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# The Golden Age

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# The Golden Age

Volume IV

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Number 64

## Esperanto *By Thomas Hunter*

**O**BSERVING in the *Watch Tower* the mention of the recent publication by the I.B.S.A. of the "Millions" book in Esperanto, I thought that some facts regarding the international language Esperanto might be of fresh interest to many.

The fourteenth annual world-congress of Esperanto has just taken place (August 8-16) at Helsingfors, Finland. Delegates from the nations of the world, representing all the important languages of the world, met in this ancient capital of the far north of Europe. No doubt the "Millions" book there reached many who, owing to the language barrier, never before had seen any publication of the Watch Tower Bible & Tract Society in a language which they understood.

Esperanto well deserves a place among those remarkable inventions which distinguished the last hundred years from all preceding centuries. Many have been the attempts to create an artificial language; but owing to wrong principles and defects in practice, not a single one became a living language. The task had generally been condemned as impossible even by savants, when lo! in June, 1887, in the obscurity of a Polish city, Esperanto, the first international language destined to become a living language, was born.

This language was a gift to the world from the Jewish race. A doctor of medicine, but limiting himself to practice as an oculist, humble-minded and self-repressing, but a linguistic genius, an idealist and a humanitarian, a man of unsparing industry who desired to labor among the poor, and who would accept no gifts even from those better off who would have gladly bestowed them—such was Dr. Ludwig Lazarre Zamenhof, originator of Esperanto. A language developed out of the great languages of Europe by the choice of the most international words, sixteen rules providing the simplest possible grammar, no exceptions, phonetic spelling, uniform accent, sonorous

with the strong distinctness of consonants and the music of plenty of vowels—such is Esperanto, the international language.

The important quality of Esperanto is its simplicity as compared with the great complexity of national languages. Three months' practice for half an hour a day enables one to read, write and speak Esperanto; while three years would be required to accomplish the same with a national language. Indeed, the average English-speaking person can learn French only by residence in France, just as the average French person can learn English only by residence in a country where English is spoken. It is the same with other national languages. They also all bristle with irregularities and exceptions to rules; and the idioms which must be learned individually appear in almost every sentence.

Esperanto can be learned at home. It is free from these difficulties of irregularities and idioms. The reasonableness of all its parts makes a welcome appeal to the logical mind.

The purpose of Esperanto is to be the second or help language among the nations. It is not a rival to the national languages, but a friend which can help to protect them. Nations love their native languages and might well keep them. Each national language has its own individual beauties which make a charm best understood and relished by those born to it.

The rôle of Esperanto as the second language of all nations is illustrated thus: An English-speaking person will possess English and Esperanto, a Frenchman will have French and Esperanto, a Spaniard will have Spanish and Esperanto, and similarly with people speaking other languages; they will each have their own language and Esperanto. In speaking or corresponding with people of their own tongue they will use their own native language; in speaking or corresponding with people of other tongues they will use Esperanto.

Thus the language barrier becomes broken

down. The national languages with their beautiful features and home associations remain unchanged; the national rivalries which would prevent the adoption of any national language as the international language, are not aroused. The world has in Esperanto a language in which to publish books and magazines for international circulation, a language for congresses and conventions, a language in which also to hear speeches and transact business without interpreters. Travelers no longer are mutes in all but one or two countries, and channels of international communication by letter or radiophone have become navigable canals instead of almost impenetrable as streams through a tropical woodland.

Esperanto has its numerous magazines, some international, others mostly national. It has a literature of hundreds of books, mostly translations of favorite works out of many languages. Dr. Zamenhof's translations of the Psalms and the Pentateuch are especially valuable Esperanto works, as Dr. Zamenhof had a masterly knowledge of Hebrew. The New Testament is also in Esperanto, translated directly from the Greek by a committee of Esperantists.

The greatest strength of the Esperanto movement is in Europe where, owing to the multiplicity of languages spoken, the need for an auxiliary language is the most pressing. Esperanto is being taught in hundreds of schools in the important countries of Europe. In the smaller countries it has also a place. It is taught in schools of Switzerland and Holland, and in thirty high schools in Bulgaria. In 123 schools in Germany and twenty-seven schools in England it is an obligatory study.

The League of Nations has decided to investigate the matter of a recommendation that all lands encourage the introduction of Esperanto into the schools. The use of Esperanto in connection with Trade Fairs is also now well established in Europe. Among fairs lately held or shortly to be held and using the language may be mentioned the Prague Fair in September, 1921, the Lyons Fair in the following month, those at Barcelona and Leipzig in March, 1922, and the great Fair at Prague, in September, 1922. Esperanto is used for the correspondence between committees. The Reichsberg (Czechoslovakia) Fair has installed an official Esperanto bureau.

The Department of Education of Jugoslavia

has ordered all schools to buy a copy of Dr. Maruzzi's Esperanto grammar and to call the pupils' attention thereto.

The League of Commerce of Brazil last February approved a resolution strongly recommending the teaching of Esperanto in business schools. The Committee in charge of the Tenth Anniversary of Brazilian Independence has decided to use Esperanto in its prospectus and publicity work.

The Japanese Esperantists held their eighth anniversary at Tokio in October, 1921. The Japanese Esperanto Institute now has over 800 members.

In France, Russia and Italy the Esperanto movement is longest established and exceptionally strong. In the United States, Canada, Argentine and Chile, and also in the Far East, in Australia, New Zealand and China there are societies and schools where it is taught.

The International Federation of Art, Literature and Science at its first congress, April 17-20, at Brussels, unanimously resolved that all its members learn and use Esperanto.

The International Conference on the teaching of Esperanto in schools held at Geneva, Switzerland, in April, at which educators from twenty-eight countries, including official representatives of sixteen governments were present, issued a declaration which recommended that "children should be taught Esperanto as the first language after the mother tongue, in the elementary school."

Esperanto has been a great comfort to the blind, and has made possible a wider circulation and greater number of Braille publications.

It is estimated that there are today in the world as many Esperantists as there are people who speak Danish. To learn Danish would put one in communication with the people of one nation. To know Esperanto puts one in communication with people of every nation.

The principal obstacle to the progress of Esperanto is the fact that it demands a certain mental effort to acquire it. Even savants find an excuse rather than make that effort. But as Esperanto becomes more adopted in the lines of practical service, the acquisition of it will become regarded as a necessity for a good common education.

Many see in Esperanto one of the instruments which Divine Providence is providing for the world's needs in the Golden Age.

# The Struggle For Equity

By John G. Zook (President Pennsylvania State Editorial Association)

I FIND so many excellent, worth-while articles in the *GOLDEN AGE* that I enclose my renewal for the third year in spite of the fact that trade publications, reform journals, and exchanges of dailies and weeklies nearly swamp this country editor.

I am enclosing an article on Equity by W. E. Brokaw published in the *Equitist* and also as a tract with a limited circulation. It seems to me this plan fits in with the teachings of the *GOLDEN AGE*; and if you find it suitable, I would be pleased to see you publish it. [The article, "The A B C of Equity," follows.—Ed.]

Since I have read the *Equitist* and the *GOLDEN AGE*, now two years, I have had many things come to me that indicate an impending change. Prof. John F. Brown, University of Indiana, issued a book, "A New Theory of Value," in which he pointed to the tendency toward equality of compensation and advocated almost the identical plan of Mr. Brokaw in the *Equitist*, although he was not so clear in his logic and there was a debate in the *Equitist* for a time before he was convinced.

Then came Wm. H. Harvey's "Common Sense," and his method of spreading the light, so that the publication is now in its third mil-

lion. Hon. John O. Yeiser, Omaha, a Nebraska legislator, has a book, "Debts of Today and Hell to Pay," which tells much and shows that the nation should put all idle men to work at \$5.00 per day, paid in legal tender money, issued to pay them until the nation would be so prosperous that private employers would have to offer more, when they would gradually leave government employ and the issue of currency would cease. In other words it would provide ample money to do our business and automatically expand and contract as required. Bankers and leading men of Omaha and elsewhere endorsed and paid for a Congressional edition to supply every national legislator a copy.

Other significant books are "The Crime of 20," by Geo. W. Armstrong, of Texas; Senator Ladd's Honest Money Bill and his address before the monetary conference of December 15; "Rural Credits System," by Herbert Myrick, Phelps Publishing Co., Springfield, Mass.; etc.

I attended the monetary conference at Washington and was the lone country editor there.

If a series of articles on Equity were desirable, Barrister Howard S. Ross, K. C., international lecturer, is one of the best qualified to supply them.

## The A B C of Equity

*A Glimpse at Real Money—A Mere Mechanism for Recording and Transferring Title to One or More Units of Human Energy*

YOU say that it is results you want. Well, let us see what results consist of. There are just two classes of things in this world: Those which exist through the exertion of persons and those which exist regardless of persons. The latter we call "natural resources," and you will admit they are, normally, the gift of nature to all of us, that is, belonging to no one.

Now, "results" are combinations of the other two: Human work and natural resources. The work is stored in their resources. But that does not alter the fact that resources belong to no one. No one creates them. No one contributes anything but the work, the human exertion. That is all that you, or any one, or any number of persons, can give to or do for any one else.

It follows as night follows the day, that the reason any of us ever exchange is because we

want to get more of the natural resources with less work. But you will hardly claim that you want to get more work from others for less of your own work—will you?

So, if you can get more from nature in one way than your neighbor, and he or she can get more from nature in another way with equal effort, by exchanging equitably—hour for hour of time worked—both of you can get more from nature than either can by not exchanging.

That is the essence of equitable exchange.

But if you exchange on the basis of quantity or quality—or any other than time worked—one or both of you will be charging for the natural resources in which your labor is stored.

For instance: If a man works half his time on each of two locations growing corn, producing 50 bushels on one and 100 on the other, and sells both in the result-unit market, he gets

the same for his work on each and, in addition, gets as much more for the extra yield of nature on the latter location.

And that is the basis of ground rent!

But if he sells on the work-unit basis, he gets the same for his work, and nothing for nature's extra yield. But that yield goes to consumers as the free gift of nature, which it really is. In other words, each one pays for the work of production in the price of the product but nothing for the natural resources in which the work is stored.

But, in the other case, on the result-unit basis each one pays—gives work—not only for

the work but also for the natural resources in which that work is stored.

If we would adopt a work-unit money; that is, require that every dollar issued be issued solely for an hour's adult human work and promise that it will be accepted in return for an hour's adult human work, no one could receive money for anything but human work and no one would have to pay any money for anything but human work. This would stop all tribute now going to people who own for their incomes. It would put an end to millionaire ownership and to pauperism.—W. E. Brokaw, in *The Equitist*.

### Miner Got One-Twelfth *By P. O. Mace*

**R**EFERRING to the item in Volume III, No. 76, entitled "Seventy-Two Dollars per Day per Miner," I happen to be a miner in the Central field, the field in which Franklin County, Illinois, is located, and know that the portion of the \$72 which the miner received for

his day's work was \$5.80. Figure it yourself; the miner get eighty cents per ton. This leaves a nice little margin of \$66.20 on the miner's day's work to be divided up among those between the miner and the consumer who handle the coal.

### Dependable Economics *By Ulysses P. Baker*

**A**MONG the many valuable articles which I have seen in your magazine, I have not yet seen any which touches the root of the economic illness. I have seen many which touch on Socialism (which is of no moment), but none which explains how the teachings of the Bible would be applied or could be applied to human life from any economic source. I especially call your attention to the article on page 649 by W. G. Daniels and to the third from the last paragraph on page 650.

It is self-evident that the most reliable teacher for the human race is the Creator, Jehovah God, first through the prophets and second through our Lord and Master, His Son. And yet, having examined all the teachings of the Bible on economics, either directly or indirectly, I am unable to find any reference to Socialism as it can be understood as an economic factor.

The Bible does teach an economic principle which must be put into operation under the incoming kingdom of God, and there is no intimation of common ownership of the tools of

industry. The jubilee system given to Israel provided for the return of the land to its rightful owner at the end of every fiftieth year, thus foreshadowing how the people of earth will come into possession of the soil during the Golden Age. If you want the economic teachings of the Bible try the following:

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession and ye shall return every man unto his family."—Leviticus 25: 10.

"The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me."—Leviticus 25: 23.

"Moreover the profit of the earth is for all: the king himself is served by the field."—Ecclesiastes 5: 9.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."—Psalm 24: 1.

I was going to say Jehovah never promised to give any tools to mankind, but I remembered Isaiah 41: 15, *margin*, which evidently promises us THE GOLDEN AGE, the "Millions" book, the book on "Talking with the Dead," and the Seventh Volume of "Studies in the Scriptures."

## Guns, Shoes, and Monarchs *By E. T. O.*

**M**R. EDITOR: There has been more or less discussion in your excellent journal in regard to economic conditions in general—living wage, standard of living, production and distribution, standards of value, labor units, etc., all of such papers being exceedingly interesting, but in the last analysis quite profitless.

God's system and the devil's system each have their respective standards of existence and all things that pertain thereto; and unless we are told which system is referred to, all such discussions and theories are fruitless of results.

It is conceivable that one can earn a nice living wage making guns and battleships and other implements of war, all of which has been recently demonstrated. It is also conceivable that production and distribution of the necessities of life can be greatly improved, and that thereby we could get food to contending armies at the front more cheaply and expeditiously than now.

Mr. Branch brought up an interesting point in regard to labor being the true standard of value, and said something about a pair of shoes; that the labor value or labor units required in the production of same, whether made in Australia or some other part of the world, would at all times and in whatever place be the same.

But what kind of shoes? and for whom? Another pair of up-to-date footwear for my lady of fashion, who already has several dozen pairs more than she will ever wear out; or a pair of sensible, comfortable shoes for the servants of our Lord and Master?

If the twelve apostles were on earth today and needed a suit of clothes apiece, the units of energy, or labor units, employed in the producing of the same would be no more valuable, according to Mr. Branch, than the same labor or energy used in making twelve natty, stylish, gold-braided uniforms for those chief assistant-murderers to one William the Second, heretofore known as commanding generals.

And if Jesus, the Peacemaker, were on earth in the flesh today and in need of a pair of serviceable boots, the labor units required in making same, according to this theory, would be no more valuable than the same amount of labor consumed in fashioning a nifty pair of military boots for that dethroned swashbuckler, William the War-lord.

As before stated, in my opinion, all economic discussions are futile, unless we know whether the thing produced and the wage therefor are to go to sustain the kingdom of God, or are for the service of Satan's empire.

"His servants are ye to whom ye render service."

## A Root of Bitterness *By Leonard Tucker*

**L**EST any root of bitterness springing up trouble you, and thereby many be defiled."  
—Hebrews 12:15.

Roots of bitterness will spring up sometimes, but we are not to let them trouble us. Perhaps the matter is no fault of ours. The bitterness comes from something some one else has done. There seems to be real cause for bitter feeling. The offense seems great and unpardonable. The root of bitterness has sprung from the deeds of another—possibly a wife or some dear friend. It is all their fault.

But if you nourish this root of bitterness it will grow and expand until many be defiled thereby. Do not let any root of bitterness springing up trouble you. Whenever a root of bitterness springs up, it must find soil in which to be nourished and to grow. When you find a root of bitterness has sprung up in your heart,

refuse it nourishment. In time the soil of bitterness will be destroyed. Render good for evil and the spirit of love abides. Render evil for evil and you become an evil doer as guilty as your foe.

My boys made a dam in the creek, and the neighbor's boys adjoining also made a dam. The neighbor boys came and destroyed my boys' dam. A root of bitterness sprang up in my boys' minds, and they allowed it to grow and bear fruit: they went over and destroyed the neighbor boys' dam. By this act my boys became as guilty as the neighbor boys; and both sides being guilty of the same offense, the spirit of hatred prevailed until at length the root of bitterness died out. But it left its mark. "Lest any root of bitterness springing up trouble you, and thereby many be defiled."



## Aphroditean Love *By H. E. Coffey*

**A**MONG the ancient Greek deities of Olympus, Aphrodite, the goddess of love and beauty, assumed a prominent place. In historic times this goddess absorbed the place of the Roman Venus, of whom she was the counterpart. She came to be considered as the personification of the amorous instinct; hence my reason for coining the term Aphroditean love. This brand of love made its début in Eden; it will make its exit in the Golden Age.

Adam, the first man, felt within himself an intense longing for something—he knew not what. Eve, the first woman, satisfied this desire. He came to love her better than life and Holy Writ testifies that he refused to live without her and sinned willfully the sin of death. (Genesis 3:6; 1 Timothy 2:14) With this occurrence chivalry, sacrificial love for womanhood, may be said to have had its beginning. Adam's posterity has gradually degenerated through the passing ages, but love for the weaker sex still subsists in man.

That which man values highly he idealizes and often worships. Thus the early Greeks worshiped their goddess Aphrodite—goddess of fruitfulness, goddess of marital love. This deity was passed on to them from other Oriental races. Legends represent her as the goddess of birth, marriage, and family life, the inspirer of passion among both men and women. Early artists represented her as sometimes clothed, but more often as naked, rising from the sea, or after the bath. Later artists painted her as a beautiful woman, graceful and charming, with languishing eyes and laughing mouth.

But man's amorous instinct has not been confined to the worship nor to the painting of a single goddess. Julius Cæsar loved and almost worshiped Egypt's historic beauty, Cleopatra. Mark Antony was also enamored by the seductive charms of the "Serpent of the Nile," and she shipwrecked his fortunes. Other men, small and great, have fallen into worshipful adoration of beautiful women—Napoleon, Henry VIII, David, etc.

The Papal system compels the celibacy of the clergy, but to fill up the aching void long ago instituted the worship of the Virgin Mary. In mediæval times her statue was erected, and conscientious Christians were done to death by the cutting knives of its loving embrace. Clerics

as a class seem more often to fall victims to love's elusions. Only recently the pastor in a well-known Texas town came to admire another man's wife more than his own, and the whole affair became so shameful that he was compelled to leave the town. This is only one case out of many that might be cited.

Sane thinkers wonder and ponder concerning amorous insanity. It is the one instinct which oftenest stifles or puts to riot the nobler ambitions of youth and substitutes for them the burdens of a coming generation. But 'tis oftenest happier thus than otherwise. In "life's green spring" the "calf love" of youth begins. The individual for a time becomes partially demented, and his mind is closed to reason. The object of his pursuit is idealized until his heart is continually in the highlands a-chasing the dear, until captured.

"Love is blind," say some; and so it is with Aphroditean love. To the male the charms of even the mediocre-featured female become peculiarly enticing and appealing. Once enmeshed in Cupid's tangled web, it becomes difficult for the victim to extricate himself. These phrases occur and reoccur in his mind: "I cannot, no, I will not, live without you." Deeply and more deeply they become engraved there, until pleadingly he inquires: "Will you be mine?"

Older individuals, and sometimes youthful ones, have become case-hardened to the follies of such love and have said in their hearts: "There is no love." Such ones are on the road to reason, and need only to have their mental acumen properly focused in order to realize that there is a love beyond the full grasp of the finite human mind.

Adam laboring in the sweat of his brow doubtless came to realize the folly of the Aphroditean love to which he had so early succumbed. All down through the ages human experience has taught the follies of such love. St. John realized it when he admonished: "Children, keep yourselves from idols."

God introduced into the world real love when He gave on its behalf His only begotten Son. Adam will come to realize the meaning of this love, God's love on his behalf, when he has presented to him the opportunity to regain all that his folly forfeited. Love and admiration for his "better half" was right and proper; but Aphroditean love—worshipful love that would urge



violation of the just and loving laws of his Creator—was not proper. David's love for the Hittite's wife, which prompted him to place Uriah in the forefront of battle that he might be slain and that the king might have his wife was not proper. Aphroditean love, which we see manifested about us today, is not proper.

The eyes of the present generation are soon to be opened to the impropriety of it all and to the propriety of God's love—to its height, depth, length and breadth. Thus when every individual becomes a perfect creature, he will realize the truthfulness of the phrase "love divine, all love excelling."

All sincere Christians realize the truthfulness of this statement even now. I would urge all

such that they allow not Aphroditean love to enter into their hearts; that they allow not anything to take the place of God's superior love. [Cats may be urged not to run after mice; but will they heed?—Ed.]

In the Golden Age now at hand every individual who will bend himself into harmony with God's righteous laws will become more attractive and beautiful than the statue of Aphrodite. Then it is that admiration for this statue will be torn from the hearts of all. Worshipful admiration for other individuals will cease. Each person will be complete in himself. Masculinity and femininity will exist combined as a unit in each person, instead of in the present unsatisfactory divided state.

### The Real Character of St. Nicholas *By Mrs. I. S. Marshall*

THE article about Santa Claus by Gerald Barry in No. 73 of THE GOLDEN AGE contains the query as to whether we should tell children the plain facts about Santa Claus. I say: Yes; and then tell them the story, which I will relate briefly as best I can.

St. Nicholas was born on December 6th in the year 300 A. D., and when grown became a monk in a monastery in a little village. His parents were very rich. They both died; and St. Nicholas, being their only child, inherited all their wealth, which was mostly in gold. There lived in the village a poor man with his daugh-

ter. One night St. Nicholas went to this man's hut like a thief, but not to steal. He filled the poor man's boots with gold and went out. The next morning when the man got up and was about to put his boots on, he was surprised to find them full of gold. That is where the idea of a Santa Claus came from, and the practice of children hanging up their stockings at Christmas time. St. Nicholas was a helper of the poor; he did not care for others to know what he had given; he did not leave a card with his gift; for it was a gift from the heart. How noble is the motive of such giving!

### Joy Department

I WISH to thank you for the pleasure and the benefits, and the inspiration I receive from your magazine. Each issue seems to be better than the one preceding. May THE GOLDEN AGE live throughout the Golden Age.

—J. BEST FOSTER, *Ark.*

I CONSIDER THE GOLDEN AGE the most valuable paper published today and hope to be your constant subscriber. This is the age for the truth, and you should feel blessed that you are the agency used for its propagation.

LEN H. CLARK, *La.*

### Prices Paid to Farmers *By W. C. Miller*

RUNNING a small farm we have a few apple trees. Having this season a surplus of the early variety, on June 25th we made a consignment of ten barrels, containing eleven pecks each to a firm of commission merchants in Louisville, Kentucky.

Shipment sold for.....	\$27.50
Expense for barrels.....	5.00
Expense for freight.....	5.25
Expense for draying.....	.50
Expense for commission.....	2.75

Deducting all expense we received for our crop \$14.00

## They Must — If *By L. D. Barnes*

**T**HE hi-jack press is frantic. The Kansas *City Journal-Post* says: "The people must have coal. They must have transportation." But suppose they could not get either. Suppose all the roads and mines were shut down. Men cannot be forced to do this work any more than farmers could be drafted to raise wheat to feed the city folks.

And there is a present appearance, with prophetic warning, that they all are going to stop, if not right now, then a little later. The great time of trouble foretold is upon the world; and the present unsatisfactory order of society will end in a crash unless radical reforms are granted, which are not even remotely suggested by the press, the clergy or the statesmen.

Referring to this very time the Prophet says that the fires shall be of such a nature that there shall not be a coal to warm at, nor fire to sit before it. But "they shall be burnt with hunger." "A fire is kindled in mine anger, . . . and shall consume the earth with her increase, and set on fire the foundations of the mountains [nations]." "Therefore shall evil come upon thee; thou shalt not know from whence it riseth; and mischief shall fall upon thee; and thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shalt not know." "The night cometh when no man can work."

### *Mene, Mene, Tekel*

**T**HE coal and rail strikes seem to take their course. Court injunctions, rail-board decisions, and presidential pleas with military display, like treaties among nations, do not right wrongs nor quell indignation. They now talk about putting "teeth" into their laws to handle strikers. Force may be arranged for and resorted to in order to throttle the unions and uphold the hand of capital. But force will fail.

The time is at hand for the establishment of the Golden-Age order of things; and well would it be if those in positions of wealth, influence and authority would read and heed the handwriting on the wall: MENE, MENE, TEKEL, UPHARSIN—"Thou art weighed in the balances [of justice, wisdom, love and power] and art found wanting."

"Be wise now, therefore, O ye kings; be instructed, ye judges of the earth." Do not set yourselves against the Lord. Do not imagine vain schemes. You cannot break the bands of

truth nor burst the cords of righteousness which are binding you. "Serve the Lord with fear. . . . Kiss the Son [embrace truth fully, grant reforms] lest he be angry, and ye perish from the way [are overthrown] when his wrath is kindled but a little."

Large incomes should be abolished; large holdings of land should be released to the homeless; war should be abolished, and ample pensions granted to the aged, the poor and homeless should be assisted to more comfortable conditions, which would do much to allay strikes and to ease off generally toward Millennial attainments.

The hand of Jehovah is heavy upon the nations. He musters the hosts of battle, and soon will rise and "do his work, his strange work," as when he fought in the valley of Gibeon. "Now, therefore, be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."

### *All Will Lose*

**I**N THIS great battle, both sides expect to win. But the victory of either side will be only temporary. Both will lose finally. The Bible predicts that terrible anarchy will result: "A time of trouble such as never was since there was a nation." The great trouble of the French Revolution and the anarchy which overthrew the Jewish nation, A. D., 70, are Scriptural illustrations of the impending wrath that is to overthrow Christendom. The Bible counsels meekness on the part of all who would be under God's wings of protecting care.

While our sympathies are with labor, we see that no element will be able to establish righteousness. The reformers on both sides need reforming. Approved character is the only thing that will stand the test; and this is scarce. Selfishness dominates both worker and employer.

True, the worker should have more of the fruits of his toil, since he is expected to do all the work, do all the fighting, and pay all the bills. The worker is usually a homeless creature, and his grievances are many. While the statesmen and the financial princes—called kings and judges of the earth—roll in wealth and have more than heart could wish or reason ask, the worker sees his children arise, with little education, to follow on in his steps to

premature old age and poverty. This rankles in his mind and embitters him; for his so-called superiors live in costly dwellings and old age brings no terrors to them. Such conditions are not satisfactory to any one and soon must pass.

The Governmental arrangements—financial, social, religious, and political—are termed Satan's empire, and must give place to the Millennial arrangements under the Christ. During that reign class distinctions will cease. Nothing but the best will be offered to any, and the highest possible attainment will be open to all alike. "Seek righteousness, seek meekness, all ye meek of the earth: it may be ye shall be hid in the day of the Lord's anger."

### *Reform or Perish*

IN THAT dark hour of the world's unparalleled trouble no man will be able to stand on his own merits. Self-righteousness will drown the multitudes in darkest despair. Sunday school and military records will avail nothing. Bank accounts will be useless when commerce ceases and there is nothing to buy. The "Galileans, whose blood Pilate had mingled with their sacrifices. . . or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish."

### *Scraping the World's Veneer By Lela Fisher-Woodward*

THIS "present evil world," or order of things on the earth, commenced after the "world that was" perished in the flood. And like a big, black oyster its many centuries of age have encrusted it in many layers.

For several years there has been a general scraping taking place—a scraping that one cannot hear; for the instrument is both noiseless and unseen. Yet its effects are visible, not so much to the eye as to the mind. For more than forty years, men have wondered as they saw the veneer being removed; and they became amazed when the harder they tried to stop the process, the larger became the pile of sawdust and ashes.

In this extremely utilitarian age, there is little memory or regard for yesterday; little respect for its grey hairs and unsightly wrinkles; little heed to its voice. Everything is concentrated on today. Its thousand voices—each with a thousand tongues—cry: "Give us success. We cannot fail." But despite all the might of concentration centuries old, there is little success along the right path.

Strive as Civilization with her hundreds of years of experience may, she cannot stop the scraping process; she feels utterly unable to cope with it. The veneer is cracking; the closets are being opened by unseen hands; the skeletons not only are seen but are coming forth. Soon they will speak. There is no veneer so hard as that concocted by Sin.

It is only a divine hand, only a fire from

heaven, that can melt it. And the melting pot is here—has been here ever since the World War started. Truly "the refiner of silver and the purifier of gold" is doing a mighty work, is kindling a great fire—the "fire of God's jealousy"—that will melt all the superficial, remove the veneer, and leave only the real. The reputation of yesterday becomes the ashes of today. As proof thereof, where is the Kaiser? Where is Germany? Where is Nicholas, the Czar? Where is Russia?

The answer from actual observation and the history of the past few years is that nations are in the melting pot, almost if not quite melted in order that they may be as putty in the hands of an invisible power. Their real character, disrobed of reputation, is revealed in its nakedness.

And the great conflagration, predicted by Lloyd George and ex-president Wilson started with the World War in 1914. But these men then asserted that "the world is on fire"; and recently Hon. Lloyd George has supplemented his declaration with the statement that "the world is a seething volcano." This mountain is now in process of eruption.

Yes; the fire is burning fiercely and is being fanned by unseen winds. Sin is burning its own self out, and over its ashes will arise its avenger—Right.

In a short while, all the veneer will be scraped off the world. A man, purified by the fires of the "time of trouble" (burning now), will be

"more precious than the gold of Ophir," and will stand forth in his true character. There will be a divine hand ready to help him up the "highway of holiness," built upon the ruins of Sin's effete civilization; and he can soon grow into the king and perfect man that father Adam was in the beginning. He will then be too precious to be purchased by gold.

Cannot such a precious knowledge and glorious prospect so inspire man that he can bravely, by faith in his Creator's power, lift up his head, turn his eyes away from the shadows of today and look forward to the joys of tomorrow—a tomorrow without veneer, and built upon justice and righteousness—earth's Golden Age?

### Origin of Land Titles *By Oliver Longley*

**R**EFERRING to the article, "Farmers' Skirts Not Clear," in GOLDEN AGE Number 76, we know that the farmers are of the same fallen nature as the remainder of mankind. The real farmers are mostly renters, however, and those who own or partly own are but little better off; for they are not now able to pay wages. A snake with its fangs removed is harmless.

The common farmer and the wage worker are finding out that their interests are mutual. Big business and big politicians are trying to keep them at enmity, but they are organizing Farmer Labor Unions.

The official report on incomes for 1919 says that 5.3 percent of the people had nearly \$20,000,000,000 clear income; and of course they hid all they could from tax, so that the published figures do not disclose the whole of their incomes. This was more than the total value of all crops for that year, and nearly three times the value of all crops for 1921. It is said that five percent of the people have eighty-five percent of the wealth, and that about eighty percent of the people are farmers and wage workers.

I am not speaking of big landlords when I speak of farmers. The land monopoly is one of the greatest. God made enough land to sustain His creatures, from which only they may live. "Moreover, the profit of the earth is for all: the king himself is served by the field."—Ecclesiastes 5:9.

Not many people know how our present land titles originated. At the time America was discovered, the feudal system prevailed in Europe. Each of the kings over there—English, French, Spanish and Portuguese—claimed the new world and gave his favorites charters, feuds. The rest of the colony were serfs, not allowed to own land, although promised it.

After a long time a feudal lord, Sir Thomas Dale, allowed each man or family three acres, and one month in which to work it. He must support himself on the three acres and work the other eleven months for Mr. Dale. This established an aristocracy. Some of the big estates of today can be traced back to these feudal claims.

True, some big millionaires were poor boys, but they never got their millions by their own labor. Andrew Carnegie said that when a millionaire died his wealth ought to go back to the people; for there is where it came from. There was never a man who became a millionaire or obtained above a few score thousands without obtaining it from the efforts of others.

Now, the sources of all wealth—the land, the means of production, transportation and distribution—are controlled by the few; but when judgment is laid to the line and righteousness to the plummet (Isaiah 28:17) everything that is built on a fraudulent foundation must fall.

The dictionary and the encyclopedia agree that our land titles are traceable back through Deed, Charter, Feud and Fraud to Devil. It is a mistaken idea that our present land titles, deeds, feoffs, came from the ancient word fief, which then applied to cattle or to what we term personal property, and never was applied to land. But our fee-simples, feoffs, come from feud, as can yet be seen in England, from which country we derived our customs. Instead of feud, loan lord and vassals, we now have deed, landlord and slave. The modern renter is the modern slave. We rejoice, however, that the new age will reverse these conditions.

We are readers of THE GOLDEN AGE and only wish that it could come oftener and that there was more of it. We wish also that everybody could read it.

## A Strange Summer *By N. E. Nelson*

**I** READ with interest the article by J. A. Bohnet on "Too Much Rain" and it struck me as interesting to note how closely the season of "Too Much Rain" was followed by a season of "No Rain at All," making in all a very peculiar summer and fall. During the fall, when it would ordinarily have begun to be cool, Cleveland had its hottest September day for many years, while Pittsburgh had a September day with the temperature 93 degrees Fahrenheit. Yellowstone Park was frostbitten on the same day.

Early in October the Pittsburgh papers were remarking upon the drought, then approximately a month old, and wondering when it would cease. In Oklahoma farmers are buying water for cattle, and are not allowing automobilists to get water supplies. Near Pittsburgh

the Youghiogheny River, usually a navigable stream, is so low that in places one can walk across, through water only a few inches deep. Farmers in the district southeast of Pittsburgh are hauling water from Pittsburgh, having had no rain for seven weeks.

Is nature out of joint? Or shall we assume that the elements are at the mercy of a higher power and that the right to manage those elements in such a way as to accomplish divine purposes is being exercised? We know that in the Scriptures Satan, whose reign is officially closed (since the fall of 1914), has been designated "prince of the power of the air." Is The Christ, the new Power of the Air, actively taking in hand the atmospheric conditions, with a view to the still further undoing of Satan's empire? I wonder.

## Eternal Youth—À La Science *By Joseph Greig*

**T**HE following is another move toward attaining everlasting life, à la Science. Heretofore surgeons have applied human, monkey and other animal glands with much newspaper mention. Now the horse-power serum is coming into vogue. The clipping reads:

"LONDON—Horse-power serum has replaced monkey glands as a restorer of youth, leading men of the scientific world believe today.

"Discovery of the latest invigorator, which is said to prolong human life beyond 150 years, was made by Dr. Henri Spahlinger, Swiss scientist.

"It requires from one to four years to produce the pep prolonger, and seven horses are needed for the manufacture of one complete treatment.

"A business associate of Dr. Spahlinger's, a man of years, writes this testimonial of the longevity lotion to *The Daily Express*:

"The injections made me feel strong as a lion. They gave me an abundance of stimulation and a marvelous fund of energy. I have never felt the slightest reaction from the treatment."

In this desperation to graft in longevity, the scientific world is resorting to all manner of experiment, insofar as to meddle with the generative functions in an effort to prolong the ancestral lines. How futile to try to bring a clean thing out of an unclean race without the divine remedy of a new start from the fresh fountain of eternal youth—the Christ—whose ministrations are soon to be officially an-

nounced at Jerusalem by the earthly representatives of the Messianic empire! The long wait for this great inaugural will only enhance the benefits which will accrue from the wisdom that cometh from above. At the very best, these wonder-workings of scientific cunning will only perpetuate life for a brief span, whereas the Master Physician will touch the vitals of all human trouble—the Adamic sentence, death. He alone holds the power to bring about an untold prosperity.

Radium continues to attract attention as a curative agent. Besides showing practical value in resuscitating the most delicate, it now appears that by this agent the human embryo can be dissolved at will in favor of any mother liable to die from birth-throes. It is hard to forecast how this may affect race suicide. Indeed, other forces are at work toward the cessation of conception powers and the increase of sterility. Perhaps it is just as well that this is so; for the Bible is sponsor for the thought that in the coming crisis between capital and labor a large portion of mankind must perish and that the infant mortality will be terrible to contemplate. Everything points to a quick finish for the reign of evil.

Meanwhile, let us be chary of the sophistries of science, falsely so-called; for many are the stumbling stones yet in the way of Jehovah's

chariot. For since thought is the most wonderful power in the earth today, this citadel must first be swayed to righteousness ere Diabolus will cease to work his will. Better far to instil Biblical sense, balancing the mental faculties, and making them strong unto complete transformation. "The words which I speak, they are spirit, and they are life."

And so we conclude that now we are in the transition time when "millions now living will never die," if they heed the Scriptural injunctions to meekness and teachableness. It is still pertinent to health, that we line up with the living Word of God, as the most salutary agent extant. Ah, its promises will yet be for the healing of the nations, and all insanity will give place to the joys of a sound mind and of a sane religion. Is it not high time that we junked Satanism and laid hold on eternal life? For it is written: "They have rejected the word of the Lord and what wisdom is in them?"—Jeremiah 8:9.

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### The Staff of Life *By Mrs. T. C. Alford*

I HAVE read with interest the articles on health from Mrs. Holmes, Mrs. Gershong, and others, and now the wonderful cures from milk diet by J. Frappy.

It is with pleasure we see that some are finding cures apart from the sanitarium and the specialist's knife.

In my own experience, I was raised from a protracted spell of fever with only a cup of hot milk once in four hours, and some simple homeopathic remedies, and afterward, as Mr. Frappy suggests, at the proper point, a return to good, plain food, the plainer the better. As Mrs. Holmes and Mrs. Gershong emphasize, the food should be of the whole grain, such as God prepared, and not man. As St. Paul impresses the thought, we can have little confidence in the flesh (in man's wisdom).

Therefore we may with reason taboo the roller mill products, and all other preparations from which the system-cleansing and tissue-building properties have been eliminated. "Bread is the staff of life"; but we do not read that "starch" is the staff of life. And yet, that is what much of our beautiful product is.

It has been sometimes said, that the porters of the Near East are the strongest people in the world, able to carry weights of hundreds of pounds, supported by straps which are bound about the head; and that their only food is whole-grained bread, with an occasional cucumber.

We know, too, that the strong beasts of burden, the horse and the ox, are nourished by only the vegetable products of the earth, grain and grass; and that it is said that a horse fed on shelled corn, without the added roughage of the cob and the husks, or of grass or hay, will soon die.

This reminds us, too, of the old story of the young slave who ate the whole-grained corn-cake in his mother's cabin, and reached manhood's estate a young giant, equal to any physical test, while the cherished child of the mistress, reared with a sugar-plum in his mouth, faded away and died, a victim of tuberculosis.

As to good meat from healthful animals, eaten with whole-grain bread and bitter herbs, as per the Jews under the Lord's supervision, it would, doubtless, be a wholesome and strengthening food. But we also call to mind that the Lord forbade the eating of the fat.

We also remember that Daniel refused meats from the king's table, preferring the pulse (of beans, lentils, etc.); and that when the time of testing came, his countenance was fairer and fatter than that of those who had partaken of wine and rich viands from the king's board.

But we rejoice to know that we are at the threshold of a glorious era, when not again will the poor, deluded world have to pay the "toll in human life and efficiency, for its ignorance and indifference"; for all will know, from the least to the greatest.

### WINTER DAYS *By Charles Horace Meiers*

Winter days are here once more,  
Winter winds begin to roar;  
Trees stand desolate and bare,  
Frost and snow are in the air.

Winter days are here to drive  
Folks to home and bees to hive;  
Hearts grow warm around the blaze  
Of the hearth in winter days.

## More About Internal Baths *By Russell M. Irwin*

**I**N A recent issue of the **GOLDEN AGE** some writer was recommending internal baths as a kind of cure-all. In Texas thirty years ago, I lived in a city where many were so addicted to the "internal bath" habit that its use all the time became necessary.

A Doctor Hall, at that time, advertised the internal bath; and on account of the temporary relief afforded many took up the treatment, much to their sorrow. The internal bath may be all right in some conditions, but it becomes injurious when used regularly—just like any other artificial means. As many of the I.B.S.A.

readily take up almost any so-called cure, I am writing this hoping to be of service to them.

I think it would be advisable for **THE GOLDEN AGE** to be very careful about publishing such articles from anyone. You can find some honest people very sincere in advocating remedies, cures, etc., and their principles are diametrically opposed. Would advise all to be very careful not to go wild in respect to any theory of curing now. The time for the curse to stop has not yet arrived; and many find themselves in a worse fix than they were before using "treatments" that are supposed to benefit.

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## A Dangerous Practice *By A. L. Potter*

**M**ANY children lose their lives each year from tetanus, or lock jaw, caused by stepping on the points of nails thoughtlessly left protruding from boards which are thrown down and left where barefoot children or chil-

dren with worn, thin shoe soles can step on them.

It takes only a few minutes to remove the nails from the boards.

BETTER BE SAFE THAN SORRY.

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## Health Articles A Blessing *By Mrs. J. C. Lewis*

**I** WISH to express my appreciation of your paper. I feel as though I could not do without it. I am in a very much out-of-the-way place and have just about quit reading daily papers as one never knows how much in them is truth and how much is untruth; and it is such a relief to read without suspicion articles which are evidently wholly sincere.

The health articles are a great blessing, especially to those who suffer sickness because they cannot pay doctor bills. I sincerely hope that

you will continue to print such articles. They are a blessing. I have had to doctor myself and my children. We are ten miles from a doctor, and it takes all we can earn for food; so everything in the health line is read and appreciated.

Oh, what a wonderful time it will be when there will be no need of doctors; when Christ will heal the sick and raise the dead and the lame man shall leap as an hart! Oh, how we long for God's kingdom to come and for His will to be done on earth!

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## A Great Victory *By An Enthusiast*

**W**HAT a victory for liberty was won by big business in the recent decision of their holiest of holies in the finding that the child-labor law was unconstitutional! Now the innocents have the glorious privilege of leaving the terrors of a five- or six-hour school day and working long hours, where their surplus sunshine can be liquidated profitably. But these victorious gentlemen are the golf specialists who have the whole landscape posted with "no

trespass" signs. Try to get to the river bank or other inviting spots near the city and see the flaming swords waving this-a-way and that-a-way at the entrances. And then, too, the working people are supposed to get enough exercise making bricks, and they are expected to be too tired to want to walk through green pastures or beside the still waters without a pedigreed Airedale or something. Are you noticing that the "liquidating of labor" goes majestically on?



## "Hereafter" By H. F. Shuttleworth (England)

**H**OW different from all other books is the Word of God! With what beautiful and yet profound language it clothes its hidden truths! One instance of this is found in John 1:51. The words uttered by Him who spake as never man spake—grand in their symbology, yet still more grand and deep in their significance—reveal in a moment a picture of a condition which will obtain for a thousand years.

"Hereafter," He says, as though His mind traversed the vista of an age which must intervene, yet all the while His thoughts were concentrated on this land wherein He stood, which to His enlightened mind would yet become the perfection of beauty and the joy of the whole earth. No thought is here given of a future state of heavenly bliss, or of any ethereal existence on some other planet or sphere, but the word denotes a future state right here—after. "Hereafter, ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

What a glorious picture is here presented of the new spiritual organization which will soon control earth's affairs! "Ye shall see heaven open." What a wealth of meaning in these words! How long indeed the heavens have been closed, how long they have failed to let down those refreshing showers of truth! But our Lord here is taking His stand at the beginning of the new age, when the present heavens or spiritual ruling powers will have passed forever away; and the new heavens will be in control of earth's affairs. Long have men looked, and looked in vain, for some satisfying portion, some message, some hope of a future life here on earth; but the heavens have been to them as brass. "Ye shall see heaven open": the words are nearing fulfillment. Thank God! the time is near when the mountains shall drop sweet wine, when God shall pour out His spirit upon all flesh. The heavens will open out in all their splendor, revealing to men the things of which they have not yet seen, heard, or even dreamed, but which God has in reservation for all those that love Him.

"And the angels [messengers] of God, ascending and descending upon the Son of man." Here is shown the earthly phase of the kingdom of God's dear Son. The earthly representatives—Abraham, Isaac and Jacob, and all the holy

prophets, the faithful cloud of witnesses, who will then be "princes" or messengers "in all the earth," just and perfect before God—will enjoy that sweet communion with Him of which their faithfulness has proved them worthy. They will keep open the channel of communication between God and men, approaching Him on behalf of mankind and in their best interests, through the great Mediator between God and men, the "Son of man," ascending and descending in the spirit of prayer. Then will be fulfilled the latter portion of Joel 2:28, "And your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Instructions will be given to the ancient worthies from the Christ Mediator respecting the operation of the righteous laws of that kingdom; "for out of Zion [the heavenly phase] shall go forth the law, and the word of Lord from Jerusalem [the earthly phase]."

Jacob in his 'ladder dream' saw a picture of this new heavens and new earth. "And he dreamed, and behold a ladder set up on the earth, . . . and behold the angels of God ascending and descending on it." (Genesis 28:12) It is about four thousand years since this vision of the descending kingdom was seen by Jacob. How it should fill us with holy joy, then, that we are privileged to be living so near to its fulfillment, and to know that millions of people now living will be blessed under the righteous administration of the laws of that kingdom pictured here so long ago; and that we are living at a time about which all the holy prophets, including Jacob, wrote, and to which they looked forward. As we meditate on the glorious provision for the blessing of mankind in the near future, which God has made through Christ the Mediator and the ancient worthies' ministrations, let us set up an altar (as did Jacob) in our hearts, to the glory of God.

It will be during the age just at hand that the clouds that have obscured the love of God for man will be forever rolled away. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new."

## Arresting Earth's Motion *By William Ohlsson*

**R**EFERRING to Mr. O. L. Rosenkrans, Jr.'s article about "Features of the Impending Trouble," in *THE GOLDEN AGE*, Number 70, page 536: Imagination is a good thing to have; but like everything else it should be bridled and made to stay within the bounds of established facts, consistent with sound logic and reason.

In his article, page 536, second column, paragraph one, Mr. Rosenkrans suggested that "perhaps electric volts of stupendous power from outer space may swerve our planet from its orbit, halt its rotation, and shake it until the heavens seem to tremble and the stars to fall."

Not doubting in the least God's ability to thus display His mighty power, I gather a different impression from the record given us in His holy Word concerning His character and His dealings with the human race, especially with His chosen people Israel, of whom the apostle Paul writes in 1 Corinthians 10:11: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come."

We find, when critically looking into God's dealings with Israel, that where the elements were made to serve His purpose, not one instance is recorded that in any way violated God's laws governing the universe.

For instance, the miracles performed when delivering the nation of Israel out of Egypt, etc. Even the deluge, when it came, was in harmony with His law. Only, be it noted, God so timed events beforehand that they took place at the proper moment.

Neither is there any record in the Bible where God wantonly displayed His power for the sake of mere vanity. We find, for example, in the destruction of Jerusalem in the year A. D. 69-70, and in the total destruction of Jewish nationality in the year A. D. 73, that these events were the accumulated results of the party strife, malice, hatred, disloyalty, etc., among the Jews themselves. And this will be the case in the end of this age; and moreover, it will be the accumulated result of all the strife, malice, hatred, disloyalty, etc., from the fall in the garden of Eden even until now.

To arrest the earth's rotation around its own

axis would mean that, even if the planet itself should not fly into fragments (which it surely would if this should happen suddenly) everything on the earth's surface would be removed out of its place, with such force as to kill every living creature, both man and beast, besides smashing everything else to fragments.

No one will be foolish enough to think that a man traveling in an auto at a very high rate of speed (say about 1,036 English miles per hour, which is the speed of the earth's surface at the equator) if hurled against an immovable stone wall would be able to keep his seat in the auto very long!

And this is an exact illustration of what would happen to any object on the earth's surface if this arresting of the earth's rotation should take place.

[We interpreted Mr. Rosenkrans' suggestions respecting the halting or arresting of the earth's motion as referring to a possible retarding or slowing down of the motion temporarily, and not an abrupt stoppage; and we judge that it was thus generally understood by our readers.—Ed.]

And to swerve our planet from its orbit of rotation around the sun the effect produced would be even more terrifying; for it would disrupt the finely adjusted equilibrium of the planetary systems, not our sun's only but also the whole universe; for every planet in our solar system, as well as every other solar system, is influenced by mutual attraction.

[Theoretically this is true; but in practice the fall of a meteor is without effect, and the earth, from the standpoint of the universe, is but a grain of sand.—Ed.]

Not doubting our Creator's ability to make this display of power I strongly do not believe that He would ever be so foolish as to do it; for He would then act like a man who, when his little son threw a stone and broke a window, came out and shook his big fist in the little boy's face, and then kicked him around.

This man succeeded injecting enough fear into the little boy's heart to stop him from throwing stones at windows; but surely the boy did not stop because he loved his father any better, but solely because of fear of further punishment.

The Bible tells us that God seeks only those who worship Him in spirit and in truth. (John 4:23) He surely would adopt a wiser course than that which Mr. Rosenkrans suggests—one

which would cause the human race to see that their own evil ways had brought the trouble.

I do not doubt that there will be earthquakes, tidal waves, etc.; but these will not be in violation of the Creator's laws governing this universe, but incident to the settling of the earth's crust; and they may be timed to come at this time, during this trouble, as they hardly would be likely to come during the Millennium; for the Bible says in Isaiah 13:12, that then a man's life will be "more precious than the golden wedge of Ophir."

If Mr. Rosenkrans' propositions are correct, then God would have to violate the laws He has made to govern His universe, and this merely to gratify a desire for displaying His power. This is entirely contrary to His character, but very much in keeping with the boastful character of the devil.

Seeing that you have put your stamp of approval upon Mr. Rosenkrans' article by your footnotes in the articles of protest, printed in GOLDEN AGE Number 76, page 727, I wish that you would also print this protest.

## An Unrepentant Prophet

MR. ROSENKRANS has written an interesting reply to the critics who recently castigated him (and us) for the publication of his article entitled "Features of the Impending Trouble." With the reply itself he wrote us a personal letter; and the letter is so much to the point that we publish both article and letter, the letter first and the article following. The letter proceeds:

"No. 76 at hand. I hope there is no impropriety in expressing my thanks to you for publishing the two criticisms of my contributions in number 70, as well as for your editorial comments on same. I was much reassured. I submitted this contribution with diffidence, being very uneasy concerning its effects on timid souls. Later it occurred to me that I probably magnified the influence of what I wrote, and that readers of this article would remain unaffected by it.

"I am sorry to have occasioned such mental perturbation to these two good friends, but not sorry at any time to have written what I believe to be the truth. If I deserve a rebuke for needlessly alarming people, how can the Book of books escape censure, whose example I followed, and which is itself so much more emphatic than myself on this very point? Of course it would be more agreeable for sinners to escape retribution and for a sin-polluted earth to slip tranquilly into the times of restitution without first experiencing that 'great and dreadful day' which Pastor Russell pointed out was to follow the late war. Any god would be more popular with a sin-saturated earth who reassured the sinners and condoned their errors. This is one reason our existing mundane god is so popular.

"I seem to gather that some Bible students fancy that the worst is now over; but, so far, the world has experienced not so very much more in the way of scourging than at previous times in its history—than in the days of Attila, Genghis, Timur, etc. There were dreadful famines in the past, such as in Moscow, where

human butcher shops were conducted and hooks were dropped down from upper windows to catch unwary pedestrians. There were black plagues, spotted fever and the like. Certainly not over 40,000,000 have lost their lives since 1914, and there are still some billion and a half people yet on this globe. It is indicated, or so I seem to understand it, that two-thirds of our race must perish before the lesson is learned; above all, that Christendom must suffer retribution for its iniquity; and today, anyhow, conditions are little worse than in other times of great distress.

"If I understand the Scriptures aright, the message now to the world is one of repentance, and nowhere do I read that sinners are called to repentance without their being reminded of retribution. Humanity sins individually and wilfully, preferring evil to good as individuals. However much blinded they are at present, they now serve Satan by choice. The great mass of humanity cannot experience a change of heart—a change of heart, especially now in these latter days—without an awful lesson. There must be a painful operation before the patient is cured.

"Nevertheless I trembled when I submitted that article; for not being myself immune to fear, I was uneasy lest I frighten some already over-burdened soul.

"I am afraid my friends are somewhat heedless of the signs of the approaching hurricane, if they imagine that the worst is over; for the worst has not yet begun.

"I think of this article as my 'Dog Article'; so I was mildly astonished that no one took exception to my harsh criticisms of dogs. It may be mere fancy, but since I wrote it the dogs seem more inimical to me.

"I was glad to read another of Hartshorn's lucid articles. I also specially enjoyed the ones by Fitz Gibbon and Schutzbach. I hope sometime to see something by P. J. de Jager describing conditions in South Africa and would enjoy contributions from Australia, South America, etc.

"I esteem it a great privilege to have written for THE GOLDEN AGE, the one publication extant (so far

as I know) that honestly endeavors to throw light on current tendencies. I repeat, I much enjoyed the two criticisms of my "Dog" article; and while I disagree with the critics, I wish to congratulate them on honestly expressing their dissent from my views, and on having in THE GOLDEN AGE a vehicle for said honest expression of opinion."

We think our readers will agree that it would have been a pity not to publish the foregoing letter, disclosing, as it does, the spirit of "Tell the truth though the heavens fall." We once overheard an apparently intelligent woman say: "I do not like reformers; for they make things so unpleasant for others." It is even so. Nathan made it unpleasant for David; Jesus made it unpleasant for the Pharisees; St. Stephen made it unpleasant for the Sanhedrin; St. Paul, St. John, Arius, Waldo, Wycliffe, Luther, Pastor Russell, Judge Rutherford and Mr. Rosenkrans—all have been and are deemed unpleasant men. HURRAH FOR UNPLEASANT MEN! It is such men that make possible the dawn of the better day. We are indifferent as to whether we get brickbats or bouquets, but we do crave just such companionship and even hope to be counted, in a small way, with just such unpleasant men—here and hereafter. Oh boy! But there is the real fellowship, the real zest of living. Mr. Rosenkrans performed a

real service to the cause of truth, in our opinion, in portraying what anarchy really means.

Mr. Rosenkrans' article follows this, under the title "The Impending Cataclysm." Lest any think his previous article overdrawn we ask a comparison of its findings with the following from the pen of the prophet Zephaniah. The fact that the prophet mentioned these things gives no special joy either to Mr. Rosenkrans or to us, but it is surely quite in order to draw attention to them and let those learn who will.

"The men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath."—Zephaniah 1:12-18.

## The Impending Cataclysm *By O. L. Rosenkrans, Jr.*

IN MY previsioning of the impending cataclysm I may have indulged in some wild guesses, as all details of this must be more or less conjectural; however, I can hardly have overstressed the dreadfulness of the trouble.

Here in comparatively unperturbed America we scarcely observe the ominous thunder-clouds banking on the horizon. The late war was a gentle zephyr by comparison with the whirlwind of ruin soon to sweep over us. Should we then forbear to direct attention to the gathering storm, lest this world esteem it an impropriety to disturb their mental serenity? Is it written anywhere that the prophets of old thuswise admonished their auditors: "Brethren, a vision has been vouchsafed unto us touching certain unpleasant happenings to transpire in future, but I am too considerate to harrow your sensibilities by more explicit mention. Let us, therefore, discourse on pleasanter themes,

such as rainbows and orange-blossoms, humming-birds and humming-bees, humbugs and the like?"

Such news as we get from abroad doubtless suffers expurgation, lest the naked truth prove too enlightening to our cynicism. Some incorrigible optimists who restrict their sympathies to home-folk and their affairs, still nourish the hope that the Day of Vengeance will be confined to Kamchatka or Uganda, certainly not extending to orderly and law-abiding America, where at the worst the trouble is not expected to exceed in turbulence a strenuous political campaign, when a finally aroused and indignant common people will usher in the kingdom dispensation at the polls. "Let the galled jade win!" If Europe drifts on into chaos we will segregate ourselves from contact with external pauperism and reorder our internal economies so as to be self-subsistent—like Germany dur-

ing the war. Nevertheless we have witnessed of late how the cutting of a few cables may upset business. How will it affect us when all cables are cut and when the wireless and radio-phone are put out of commission?

Before relativity came into prominent public notice, the fourth dimension was conceived of as hyper-space rather than as time. If a fourth dimension is capable of mathematical demonstration, so is a fifth and sixth and seventh dimension. Consider the illimitable vastness of our three-dimensional spatial universe, where distant galaxies appear as points of light—the only universe our consciousness is able to grasp—and then conceive of hyper-spaces lying outside of our consciousness and still other hyper-spaces beyond the consciousness of a fourth dimensional intelligence (if such there be), and so on *ad infinitum*. Then reflect what ignorant, insignificant worms are we, and what monstrous presumption and impertinence for us to attempt to dictate to Omniscience.

A critic suggests that while Omniscience is employing miracles, the more rational and humane plan would be to dispense with such terrifying lessons as those indicated in the prophecies, instead of which he recommends the Almighty, after binding Satan—and without radical interruption of business, as it were—to instill kindly, benevolent thoughts into human minds, gradually transforming people through sub-conscious suggestions into good citizens of the kingdom. It is really shocking ill-manners to startle and frighten people with such fearful object-lessons as those foretold in the Scriptures, let alone actually castigating sinners.

But if restitution is to be effected by psycho-therapeutic methods, why should the exercise of the divine prerogative be restricted to save the sheep only, to the exclusion of the goats? Why not make them all good and save all of them? The aforesaid critic would presumably refrain from punishing a naughty child for fear the little sinner's will-development be retarded. Does the Bible deal in mild remonstrances only? On the contrary it states with the gravest emphasis that the impending cataclysm will be of appalling magnitude, exceeding all previous calamities; and surely no one conversant with history will pretend that the series of woes which have befallen the world since 1913 so

greatly surpass those, say, of the Mongol epoch, with the scourge of plague and famine that followed in its wake, as to indelibly impress human consciousness with the lesson. Mankind is not yet in a repentant mood, and the lessons of the war are already in large measure unheeded.

Today Europe trembles on the brink of bankruptcy and economic chaos. China, Japan, and Russia are in the way of adjusting their differences and coming to an agreement; and the next move may be an anti-European league. China seems to be overcoming its inherent repugnance for war and is developing martial ardor through civil wars; it has now under arms the largest force of soldiers in the world. Great Britain has alienated the loyalty of its own Mohammedan subjects and has exasperated the Mohammedan world at large by espousing the unpopular Sherifean cause against the venerated Sultan-Caliph of Stamboul. At any moment a spark may start the conflagration of a holy war, wherein Islam, in concert with Russia and the Far Eastern powers, might submerge a Christendom whose mechanical might is prostrated by internal break-down.

Previsioning the Golden Age appeals to me as largely conjectural; for concerning the kingdom nothing is sufficiently explicit to warrant a detailed portrayal. Family life must cease with the end of sex; doubtless that is a bitter pill for most young married couples to swallow! But the sequel will show that it is not what they prefer, but what perfect Wisdom knows is eternally to their advantage and that of the universe at large that will come to pass. Latter-day humanity has dammed sex by converting it into an instrument of diabolism. Moreover, sex is a source of the preponderance of the evil impulses of mankind. Evil is going forth from nation to nation; and if—as claimed—child-immorality is rife in Russia, it is scarcely less prevalent in these United States.

I apprehend that some who expect only a gentle shaking-up will be grievously disillusioned when the next throes of agony grips us. I suspect some anticipate a kingdom wherein present-day institutions will be perpetuated, only greatly ameliorated: but we are enjoined to look for a new heavens and a new earth wherein dwelleth righteousness, not alone in deed, but in thought and heart-intent. Surely life will be slower and quieter then! How, in-

deed, could our modern ultra-artificial system be perpetuated without retaining its concomitants of congestion, frenzied haste and nerve-strain? We are the slaves and victims of our own machinery and of the conditions made by it. We must live simpler lives, to return to Adam's standard. I cannot visualize the kingdom, but it is the only logical solution for present-day problems. I doubt indeed the accuracy of others' (previsioning)! Each must interpret the Golden Age to suit his or her best hopes, and the realization will surpass them all.

Surely the prophecies are sufficiently emphatic in foretelling an unprecedented convulsion, now imminent, and Pastor Russell certainly taught that the late war was merely

a prelude to Armageddon. It is written: "Wail ye; for the day of Jehovah is at hand!" Is this no more than a formal announcement so worded as not to excite apprehension, or disturb men's satisfaction with the evanescent present? Is it not rather a solemn, urgent warning to repent and prepare our spirits to undergo the severest possible trials?

"After us the deluge!" laughed the mocking courtiers of the "Bull's Eye," steeped in frivolity; but our mad era of reconstruction declines even to acknowledge the imminence of a day of reckoning, believing still, in spite of accumulating portents, that the "vision" is for many days to come, or more generally rejecting the vision in its entirety.

### Come, O Morn! A Hope For the New Day *By J. De Groff*

THE first bright gleams of the rising sun filtered through the freshly budded boughs of a maple tree growing just outside the window of a room in which lay a quiet sleeper. Through the window the soft rays of light fell across the still, pale face resting upon the pillow. A gentle breeze stirred the window draperies, and lifted some loose strands of fair hair which fell in profusion about the face. Outside, spring song-birds warbled their sweetest of morning greetings as though desirous of rousing the sleeper. Thus Nature, herself but recently having experienced a new resurrection to life, combined her efforts in harmony with the will of the "Great Restorer"; and through the healing beams of sunlight, the song of birds, and by the whispering breeze conveyed a message which pierced the inner sensibilities, and broke the galling chains which enthralled the sleeper.

"Daughter, I say unto thee, Arise!"

As though in response to a call, the eyelids fluttered — a faint flush mounted the pale cheeks, and blue eyes opened wide, expectantly. Wonder, perplexity, then comprehension were mirrored in their depths. Vividly there was recalled that last fearful struggle for breath — the awful weakness — mother bending over her with tenderest solicitude, bidding her have no fear, but to trust the One who had power even over Death. Then had followed the darkness of oblivion, and now—This! She knew it

to be Life. She could feel it throbbing through her body with every pulse-beat. Reverently with uplifted face she voiced her thanksgiving.

It was with little difficulty, then, that the broken threads of memory were gathered up and woven together. She took note of each familiar object in the room. Its cleanliness and order indicated that special care had been taken to make it ready for occupancy. In further confirmation of this fact she beheld on the foot of the bed a dainty array of wearing apparel ready for immediate use. Impelled by a desire to rise she unconsciously gathered her reserve of strength for the effort, when, lo; she was upon her feet without having experienced the slightest difficulty; and again she was thrilled with the sensation of new life pulsating through her body. She scarcely restrained an outburst of joy. As she quickly robed herself, another surprise greeted her when she stepped before the mirror to arrange her flowing hair. Reflected there was a vision of robust health and exquisite loveliness. She could scarcely believe her own eyes, and again her heart swelled with joy and deep gratitude.

The house was very quiet—not a sound save the ticking of a small time-piece which indicated that it was still a very early hour; and therefore she concluded that the members of the household probably were sleeping. She tiptoed from the room; and, seized by an impulse to look at the dear faces once more, she paused



before her mother's chamber door first. The glance was eager, but—mother was not in her accustomed place! For a fleeting instant a shadow crossed her face, but swiftly passed, giving way to a look of comprehension. She should have remembered—mother spoke of her expectations so frequently. But there was dear old Dad, his sleeping countenance expressive of serenity and contentment. She bent a little nearer. Could it be that time had actually turned backward in its flight? she wondered with a smile. Surely *some* kindly hand had smoothed the lines from that erstwhile furrowed brow, upon which she imprinted a light kiss, and quickly turned away lest he be disturbed.

The door of her brothers' room stood ajar, and she beheld in the sturdy boys of "yesterday" the beauty of comely youth. The stalwart, robust forms now gracefully relaxed in slumber, spoke eloquently of pure, wholesome young manhood. She could scarcely believe it could be those same "young tads" so wonderfully transformed as this!

At a third door she hesitated, conscious of a vague sense of wonder. Would she find the room occupied? Whom might she expect to find in this home taking the place of mother and sisters who had gone? She approached the bedside. Ah, she might have known! Blanche, that tiny slip of a girl! What a responsibility for one so young! These, then, were the deft little fingers—she touched them ever so gently—which had completed the elaborate preparations for her own return.

So quiet had been the movements of our observer that none of the sleepers had been disturbed. She must hurry now. The sun was higher, and she must take a peep downstairs and out of doors, where the birds were calling and the hills beckoning, before the household was aroused. She could hardly imagine what the meeting of her loved ones would be like. Curiously she observed the familiar objects and noted the few changes as she passed through the house. She was conscious of the fact that below stairs the air was fragrant with the sweet odor of flowers, and now she beheld in a sunny window a cluster of stately Easter lilies of delicate texture and beauty. Appreciative of the apt symbolism herein portrayed, she bent over them to touch the snow-white petals with

her lips and to drink of their rare perfume.

Passing out of doors she beheld nature clothed in all the glory of a Golden Age springtime. She fancied that the new-born earth may have appeared as glorious when bathed in Edenic sunshine. Wholly engrossed in the wonder of it all she was unaware of the fact that some one was approaching, muffled as was the sound of footsteps on the soft turf. She suddenly felt two strong arms about her and a husky boyish voice said:

"Hello, Sis! Caught you on the sly that trip, didn't I?"

The familiar tone of voice brought a sharp exclamation to her lips:

"Clarence! And have you come back, too?"

Mutual surprise and admiration were depicted on their countenances as each gazed upon the other in close scrutiny, and for a time neither spoke. Margaret beheld in the stalwart bronzed figure before her the brother who had given his life on the battlefield; but with nothing save the uniform he wore to indicate the fact that this was that battle-racked, shell-torn soldier boy. Clarence, in turn, was quick to note in his sister an exquisite beauty of form and feature unusual as far as his knowledge of humankind went. Quite suddenly he seemed to grasp the import of her words, and said in an awed tone of voice:

"Say, Sis, did you 'go west' too?"

"It was the flu," she responded. "I was sick almost a year. It seems only like last night that the horror of it all swept me into unconsciousness, but I awoke this morning—some one called—and all the weakness left me. I felt so refreshed, and then quite suddenly it dawned upon me just what had actually occurred."

Simply she related the experience of that early morning hour. The boy was touched.

"Just this morning, you say! Have I been a long time away? 'Mother was right' I've told myself time and again. It seems to me it must have been yesterday that *something* happened to shut the light out, and I lost myself. Then I thought I heard Mother say: 'Come, son, it's time to wake up!' and when I got up and looked around I got the surprise of my young life to find myself in a place that looked mighty like home—the place of all places where I thought I'd find it heaven. You're the first person I've seen since I woke up. Come, Sis, let's go back to the folks."



Margaret laid a gentle, restraining hand upon his arm. "Wait a minute. I want to tell you something. You know you won't see Mother there, now; you know her expectations." "That I do," he responded with fervor, "I've done a bit of good hard thinking on my own account. The fact that you and I are here now convinces

me that Mother is infinitely nearer and dearer than if she were actually here in person. To think of having the power over death!"

"And the folks here have done their part, too," Margaret added. "Bless their dear hearts!" the boy exclaimed. "Come, Sis, let's hurry, I want to wish them 'the top o' the morning.'"

## A Bellicose Bishop By Hon. C. L. Knight, M. C.

(Republished from the Akron, Ohio, Beacon Journal.)

**B**ISHOP CANNON of the Methodist Church, South, is the latest candidate for an exalted place in the Dunciad of notables. The bishop, be it said, is safely in Paris, and at that distance he sees as with prophetic vision all that should be done in the Near East and also who should do it. Therefore he has cabled the president that Almighty God is about to hold responsible the United States of America for all the sins of the 'unspeakable Turk,' and will do so unless we forthwith send armies and the navy to Asia Minor immediately to make things as the bishop thinks they should be. The bishop's remedy is that of the gentlemen of his cloth from time immemorial. 'If thine adversary disagree with thee, shoot him full of button holes.' It is the same tender mercy and exalted charity that during the World War converted almost every pulpit into a recruiting station. It is the same spirit which at a time that an agonized world turned to the church . . . for some sign of a united protest against the bestial slaughter of the world's best manhood, only to find the professed priests of the lowly Nazarene the most servile and unctuous agents and abettors of the politicians who were responsible for the awful cataclysm. Indeed, if Christ had come upon earth in those agonizing days and had not joined the 'patriots' and applied for a commission at Hog Island He would have been drafted; unless He had recanted all His teachings, the world knows what would have happened to Him. *The Sermon on the Mount would have earned for Him thirty years at Ft. Leavenworth.* And as He was led away to suffer for His sublime convictions we can even now hear the *preachers applaud* even as the scribes and Pharisees did when the judgment of crucifixion was pronounced before the court of Pontius Pilate. But enough of that memory. The disgusting spectacle of a bankrupt church

and its sycophantic ministers nauseates one even in retrospect. Nor is it necessary for the plain people who did the fighting, the suffering, the paying and the dying, still to recall and forever remember it.

The belligerent bishop is therefore only running true to form. He wants a war and he wants it quickly; and its consequences, none of which could ever directly affect him, are nothing whatever to this exalted man of God. It goes without saying that the admirable reply of Secretary of State Hughes will not appeal to this bellicose bishop. However, the country, we believe, will bear his disappointment with reasonable patience and equanimity. In the meantime if one might suggest an idea to so exalted and humane a person it would be that there is nothing in the world to prevent his leaving the pleasant surroundings of Paris and trying his hand at helping the American sailors, marines and the civilian volunteers who are now so heroically doing all possible to bind up on the Asiatic frontier the wounds of war instead of inflicting new ones. Such a service would teach the bishop what he does not now understand; namely, just what war really is. And in the meantime let us hope that if an enlightened and truly civilized age ever comes and war still is the diversion of national insanities, there will be passed in every nation of the world a draft law that will first call into active service the bankers and the preachers. [ Easy now, easy, Mr. Knight. But you shouldn't come right out in a newspaper with an editorial which tells such a perfectly apparent truth in such a clean way. Don't you know that the esteemed Espionage Law is only *suspended*; and that for saying less, much less, along the same line in the halcyon days of 1913 we got four sentences of twenty years each at Atlanta? Oh, Mr. Knight, it is so naughty of you to say such things about our bishop! We just feel like slapping you on the wrist. So there!]

## My Dream of The Golden Age *By Mrs. B. Ferguson*

**T**HE whole world was in a most distressing condition. Every nation was in dire distress, if not completely bankrupt. Business was paralyzed; every man's hand was against his neighbor. Anarchists had gotten the upper hand and were butchering all classes without discrimination—financiers, aristocracy, royalty, and especially religionists of every kind. The common people, irritated beyond endurance, had at last risen in fury against the tyranny of big business and all other oppressors and, lost to reason, were making havoc of everything except such public services as railroads, telegraph lines, telephones, wireless, and ocean traffic. These had been measurably protected as best suited to the people's own interests and purposes, thus overruled by divine providence to hold the nations together until God's wrath should be poured out upon all.—Zephaniah 3: 8, 9; Zechariah 8: 10.

Jerusalem, always looked upon by all peoples as a holy city, had become a refuge for thousands, not only of Jews, but of all the nations. Fighting her way onward and upward against her many foes, she was slowly coming back to peace, prosperity and happiness. But even now she was in great danger from powerful enemies, who threatened her very existence. Elsewhere the world was practically in ruins, and had the eye of envy and hatred directed toward Palestine, whose people, intent upon rebuilding their beloved city, were ill-prepared for war. The time for Jacob's trouble was fast approaching; and where was their defense!—Jer. 30: 7; Gen. 49: 10; Luke 17: 20, *margin*.

. . . . .

For several years preceding, a little band of Bible students had been stationed at Ram Allah, a short distance from Jerusalem. With hearts and minds watchful and expectant they had pondered over the events of that momentous period. They had witnessed the gathering of the forces of Gog in the vicinity of Palestine, and had seen the opposing armies of Sheba, Dedan and Tarshish drawn up to meet the invaders, with Jerusalem between these as between the upper and nether millstones. (Ezekiel 38, 39) But now the time of Jacob's trouble was past—so graphically described by the prophet Zechariah (14: 1-5), and wonderful events were about to be witnessed in "the pleasant land," dear to all who love the Lord.

. . . . .

On the morning before the first new moon after the spring equinox, the sun arose over the Judean hills, "the mountains round about Jerusalem," but in its aspect there was nothing unusual to betoken the wonders that would burst upon the world before the sunrise of the morrow. The time had come for the beginning of the long-promised Reign of Peace, the Golden Age, for which all the past ages had been preparing, and which was to bring in the blessings of restitution "spoken by the mouth of all the holy prophets since the world began."

Knowing that the due time had come, the little band at Ram Allah had watched the spring sunshine dispel the grey clouds which form just before the dawn, and which the warm south wind was slowly moulding into various shapes, while their somber hues gave place to fleecy whiteness that proclaimed to the eastern world, "The winter is past, the rain is over and gone."

Late in the afternoon of this same day, as evening came on apace, a rosy glow from the setting sun suddenly flamed into a burst of purple glory; the long shadows formed by the western hills threw their growing length across the pathway of two young men who, notwithstanding the troublous times through which the land was passing, strolled quietly along their way to the holy city. They had spent the day among the tombs of the prophets on the southern incline of the Mount of Olives, and were now wending their way along the road that leads by the tombs of Absalom and King Jehoshaphat. They were engaged in earnest conversation, speaking in the newly acquired language taught in the Hebrew school founded by the Zionists for the instruction of the exiles who were returning from their long captivity among the nations of the world. In fact, these young men were American students at the famous Hebrew University.

"I tell you, Brother, my faith is being sorely tried! Can we possibly have made a mistake in our calculations regarding the time in which we live and in our understanding of the prophecies?"

The speaker was the younger of the two. Walking along with bowed head, he flicked the pebbles from the pathway with his cane, while continuing his line of thought:

"But, reviewing the whole matter, for the

life of me I cannot see even one flaw in our line of reasoning. Then why this prolonged waiting? What or where is the trouble?"

"True for you, my Brother," was his companion's reply. "Perhaps what we need most just now is a little more patience. Our faith, our understanding, is all right; and for my part something tells me that the trial of our faith will soon be over. Only look up, Brother! The very atmosphere is charged with the promise of a new earth. See the purple glow, a royal hue, betokening the near approach of our King. Note the fitful breezes of the dying day, emblems of the dying age. Note the air, warm with the promise of approaching spring. Let us at least exercise the faith of father Abraham. Do we not see the fig tree, type of Israel, putting forth her green leaves? In fact, none of the signs are wanting by which our Lord and Master said that we should know that the time is at hand, even at the door, when Abraham should return to receive the promised land."

As he ceased speaking, the two observed a man standing just at the crossroads, with one foot resting on a large stone. His face was turned from them, and he seemed lost in contemplation of the scene. As they advanced, they saw him start as he turned toward them with a bewildered expression that quickly changed to a smile as he asked, "Did I hear you say Abraham?" He spoke in the same Hebrew language that they were using.

"Yes," replied the elder of the two young men; "we were talking of old Bible Abraham and his wonderful faith, and of our own faith in the prophetic promises of God concerning him."

"Ah, well! Tell me about these things as we proceed, if you will kindly let me walk with you."

"By all means. We shall be pleased to have your company. Are you a stranger in these parts?"

"Not exactly, I should say, since this is my own country. Yet I feel rather strange, somewhat like one who has been long asleep and has just awakened to find that his dream had come true. But Abraham! The name interests me greatly."

With a quick glance at his friend the elder of the two young men said: "It was long ago recorded in the books of Moses that God gave all

this land to Abraham by promise. The record further shows that Abraham died without ever really possessing even a foot of it. Now our faith in the God who always keeps His word, and our studies in the Scriptures lead us to believe that Abraham must return from the dead and then receive the promised land. Observing the signs given, we think that the time for his return is now due; and this is what we were discussing when we met you."

"Is that true?" exclaimed the stranger. As he spoke, his dark eyes flashed—speaking eyes, deeply set beneath a noble brow that showed a man of much thought, wisdom and experience. At the same time he was apparently not more than thirty or thirty-five years old. For a moment he stood lost in thought; then without a word he turned and walked onward. His new friends respected his silence, but could only wonder, feeling their hearts burn within them. Hope and fear, doubt and wild conjecture, were so mingled that the young men hardly dared to speak.

By this time they had passed the garden of Gethsemane; and still climbing the rocky steep, they came to a high point that commanded a view of the whole city. In the distance, beyond the environs and off to the left, could be seen the railway station, into which a long train was following its smoky engine, which was noisily puffing its way along. Overhead an airplane was maneuvering, and then was seen to turn and fly away to the north. Automobiles were swiftly gliding along the streets of the city, running to and from the railway station.

For a while the stranger gazed as if spell-bound, his hand raised as if for silence. The two young men looked wonderingly at the earnest, far-away expression on the face of their strange companion. Finally turning to them, he said: "Ah, yes! I see it all again. It comes back to me so plainly."

"Do you know," he continued, "that the scene before us—that smoking furnace with the long train of chariots behind it, that flying boat above us, and those chariots that run like lightning and look like torches, all—all are just as I saw them in a vision, when deep darkness fell upon me at the end of a weary day spent in watching the descent of birds and beating them away from the sacrificed animals which God had commanded me to prepare in order to

answer my question, Whereby shall I know that I shall inherit this land? I was then made to understand that when I should see these things in reality I should know that the due time had come for me to take possession. Now do I dream, or am I awake?"

"Who are you?" came in a breath from the two young men. "No one but Abraham himself could make such a claim!"

"You are right. I am Abraham," he replied simply.

"Then here is our hand, father Abraham. We have been waiting and watching for you."

"Surely, then, you are two messengers sent to guide me?"

"There is no doubt of it," was the reply.

"Now what wait we for? Come, and we will present you at headquarters. The friends there are also prepared for your coming."

Then they passed through the gate and, with some difficulty because of the recent distressing times, found a taxicab. As they entered the car one said: "There will be something unusual going on in the city tonight, Brother." To this the other replied: "Yes; just as I was so disheartened, too."

Orders were given the chauffeur; and soon they were whirling away to that part of Jerusalem called the New City, where the watchers for Abraham's coming had already secured one of the largest public buildings, both for safety and for the better accommodation of the crowds which they were expecting.

On coming into the square in front of the great hall, our party were surprised to see others like themselves entering from all sides, and to see the marble-pillared porch filled with the eager, expectant faces of their friends. Taking in the situation at a glance, they sprang from the car and almost carried their companion up the steps and presented him, the first to greet the waiting band gathered there. Amazement, excitement and joy beamed from every countenance, as one by one they greeted other returned ancient worthies—Isaac, Jacob, Joseph, Moses, Joshua, Samuel, and many other prophets of Bible fame.

"They shall bring all your brethren . . . unto the Lord . . . upon horses, and in chariots, and in coaches, and upon mules, and upon swift beasts [railroads] to my holy mountain Jerusalem, saith the Lord." (Isaiah 66:20)

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Matthew 8:11.

Moved by a common impulse, our two young friends again sallied forth to see what else had come to pass. Ascending the terraced street, they came to one of the towers, from the top of which they had a good view of the city, and there they beheld a sight the most wonderful this world could ever witness.

Coming through the gates from all quarters were long processions of people clothed in white; some from the direction of the tombs of the prophets on the north, others from the west, still others from the direction of Hebron on the south, and more from the Mount of Olives on the east. These were singing and making most enchanting melody with musical instruments as they came. The burden of the refrain was:

"Satan hath his billions slain;  
Christ comes to call them home again."

Thus was literally fulfilled Isaiah 35:10: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads."

Not one of all these resurrected ones knew how he came to be there, any more than an infant knows of its birth or than Adam did when he was first created. Their self-consciousness came to them when the recreated body was deposited by the holy angels in the place determined beforehand by God, according to His will for each individual.

The throng was for the most part made up of the wives of the ancient worthies, and the faithful servants and less conspicuous helpers, whose humble services were not forgotten and whose faith was thus rewarded.

All seemed to be converging to one point; and soon our two watchers discovered that they were going to the same building as themselves. On the run they reached the building in time to see the procession enter the square in front, where some preparations had been made for the reception of the resurrected ones. One of the party on the porch, a distinguished-looking gentleman, decidedly of the American type, now stepped forward, smiling a welcome, and raised his hand for silence.

With solemn reverence the leader spoke to the people, giving a brief résumé of the world's history from the days of Christ, dwelling especially upon the events of the last few years, those called "The End" or the "Gospel Harvest." He mentioned in detail the part which the Jew, regathered Israel, must play in the future reconstruction of the world, saying in concluding these words: "Jehovah shall guide thee continually. . . . Thou shalt be like a watered garden and like a spring of water, whose waters fail not; and they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations: and thou shalt be called The Repairer of the Breach, The Restorer of Paths to dwell in."

Then the speaker outlined the plan decided upon for the time being, closing with a few remarks regarding the need of all things being done in decency and order. As he ceased to speak, another voice was heard. This second speaker was a man of kingly appearance, whose voice carried to the outermost circle of hearers: "Oh, come and let us worship, and bow down. Let us kneel before the Lord, our maker." As one man the whole assembly fell on their knees, and listened while the Sweet Singer of Israel, David, poured out his heart in praises, quoting from Psalms 96, 97 and 98. When he had ceased, a great Amen filled the air, and was echoed by invisible ones singing, "Peace on earth, good will to men. Glory to God in the highest."

According to a quickly arranged plan, a new procession was formed. At the sound of the silver trumpets, as in the days of old (Numbers 10:2, 9, 10), they marched in regular order. First came a band of music and trained singers. The watchers for Abraham were followed by the ancient worthies, headed by Abraham, Moses, Samuel and David. Then came the great crowds in line. The band played the music of the grand old hymn, "The Year of Jubilee Has Come." While the leaders sang:

"Blow ye the trumpet, blow  
The gladly solemn sound;  
Let all the nations know  
To earth's remotest bound."

The people responded in the refrain:

"The year of jubilee has come  
Returning ransomed sinners home."

"Thy people shall be willing in the day of thy power." (Psalm 110:3) "Ascribe ye

strength unto Jehovah; his excellency is over Israel, and his strength is in the clouds . . . . that giveth strength and power unto his people."—Psalm 68:34, 35.

The nations, no longer able to protect or to establish Jerusalem, were still occupying the old places of power. The chief rulers and the city officials, having some knowledge of what was going on, had humbled themselves to call upon the name of the Lord; and, true to His promise, they had been saved out of their distress. Now their hearts responded in gratitude as they met the incoming throng and heard one, who proved to be the prophet Elisha, voice the well-remembered psalm: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Continuing, the Prophet said: "Lord, open the eyes of this people, that they may see that the chariots of the Lord are twenty thousand, even thousands of angels. The Lord is among [us] as in the days of Sinai. . . . Unto God belong the issues from death."—Psalm 68:17, 20.

Immediately there appeared in the sky a great, shining cloud, a pillar of fire. From its apex were seen widening circles emitting flashes of light, "as it were fire enfolding itself, and a brightness about it as the color of amber," half disclosing a throne on which was seen One like unto the Son of Man, crowned as in the day of His espousals and in the day of the gladness of His heart. Round about Him were ten thousand times ten thousand angels, encircling the saints, whose brightness reflected the light from the throne and shone like the sun in the kingdom of their Father. When the people beheld it, they fell upon their faces and worshiped.

The cloud seemed to rest above the temple, to which our procession repaired. Soon the edifice was filled, and the outer courts also, with the crowds. Musicians from within responded to those without. Many of the old trained singers of Israel joined in the songs, rendering such joyful music as was never heard on the earth before that moment.

The music ceased. Then came forward a commanding figure—and Joshua spoke to the assembled people, saying, "Hear, O Israel, both the living and the newly awakened! Behold, this day we are witnesses that not one thing has failed of all the good things which God spoke concerning us. Not one promise has failed." And all the people shouted: "Amen!"

Brief speeches followed from many of the restored judges, elders and prophets, each quoting from Israel's own prophetic writings words pertinent to the occasion. David, as of old, voiced his feelings in the words of the Forty-fifth Psalm: 'My heart is inditing a good matter. I speak of the things concerning the King. The King's daughter is all glorious within; she has been brought unto the King . . . and with gladness and rejoicing her companions have been brought into the King's palace.' "And all the ends of the earth shall remember and turn to the Lord. . . . They shall come and declare his righteousness unto a people that shall be born, that he hath done this."

Moses, no longer needing his brother Aaron for a mouthpiece, spoke with great power, basing his remarks on his own prophecy recorded in Deuteronomy 33:25, 29. Continuing he said: "Back there, when I forfeited my right to enter the land, God comforted my stricken heart by giving me a vision of this wonderful new Jerusalem. He assured me of a life to come, in which I should enjoy His blessing forever. Now hear me, O Israel. Life was purchased for me by the death of the Messiah, crucified on Calvary's hill out yonder. He is alive for evermore, and is the Prophet and King of whom I wrote. Him I declare unto you today. If you will hear, harden not your hearts, but mourn for Him, as one of your own prophets has foretold. Return to your homes; sit down and mourn, that God may comfort you. For blessed are they that mourn; they shall be comforted. The hour has come when you shall receive the promise, 'In thee shall all the nations be blessed'; 'so that the heathen shall fear the name of the Lord, and all the kings of the earth shall see thy glory. When the Lord shall build up Zion [as we see this day], he shall appear in his glory. . . . For he hath looked down from the heights of his sanctuary; from heaven did the Lord behold the earth, to hear the groaning of the prisoner, to loose the prisoners of death, to declare his name in Zion and his praise in Jerusalem, when the people are gathered together and all the kingdoms. to serve the Lord.'"—Psalm 102:15, 16, 19-22.

The night was now far spent; the dawn of the new day was near. But there was something more to be done before the sun rose.

Once more the procession formed, this time headed for the municipal building, where the

representatives of all nations held office. From the pinnacles floated the flags of all nations. The officials, chiefs in command, having an inkling of what was coming, had collected in the main hall. When the procession came in sight, bearing the old Jewish standard, the banner of King David, fluttering in the early morning light, followed by the returned sages of old, in token of respect every other flag came down to half-mast.

In stately dignity they entered the hall with as little ceremony as possible. Then the papers of state were delivered over to them by those somewhat familiar with public affairs. Father Abraham received these papers and handed them to Samuel the prophet, with a word to David. Then David knelt, and a crown was placed upon his head, while Samuel uttered the words of the old formula: "O King, live forever!" A shout arose from all the people that shook the building, followed by a roar like that of the ocean from those waiting on the outside. The flags then in submission came down completely, and up went that with the white star to the highest pinnacle, unfolded slowly to the morning breezes—and the sun arose upon a new world.

Thus while stricken mankind slept, a new king came upon the stage of action, and a new kingdom was established, a new government was set up. The Fifth Universal Empire, destined to rule the world for a thousand years, became a fact, without arms, without bloodshed, with only the sound of silver trumpets and with music. Before the day was done, radiophone messages were sent to all parts of the world, "The desire of all nations has come. Prepare for equity and justice along all lines; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." "Jerusalem shall be safely inhabited. Men shall dwell in it, and there shall be no more utter destruction."—Haggai 2:7; Isaiah 2:3, 4; Zechariah 14:11.

As the sun rose higher that day the cloudy pillar grew dim, and seemed to be resting over the little town of Bethany. As it is written: "It shall come to pass . . . the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for above all the glory shall be a covering [margin]. And there shall be a tabernacle for a shadow in the daytime from the heat, and for



a place of refuge, and for a covert from the storm and from the rain." (Isaiah 4:3, 5, 6) "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them. . . . And God

himself shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Revelation 21:3, 4.

## Earth Made Glorious *By Thomas R. Smith*

**T**HUS saith the Lord, The heaven is my throne, and the earth is my footstool." "I will make the place of my feet glorious."—Isaiah 66:1; 60:13.

This is surely a glorious title, and a glorious promise as well. It is a specific promise given only to this little earth of ours; and for certain irrefutable, reasonable facts can never be transferred to any other planet. Jehovah chose this earth of ours, the smallest but two of all planets, to be the battleground of eternity between good and evil. For over six thousand years this battle has been going on, and is nearly finished.

"The heaven is my throne, and the earth is my footstool." The throne and the footstool are closely associated, cannot be separated. Then again because of this very fact God says: "I will make the place of my feet glorious." This is a most remarkable promise, given to no other world in all of God's universe. Let us see whether this peculiar promise means anything great or vital.

The throne and footstool of any great monarch or great ruler of earth is usually decorated or adorned with a dignified display above and beyond all its surroundings. If we take this fact as an illustration, then our text must mean, in accordance with God's promise to make the earth glorious, that this planet will receive gifts of spiritual adornments and high privileges that no other world will ever be offered or can ever get.

The first great gift of spiritual adornment which God's footstool receives is that it is made the birthplace of the Immortals, the New Creation. Here God gave an immortal decoration or gift to His footstool, the greatest gift in His possession. Surely this gift alone would make the earth glorious.

But there are other gifts which in their place are just as essential as immortality. Among these is the element of suffering. Immortality without suffering would have lost the shining

quality of perfection (Jehovah's alone excepted); for it is stated in God's Book that Christ was made perfect through suffering.

Jesus' perfect human life was already laid down in death for Adam. It was the newly-begotten spirit life that was to be brought up to perfection through suffering. We as prospective members of His body are being tested and tried along the same lines and for the same purpose.

Suffering is a leading element in God's great plan of love. It is like a powerful brush in the divine hand that puts on immortality a shining quality and finish which could not have been attained without it.

Now I do not believe that the perfection to which Christ Jesus attained was any new quality; for He was perfect in all His character from the very first. But I believe that this scripture about perfection has an application to the Christ, Head and body. An enlarged taste, tone, and temper would be no new quality, but would give an enlarged enjoyment of the perfected qualities.

Did you ever read between the lines of Christ Jesus' temptation on the mountain by Satan? What was really offered to Jesus there? Most people would say that all the kingdoms of the world were offered to Him. They would answer truly. But there was something more offered which was of vital importance to Him. Jesus was offered all the kingdoms of the world *without suffering*. Satan was already the usurper-king of this earth, and could give it to Jesus.

Here was a master stroke of temptation, far greater than the one which had caught Eve like a bird on the wing. No need of the bloody sweat of Gethsemane. No need of the mock trial or of the crown of thorns. No need of the agony of the cross. No need of the despairing cry, "My God, my God, why hast thou forsaken me?"

All this suffering and agony our Lord could have escaped by simply acknowledging the gift



as from Satan. After the weakening effects of a forty-day fast it was surely a great temptation.

The peculiarity about suffering is that if we are rightly exercised thereby its after-effects are always an increased sweetness of taste. The early autumnal frost imparts to the apple a tone and taste that nothing else can give.

Paul's thorn in the flesh was a benefit to him; else the Lord would have removed it in answer

to his thrice-repeated prayer. Trials in the valley of conflict yield more abiding results than do pleasures on the hilltops of prosperity.

Our little earth has gained immeasurable advantages over all other worlds by being made the battleground between good and evil. It has obtained qualities of patience and perseverance by the permission and the experience of evil, qualities that could not have been imparted in any other way.

### No Needless Sorrows *By M. McCormack*

**I** THOUGHT that it might be helpful to "A Reader Up Till Now," whose letter was printed in your magazine of August 16th, were I to remind him that even though we must expect violent earthquakes, etc., and even though the earth *should* be shaken from its very orbit (as some think it was at the time of the flood), we may rest assured that it will still be secure in Jehovah's keeping. He will give it only the changes *necessary* to bring about the desired climatic conditions which will be absolutely necessary to the welfare of the millions now living who will never die and to their fellow creatures who are to be raised from the dead. What a blessed Father is our God. Moreover, the Bible assures us that "He doth not afflict willingly, nor grieve the children of men."—Lamentations 3:33.

How surely a God whose power has created the heavens and the earth, and who has kept them in their places until now, can be relied upon to take care of the inhabitants that are on the earth even though it is necessary to prove to them His power in such wonderful ways. Yet as surely as He will show forth His power to destroy or to change the planets, just as surely will He prove His ability to care for those who rely upon His Word. To those who remain to see it, the sight will be truly wonderful; but to the wicked it will be terrible. Yet we can fully trust the power of Jehovah, knowing the impending changes will be for the ultimate blessing of the earthly creatures and that all His creatures are still safe in the hands of Him who is perfect in *power*, as well as in wisdom, love, and mercy.

### THE GOLDEN AGE *By Homer Bush*

God's kingdom of righteousness draws on apace,  
The complete consummation of all divine grace;  
The approach of its blessedness steadily brings  
The glorious day of the fitness of things—  
The long-looked-for day which the prophets bespeak,  
The reward of the just, the delight of the meek.

The omnipotent Prince shall condemn and cast down  
All evils and errors of ancient renown;  
High places of sin shall be shattered amain,  
And the hosts of its henchmen be scattered and slain;  
Creation, long waiting, its groaning shall cease  
And arise from its bondage to blessed release.

The riches of Croesus shall scarce be a mite  
Compared with the wealth of the children of light;  
The riotous mirth of the lords of the past  
Shall not equal the bliss of one heart at the last  
When the ransomed return to rejoice and to sing,  
With the earth all renewed, the Redeemer its King.

The abundance of grain shall imply no distress,  
Nor aught of a brother's abundance make less;  
And the riches the righteous shall have will endure,  
By the curse unconsumed, from the robber secure;  
And the greater the gifts that shall gladden their store  
The more the great Giver they'll love and adore.

Then the balm of the heart that was broken for all  
Shall heal every wound and restore from the fall;  
Soon the hand that was pierced shall roll back the tide  
Of sin and of death, from the earth far and wide;  
And the soul that travailed to redeem the marred race  
Shall rejoice in the triumphs that witness His grace.

Then hasten, O day for the Bridegroom so meet,  
When the hopes that were dead shall revive at His feet;  
There's a garland of beauty where ashes were strewn,  
There's a harvest of gladness where sorrow was sown,  
And the psalm of Zion, the glorious, shall rise  
To proclaim the glad nuptials of earth and the skies.

# 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.



<sup>131</sup>Then Mary, seemingly directed by the power of Jehovah, said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree." (Luke 1:46-52) Her words draw the contrast between the once favored family of Solomon and the humbler family of Nathan, Solomon's family being abased and Nathan's now exalted. Thus the proof is brought forth that the Lord did raise up unto David a righteous branch.

<sup>132</sup>The promise made to Abraham, which was subsequently repeated to others, thoroughly impressed the minds of the devout Israelites with the thought that at some future time there would be born of a woman of the Jewish people a holy child, and that in some way to them not understood this child would be the means of blessing all the families and nations of the earth. They expected the Jewish nation to become the greatest nation of earth, and looked for all other nations to flow unto it, be subservient to it, and receive their blessings through it. These conclusions they based upon the words of the prophets, even though they did not fully understand the meaning of those prophecies. To them the prophet Isaiah had said: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people

shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah 2:2, 3) And again: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isaiah 9:6, 7.

<sup>133</sup>The prophet Zechariah said: "And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain."—Zechariah 14:16, 17.

## QUESTIONS ON "THE HARP OF GOD"

Why did Mary say: "From henceforth all generations shall call me blessed"? ¶ 131.

What was meant by her prophetic statement: "He hath put down the mighty from their seats and exalted them of low degree"? ¶ 131.

Why were the Jews looking for some child to be born who would be a great ruler? ¶ 132.

Why did they expect their nation to become great? ¶ 132.

What prophetic utterances led the Jews to believe that there should be raised up amongst them a great king? Quote the prophecies. ¶¶ 132, 133.

## I THANK THEE *By James W. Heatherly*

I thank Thee, Lord, that I have seen  
The promises divine.  
They've helped me through life's darkest hours  
When hope seemed to decline;  
I've pressed them to an aching heart,  
And thought of them as mine.

I thank Thee, Lord, that I have seen  
Through faith the heavenly shore,  
Where myriads of the saintly ones  
In bliss God's face adore.  
Grant, Lord, that even I may dwell  
With them forevermore.

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