till forms were bowed and eyes grew dim.

"But one glad day the genie came, and said: 'I've come to set you free, poor tired one; I'll be your slave. Lay all your heavy tasks on me.' And now, wherever wheels go round, and hammers drive, and shuttles hum, the genie works; while man looks on and dreams the Golden Age has come.

"But, sir, the genie I control must use his

power to cure and heal; and as the first essential part he must the hidden cause reveal. This fluoroscopic instrument lays all of nature's secrets bare, and paints the lurking dread disease in all its hideous details there.

"And having thus before his eyes the ravages disease has made, the doctor with a skillful hand can call the genie to his aid, and so direct this mighty force that it shall bring relief and joy. I shall be pleased to show you, sir, some of the methods we employ.

"This is the new electric bath; from all these walls the healing rays shine on the patient resting there who sits, as in a golden haze, while light and heat both play their part with gentle, penetrating power, that cleanses, soothes, and stimulates, restoring nature's choicest dower.

"When patients come with tortured nerves or rheumatism's fiendish pain, high-frequency is here applied, and quick relief and ease they gain. This treatment stimulates the skin, and sends the blood in quicker flow till nerves and muscles feel its power and all the body is aglow.

"This ozone generator gives that vital product of the air found 'neath the fragrant pine tree's shade, or on the mountain top so fair; a pleasant medication this, a tonic, good for every one; its healing, soothing power is felt in every tube from nose to lung.

"Within the lungs it meets the blood, which creeps along, well freighted down with waste, and refuse, gathered up from every part, along its rounds. It seizes this, and burns it up, and thus relieves the blood, which flows back on its rounds with quicker pace, repairing, building, as it goes.

"Sit down a moment in this chair, hold these electrodes in your hands; and while the current through you flows, I'll try to help you understand how great a work this genie does while you are sitting here at ease. This is the greatest thing that's known to rid the body of disease.

"On every gland, both large and small, his magic power is exercised, as from the swiftly flowing blood each one secretes its own supplies. He carries oxidation on, as nerves and tissue both decay, and through the kidneys, lungs, and skin he sends the poison streams away.

"Upon the sympathetic nerves which govern stomach, lungs and heart, the genie lays a master hand, and added strength to each imparts; digestive powers are increased, new vigor to the heart is given. And from the blood — the

source of life—are poisons and bacteria driven.

"One would not think while sitting here, how high the voltage is, that goes through every part without a shock; the only way the patient knows is by the warmth in hand or wrist; or, if the doctor touches him a bluish flame or sparks leap out, where'er the fingers meet the skin.

"If we should wish to specialize on certain parts, and those alone, we use these pads, the Morton Wave, and very good results are shown. This is the radiant treatment here; this, vibratory, for the spine. And many others, I could show for each disease, the proper kind.

"The human maladies are few which we cannot alleviate, and many, very many cures, if you had time, I could relate." And so we went from place to place, I interested, he enthused and very pleased to demonstrate the merits of the treatment used.

I watched the white-robed nurses work, their whole desire to serve and please, with skillful touch and tender hand relieving pain and giving ease. From cashier's desk to treatment rooms, up stairs, or down, the slightest call brought quick response and ready aid. I fell in love with one and all.

"What you are doing here," I said, "to lessen pain and lengthen days, and give relief to suffering man, deserves the highest meed of praise." "I have the last and best," he said, "I'm sure you will agree with me, the future doctors of the earth are 'Doctors Electricity'."

"These future doctors," I replied, "how many will they heal and bless? The curse of Adam rests on all; the world is full of wretchedness. In every land, beneath every clime, disease and suffering meet the eye. To every one that you can cure a million pine away and die.

"For Death is sitting on his throne, his hands are always full of prey; he gathers here and gathers there, and none have power to say him nay. You have a sympathetic heart; you're not indifferent. I know, to all this heritage of sin, the crime, the misery, and woe.

"The shivering, hungry, homeless ones, the broken hearts that sigh and weep; the tears of man like rivers run; the griefs of man are ocean deep. O Doctor, you, as well as I, have vainly wished we had the might to straighten up this poor old world; the power to make the wrong things right.

"I know you will be glad to learn, I'm sure

you'll not be offended if I should tell of better ones than 'Doctors Electricity'. You have the latest, not the last; for after you shall those arise who, wielding powers unknown to you shall make this earth a paradise

"And banish sickness and disease. Who are those doctors, do you ask? To saints of this, the gospel age, will God entrust this mighty task. These future doctors of the earth have been in training, all unknown. The first to train and graduate was Jesus Christ, Jehovah's Son.

"Such sweet obedience He showed, such loving zeal, such faithfulness, God set Him up as pattern grand, and made Him teacher of the rest. And all along the narrow way which He had been the first to tread, with tender care He leads His own, their Teacher, Guide and Living Head.

"This is no ordinary school, and very few can pay the price; the cost is great, all they possess must be laid down a sacrifice; and they must obligate themselves to be obedient to each rule; they must subscribe to all the terms to be admitted to that school.

"Small wonder, then, there are not more who crave to share their Master's cup. The earthly treasures are so dear that few can bear to give them up. But there are those whose eye of faith sees—far beyond the present loss—the crown of immortality; and gladly they embrace the cross.

"And coming with their little all, they count it as an honor great to lay it down beside their Lord's, and share with Him in His estate of deep humiliation, first, of suffering even unto death, and then, to highest station raised as King and Lord of all the earth.

"They ask to have their names enrolled, and place themselves in His dear hands to train and tutor at His will. He knows how much each one can stand. Though long and hard the lessons are that only end when life is done, they weary not but con them o'er until they master every one.

"So jealous is He over them, He watches them both night and day; no evil powers can touch His own, no adverse winds can blow their way. They are the apple of His eye, in all the earth there's none so fair; He spares them not, but molds, and shapes, until He sees love's fruitage rare.

"He lets the fiery furnace burn. But He is with them in the heat to temper it, till in each heart He sees His image all complete, and says,

"Thine earthly course is done; Come, my beloved, come away; my Father waits to welcome you; this is your graduation day'.

"Their souls, their lives, their future hopes, they calmly yield into His hands; they close their eyes to earthly scenes, and open them on angel bands—such glorious beings, mortal eyes can never hope to gaze upon—who had been sent to welcome them and bring them to their heavenly home.

"Around Jehovah's mighty throne where rainbows flash their radiance bright, the seraphim of heaven stand in all the colors of the light. And gathered from the universe, angelic hosts with gladness come. Today, high heaven celebrates the marriage of Jehovah's Son.

"The sweetest music fills the air; the golden harps, the tuneful lyres, the chiming bells, all join their notes to heaven's grand celestial choirs. And then, a hush falls over all, the harpers cease, the bells are dumb, as through the vault of heaven runs the joyful sound, They come! They come!

"On, on they sweep, that radiant throng, till on the breezes sweet and clear, the first notes of the triumph song is borne to every listening ear. The waiting choirs take up the strain; the golden portals open wide; and there before His Father's face the Son presents His lovely bride.

"So glorious to look upon, all heaven wonders at the sight; their rich embroidered garments are of costly linen, pure and white; and over these the purple robes, of heavenly royalty a sign; their golden crowns proclaim their right to life, immortal and divine.

"He says, 'My Father, here behold the ones Thy love hath given me. Throughout the steep and rugged way, from Jordan's depths to Calvary, their love for me has been so great, they faltered not, nor turned aside; earth's highest joys were naught, compared to being chosen as my bride.

"Their names have been cast out with mine; they put behind them earthly fame; they were disowned by dearest friends; they suffered loss, reproach, and shame. They have been hated for my sake; they drained my cup of bitterness; they followed peace, they walked in love; and now they crave the power to bless."

"With looks of love which thrilled their hearts, the Father said, 'O beauteous One, all heaven unites to welcome thee, and see thee take thy promised throne. Of all the jewels I

possess none with thy splendor can compare. Thou art my peerless diadem, O bride of Christ, divinely fair.

"Since thou didst leave thy father's house, and set thine heart on heaven's estate, mine angels have received command upon thine every step to wait; thy lying down, thy rising up, have all been open to mine eyes; thy bread and water never failed, thine every need my love supplied.

"O royal pair, I send thee forth, the promised Seed, to rule and bless. Cause every one to know my name, make plain to all my righteousness. The power of life, the power of death, I place within thy hands today. Come, all ye shining hosts of heaven, escort them on their earthward way."

"While glittering myriads wheeled and flashed to form that grand triumphal train, the harp's low sweet entrancing sound again takes up the bridal strain. It swells and swells, till every voice and bell and viol join the song as through the pearly gates once more the heavenly pair are borne along.

"They near the earth; and what a scene is spread before their pitying eyes—a world in chaos, steeped in blood! Is this the future paradise? Man's hand against his fellow man in dreadful carnage, peace has fled; the powers of darkness reign supreme and every human hope lies dead.

"What is the first important thing those doctors do? you may inquire. The Scriptures make it very clear. They will lay hold of that old liar, and bind him fast and banish him who held the whole world in his thrall. They'll roll the clouds of darkness back which covered mankind like a pall.

"And having locked the rascal up, they will proceed to liberate his slaves, who have in bondage been since Adam passed through Eden's gate. The deadly evils drink and vice, twins, who have traveled hand in hand and left a trail of woe and death, will be swept out of every land.

"And every other evil thing shall follow in their train, they'll flee like mists before the sun when these M. D.'s begin their reign. I love to think upon their power; they only have to speak the word, and their commands are carried out as though it were the word of God.

"To clean men's bodies up will be the first step on the upward way; in simple laws of hygiene

they'll be instructed every day. They'll learn the magic properties of water, sunlight, and pure air, and revelling in these, will grow each day, more healthful, young and fair.

"No one shall suffer from the cold, no tattered rags, no shivering back; the busy looms shall weave for all, and goodly raiment none shall lack. The clothing of each one shall be of glorious hues, of texture fine; for beauty, comfort and for health, shall every garment be designed.

"Grand homes, with every mortal thing that mind could plan, or heart could crave, will dot the earth from pole to pole, and every one his own shall have. And there the genie will be found, the motive power in every home. None need to toil; he will combine a thousand servants all in one.

"Man never more shall cry for bread, none feel the pangs of hunger sore; the years of want forgotten are, as looking from his open door he sees his fields of waving grain, and knows his harvest time will come; his vineyards, with their clusters rare, are slowly ripening in the sun.

"His orchard boughs are laden down with fruit of every taste and hue; his vines, with clusters bending low, are glistening in the morning dew. His gardens, reaching here and there, delight the eye with their array of every kind of food that grows, some new thing ripening every day.

"And fitting here, and fitting there, the birds sing in their leafy bowers, and give a concert, free to all, at morning, noon, and evening hours. So beautiful, so free from fear, of such resplendent plumage these, you'd think a rainbow had come down and lost itself among the trees.

"And over all and crowning it, the sweetest perfumes fill the air, as nature with a lavish hand strews flowers, flowers, everywhere. Their beauty captivates the heart, their glorious hues entrance the eye, till man's whole being thrills with praise and gratitude to God on high.

"Their patients' bodies and their health, are not the doctors' only care; for every one must go to school, and minds, as well as bodies, share in this uplift, this glorious climb to reach perfection's highest plane, to stand where father Adam stood, and to his perfect powers attain.

"Their minds have been so warped by sin, and so beclouded by the lie that Satan told our mother Eve when he declared, 'Thou shalt not die'. The higher faculties have been so subju-

gated by the fall, that proper balance has been lost and selfishness rules over all.

"That lie, with all its dreadful brood of error, superstition, fear, shall be held up to scorn of all; and great Jehovah's name be cleared. The beauties of His character shall be unfolded to their gaze, and every false, distorted view from every mind shall be erased.

"They'll see why justice has enforced His stern decree from age to age. They'll magnify the wisdom shown in His great plan at every stage. They'll stand in wonder at the love which sent His only Son to die, and let a rebel race have power to mock, and scourge, and crucify.

"And when they see His mighty power, which governs all the universe displayed in their behalf each day, in rolling back sin's dreadful curse, their hearts will open up to God, as turneth flower to the sun; and resurrection's glorious work in every one will be begun.

"O happy day for all the earth, when love the motive power shall be; heart, body, mind, will all keep pace and grow each day more fair to see! The long dark night behind their backs, their faces turned toward the new; could human heart ask more than this, will they be satisfied, think you?

"Ah, no! for every heart shall cry to have their loved ones back again, those whom they laid away with tears, through all the years of death's dark reign. And here is where the doctors show their greatest power, when they shall stand and bid the prisoners come once more, from every tomb, from sea or land.

"Can you not hear the shouts of joy as loved ones clasp their long-lost dead? When hungry empty arms are filled, when aching hearts are comforted? When friend meets friend to walk again life's path together as of yore? Oh, now their hearts are satisfied! They could not ask for any more.

"They're walking up the grand highway; the doctors' work is nearly done. When each one has perfection reached God's blessed kingdom will have come. Oh, would you not this power share? Now, Doctor, truly answer me; do not these doctors far surpass the Drs. Electricity?"

He answered, "Yes! and I would like to see the end of sin's dark reign, and to the prayer, 'Thy kingdom come,' with all my heart I say Amen. But while we wait for that blest day to shed its blessings all around, send all the suffering ones you meet to Dr. Black of Allentown."



## Precession of Equinoxes and the North Star *By O. L. Rosenkrans, Jr.*

**A** WELL-KNOWN astronomer has described the Precession of the Equinoxes as "the gyration of the axis of the earth around a perpendicular to the plane of its orbit in a period of 25,788 years". The period has also been stated as 25,868 years; approximately, it is 25,800 years. As the earth spins around on its orbit, it wobbles, and the wobbling motion causes the Celestial Pole to move very slowly in a circle around the pole of the ecliptic. The ecliptic is the apparent path of the sun among the stars. There is also a very slight motion to the ecliptic itself and its pole; so the combined motion is somewhat complicated. The ancients, indeed, found it a very puzzling phenomenon; nor was it ever satisfactorily explained until the antiquated Ptolemaic system was superseded by that of Copernicus.

Precession is the effect of the earth's response to two contrary movements—its rotation, and the pull of the sun's and moon's attraction on the inclination of its axis. At the equator, the earth's rotation has a velocity of 1,040 and a fraction miles per hour. A sphere tends to keep in the same plane of rotation; so that the position of the earth's axis would remain constant, if the plane of its equator passed through the sun. But the axis of the earth is not perpendicular to its orbit, but inclined  $23\frac{1}{2}$  degrees (more exactly, 23 degrees, 27 minutes, 8.23 seconds) to that perpendicular, which accounts for the phenomenon called the "obliquity of the ecliptic" — the divergence of the Celestial Equator from the sun's path. Owing to centrifugal force, our planet is an oblate spheroid, with its greatest diameter at its equator. Likewise the gaseous envelope of our planet is thinnest at the poles and at the equator thickened into a bulge, or ring, more than thirteen miles in depth.

As the plane of the earth's orbit passes through the center of the sun, the attraction of that luminary is continually exerted to overcome the tilt of its axis, which is maintained by rotation. The attraction of the sun is more powerful on that point of the gaseous ring nearest to it than on the earth's center; hence, greater than its centrifugal force. It is least on the point farthest from the sun, so there is a surplus force to draw that side away from the sun. As the ring is placed obliquely toward the sun, the effect of these surplus forces is to

pull it down until the earth's equator is in the plane of its orbit. But this is counteracted by the earth's rotation; so, instead of being pulled down toward the sun, there is produced a very slow motion at right angles to this direction—which is the motion of precession. This motion is not uniform, but greater in the months of June and December, when the sun is at its greatest declination, or distance from the equator; it is least in March and September, when the sun is on the equator. For then the plane of the ring passes through the sun, and the forces which tend to draw its opposite sides toward and from the sun are neutralized by acting directly against each other.

In consequence of precession, the Celestial Pole does not remain stationary, but gradually shifts from point to point, traversing a circle during the slow ages. Our present North Star, Polaris, was not always in the same relative position to the Celestial Pole, but has been drawing nearer to it for about 12,000 years. After two more centuries, it will be only  $\frac{1}{2}$  degree from the Pole instead of  $1\frac{1}{2}$  degrees, as at present. The North Star does not appear as a fixed point in the heavens, as many people suppose, but describes a small circle,  $2\frac{1}{2}$  degrees in diameter, or five times the apparent diameter of the moon, during 24 hours. (Or, properly, 23 hours, 56 m., 4.09 s.) Within this small circle are eighty stars visible through a telescope, and two hundred recorded on photographic plates.

Thus, the Polar Star seems to move rapidly (comparatively speaking) in a small circle of steadily diminishing circumference around a point in the heavens which itself is slowly moving in a large circle. After two hundred years, Polaris will commence to expand this circle moving farther and farther away from the Pole, until in about 12,000 years Vega in "Orpheus' Lyre" will be our North Star. Vega is a brilliant, bluish star, the fourth brightest in the whole sky, and is supposed to represent that point in space toward which our solar system is travelling at the rate of thirty-four miles per second. After another 12,000 years, Polaris will again be our North Star.

About 4,000 years ago, Thuban in the "Dragon" was the North Star. The stellar body now actually nearest to the Pole is invisible to the naked eye, being a ninth magnitude telescopic star. Polaris, called a second magnitude star,

is in reality a stellar system, consisting in the first place, of a telescopic double, whose largest component is a spectroscopic triple. So this single point of light, in fact, consists of four stars. It is so far away from the earth that it requires forty-five years for its light, travelling at the rate of 186,360 miles a second, to reach us. It has been well said that navigators might steer for half a century, unwittingly, by the light of an extinguished orb. The ancients fancied they beheld in the Little Dipper a resemblance to a dog, rather than a bear, consequently they named Polaris Cynosura, meaning "the end of the dog's tail," whence we derive our word cynosure—and few will deny that a dog's tail is frequently a "center of attraction" to the eye.

To the precession is attributable the difference between the Sidereal year of 365 days, 6 hours, 9 minutes, and 9 seconds, which represents the revolution of the sun in the heavens, and the Tropical, or Equinoctial year of 365 days, 5 hours, 48 minutes, and 48 seconds, which marks the return to the same equinox. The latter is the calendar and civil year. One revolution of the sun among the stars does not accurately correspond to the return of the same seasons; for whatever constellation the sun may be in, the seasons depend on its return to the same equinox. Since the wobbling of the earth's axis induces a corresponding movement of its equator, which must always be 90 degrees from its poles, the sun crosses the equator 20 minutes earlier each year, making a difference of 5 hours and 20 minutes to the century. The effect is that the equinoxes slide around in a direction from east to west, contrary to the movements of all the planets — unless as some astronomers inferred, Uranus, and possibly Neptune also, have a retrograde motion.

When we contemplate the illimitable abyss of space with its unplumbed depths and unfathomable mysteries, its distances and immensities beyond the grasp of human comprehension, time-values lose their customary significance. Standing awed on the brink of infinity, we gain a wholly novel perspective, a new sense of proportion, so that the usual routine of our daily lives loses its engrossing importance: its salient features become inconspicuous. Out of the billion and a half people of our world, who knows of ourself and our affairs? or even of the busy local community we honor with our

presence! A recent traveller in the Andes was amazed because the natives supposed that the United States, Great Britain, Germany, and Russia were villages merely, in a neighboring country.

Even the earth is invisible outside of our solar system, whose central sun is but an insignificant speck in the cosmic scheme compared with such giant bodies as Betelgeuse with a diameter nearly equal to that of the orbit of Mars. Such reflections instill a profound realization of the vastness of the spatial universe and our horizon is immeasurably expanded. On the other hand, it remains forever limited as a field of research by our physical incapacities, so no one can prove, what some chemists have dreamed, that each tiny atom combined into the molecules which compose the cellular structure of our bodies constitutes a microscopic universe, as it were, in itself, of revolving electrons: wheels within wheels, worlds within worlds!—infinitesimal worlds, inhabited, perhaps, thought the chemists, by sentient beings, as oblivious of our consciousness as we are of theirs. For, they argued, the indivisible unit may be such only to our gross perceptions; there are regions into which we cannot enter; if there seems to be evidence of indefinite multiplication, why not infinite subdivision? We are prone to lose our way in the intangible; hence, the Almighty has formulated rules for our guidance which are ample to insure us happiness, if we would only observe them.

Since, then, we know so very little, should not we therefore, humble ourselves in the presence of Him who knows all? who willed all this stupendous universe to come into existence? Well might we doubt—insignificant creatures that we are, precariously clinging to our dim orb in an obscure corner of space — that we enjoyed any special claim to His interest, had we not His positive words of reassurance. It is written, "The heaven is my throne, and the earth is my footstool"; and "I will make the place of my feet glorious".—Isa. 66:1; 60:13.

#### THE GLORY OF THE LORD

The heav'ns declare Thy glory, Lord,  
Through all the realms of boundless space  
The soaring mind may roam abroad.  
And there Thy power and wisdom trace.



## Jewish Sabbath Shadows Good Things to Come By Benjamin H. Barton (Deceased)

(REPRINTED BY REQUEST)

**G**OD never authorized anyone to change the Sabbath of the Decalogue from the seventh day of the week to the first. But we do believe that just as truly as the Christian has a greater High Priest, and a greater sacrifice, and a greater tabernacle than Israel had, so, too, the follower of Christ has a much greater sabbath than had the follower of Moses. Everything under the Jewish dispensation was typical of "good things to come". (Hebrews 10:1) The Atonement Day, the Passover, the sabbatic years, the jubilees, etc., were all figures of more important things, so why should it seem strange that the seventh or Sabbath day was typical any more than the seventh or sabbatic year? That this is the Scriptural thought hear Paul in Colossians 2:16, 17: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of good things to come; but the body is of Christ". The seventh-day keepers will argue that the Sabbath here refers to some of those yearly occasions, which were also called Sabbaths, because part of their observance required rest from ordinary labor; for instance, the Day of Atonement. But this cannot be the meaning of Paul's language, for he had already included all these yearly sabbaths under the words, "an holy day". In harmony with his usual systematic forms of expression Paul first spoke of the yearly holy days, then came the monthly festivals, the new moons, and next the weekly rest days. The Christian has a sabbath, too, but, as we shall see, his sabbath is as much greater than the Jewish Sabbath as the substance of a thing is greater than its shadow.

It may be asked: "Did not the Lord in Exodus 31:16 speak of the seventh day Sabbath as being given for a perpetual covenant?" In answer to this, the very identical language which the Lord used here of the Sabbath He uses elsewhere of the harvest offering (Leviticus 23:14), the Pentecostal sacrifice (Leviticus 23:21), the Day of Atonement (Leviticus 23:31, 32), and the feast of tabernacles. (Leviticus 23:41) The same Hebrew word *olam*, which is translated "perpetual" in the seventh-day reference, is the word translated "forever" in the other passages. (See Young's Analytical Concordance) So if the Advent view is correct we should still be keeping the feast of tabernacles as well as the Sabbath, but as some of their own brethren

have shown, when dealing with the punishment of the wicked, the word *olam*, like the Greek *aion*, really means "age-lasting", or "lasting to a consummation". It is sometimes used in the sense of eternal, but not necessarily. Thus in Exodus 29:9 we read of the priestly office being given to Aaron and his descendants "for a perpetual statute", the same word *olam* being used. But that it does not properly mean "perpetual" in this passage is evident, for Aaron's family lost the priesthood 1800 years ago. Note Hebrews 7:11-14.

We find, then, that Jehovah used the very same language in speaking of the weekly Sabbath which He used respecting other Jewish institutions which passed away when that of which they were typical came, so similarly may not the Jewish Sabbath have passed away, being supplanted by a greater sabbath? Notice our Lord's words in Matthew 5:17, 18, "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill; for verily I say unto you, Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled". Our Savior did not say the Law should not pass away, but that it should not pass away until it was fulfilled. But He tells us first that He came to fulfill it, so if it was fulfilled in Him it has passed away.

There is a vast difference between a thing being destroyed and passing away as a result of fulfillment. The law of circumcision was never destroyed, but it passed away and was abolished when that to which it pointed, circumcision of the heart, was set forth, and it is this higher circumcision we must observe. (Romans 2:28, 29) Likewise Christ did not destroy the Law, nor set it at naught, but His perfect life fulfilled its every requirement, as we imperfect creatures could not, and thus He became the great inheritor of all the promises of the Law, with the right to distribute what He inherited under the Law to all who would become His. Additionally the Law led to Christ and pointed Him out as the Holy One of whom Moses had said, "Hear ye him". (Acts 7:37; Galatians 3:24, 25) Therefore to consider the Law given through Moses as binding upon the Christian is to doubt whether Christ has accomplished what He came for—"to fulfill" the Law. Of course the Christian must study that Law, and he finds jewels of inspired wisdom in

it; but he studies it as a shadow of better things, as typical of the blessings promised under the greater than Moses—Christ.

Then is the follower of Christ under no law? Yes; he is under a new law, a higher law. Just as he has a better High Priest, a better sacrifice, a better everything than the Jew had, so he has a better law, and it contains a better sabbath. Isaiah 42: 21 foretold that Christ was to "magnify the law and make it honorable", and we are now under this magnified law. The Law said: "Thou shalt not kill," but Christ magnified that when He taught that whosoever hateth his brother without a cause is guilty of murder. (See Matthew 5: 21, 22, 27, 28) The Law said: "Thou shalt not steal," but Christ taught us that we should not merely refrain from robbing our neighbor, but be ever ready to share with him what we have, even to the extent of laying down our lives for our brethren. (John 13: 33; 1 John 3: 16) The Law said: "Honor thy father and thy mother"; but we are instructed to "honor all to whom honor is due".—Romans 13: 7.

So we see that Christ magnified the first, second, third, fifth, sixth, seventh, eighth, ninth and tenth commandments, but some fail to realize that He magnified the fourth, the Sabbath commandment, too. To the contrary, they believe He made it smaller. One put it to me this way: "Before Christ every little act contrary to the Sabbath commandment, even the building of a fire, was to be severely punished, but since Christ's sacrifice, as long as we try to do our best to keep the Sabbath, the Lord will pardon and overlook where we come short in our obedience to that command". That would have magnified God's mercy, but it would not have magnified the commandment. Would it be magnifying the sixth commandment if we should say: "Before Christ murder was to be severely punished, but since then, if you try to keep the Law—'thou shalt not kill'—it will be all right if you do kill a man once in a while"?

Let me now present our understanding of how Christ magnified the Sabbath law. The Israelite was to consider one-tenth of what he had as holy unto the Lord; but do we ever hear the Christian advised to give a tithe to the Lord? Not once. How much are we advised to give Him? All that we are and have. We are to give all that we can in as direct a way as we can, and the remainder is to be given Him in a more indirect

way; e. g., we give Him the money we spend for food and clothing, because our body belongs to Him and is being used to glorify and serve Him. The food gives us strength to do more for Him, therefore the money we spend for food is being spent for our Lord. (Romans 12: 1; 1 Corinthians 6: 20; 10: 31; 2 Corinthians 5: 15) In Luke 14: 33 our Master does not tell us to forsake or surrender a tenth, but "all that he hath".

The Jew sang: "Some of self and some of thee". The true Christian sings: "None of self but all of thee".

Likewise the Jew gave God one-seventh of his time, but the Christian is to give Him seven-sevenths. The Lord said in Leviticus 19: 30, "Ye shall keep my sabbaths and reverence my sanctuary". The sanctuary was the holy structure through which God manifested Himself to Israel. So to them the word meant a certain definite holy place; but the Christian finds his sanctuary wherever he is; every place is a holy place to him. Similarly every day is a holy day, a sabbath of rest to him. He has a better sanctuary to reverence and a better sabbath to keep. But not only does his sabbath differ from the typical sabbath, the nature of his rest also differs. It does not merely mean a cessation from manual labor, but a rest from laboring for self in order to work and live for God. It means to rest as God rested after He had completed the work of creation, as the Word expresses it: "To enter into his rest". God's rest does not mean idleness. "He sends his rain and causes his sun to shine" on the seventh just as much as on any other day. Then how did He rest? He ceased working for Himself in order to work for man through His Son. And how do we rest like Him? By ceasing to work for self—to establish our own righteousness through works—and rather to rest in our God-given justification, and this that God may work in us and we may thus work for Him through Christ. Hear Hebrews 4: 10, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." And then Paul continues in verse 11, "Let us labor therefore," not let us cease from labor, but labor to put down these selfish propensities which would lead us, contrary to God's will, to live for self, instead of permitting us "to enter into that rest". This rest of which the seventh day was a type will not end with this life, but it will continue an eternal rest.

Let me digress here to say that God's rest day was not a period of twenty-four hours, but, like the six days of creation, was a long period of time. In our own language this is a very common use of the word "day", and it is equally frequent in Bible language. (2 Peter 3:8; Psalm 95:7-10) While the day of salvation of 2 Corinthians 6:2 is already over 1800 years long, so it was with the great days of creation. They were long periods of time, and likewise the seventh day, in which God rested, is a long period; it is not over yet.

But to return to the subject of this letter. In Isaiah 58:13 we have a description by the inspired Prophet of what constitutes Christian sabbath-keeping. We must refrain from doing our own ways, and from finding our own pleasures, and from speaking our own words. That is sabbath-keeping. But the Christian must do that every day, therefore every day must be a sabbath to him. The latter part of the verse, Revised Version, reads: "And shalt honor it, not doing thine own ways," etc. Every day we are to "speak as the oracles of God". (1 Peter 4:11) Every day God is to work in us "to do of his good pleasure". (Philippians 2:13) Every day "the steps of a good man are ordered of the Lord". (Psalm 37:23) So, every day is a sabbath to him who liveth "not unto himself". Is not this a glorious magnifying of the Law?

We can now see how "Christ is the end of the Law for righteousness [justification] to every one that believeth". (Romans 10:4) We can understand why Paul could say in Galatians 3:19, "The law was added . . . till the seed should come". Then in verses 23 to 25 he boldly compares the Law to a severe pedagogue to whom they were committed for a season, "but after that faith is come we are no longer under a pedagogue". And we can comprehend why Paul mourns because "ye observe days" (Galatians 4:10, 11), and intimates that the brother is weak who "esteems one day [Saturday or Sunday] above another" (Romans 14:5—read verses 1 to 7), failing to realize that they are all to be counted as days in which His glory is to be sought.

Some good Christian people divide the Law into two parts, calling the Decalogue "the law of God", and the remainder "the law of Moses", and then claiming that Christ did away with the law of Moses, but not with the law of God. This is an awful mistake; it was all the law of God,

because it came from Him, and it is all the law of Moses in that it came through him. (Leviticus 26:46; Deuteronomy 5:5) Thus our Savior, in Mark 7:10, quotes one of the ten commandments (Exodus 20:12; Deuteronomy 5:16, and then in the same verse a law which was not in the Decalogue (Exodus 21:17; Leviticus 20:9), and yet attributes them both to Moses. He was not the author of either, but he was the agent through whom God delivered both commands.

Furthermore, the fact that the Law, which was until John (Luke 16:16; Matthew 11:13), included the Decalogue as well as the ceremonial features of the Law, is proved by Romans 7:6, 7; for Paul, after saying, "We are delivered from the law," leaves no doubt as to what law is meant by quoting from the tenth commandment. And as his words show we are no longer under the letter (it was the letter which was on the stones), but under the spirit, the antitype, that which was shadowed forth in the words on the stones, the greater law of love. (James 1:26; 2:8) When we read, therefore, in the books from Acts to Revelation about the redeemed keeping "the commandments of God", we do not think of the letters in stone given through Moses, but of the magnified law of the spirit of life in Christ Jesus.—Romans 8:2.

Notice another passage, viz., 2 Corinthians 3:3-11. The expression, "written and engraven in stones," and the reference to Moses' face shining at the time is evidence that Paul is speaking of the Decalogue. In verse 7 he tells us how the Law was accompanied with such glory that it even caused Moses' face to shine. Then in verse 8 he refers to something which would be accompanied with more glory, and following this up shows that when "the glory that excelleth" (v. 10) should come then that which was given with glory—i. e., the Law written and engraven on stones—was to be "done away". (v. 11) Note the remarkable similarity between the Revised Version rendering of verse 11 and Matthew 5:18. Then in verses 12 to 18 Paul shows that while Israel had Moses cover his face so they could not see the glorious results of the giving of that glorious Law, yet we should refrain from covering our hearts with the veil of prejudice, etc., as we wish to see the more glorious results of this more glorious law upon the hearts and lives of our brethren, especially as it was reflected in our great Elder Brother, the Lord Jesus.—2 Corinthians 3:18.

Paul's preaching upon the seventh day, etc., is no endorsement of one day above another. That was a day when the cessation from labor brought the Jews together in their synagogues and gave Paul an opportunity he gladly used. Wherever and whenever he found ears to hear he was ready to preach. There were crowds in the synagogues on the seventh day, so Paul went there, and there were numbers at the market every day, so Paul preached there on other days. (Acts 17:17) So just as Paul esteemed those opportunities, so we esteem the opportunities afforded us on the first day, not because there is a divine command to consider that day a sabbath above other days, although we con-

sider it a very appropriate day for meetings of the people of God, being our Lord's resurrection day. However, refraining from actual labor on the first day is not an endorsement of the wrong ideas many have held about it, any more than a belief in the Bible would mean an endorsement of the many wrong views which have been entertained of its teaching. It has been a great comfort to me to find that salvation does not hang upon such a slender cord as the keeping of a weekly rest day.

There are other features of the Sabbath, for instance its foreshadowing of the Millennium, which I have not touched upon at all.

### Anglo-Israelism *By C. V. Tenney*

ONE of the great delusions of the last days—Anglo-Israelism—is being revived and preached in our churches by certain gifted and plausible speakers, to the detriment of the cause of truth. For this reason we wish to present briefly some of their strong arguments and show how they may be refuted from the Scriptures.

This theory had a running some years ago, at which time it met its match in the persons of Couch, Pile, Hemenway, David Baron, Hon. E. E. Burpee, and others. These staunch defenders of "the faith once delivered to the saints" having passed off the stage of action, it has raised its ugly head once more to find no one to oppose it. For this reason, it is high time new defenders of the truth arose and loudly denounced this theory.

In the first place, these advocates claim that there is a distinction between the term Jew and the term ISRAELITE, referring the term Jew to the visible Hebrew of today while claiming that the term Israelite refers to the Anglo-Saxon nations, especially Great Britain and the United States of America.

This claim is easily refuted from the Scriptures. There is no distinction whatever between JEW and ISRAELITE in the Scriptures when speaking of the Hebrew people after the Babylonian Captivity. Read carefully for proof the following passages: Acts 21:39; Romans 11:1; 2 Corinthians 11:22, 24; Acts 13:16; 28:19, 20; 2:14; 3:12; Matthew 10:5, 6. Note that the people are addressed as both Jew and Israelite, interchangeably. Ezra calls them Jews eight

times and Israel twenty-four times; Nehemiah calls them Jews eleven times and Israel seventeen times; Esther calls them Jews forty-five times; the New Testament calls them Jews one hundred seventy-five times and Israelites forty-nine times.

Their second principal claim is that there was no return from Babylon of the ten tribes of Israel, either nationally, by tribes, or by remnants.

This claim also, is easily refuted from the Scriptures. Read carefully Ezra 2:2; 7:7, 13; 6:16, 17; 8:35; 1:3; Nehemiah 7:73; Acts 2:5. Also note that the term Babylon refers to the EMPIRE, which included old Assyria, as well as the city. After the captivity, Josephus said that the cities of Palestine lay very thick, and that the very least of them contained about 15,000 inhabitants. At the time of the Maccabees, it is recorded by Dr. Pusey, there were millions of Israelites in Palestine. The fact is that the captivity broke up the division among the Jews and when they returned it was by families and the remnant included some of every tribe.

Thirdly, they claim that there is an election of race as well as an election of free grace. The election of race, they say, included the Anglo-Saxons in the plan of redemption, regardless of character.

This claim should not appear serious to any person who fully understands the plan of salvation. The Scriptures teach the election of grace only. This election is for those who come

through ~~Christ~~ who is the ONLY door. The gospel makes no distinction whatever between Jew or Greek, male or female, bond or free. Read carefully the following passages: 2 Peter 1:10; Romans 9:6, 11; Galatians 3:16, 29.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

These theorists, in the fourth place, claim that there is no such thing as conditional prophecy, and that all unfulfilled prophecies concerning fleshly Israel are yet to be fulfilled in the future.

This claim is easily overthrown. There are many conditional prophecies in the Bible. Here are a few samples: Deuteronomy 28:1, 14-15, 68; Exodus 3:7, 8; Jeremiah 18:7, 10; Jonah 3:4; Ezekiel 38 and 39; Zechariah 6:12, 15; Matthew 23:37; Romans 11:23.

It is a fact that the prophecies regarding the restoration of the temple after the return were partially fulfilled; BECAUSE the Jews only partially met the conditions laid down in the prophecies. Read Ezra 9:5, 6; Nehemiah 1:6, 7; Malachi 1:8; Mark 12:12, to see how they continued in sin.

There are other points which might be made. We believe, however, that having knocked down several of the main props of this theory, it should easily fall to the ground. Prof. Rawlinson said of this theory, that it is not calculated to affect the opinion of those competent to form one; but for fear some one may be misled into error we are anxious to write this message.

There is no room for such a program in the

teachings of the parables. See Luke 19:12, 27; Matthew 21:33, 45. There is no place for such a theory in the consecutive prophecies, as given by Daniel, Christ or John. Daniel says (chapter nine) that after A. D. 70, the Jews shall be no more God's people.

The teaching of the Two Covenants is that the first was worn out and displaced by the second. See Hebrews 8:9, 10; Galatians 4:22, 31; Jeremiah 18:10, 11.

Finally, some of their absurd applications of prophecy should turn us away from this error. For instance:

They claim that the Euphrates river was miraculously divided for the LOST TEN TRIBES on their way to Great Britain.

They claim the stone Joseph used for a pillow in the desert is now under the throne in England, having been carried by the Israelites, after Moses brought water from it.

They claim the adoption of Romans 9:4 refers to the adopting of Ephraim and Manasseh by Jacob.

They claim Great Britain to be descended from Joseph's half-breed sons, which explains the fact that their noses are straight while that of the real Hebrew of today is hooked.

They claim the references in the Bible to "Isles" mean the British Isles. They claim for themselves all the promises which we understand belong to the church through Christ.

But perhaps this is enough evidence to convince one of the falsity of the theory.

## Clergy Influence at Washington *By K. P. Loop*

FOR fifteen years I was an employé of the local post-office; but as I was a Bible Student the local clergy did not like me and wanted to get me out. When the war came on, they had their chance and got busy right away, with the result that I was dismissed from the service by wire, on April 5, 1918, without even charges being preferred against me or without my having an opportunity to reply to them, as the law says that I should have.

I took the matter up with Senator Chamberlain, and with his help I finally did get from the post-office department their reasons for dismissing me. In their letter to Senator Chamberlain they gave four of them, as follows:

"Hon. Geo. E. Chamberlain, U. S. Senator.

My dear Senator:

In answer to your letter of the 29th ultimo, which the Postmaster General has referred to me, regarding Kirp P. Loop, formerly a letter carrier at McMinnville, Oregon, who was removed from the service on April 5, 1918, I beg to inform you that a number of complaints were received at the Dept. regarding the [Christian] conduct of Mr. Loop, and the matter was made the subject of a very careful investigation. The investigation disclosed that Mr. Loop had been one of the leaders of the I. B. S. A. in McMinnville. The association was denied the use of the lodge hall for meetings, and the meeting of March 20 [prayer meeting] was scheduled to be held at the residence of Mr. Loop. Mr. Loop assisted in the distribution of copies of the book called

'The Finished Mystery'. [Before it was banned by the Government]. As you are probably aware, the Dept. of Justice holds that this book violates the Espionage Act and proceedings are pending against the moving spirits of the I. B. S. A. for their action in publishing the book. The Dept. believes that Mr. Loop is not a proper person to be retained in the employ of the Government at this time. In view of your very great interest in the matter I regret that more favorable action could not have been taken.

[Signed] J. C. Koons, First Asst. P. M. Gen."

The M. E. minister, D. L. Fields, told one of the boys in the office some time before I was dismissed that "that man Loop ought to be put out of the service, and I would like to have the job of circulating a petition to have him put out". I never saw any of the "complaints", but I have it straight that the clergy were the "moving spirits" in my case. Besides, who else would care anything about my religion and about prayer meetings being held in my home?

## Hats Off, Gentlemen!

**D**ESPITE the easily-proven fact that the whole clergy business is a self-perpetuating fraud, that there was no such class in the early church, and should be no such class in the church now, the clergy are determined at least to be respected. And if the people who know of the fraud they are trying to perpetuate dare to laugh at them, or assist others to laugh at them, woe be to those luckless individuals hereafter, because the "public morals board" (whatever that is — our idea is that private morals are the thing that should be sought after) of the Methodist Episcopal Church is going to make a bold effort, so it alleges, to "stop the contemptuous treatment of the Protestant ministry by some cartoonists, artists and authors. On the stage and in motion pictures the Protestant minister is seldom represented except as an effeminate fool. [Wonder how they ever got that idea—Ed.] The members of the Protestant churches are exhorted to be liberal, to take humor as humor and be slow to wrath. But the members of the Roman Catholic church

do not tolerate such treatment of their priesthood, which is always represented on the stage and elsewhere in a most favorable way and whose religion is treated with consideration. The Catholics are to be commended. The time has come also when Protestants should not tolerate any other than courteous treatment of their religion and ministry."

The way, at present, by which the "public morals board" will punish offenders is that as soon as any violations of their ideas of propriety in respect to the clergy are brought to their notice, they will make the whole matter public. We wish them luck, and if they will really publish the facts we will furnish them with duplicate plates of the leading articles in THE GOLDEN AGE Numbers 60, 61, 62 and 63, so that they will have an abundance of material to start with. This "public morals board" has its headquarters in Washington — a place famous for the taking on of the morals of the public at the same time that the private variety is cast off.

## An Old-time American By Judge A. Neelly

**I** HAVE read THE GOLDEN AGE for a year. I am what is called a Democrat. I consider myself a Southern gentleman, and was once a free American citizen. I am now eighty years old; and at my age I hate to be cursed by a lot of short-haired women and long-haired men, and pin-headed preachers who have created more hell the world over than the war of '61-'65 caused in America.

I do not think the United States should have entered the World War until we had been at-

tacked; and then, if we were wrong, we should have retracted and not fought. I fought through one war of four years, and at that time I thought we were right; but years of experience have made me cautious—have made me appreciate what a horrible thing war really is.

You certainly speak the truth in your issue of January 18, 1922. I am glad to read the truth, no matter who is hurt. When my time is up, if I am living, send me the paper for another year.

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

LATEST BOOK



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



"The dead cannot breathe, think or feel. 'Thou takest away their breath, they die, and return to their dust.' (Psalm 104:29) 'His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.' (Psalm 146:4) A person when unconscious does not feel. This is illustrated by the fact that when a person is taken to a hospital for an operation the surgeon puts the patient under an anesthetic, puts him to sleep so that he cannot feel during the operation.

"Again the Scriptures read: 'The living know that they shall die, but the dead know not anything. Also their love, and their hatred, and their envy, is now perished.' (Ecclesiastes 9:5, 6) Being unconscious, they know not anything when dead. 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.'—Ecclesiastes 9:10.

"Again speaking of man, God says of him: 'Nevertheless man being in honor abideth not: he is like the beasts that perish'. (Psalm: 49:12) Anything that perishes cannot be conscious, cannot be in existence and of course cannot be immortal.

"It was Jesus who said: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life'. (John 3:16) Here the proof is conclusive that death means the perishing of all unless redemption is received through Jesus Christ. This would absolutely disprove consciousness of the dead and would disprove also the immortality of the soul.

"Death is spoken of in the Bible as a sleep, for the reason that God intends in His due time to awaken all of the dead and give them an opportunity of life. The Bible abounds in the expressions referring to the dead as asleep. A few of these expressions are: 'David slept with his fathers, and was buried in the city of David'. (1 Kings 2:10) 'The fathers fell asleep.' (2 Peter 3:4) 'The greater part remain until this day, but some are fallen asleep.' (1 Corinthians 15:6) 'I would not

have you to be ignorant, brethren, concerning them which are asleep; . . . them also which sleep will God bring [forth] by Jesus [in the resurrection]."—1 Thessalonians 4:13, 14.

"We must conclude from these Scriptures that the dead are wholly unconscious from the moment of death until such future time as the Lord may be pleased to awaken them out of death and give them opportunity of life, which He purposes to do, as set forth in His great plan. (John 5:28, 29) Man was made of the dust. He was sentenced to return to the dust; that is, the condition of the dead. And the Lord said: 'They that sleep in the dust of the earth shall arise'.—Daniel 12:2.

## DOES GOD TORMENT ANY ONE?

"For a long time men have been taught that the punishment for the wicked, those who disobey God, is everlasting torment or torture in a hell burning with unquenchable fire and brimstone. Many have been frightened away from the Bible because of this terrible doctrine. Many have refused to believe in God and the Lord Jesus because of it. It is another doctrine of Satan, used to blind the people. The doctrine of eternal torment cannot be true for at least four separate and distinct reasons: (1) because it is unreasonable; (2) because it is repugnant to justice; (3) because it is contrary to the principle of love; and (4) because it is entirely unscriptural.

## QUESTIONS ON "THE HARP OF GOD"

Can the dead breathe, think, or feel? ¶ 64.

Give an illustration showing that the dead do not feel. ¶ 64.

Do the dead have knowledge or wisdom? Can they love or hate? ¶ 65.

Give some Scriptural proof that death means to perish, and define perish. ¶¶ 66, 67.

Why is death sometimes spoken of as sleep? Give Scriptural proof. ¶¶ 68, 69.

How has the doctrine of eternal torment affected many? ¶ 70.

Who is responsible for the doctrine of eternal torment? ¶ 70.

Give four reasons why the doctrine of eternal torment cannot be true. ¶ 70.



# Do You Want To Live Forever On Earth?

No!

Not if my freedom, liberties or pleasures are to be curtailed by such religious fanaticism as we see about us these days!

And we agree with you.

If to 'seek meekness and to do righteousness' means to have the sanctimonious, long-faced, "better-than-thou" attitude of the pest reformer; then, truly, life would have no joy.

But it does not mean that.

Think of a life with no sickness, sorrow, pain, dying, or woe.

That is what living forever on earth is, in a negative way. And can you imagine men morose, gloomy, and grouchy, with no sorrows to make them so?

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