

OLD
WORLD
DYING

The Golden Age

a Journal of fact
hope and courage

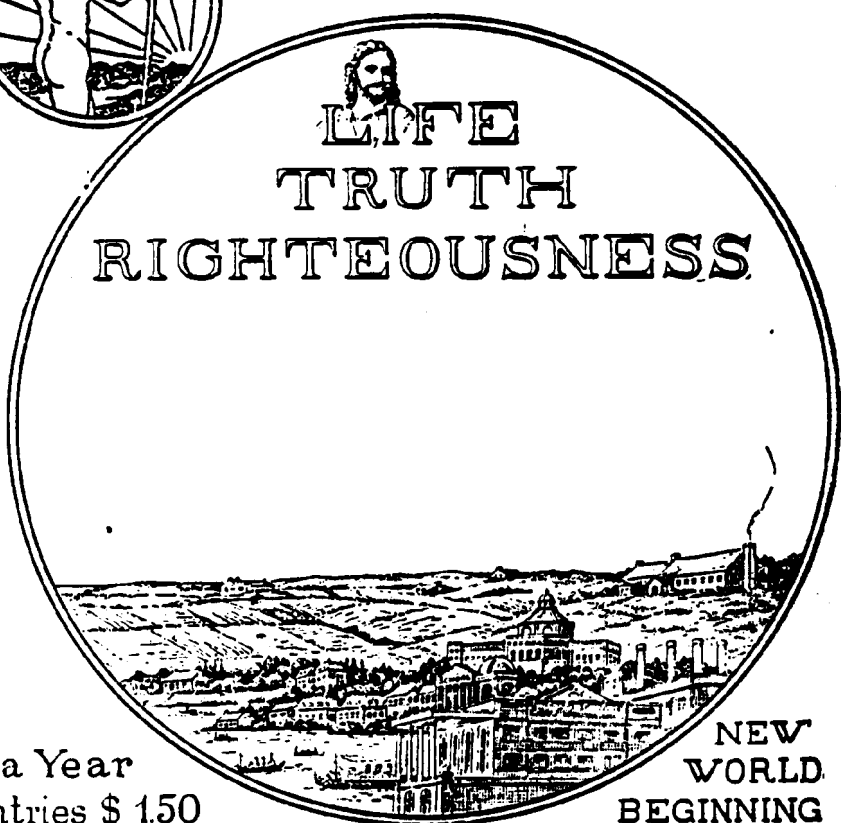
Vol. V Bi-Weekly No. 118
March 26, 1924



BROADCASTING
THE TRUTH

BRIEF SUMMARY
OF WORLD NEWS
BROADCAST

REPLY TO
INGERSOLL



LIFE
TRUTH
RIGHTEOUSNESS

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NEW
WORLD
BEGINNING

Contents of the Golden Age

POLITICAL—DOMESTIC AND FOREIGN

BRIEF SUMMARY OF WORLD NEWS	393
Prohibition	394
Great Britain	394
France	395
Germany, Austria, Hungary, Spain	396
The League of Nations	396
Russia, Zionism, Syria, Australia	397
Java	398
PENN AND THE INDIANS	400

HOME AND HEALTH

THE FIRES OF EMOTION	404
Natural Activity Disturbed	404
Man a Complex Mechanism	405
Pouring Water upon the Fire	406
World Fire—Extinguished	407

TRAVEL AND MISCELLANY

THE TRAILING ABOUT'S (Poem)	401
PERFECT MUSIC	401
WATCHING THE SMOKERS	403

RELIGION AND PHILOSOPHY

BROADCASTING THE TRUTH	387
Radio and Divine Prophecy	387
Corruption in High Places	389
World's Distress	389
Dedication of Station WBBR	390
Letters of Appreciation	392
WHICH IS THE TRUE CHURCH?	393
Catechism on Head of the Church	393
St. Peter Gives Instruction	399
True Church Not Human Institution	399
REPLY TO INGERSOLL (Part II)	409
Pulpit Infidelity of Today	410
THE KING IN THORNS (Poem)	414
STUDIES IN "THE HAMPSHIRE OF GOD"	415

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The Golden Age

Volume V

Brooklyn, N. Y., Wednesday, March 26, 1924

Number 118

Broadcasting the Truth

RADIO Station WBBR, "Watchtower," broadcast its initial program on Sunday evening, February 24. The program was as follows:

Piano Solos.....Prof. L. W. Jackson

(a) Minuet in G (Paderewski)

(b) "Soaring" (Schumann)

Duet.....Mr. F. W. Franz and Mrs. Cora C. Wellman

"Hold Thou My Hand" (Briggs)

Solos.....Mrs. Cora C. Wellman

(a) "The Ninety and Nine" (Edward Campion)

(b) "The Lord is My Shepherd" (Helen Hopekirk)

(c) "Just as I Am" (E. Cutter, Jr.)

Solo.....Prof. John T. Read

"How Lovely Are Thy Dwellings" (Liddle)

Solo.....Miss Dorothy Cooke

"Hear Ye, Israel" (Mendelssohn)

Solo.....Mr. F. W. Franz

"The Penitent" (Van de Water)

Congregational Song

"Blessed Bible"

Lecture.....Judge J. F. Rutherford

"Radio and Divine Prophecy"

I. B. S. A. Hawaiian Trio.....Messrs. M. A. Howlett,

Eric Howlett and R. F. Knight

(a) "Killma"

(b) Selection

Solo.....Miss Dorothy Cooke

"Oh, Dry Those Tears" (Teresa Del Rigo)

Solos.....Prof. John T. Read

(a) "Jehovah Guide Us" (Mozart)

(b) "Jesus Lover of My Soul" (Tours)

Solo.....Mrs. Cora C. Wellman

"How Beautiful Upon the Mountains" (Harker)

Congregational Song

"All Hail the Power of Jesus' Name"

Every one on the program is a real artist. The entire program was an unusual one of high-class entertainment and instruction.

This radio station is located on Staten Island, at 1111 Woodrow Road.

The Bible Students Association have built a beautiful residence in connection with the station in which the studio is located. The place is known as "Watchtower," that being the English for the Hebrew word *Mizpeh*, which really means a place from which the truth is sent forth.

This station will be devoted to educational purposes, particularly along the line of Biblical instruction, and broadcasting high-class sacred music. **THE GOLDEN AGE** will carry in each issue an outline of the programs broadcast from this station and at a least a portion of the lectures given by Judge Rutherford and other members of the Association.

The opening address of Judge Rutherford, at the time above mentioned, we publish in full as follows:

Radio and Divine Prophecy

BBROADCASTING the voice by means of radio is one of the marvels of the age. It is a fulfilment of divine prophecy.

It is exceedingly interesting to recall that less than sixty years ago man began to send wireless messages. About that time Mr. Mahlon Lewis made some experiments in the mountain section of Virginia by sending up kites twenty miles apart and transmitting messages between them. He applied to Congress for financial aid with which to develop his invention. Congress treated the matter as a great joke. In 1886 Mr. Lewis died, unrewarded for his efforts and practically unknown.

Less than thirty years ago Mr. Marconi, on his father's farm in Italy, sent his first wireless signal a distance of one hundred yards. Five years later his signals crossed the Atlantic.

It is less than ten years now since the Bell Telephone system transmitted the human voice by wireless from Arlington, Virginia, to Paris and to Honolulu.

The first broadcasting of any consequence was done by the Westinghouse Company of Newark, N. J., in the Fall of 1920. Less than four years later, in the United States alone, it is estimated that there are from three million to five million homes equipped with apparatus to

receive messages by radio. Today it is not at all unusual for one man to speak to an audience of one million persons and be heard by them all.

In these wonderful achievements man has received much praise and glory. While this is proper, in a sense, it is eminently more proper that we give honor and credit to the Great First Cause, who made radio possible.

He who made the sun as man's great central power station, which produces the power to make the wheels of commerce go round, and which causes light by day and transmits life to the vegetable and animal kingdom; He who hung the moon and the stars in the heavens to reflect the light at night, who made the mountains and the valleys, the broad fields and the rivers that drain them, foreknew and foretold the wonderful radio which we are now enjoying.

The great Creator knew when He created the universe that man would some day use the radio broadcasting apparatus. This He knew long before He created man. When He surrounded the earth with ether, which carries the waves induced by the sound of the human voice, He knew that it would be employed to transmit messages around the earth. *To Him is all honor and glory due.*

In 1886 Edward Bellamy wrote a book in which the suggestion was made that within 125 years thereafter man could sit at home and hear a sermon preached or enjoy a musical concert produced at some distant place. He based his calculation then upon his knowledge of the telephone by wire. His was hardly a prophecy, but a deduction based upon tangible things.

Jehovah, through His prophet Job, more than 3,000 years before that time, foretold the transmission of messages without wires. In that prophecy he said:

"Canst thou send the lightnings, that they may go, and say unto thee, Here we are!"—Job 38: 35.

How could Job know so long in advance that the radio was a future possibility? Was it because of his superior wisdom? Indeed, not so. In fact he did not understand what he wrote. From the beginning Jehovah provided that the radio should be an integral part of His plan. He caused His prophet to write of it in dark sayings, and in His own due time He causes man to bring it to light for His own good purpose.

Prophecy

PROPHECY means the foretelling of events long prior to the happening of those events. Such power is beyond the human mind. Only the infinite, the divine mind, could know and does know what the future holds. Therefore, divine prophecy means Jehovah foretelling future events.

But why should Jehovah, 3,000 years ago, foretell the radio? And why should man know of its use and power only in recent years?

The answer is this: Jehovah foretold it for the instruction of man at the proper and important time. He permitted it to be brought to light in *His due time* to be used.

While prophecies of the Bible were written by men, they were written only as God used men as His instruments to write. The prophets understood not what they wrote. God did not permit them to understand. He did tell them, however, that when the due time comes for these prophecies to be revealed those who are wise will mark the fulfilment and understand the meaning thereof. The wise, within the meaning of that term, are those who honor the Lord by seeking to know and to do His holy will. The wise are they who seek to apply their knowledge and information according to the divine standard.

Through a number of His prophets Jehovah foretold the prominent events that would occur during the time of the end. It will be found that almost all of the prophecies apply to the time of the end. By this term is not meant the *end of time*; for time goes on eternally. The time of the end means that period of time during which there is a change of conditions relating to society. The history of the world is divided into ages, or dispensations: The first, from Eden to the Flood; the second, from the Flood to the coming of the Messianic kingdom. The prophecies relate to the closing days of the latter period. This time of the end is not sudden; it embraces a period of more than one hundred years. The facts show that the time of the end began in 1799 and has progressed from that date. From then till now the most momentous events of man's history have taken place. There has been a tremendous increase of knowledge, not due to the wisdom of man, but to the fact that it is God's due time for man to know.

Other Prophecies

THROUGH the prophet Daniel Jehovah said: "In the time of the end many shall run to and fro and knowledge shall be increased."

Today people travel by rail at a rate of upwards of sixty miles per hour. This rapid transit is further evidence of the fulfilment of divine prophecy as marking the time of the end.

The first locomotive engine was invented in 1831, less than one hundred years ago. Man marvelled when the first locomotive pulled a train of cars. Many think that the railway means of transit is the result of man's inventive genius; but not so. God permitted man, in His own due time, to bring it to light. Through His prophet Nahum Jehovah gave a description of a rapidly moving vehicle, which is readily recognized now, as a railway train. Nahum had a vision and described it, not knowing its meaning; and 2,500 years later God permitted another man to put that vision into operation. Nahum wrote:

"The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies; they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared. The gates of the rivers shall be opened, and the palace shall be dissolved."—Nahum 2: 3-6.

A quarter of a century ago it was thought impossible for man to fly through the air. Now great fleets of ships ply the air, carrying their living burdens. While this is regarded by man as a modern invention and the result of his own mental acumen, the Scriptures show that God foretold the airships many centuries ago. When Isaiah was given by the Lord a vision of the airplane he said:

"Who are these that fly as a cloud and as the doves to their windows?" [Isaiah 60: 8]

For His own good purpose God foretold the airship, and in His own due time permitted man to put together the machine by which he can fly.

Corruption in High Places

CORRUPTION amongst the ruling factors of the world is now made clearly manifest to the people. This is also a fulfilment of divine prophecy.

Mr. Frank A. Vanderlip, a noted financier, a few days ago publicly said:

"Corruption has attacked the government at its heart. It has been attacked by something far more dangerous than a military invasion by a foreign foe. The wholesale dishonesty is a matter of official record."

But why should the Teapot Dome oil scandal and like fraudulent acts be brought so prominently to light at this time? The answer is: It is the Lord's due time [as He said] when that which is covered up shall be revealed. [Matthew 10: 26]

In recent years there has been a great falling away from the faith of the Lord and the apostles. In more recent times a great controversy has arisen in ecclesiastical realms in which Modernists war against Fundamentalists, denying the Lord and the great redemptive sacrifice.

The following prophecies are particularly applicable to such at this time, which prophecies were written by the Lord's faithful ones nearly 2,000 years ago:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." [2 Timothy 3: 1-5]

The same great prophetic writer said of this time that there would be great wickedness in high places. It is even so.

World's Distress

ALL sober-minded men know that the world is in a sad condition. Fear has taken hold of men in every walk of life. Both the ruled and the rulers are in distress and in perplexity. The great statesmen of the world agree that they know of no adequate remedy to meet the distressed conditions. The thinking man reverently asks: If the great Jehovah God, through His holy prophets, has foretold inventions for

the use of man, is it not reasonable that the same God may have foretold, through His prophets, something concerning the present deplorable condition of man and also what the future holds?

Such is exactly the case. The purpose of revealed prophecy during this time of the end is to inform the wise and thinking people that God has a complete remedy for the ills of humankind and that this remedy is set forth in His Word. Hence the vital importance of understanding divine prophecy at this time. But how shall the people understand unless they are taught?

Dedication

THIS radio station is dedicated to the interests of the kingdom of the Messiah. It is for the welfare of the common people. It was the love of God that provided the plan for man's redemption and blessing. Love must be the motive prompting the teaching of man concerning the divine plan.

Since the Lord has permitted the radio to come to light at this time, it surely is His good pleasure that it should be used to teach the people concerning the fulfilment of His great prophecies, and that this teaching should be without money and without price. This radio station was builded with money consecrated to the Lord. Its purpose is not controversial, but to enable the people to understand in the light of the Bible, regardless of creed or denomination, the meaning of the times in which we are living.

Jehovah has a well-defined plan which He is causing to be worked out in His own sovereign way for the benefit of man.

Knowing from the beginning that a time would come when man would desire some definite information Jehovah caused His prophets to write, foretelling the happening of events; and these events stand as silent and potent witnesses, testifying as to where we are. The railway train, telegraph, airship, radio, and other like inventions, with the great increase of knowledge, are testifying today in powerful terms to those who think, that we are in the great dispensational change, passing from the old into a new and different order. We have reached the end of the world. By that I mean the end of a dispensation wherein selfishness has predominated. We have come to a time in which selfishness has gone to seed.

Understanding and obeying the truth is now absolutely essential to the welfare of mankind.

The Truth

THE greatest teacher that has lived on earth was Jesus of Nazareth. He spoke as no other man ever spoke. It was He who said: "Thy word [as stated in the Bible] is truth."

That which Jesus held before His hearers as paramount to man's welfare was and is the kingdom of God. Nearly all His parables related to the kingdom. His discourses related to the kingdom, and time and again He emphasized its importance. He told His disciples that when they prayed they should ask God for the coming of His kingdom, that God's will might be done on earth as in heaven.

Jesus informed His disciples that during the time of the end heretofore mentioned the old order would pass away, to be succeeded by the new and better order of human society; that the passing away of the old order would mean the end of the world, and that the kingdom of God for the blessing of man would shortly follow.

All honest men are interested in that which will better the race in general. Naturally Jesus' disciples were keenly interested in the coming of the change of dispensation that meant the fulfilment of the promises which God had made to their forefathers. Hence they propounded to our Lord this question:

"Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the world?" [Matthew 24:3]

The answer that Jesus gave to this question could not be fully understood and appreciated by them at that time. The facts show that His answer was intended especially for the benefit of the peoples living on earth at the time of the fulfilment of His prophetic utterances; and that those who are wise according to the divine standard would be watching for the fulfilment of these prophecies. The understanding of their fulfilment will enable man also to approximate closely what the immediate future holds.

The physical facts show that the prophecy contained in the Lord's answer to this all-important question began to have its fulfilment in 1914, and is still in course of fulfilment, progressing toward a climax. The answer of Jesus to the disciples was:

"Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." [Matthew 24: 7, 8]

By this we understand that these things just mentioned would mark the beginning of the sorrows upon the peoples of earth, evidencing the fact of the end of the old order; and that from that time forward the old order of things would continue to disintegrate until it reached a climax, to be followed quickly by great blessings to the people.

The World War came in 1914, involving the principal nations of earth. Such slaughter of men was never before known. It weakened the nations involved, and they are still weak and even growing weaker. When the war ended and the representatives of the nations assembled in Paris, Mr. Wilson, Mr. Lloyd George, and other distinguished men stated in plain terms:

"The old world is ended. A new order has begun. We must proceed in a new way."

But there was still more disappointment in store for the people, for the reason that men of the world were looking at the problems entirely from the human standpoint. The war furnished an opportunity for profiteering, and after the war those who had tasted of profiteering continued the practice. No human power has been adequate to cope with the conditions of the world today.

The Lord foretold that. He plainly stated that following the war there would be such a condition on earth that would bring distress and perplexity and cause men's hearts to fail them for fear; and such is exactly the condition that has prevailed and now prevails throughout Europe and other parts of the earth. [Luke 21: 26]

The present condition of world distress is not the final end. Immediately ahead there are many things about which the people should be informed.

Jesus declared that when these things just mentioned have taken place then *this gospel* of the kingdom shall be proclaimed in all the world for a witness to all nations and that then the end shall come. [Matthew 24: 14] Gospel means good news. *If it is good news*, it must mean that there is *something* good to follow; and that being true, it becomes the duty of

every Christian throughout the earth to proclaim this good news to his fellow creature.

Four thousand years ago God made a promise, which promise He bound with His oath, that through His kingdom all the families of the earth should have a blessing. [Genesis 12: 3] For this reason His kingdom is of greatest importance to men. It is the desire of every sane person to enjoy life, liberty, and happiness. It is manifest that these blessings are not enjoyed now. Every one recognizes that the present is an unsatisfactory condition of human society. Selfishness, greed, and dishonesty prevail. The people are groaning under burdens, and they know not how to relieve themselves. The Lord has the remedy and of this the people should know. That remedy is God's kingdom.

The purpose, therefore, of this radio station is to proclaim the message of the kingdom. By lectures given from this place week by week, explanation, in the light of divine prophecy, will be given of the events daily reported in the press. While the calamities increase and the burdens of men are made more grievous to be borne, the purpose of this radio will be, and is, to point man to a brighter and better day just ahead.

If it is important to amuse and entertain the people, it is of far greater importance to enlighten them concerning the present distressing conditions and to point them to the divine provision for man's relief from these conditions and to the blessings that shall follow.

If we find that divine prophecies today are being fulfilled, and that these evidence a great dispensational change, and that this change will better man's condition, with gladness, then, should we hail the good news.

Too little heed has been given to the study of the Bible. We need to recognize that it is God's Word given to man for his instruction in righteousness, that he might know the way that leads to peace and endless happiness.

The Lord declared that the time would come when His message should be poured out upon the air. This prophecy must have a fulfilment. The radio seems to have met this requirement. Now the time is due, beyond question, that the gospel of the kingdom shall be proclaimed to the people, that it should be said to them: "The kingdom of heaven is at hand." This kingdom, when fully established and in operation, will bring the desire of all the nations.

The Metropolitan press is too much absorbed with worldly, selfish matters to be interested in the kingdom of Messiah, hence will not carry in their columns that message. The GOLDEN AGE magazine and some of the country papers have promised to carry that message.

Beginning today it is the purpose of this station to broadcast each Sunday and Thursday evenings lectures for the instruction of the people in the Bible. It will be my privilege and pleasure to give these lectures for the next few weeks, which will embrace the following subjects:

- (1) The creation of man.
- (2) Why men have suffered and died.
- (3) The great promise to bless mankind.
- (4) Redemption and deliverance provided.
- (5) The preparation for a desirable government.
- (6) The passing away of the old and selfish order.
- (7) The establishment of a new and desirable condition of society.
- (8) Who will constitute the righteous rulers.
- (9) The blessings of life, liberty, and happiness granted to man.
- (10) Edenic paradise established in the earth.

My hope is to revive in the minds of the people a keener interest in the Scriptures and to plant within their hearts courage to withstand the storms now beating against them, enabling them to wait patiently on the Lord for the establishment of conditions that will fulfil the desire of every honest heart.

On each Friday evening will be given over this radio instruction on the International Sunday School lesson; each Saturday evening will be devoted to answering questions on the Bible. All are invited to write out their questions and send them in.

All who love the Lord and who have hope for better conditions for mankind under the Lord's righteous reign I greet in His name. To His saints I send this greeting of love and best wishes. The blessings of the Lord be with you one and all. Goodnight!

The station has received many complimentary responses from people in various parts of the country, a few of which we publish:

"Bayonne, N. J., Feb. 25, 1924.

"Your programs are sensible; the first of its kind I have heard."—*Samuel W. Osias.*

"State of New York, State Engineer and Surveyor,
Albany, N. Y., Feb. 25, 1924.

"Just before retiring last evening I happened to tune in on your station, and heard clearly and well the last two vocal numbers. I understood your announcer to say that it was the initial broadcast from your station, which made it more interesting and occasions this letter."—*C. B. D.*

"Newark, N. J., Feb. 25, 1924.

"Congratulations on the wonderful broadcasting of 'glad tidings of great joy to all.'"

W B B R

What Bountiful Blessings Revealed

"Judge Rutherford's voice was very distinct; and all as clear as a bell, and as loud as any station in the air. Indeed, it is the voice of the Lord, to whom be all the honor and glory.

W B B R

With Bountiful Blessings Rejoice

"And indeed I did, feasting on the wonderful present truth via the radio at home. Rejoice!

W B B R

Wailed Bitterly Because Reproved

—surely must have been the effect upon ecclesiasticism and the press, coming so unexpectedly "as a thief in the night."—*W. H. S.*

"Auburn, Maine, Feb. 25, 1924.

"It is with much pleasure we can write you that we had the privilege of hearing your lecture Sunday evening. We look forward to the succeeding lectures, and thank our heavenly Father that we can hear your message of good news to the world."—*R. C. C.*

"Niagara Falls, N. Y., Feb. 24, 1924.

"I saw the notice in the *New Era Enterprise* that you would broadcast tonight, and tuned in a few minutes after nine. I heard all of Judge Rutherford's lecture on 'Radio in Prophecy,' and enjoyed every word. The music was excellent—Brother Franz and Brother Read of Chicago. I greatly enjoyed the piece, 'How Beautiful Upon the Mountains.'"—*Mrs. J. B. B.*

"Wadsworth, Ohio, Feb. 25, 1924.

"After coming home from class meeting last evening, we tuned in at 10:30 and received the last two numbers on your program. The solos were clear and distinct, as was also the announcer's voice, but not very loud. We are using a three-tube Wisard Miloplex circuit. We were bothered somewhat by interference."—*H. I. L.*

"Warsaw, Ind., Feb. 25, 1924.

"Your first announcement came in fairly clear about 7:30 Central time."—*H. P.*

"Rahway, N. J., Feb. 25, 1924.

"Just a line to let you know that I picked up your station about 8:45 o'clock Sunday evening, and listened to the musical features and the talk by J. F. Rutherford, and enjoyed it very much. The reception was very clear and distinct. The talk by J. F. Rutherford was very clear and loud, not amplified. I have a one-tube, three tuner circuit, a home make. Keep the good work up; we will be looking for more in the future."—*W. H. B.*

"Morrisville, Vermont, Feb. 25, 1924.

"Responding to the request of your announcer at Station WBBR, I am pleased to report reception at this point. There was no interference whatsoever from other broadcasters, but from 10:30 to the close there was more or less disturbance from amateur stations. During the same period WJZ program was well chopped with code. Reception through entire period was absolutely continuous, but clarity and tone varied widely. The piano at times was the best we have ever heard, and at other times it was exceedingly rough. Judge Rutherford's voice was particularly fine; although not uniform, not a syllable was missed from 8:30 to 11:01. Conditions here tonight were not favorable. Volume of all stations was above par, but there was much atmospheric disturbance. One noticeable feature of your program which I predict will be applauded vigorously was the prompt announcements. This lack of usual delay, I believe, is more important than is appreciated at the transmitter. Where any extended delay occurs we have listeners-in operating unstable outfits who start tuning, thinking they have lost their station. This creates a condition worse than atmospheric or code."—*F. T.*

"Cincinnati, Ohio, Feb. 25, 1924.

"We had the extreme pleasure last evening of listening in on our radio to your station WBBR, and it came in as clear as a bell on our loud speaker. It was a great treat, as it stormed Sunday so hard that we could not attend service. While I was tuning in, I accidentally brought in your station and heard all the services. Your bass solo was great, and Miss Cooke also was fine, as well as Judge Rutherford. We would go a long way to hear him. Will you please send us your schedule broadcasting? What night and what time can we listen in? We are devoted Bible Students, and don't want to miss one of your entertainments."—*W. G. R.*

"Albany, Ga., Feb. 25, 1924.

"We tuned in WBBR last night, but had no success on account of interferences with several stations using the same wave length. We used a Westinghouse B C old model, W D 11 dry cell tubes, and were able to get you on the detector alone. I also had an acquaintance at Monticello, Florida, to tune you in; and he said he got you very well, using a General Electric set."—*R. F. C.*

"Irvington, N. J., Feb. 25, 1924.

"I received your station on Monday, February 25, 1924, at about 9:00 p. m., when the editor of THE GOLDEN AGE was broadcasting news of the world, and listened to your program till you signed off. Your piano selections were fine. Please send me a card or pamphlet telling when you are again on the air and at what meter you are broadcasting. Hoping to hear your program again and hoping that you gain as much popularity as the larger stations in New York, as I understand you are a new station, I remain,"—*C. W.*

Brief Notice of World News

(Broadcast from Watchtower WBBR, wave length 244 meters, February 25, 1924, by the Editor)

IN ONE of his editorials about three years ago Dr. Frank Crane made the statement that everybody in the United States ought to be interested in wanting a better government. A glance into the Teapot Dome at this time would seem to suggest that he is about right. There is a suspicion in the minds of many true Americans that certain large business interests have too much to say as to what shall be done at Washington.

Some of these Americans were surprised four years ago this month when a gentleman who had at one time or other represented in a large way the American Tobacco Company, J. P. Morgan and Company, and the Bell Telephone

Company, predicted that Warren G. Harding would be the next president of the United States, and that he himself would be one of the fifteen men who would put that gentleman into that position.

They were astonished four months later when these predictions turned out to be true to the letter. And when the gentleman in question was made Attorney General of the United States, the most important office within the bestowal of the president, they were dismayed. Just now they are paralyzed. See any daily paper for particulars.

One thing seems certain: The Republican and Democratic parties, which have been func-

tioning for two generations, are showing all the signs of dissolution.

No one need be surprised if two or three new parties enter the political field this year. If the American people really desire an honest-to-goodness house-cleaning they probably will concentrate their forces and get behind one such party; but the astute leaders of the old parties may be depended upon to sow discord within the ranks of the political reformers, so that if there is a new party it will be either twins or triplets.

One new party might prove dangerous to them, but more than one will make the sledding good for the old managers. As the matter now stands it is immaterial to the business interests which of the old parties is victorious next Fall.

Already a third party has gotten under way. It has been christened the "People's Progressive Party." Its nominee is Robert R. Pointer of Dearborn, Mich.; and, as might be supposed, it has a following among the men who were interested in the candidacy of Mr. Ford. But Mr. Ford has declared for President Coolidge and put himself out of the running.

The platform of the new party calls for the abolition of the Federal Reserve banking system, which they stigmatize as "the most titanic legalized parasite ever fastened on human industry." They would also do away with the electoral college and elect by popular ballot; they would pay the soldiers a bonus.

Prohibition

PUTTING liquor out of business takes money. President Coolidge has approved the proposal of an appropriation of \$14,000,000 for dealing with rum smuggling. New, swift-running boats will be built and life-saving stations will be opened, if the plan is put into operation.

While it is true that much may be said against prohibition, there is much in its favor. The rum-running and bootlegging activities are demoralizing, and certain localities are injured by them. Prohibition is not the true method to get rid of any evil. The proper way is by wholesome education, getting the people interested in life's problems, so that the desire for booze and all other evils, gradually diminishing, would eventually be entirely assuaged.

But in order to get a person so interested in the problems of life that he will take a delight

in the better things, it is first necessary for him to be inspired with the real hope that the Bible holds out for suffering humanity. That hope lies in the fact that the present unsatisfactory social, religious, financial, and commercial conditions are but temporary; that the wisdom of this world is fast becoming very foolish; that a knowledge of the truth will bring about the complete emancipation of the race. This knowledge is near to its realization. We are in the throes of the birth-pangs of a new era.

The time is ever more certainly nearing when judgment shall be laid to the line and righteousness to the plummet. By means of the radio, and by other means, the truth on every subject shall ultimately fill the earth with the Lord's glory as the waters cover the sea. Then there shall not be a single place in all the earth where a liar, or a thief, or a profiteer, or a proud or vain person, or a teapot-oil-dome politician will feel at home.

Prohibition is having its effects in heathendom. American missionaries no longer have to explain that liquor is not a Christian product. A press report says:

"Until prohibition came to America, Christian missionaries found themselves handicapped by the fact that the native people in the missionary fields believed that liquor was the exclusive product of white Christians; for it was brought into those lands by white men, and the natives naturally came to the conclusion that liquor was a thing for which the Christian stood sponsor."

Great Britain

OUR day is a day of feverishness for kings. One by one the rulers are having their scepters removed, and their diadems pawned. An item of considerable significance comes from England. It says:

"Miss Minnie Pallister, who was election agent to Premier Ramsay MacDonald in Aberavon in the recent general election, in speaking at a Sunday meeting in Bradford expressed doubt as to whether the Prince of Wales would ever ascend to the throne, because the 'country [is] growing up and seeing the old institutions sloughing off.' She voiced the view that the sloughing-off process might carry with it the monarchy of Great Britain at no distant date."

Great Britain has a three-cornered political situation: Unionist, Liberal, and Labor. The Labor Party, at present in power, cannot continue in office without the support of the Lib-

erals. Coöperation of the best minds in these two parties should give Britain as good a government as is possible at this time. All lovers of their fellow men will hope that the Liberals will not withdraw their support from the present Labor government and thus throw Britain into the confusion of another general election.

For the first time in its history a government reception was held at the aristocratic Hyde Park Hotel in London, at which only ten percent of the guests were dressed in the swallow-tail coats which in Britain are part of the usual raiment of gentlemen at the evening meal. This innovation was a good thing for London, for Britain, and for the world. The idea that men or women must be robed in some peculiar way before they can partake of their evening meal is nonsense.

Mr. MacDonald, the new Premier, began his administration by introducing a program of carrying to completion bills already introduced by the former Premier. This is a sensible idea. Mr. MacDonald calls attention to the fact that Britain has only fifty percent of the men in the building trade that it had before the war. This is a great loss to the empire. Many of these British workers are now employed in America. Mr. MacDonald states that his government has no intention of making a capital levy if it can be avoided. It proposes to reestablish wage boards for agricultural workers so that the wages may not fall below twenty-five shillings or about \$5.75 weekly. How would you like to try to support your loved ones on \$5.75 per week? Mr. MacDonald hopes that the United States will enter the League of Nations. It may be truthfully said that this hope is shared by millions of Americans, and is not shared by a majority of many millions more.

Mr. MacDonald made a visit to Palestine early in 1922, and was greatly impressed with what the Jews are accomplishing there. In his book, entitled "The Awakening of Palestine," he says of the new Jewish immigrants into that country:

"They were young, buoyant, confident. Many of them had keen intellectual interests, and a state rich in such citizens is to be envied. They took their hard work, their blisters, their rough fare in good part. They were proving to themselves that manual labor and culture are really good companions when one gets away from artificial ways of life, and they were educating and inspiring their fellows.

"One goes through Palestine now with the verses of many a prophecy on one's lips. One hears them as though the hills whispered them. The camps on the seashore, by the waysides, on the hills, seem to have come to the command of the Ancient of Days, seem to have been arranged long, long ago, when it was promised that He 'will assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth.' Time has brought forth events, and the land of Israel again receives her children."

Early in February Mr. MacDonald was credited with having expressed the wish for a gesture from Washington for the calling of another conference to reduce still further the huge standing armies, fleets, airplanes, poison gas, and other accessories of our present civilization. Apparently he did not get the gesture which he sought. After the lapse of two weeks, with the help of the Unionists, sometimes called the Tories, the Labor government came to the inconsistent decision to build five new cruisers and two new destroyers. In building these ships the immediate objective is to provide employment for some of the large number of skilled workmen now idle in Britain. There are expert mechanics in Britain who have done no work in three years.

Ever since the war, house rents have been controlled in the British Isles. A bill has been introduced to extend this control until 1928. In justification of the bill it is argued that in Scotland there are 125,000 homes which contain but one room, and that in some of these one-room homes as many as a dozen people exist. Surely any person with a heart must wish that such a condition may be changed.

France

THE whole world is uneasy about France. It does not know why the French have prepared such great air-fleets. As a result of numerous warlike moves French credit has been so injured that the franc is rapidly following the path of the German mark. Meantime, the same phenomena are witnessed in France which were witnessed in Germany during the same period. French citizens are hiding their money abroad. There is a feverish prosperity caused by the fall of the franc; but it will come to a sudden stop as it did in Germany, if the French people suddenly discover that their paper money has lost its value.

France demands that Germany must pay in full the damages which were caused by the war; but France herself claims that she cannot pay the United States anything on the vast sum borrowed from this country, despite the fact that she has seized and now controls four-fifths of the richest coal and ore deposits of Germany.

Independent statesmen of other countries claim that it is the subtle policy of the present French government to foment insurrections in various parts of Germany until what once was the German Empire is broken up into a half-dozen small countries like the present Balkan States.

France now has an air-fleet that could probably contend successfully with the combined air-fleets of all possible antagonists. It is claimed also that its standing army is equal in efficiency to the armies of any three other European countries.

Germany

HORRIBLE scenes have been enacted in Bavaria recently, where, as in other places in Germany, efforts have been made to split the country. At one town where forty men who were interested in one of these Separatist movements had seized a city hall, a mob who resented their activities sprinkled the building with gasoline, set fire to it; and when the Separatists undertook to escape from the building, offering to surrender and begging for their lives, they were literally torn in pieces with axes, pitchforks, and rusty sabres as they emerged from the building. Some, indeed, were seized alive and thrown back into the flames. In this conflict twenty-one of the attackers were themselves slain.

Despatches show that in districts controlled by the French those who undertake to form Separatist governments are protected, while all who attack them are arrested. In some districts any quiet, respectable, peace-loving citizen is liable to be arrested and held as a hostage if any attack is made in his town upon those who are engaged in organizing rebellions against Germany.

It is estimated that sixty percent of the German people are suffering acutely from want of food and clothing, and that ninety percent of them lack many of the actual necessities of life.

Austria

PRESENT reports from Austria are not so favorable as those of a few months ago. It is claimed that the morale of the Austrian people has been considerably injured by the recent revival of prosperity in their country; and that instead of putting forth efforts to live modestly and accumulate something, the people have fallen into a habit of spending their money as fast as they get it. The Austrian chancellor of the exchequer has recently warned the Austrian people in an official way against their extravagance and recklessness.

Hungary

MR. W. P. G. Harding, former Governor of the Federal Reserve Bank of the United States, has been appointed financial dictator of Hungary. This appointment was made by the League of Nations. Since the announcement was made that Mr. Harding has accepted the appointment there comes news from Budapest, the capital of Hungary, that the Hungarian crown is in a state of collapse somewhat similar to the collapse which has come to the paper money of Russia and Germany, and which seems to be impending in France.

Spain

WHEN Primo de Rivera, military dictator of Spain, seized the Spanish government, and established there another dictatorship like that of Mussolini, he stated his expectation of maintaining the dictatorship only ninety days. Now he says it will take six or seven years.

It is claimed as a consequence that the Republican movement is growing rapidly and that it is not impossible that before long King Alfonso will be compelled to abdicate and a republic will take the place of the present monarchy.

The League of Nations

THE League of Nations has been holding a Naval Disarmament Conference at Rome, in the effort to extend to all other countries the agreements reached at the Washington Disarmament Conference. After weeks of discussion no present solution of the problem seems to be in sight. The Spanish government has withdrawn from official participation, because the Conference refused to agree to the Spanish demand as to what should be the size of their fleet.

Russia

CURIOSLY enough, among the nations represented at the League of Nations Disarmament Conference one of those which declined to have its fleet reduced was Russia. One would have supposed that Russia has such great problems at home as to be comparatively indifferent on the subject of naval armament; but the plea has been put forward by the Soviet representatives that Russia has four different seas to guard, and that these are geographically so widely separated as to require a separate fleet on each coast.

The widow of the late premier of Russia, Nicolai Lenin, has made an appeal to the public not to waste money erecting monuments to the memory of her husband. This is sensible. The Russian people apparently loved Lenin and wished to honor his memory by a monument, an idea, of course, borrowed from the customs of the past.

Lenin himself was out of sympathy with such vain show; so the widow suggested that if money is to be spent, let it go for orphanages, hospitals, and the care of the young.

The Russian government is considering the formation of a self-governing Jewish state in the Crimea and the adjacent district on the Black Sea. It is claimed that in this district one million Jews are already residing, and that there is room for at least two million more. However, the Bible shows that the place which God has especially selected for the Jewish people is Palestine.

Dr. L. Wood Mead, a professor in the University of California, who has just returned from Palestine, reports that the Holy Land is now the scene of all manner of new enterprises, and that Palestine and Mesopotamia give promise of again becoming parts of one of the world's great highways of trade and travel. He reports that work is progressing on the water-power project of the Jordan River, which is to provide electric lights and electric power for the cities of Tiberias, Haifa, Jaffa, and Jerusalem. In Palestine at present there are forty flourishing Jewish colonies. Marshes are being drained; hillsides are being reforested; adequate police forces protect the settlers against interference. An interesting part of his story is that near the city of Jerusalem, in the place where David and Goliath had their duel, a dozen handsome new homes are being constructed.

Zionism

AN IMPORTANT conference has just been held at the Hotel Astor, New York, at which after an all-day session some of the most influential Jews in the United States, not previously connected with the Zionist movement, voted unanimously to coöperate with the World Zionist Organization in the development of Palestine. The committee expects to appropriate for this purpose a considerable sum of money, not yet definitely agreed upon, but perhaps amounting to \$5,000,000. Dr. Chaim Weizmann, the President of the Zionist Organization, expresses the belief that the Jews in Palestine can afford to borrow this large sum on a strictly business basis and to pay six percent interest on it. It would seem to us that there should be in this great city a sufficient number of wealthy Jews, interested in the fulfilment of the prophecies, to let these Zionist patriots have the use of this money for the development of a Jewish homeland without charging them any interest at all. The Mosaic Law forbids a Jew to collect interest from his Jewish brethren.—Lev. 25:35, 36.

The New York *American* reports that we have a Zion on a small scale near to New York. In the town of Woodbine, New Jersey, established by the Baron Hirsch fund in 1891, there was not until recently a single Gentile. There are in the town six well-established factories and three hundred homes, fitted with every modern electric appliance and labor-saving device. The colony was established for refugees from Russia, and shows what can be accomplished by a resolute and industrious people in America in twenty years' time.

Syria

THE traditional policy of the United States Government has always been for the principle of the open door of equal opportunity for American traders with the traders of other nations. After protracted negotiations such an agreement has recently been made respecting those areas of Syria which are under French control. There are large numbers of Syrians in America, or persons of Syrian parentage, to whom this will be good news.

Australia

WHILE Dr. Mead was away, he also visited Australia. His report is that it costs the English and Australian Governments \$5,000 for

every Englishman placed on Australian land, and that each such settler is likely to fail unless he personally has \$1,500 more to invest in the scheme. The opportunities in America are infinitely better.

In Australia at the present time horses are being sold for prices ranging from one cent to fifty cents a head. This is because there is very little demand for horses anywhere, because of the widespread use of motor vehicles, and also because the horses eat the food which is needed for the sheep. On one ranch the Australian cattle king, Sydney Kidman, has just had 800 horses shot because they were not worth keeping.

Java

A TRAVELER who has lately returned from Java reports that on that island, which is the size of New York state, he found

30,000,000 persons living in comfort. Witnessing the efficiency of the Dutch Government in Java, he came to the conclusion that under proper management the tropical regions of the world are due for a vast development. It is only recently that the northern white races have found out how to live properly even in the temperate zones. Hence it is no wonder that they have not learned how to live in the tropics.

If you wish to keep well in the tropics, or out of them, eat bread made from whole wheat flour, with none of the valuable minerals or other elements sifted out. The bread may not look so white, but your health will be better. Which do you prefer, white bread on the table or health in your body?

Which is the True Church? (By a Former Roman Catholic)

THIS article is written in the hope that it will be read by Roman Catholics, and that seeing thereby the unreasonableness, the unfairness to themselves and to their Creator and to the Word of God, in taking a stand-offish, indifferent attitude, they will at least respond to the divine exhortation, "Come now, and let us reason together." Arriving at that condition of mind and heart where they are willing to listen, not to the commandments and precepts of men, but to hearken to the Divine Word, they may profit thereby, to the end that they, with that which is true, may prosper, and that which is false may be destroyed.

The Catholic Church takes this stand: That while the Bible is the inspired Word of God, she does not rely thereon for "a reason for the hope" that is in her. Rather she puts her faith in tradition and in the various teachings as expounded in Bulls and Encyclicals, disseminated from time to time by a Pope, who she professes to believe is infallible.

For the purpose of this article it is not my intention to deny the infallibility of the head of the Catholic Church. Rather I prefer to agree with my friends and quondam fellow members of the Catholic Church, for the purpose of showing them wherein they are unreasonable.

The Catholic claims that he does not read the

Bible, because, the Pope being infallible, all truths are made known through him; and that it is therefore unnecessary to "search the Scriptures."

It must be borne in mind that in make-up the Bible is no different from any other book or set of books. If a Catholic desires to know what a certain Pope, of say the fifteenth century, had to say on a given subject, he must of necessity go to his library, or to the archives of the Church, and hunt up the "Bible," or book, containing the pronouncements made during that period. Having read, and keeping in mind the idea that the Pope cannot err, he goes away satisfied that what he has learned is "just and true."

Catechism on Head of the Church

ASSUMING that Catholics are in agreement with me thus far, let us take the Catholic (Butler's) Catechism, and turn to the chapter on "The Church," Chapter XI-A, Question 8: "To whom does the Pope succeed as visible head of the Church?"

Answer: "To St. Peter, who was: (1) The chief of the Apostles; (2) Christ's Vicar on earth; (3) First Pope and Bishop of Rome."

Now, let us admit the infallibility of this Pope, who succeeds Peter; and let us recall the preceding paragraph, viz., that we must search

the library for this Pope's teachings. Where now do we stand with regard to the Bible?

The Catholic is, perforce, ready to accept the truth of his own statement that St. Peter, the first Pope, was infallible, or to admit that Peter possessed less power than his successors. Admitting that he can know nothing concerning the succeeding Pope's statements without referring to his writings, the Catholic is unreasonable if he will not go to the Bible to learn what Peter, the first Pope, taught concerning the plan of salvation.

While seemingly I have stressed this point, I claim that from a logical standpoint it is simplicity itself, and can be grasped by any school child, to say nothing of an adult who sincerely desires to know the truth.

For the benefit of those Catholic readers who are willing to proceed with me further, let us see some of the things which Peter, "the first Pope," has taught. In the foregoing I used the words "a reason for the hope." These are Peter's own words, not mine. In his first Epistle, or Encyclical, if you will, third chapter, verse fifteen, he says: "Be ye ready always to satisfy everyone that asketh you a reason of that hope which is in you."

This is good advice; and if my Catholic friends are always ready to satisfy everyone that asketh them for a reason they are not far off from knowing the truth. Otherwise they are suffering from that blindness, that darkness which covereth the earth, and that gross darkness which covereth the people.

St. Peter Gives Instruction

NOW, my Catholic friends, let us turn back to the Acts of the Apostles. The title of this book is self-explanatory. Here we learn that the apostles were altogether in one place; and that they, including "the first Pope," Peter, "were all filled with the Holy Ghost." (Acts 2:4) (I quote from the Douay Version, the Catholic Bible.) And the multitudes coming to hear these marvelous men, Peter addressed them. And when they had heard him, they asked Peter, "What shall we do?" And in Acts 3:19-25 "the first Pope" told them, in plain, easily understood language:

"Be penitent, therefore, and be converted, that your sins may be blotted out. That when the times of refreshments shall come from the presence of the Lord [the heavenly Father],

and he shall send him who hath been preached unto you [Jesus Christ], whom the heavens must receive, *until the times of the restitution of all things*, which God hath spoken by the mouth of his holy prophets, from the beginning of the world. For Moses said: A prophet shall the Lord your God raise up unto you of your brethren, like unto me: *Him you shall hear according to all things whatsoever he shall speak to you. And it shall be that every soul which will not hear that prophet, shall be destroyed from among the people.* And all the prophets, who have spoken, have *told of these days* [days of restitution of all things]. You are the children of the prophets, and of the testament [covenant, promise] which God made to our fathers, saying to Abraham: *'And in thy seed shall all the kindreds of the earth be blessed.'*"

Surely, having just previously been filled with the Holy Spirit, Peter was inspired, by God when he spoke these words. Surely, if any human being is infallible it was Peter at that moment. Then, too, consider that he had talked and walked with Jesus. Can any Catholic doubt what Peter told us on that memorable occasion?

These are the first words spoken by Peter after the Holy Spirit came upon him. We are compelled to pay particular attention to them; for it is only natural to suppose that God desired that Peter's first inspired words should contain the key to the Truth.

Catholics agree that the Church was founded on Peter: That Peter was given the keys of the kingdom of heaven.

I suggest that the words of Peter, here quoted, are the key with which he has opened to us the truth concerning that kingdom. And herein we prove conclusively that the Popes and Bishops of the Roman Catholic Church do not succeed Peter and the apostles as members of the True Church, because these Popes and Bishops do not teach what Peter taught, and because the Catholic Church denies the doctrine of Peter, that there shall be a day or days of restitution of all things, as contained in God's promise to Abraham: "In thy seed shall all the kindreds of the earth be blessed."

True Church Not Human Institution

WHAT then is the True Church? First, what is not the True Church? My answer is that the True Church is not any human insti-

tution, as such, on the face of this earth. During the Gospel age, the Head of the True Church, Jesus Christ, has been choosing a people for His name from among the Gentiles. These when complete will constitute the body members; and together with Jesus, the Head, they are the True Church. These are the seed of Abraham, through whom the residue of men, all the kindreds of the earth, will be blessed.

Any earthly institution, however commendable its social works, which sets itself up as being The Church, is a counterfeit; and the Truth is not in it.

I have written this as briefly as possible, I have not referred to the sayings of the prophets, I have not quoted the words of the apostles other than Peter. I have confined my remarks to what Peter taught, because Catholics claim

Peter for their first Pope. They must believe him or condemn their own beliefs. There is no middle course. They must either accept him or reject him. If they reject him they must reject his alleged successors. If they accept him they must likewise reject the teachings of the Catholic Church.

I admit that this places them on the horns of a dilemma; but I trust that finding themselves in this predicament they will obey that voice which, crying from heaven, said: "Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues."

Having taken this step in the right direction, they will then be willing to accept God's Holy Word, and prepare themselves to receive, not plagues, but those blessings which are held in reserve for those who love righteousness and hate iniquity.

Penn and the Indians

MONTHS ago, on an occasion when the Editor was in Philadelphia, a reputable gentleman of that city gave him the data regarding the so-called Walking Purchase, details of which are recorded in THE GOLDEN AGE, No. 92, page 390. It now appears that our informant was not accurately posted on some of these details. In a recent letter on the subject he says:

"Perhaps I did not make the division clear between the making of that treaty by William Penn, and the carrying of it out by his sons when it was reopened by the Indians because of dissatisfaction on their part. The stigma attached to whatever sharp or questionable practice that may have occurred must be placed on the sons of Penn, according to history."

With this introduction we present the following items on the same subject from the pen of one of our esteemed Canadian subscribers, merely remarking that there is no possible prejudice on our part against William Penn or against anybody. We regret it more than any one else could regret it if at any time we are so misinformed on any subject that our publication of matter which comes to us, and which at the time we have reason to think is reliable, afterwards turns out to be incorrect.

Occasionally we find indications among some of our subscribers of what nearly approaches anger that we should ever publish anything at

all without having personally been on the scene and witnessed the events recorded; but there is no publication on earth which is run, or could be run, on any such basis. We are always glad to make corrections, and are as glad to make these corrections when our critics are unreasonably severe as when they are more considerate.

This correction would have been made months ago; but it seemed next to impossible either to get a correction from the gentleman who first unwittingly gave the misinformation, or to find out what are the facts, either from that gentleman or from the one whose letter follows. If the facts below had been sent us sooner, they would have been published sooner.

"The statement primarily made in THE GOLDEN AGE was that 'Penn engaged the most expert of runners,' etc. This was an absolute falsehood, as William Penn paid only two visits to his colony, viz., 1682-4 and 1699-1701, and was not therefore in any way connected with the Walking Purchase and Treaty of 1686, except insofar as the colony at the time was his own property. This is the point at issue; and the one I have sought to have you correct in justice to William Penn, whose indefatigable labors for the good of the colony are known to those who have read of all that he had to contend against in dealing with the English nobility, after the flight of James II to France.

"There is nothing in history that can reflect against the name of William Penn, so far as his personal treat-

ment of the Indians is concerned; and the proof of this lies in the testimony of the Indians themselves at the time of his final departure from the colony in 1701.

"It was because I considered it unjust, and a poor policy for your journal to pursue, in endeavoring to smirch the name of William Penn, whose life and

entire fortune were given up in ardent devotion to the accomplishment of a humane project which no other white man ever attempted, that I endeavored to prevail upon you to correct the error you made; but as this seems to be impossible, you may consider the matter closed, so far as I am concerned."

The Trailing Arbutus *By John Greenleaf Whittier*

I wandered lonely where the pine trees made
Against the bitter east their barricade;
And, guided by its sweet
Perfume, I found within a narrow dell
The trailing Spring flower, tinted like a shell,
Amid dry leaves and mosses at my feet.

From under dead boughs, for whose loss the pines
Moaned ceaseless overhead, the blossoming vines
Lifted their glad surprise,
While yet the bluebird smoothed in leafless trees
His feathers ruffled by the chill sea breeze,
And snowdrifts lingered under April skies.

As, pausing, o'er the lonely flower I bent,
I thought of lives thus lowly, clogged and pent,
Which yet find room,
Through care and cumber, coldness and decay,
To lend a sweetness to the ungenial day,
And make the sad earth happier for their bloom.

Perfect Music *By C. J. W., Jr.*

MUSICAL ability was one of the perfect faculties of mind with which our father Adam was endowed before his fall. This attribute has to some extent been handed down throughout the ages to us, his most imperfect children; but undoubtedly we cannot begin to imagine the beauty of melody and the perfect rhythm of the Song of Adam.

We have an example of an almost perfect word-song in the Bible—the Song of Solomon, the son of David. David was a musician, and Solomon undoubtedly inherited some of his father's musical ability. But as the notation of musical sounds was not known in those days, Solomon left for posterity the nearest approach he could make to a written musical composition in the smooth, euphonious words of his incomparable poem.

Now if Solomon, being imperfect, could give us such beautiful word-music, is it not reasonable to say that Adam's song, as he trolled it out among the leafy verdure of the Garden of Eden, must have been the most exquisite music ever produced on earth?

When Eve came to share his life with him, how happy he must have been then, when she, also endowed with a perfect voice and musical talent, sang with him! Imagine, if you can, the rich, colorful harmony in that duet, the exact precision of every note and phrase, and the

graceful outline of each musical idea, influenced, no doubt by the complete beauty of their surroundings.

Adam's song would probably not be playable by the greatest musicians of this or any other period since the fall. We lack his then perfect appreciation of the wonders of God's creation, his gratitude for his own existence, and his faculty of expressing his sentiments.

After Adam had sinned and consequently had begun to degenerate in body and mind, his song lost its beauty correspondingly as he was dragged to lower and lower levels of thought by evil influences. His descendants, their minds becoming more and more warped, lost their desire to produce song, the perfect form of music, and began to cast about for artificial means with which to produce sounds to interpret their musical ideas. The result has been the development of various instruments, the violin heading the list as being most nearly like the human voice in tonal and expressive qualities.

Since the disobedience of our first parents, music has been steadily depreciating in quality. Satan's influence upon the minds of the majority of individuals has been such as to destroy, in all but a few cases, the harmonious thoughts which are the prime requisites for the production of good music.

The Lord in His infinite wisdom has to a certain extent kept alive in some this faculty of musical expression in order that those who are appreciative of music and who can understand its real meaning may get a little glimpse of what is coming when there shall be no worry, hatred, strife, or any of the other evils which all through the ages have been slowly strangling all that is beautiful in the mind of man.

Some people have this ability of musical conception to such an extent that their whole lives are imbued with it. Being imperfect, they consider that they must live for music alone, that it is the essence of life. We call such persons Masters and Geniuses, and delight in the truly great things which they have to tell us after their own peculiar manner. They present before us their hopes, passions, joys, and sorrows in a charming, irresistible manner. Their music is wonderful, but not perfect.

It is evident by certain inspiring passages to be found in the more profound works of the great composers, that these men were merely used of God, by means of whom He has perpetuated fine music until the proper time, when no person shall be imperfect in mind or body, and consequently no one faculty will be developed in excess of another. Then everyone will be able to make perfect music within their hearts, to express it with their lips or to produce it upon their chosen instrument, and to give joy to all.

In concluding it may be said with certainty that the so-called Futurist Music of today has nothing whatever in common with the fine music of the present, nor does it foreshadow the music yet to be. Rather, it is the maudlin production of drug addicts, spiritists, and atheists; and the man-handling of good violins, flutes, etc., necessary to interpret the stuff should be stopped.

Jazz is absolutely not to be mentioned in the remotest connection with music—good or bad. But regarding perfect music, what better method of praise is there than a song? Will not those awakened out of the sleep of death have good cause to sing the livelong day? There are many other reasons which will become apparent upon consideration, and which tend to prove what prominent place music will have in the future order of things, when absolute harmony of thought, word, and action shall reign over the entire earth.

Note on the Foregoing By F. W. Franz (Vocalist)

THE foregoing article recalls the fact that the Lord Christ Jesus also gave vent to music. He was indeed "a man of sorrows and acquainted with grief"; yet there were occasions when He sang. The Scripture cites one instance. It was the time of the last supper, the Memorial of His death, when, Judas Iscariot having left the upper room, Jesus was alone with the eleven remaining disciples. We read in Matthew 26:30: "And when they had sung an hymn, they went out into the Mount of Olives." Surely Jesus must have joined in singing the psalms that it was customary to sing at the Jewish Passover. How could He at that season have refrained His voice when His disciples joined in singing the "Hallel," or song of praise to God? Here, then, was the first time since the fall of the musical Adam over 4,000 years previous that perfect music from a human organism was heard—the flawlessness of a perfect voice. For Jesus was a perfect man, the exact counterpart of the glorious Adam of pristine perfection.

From this standpoint an added significance finds its way into the words of the officers sent by the Jewish clergy to apprehend Jesus. They excused themselves for failing to bring Him back with them by saying, "Never man spake like this man!" Did they fully understand what Jesus spake, that they should make this remark? Very few, if any, did then. Very few have since. But one of the things that must have entranced the ears of the officers and made them forgetful of their errand was doubtless the music of the voice of that man as He taught the people—the melodious quality of that voice, its mellowness, the smooth, rhythmic rise and fall of its pitch lending perfect color to the meaning of what was said.

We wonder also: Was it the incomparable musical tone in which the word "Mary" was pronounced that caused Magdalene to recognize her risen Lord and to cry out adoringly: "Rabboni . . . Master"?

We remind ourselves also that angel voices were heard over Bethlehem's fields at the annunciation of the human birth of this Jesus. The mere thought of angel voices enraptures us. And yet those angels sang only within the musical range to which the human ear is adapted and attuned.

Heavenly voices make our thoughts rise yet higher to the very pinnacle of musical expression in all the universe, the singing of the voice of the Most High Himself. "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." (Zephaniah 3:17) The joyful song of Jehovah God! It transcends illimitably the finite musical conception of the very greatest of human art-

ists of harmony. Human ears—even after perfected in the Millennium—will never hear that divine song; nay more, they will never be able to appreciate it fully. Only those who are now God's true people and in the midst of whom He now rejoices will ever hear it. But they must all be changed first, dying to human bodily limitations and clothed upon with their resurrection bodies, the divine nature.

Watching the Smokers *By I. N. Quisitive*

A GENTLEMAN who travels, having read THE GOLDEN AGE No. 109 on "The Truth about Tobacco," determined to take notice of smokers for one week, particularly where the smoking was done in unusual places or in an impolite manner. The gentleman in question does not use tobacco, and the smell of tobacco smoke is quite offensive to him.

The traveler's first observation was made while sitting in a Pullman car, where smoking is not allowed. The car was reasonably well filled with ladies and gentlemen. A man went through the car, presumably headed for the diner, leaving a cloud of smoke at almost every breath.

While engaged in conversing with a well-appearing traveling salesman on an ordinary topic of civility, he presently found himself breathing an overdose of second-hand smoke. The salesman with an air of superiority had lighted a cigarette and was blowing the smoke carelessly into the traveler's face, perhaps the thought of turning his head in consideration of the other never occurring to him.

The only passenger in an observation car, early in the morning, was writing at the desk. The solitude and satisfaction of the occasion was disturbed by a fellow passenger taking a seat about six feet distant smoking and blowing out into rings great volumes of cigarette smoke, fouling the fresh morning air for fully three hours to come.

In making a get-away from the above disagreeable surroundings the traveler in passing by the smoking room in an adjoining sleeper, was met in the passageway by a cloud of cigar smoke as the curtain to the compartment was thrown back. The smoker then emerged right

into his path, no doubt forgetting that the smoking-room was the place for the smoke and not the passageway, where it would float to all parts in the car, where many of the passengers were still sleeping.

On entering the smoking-room in the next car ahead to wash and clean up for the morning, he was greeted with dense volumes of cigar and cigarette smoke. Three young men, who apparently had the heaves, were each trying to outdo the other in getting rid of their stube before washing. Two middle-aged men were also there, smoking cigars. All seemed to be perfectly at home in the filth.

Our friend attended a political meeting where there were ladies and gentlemen present. He sat through two speeches in an over-heated auditorium, while most of the men and one or two women fouled the already poor air with tobacco fumes. He was away from home, and did not have with him a change of underwear. To his discomfort his keen-smelling nose detected tobacco smoke in his underwear for the next two days.

In making another distant jump on the train the traveler was compelled to take a meal in the dining car. Sixteen ladies and five gentlemen were at dinner. One of the men finished his meal; but instead of going to the smoking car he proceeded to light and smoke a cigarette. No one was accompanying him. He eyed and stared at the diners, especially the ladies, until he had finished smoking. Unquestionably he thought that the proper way to attract attention to himself was to befoul the atmosphere in as delicate, polite and courteous a manner as could be done with an offensive cigarette.

Another experience was while the traveler

was being driven to a friend's house in a closed cab which was full of cigarette smoke. Another was while listening with a group at a radio entertainment, where the tobacco smoke was so thick that it could have been cut with a knife. Still another was when in attendance at a moving-picture theatre, where smoking was indulged in with apparently no restriction, especially on the second balcony and upwards.

The traveler also attended a religious meeting, given in a moving-picture theatre, where some young men who had come early had been smoking. The upper stratum was filled with smoke. A volume of fresh air was circulating between open doors in the front and the rear, but the cloud of smoke above the door casings was undisturbed. The speaker in mounting the

platform was compelled to raise his head into the smoke, half concealing it. In order to see his audience better in the poorly lighted room, and to keep from strangling, the speaker got down to the floor level.

Also in four cafés during the week the traveler was compelled to eat while others around him were smoking. In one instance young ladies (?) were smoking at a place where there were signs displayed, "No smoking allowed."

One of the noticeable things to a traveler is that smokers while boarding trains are careless about entering the cars, apparently not thinking which may be the smoking car.

To get the experiences of a steady traveler for a year, multiply the above by fifty-two!

The Fires of Emotion *By D. H. Copeland*

ALL of us have at some time or other felt the effect of strong emotion. Most of us have been, or perhaps are, in love. To such the idea will be easily understandable that *thought* can cause intense stress of mind and arouse such floods of emotion that many times after a period of intense mental strain even of short duration, there is a physical reaction equally as intense, and extreme lassitude or tiredness may succeed such emotional crises almost to the point of exhaustion.

It may be that there has been an occasion which has aroused a passion of anger, of jealousy, or of grief. The emotion has been suppressed; no obvious manifestation has been made. In other words, the entire affair has been kept in the mind without being translated into physical effort. During the time of such a mental state, many physical functions have been interfered with. Appetite has failed, food is not desired; in fact, the thought of food, if such a thought enters the mind, is nauseous. The rhythmic pulsations of the heart become irregular, blood pressure rises, there is a choking feeling in the throat, the digestive arrangements become disturbed; and in many cases, where the affected person is physically weak, faintness may result. Metabolism, that wonderful process whereby nature tears down worn-out tissue and replaces it with new, is seriously affected. The system becomes clogged with

waste matter; and because the regular channels of elimination are for the time being closed, poisoning of the entire body takes place. It may be days or weeks before the effects of such a fit of anger or passion wear off.

Natural Activity Disturbed

WALTER B. CANNON of the Harvard Medical School, writing in *Hurper's Monthly* on "What Strong Emotions Do to Us," says:

"The X-rays have permitted us to look into animals while they are digesting. If any great excitement is occasioned, the churning stomach becomes a flabby inactive sac, the kneading intestines cease their motions, and the digestive glands no longer secrete the juices necessary to prepare the food for absorption. Thus the whole beneficent process is brought to a standstill. This cessation of the digestive activities, first clearly demonstrated on lower animals, has been proved true also of human beings. And it is interesting to note that the workings of the alimentary canal not only are stopped during an outburst of rage, but do not start again for a considerable period after the emotional storm has passed off.

"Many of the worries and anxieties and excitements of civilized life are of this character. The stock-broker watching the ticker may become as much disturbed as if he were confronted with a wild beast. But the situation in which he finds himself usually does not require any exhibition of muscular strength or endurance for which the complex internal arrangements have been developed. In other words, because of racial habits,

established by multitudes of generations of our ancestors who have had to protect themselves and one another against fierce attack, we are today agitated by deep-seated disturbances which are commonly of little service to us. . . . Physicians are aware that a large proportion of the cases of disturbed digestion with which they have to deal are what are designated 'emotional dyspepsia.' This dyspepsia is caused, not by what the patient eats or how he eats it, but by what he thinks and feels whilst the food is in process of digestion."

A good many cases of this form of dyspepsia are found among people who, after eating a hearty meal, go to a movie and sit through a two-hour show of thrills which keep their digestive apparatus in a constant state of inhibition. The excitement generated in this way has no physical outlet, and consequently the entire reaction comes back on the body. Normal processes are seriously interfered with; food which should be in process of digestion remains in the stomach and reaches an advanced state of putrefaction before the "breaking down" process which goes on in the stomach is completed, and the mixture of food and gland secretions passes to the intestines for digestions. The result is an overtaxing of the elimination machinery which has to deal with highly poisonous waste matter with a mechanism abnormally overcharged. A continuation of this condition results inevitably in a breakdown of the machine, and the various complications which ensue lead to constant "doctoring" to find artificial methods of achieving Nature's ends.

Possibly the start of ninety percent of stomach and bowel disorders is in the mind.

There is a much graver aspect to the case as we go farther into the consequences of this interference with and interruption of the body processes.

Autointoxication, or self-poisoning caused by the eating of wrong food combinations and aggravated by a course of mental disturbance, has far-reaching results.

Man a Complex Mechanism

THE mind is a peculiar thing. It is not a physical mechanism like the brain, but is a result of the working of the brain. It is a coördination of ideas, described by Webster as the "intellectual faculty in man." The brain is a machine composed of body substance, "cells," and constituting the center of the nervous system and the seat of consciousness and volition.

"Intelligence" and "mind" are often used interchangeably; but in the writer's opinion there is a difference, in that intelligence is more a manifestation of the mind than the mind itself. The brain, the mechanism which is the seat of consciousness and volition, is a delicate organ dependent, as are all the organs of the body, upon pure food for its health and growth. The blood stream is a system whereby the brain, as well as the whole body, is fed; and the waste matter destroyed in the metabolistic process is carried away. The blood stream itself is dependent upon the great digestive and eliminative systems for its health. Interfere with the one, and the other is affected automatically.

If, then, the mind, the coördination of ideas brought together in the brain, has the tremendous effect that modern medical science shows clearly that it has upon processes of digestion and elimination of waste matter, through the emotional stresses that disturb and interrupt such processes, then the mind itself is retroactively affected through the chain of contingent circumstances.

Interference with digestion and elimination results in a poisoned condition of the blood stream, which in turn affects the brain through improperly feeding it, and failure in carrying off the metabolistic waste of the brain, leaving it clogged with waste matter. The impaired functioning of the brain affects the mind by slowing up the processes of coördinating stored information and ideas, "knowledge," thus resulting in mental confusion and disorder. Just as exercise is necessary to the health of the body, so is exercise necessary to the health and well-being of the mind. Impairment of memory in the aged is one sign of the accumulation of vitiated brain matter, cells, which the blood stream has failed through the years to carry off, and the consequent lack of feeding value of the blood stream, whereby the brain becomes starved and enfeebled.

Impression and Expression

A BRAIN constantly employed in storing impressions of a highly inflammatory nature, which in the process of acquisition call out great emotional stresses, is laying up much store of trouble for the future.

An inflamed mind, constantly dealing with ideas and thoughts of this nature, is reacting through the entire system upon itself, gradually

destroying not only the body structure but itself also, literally burning itself up.

The mind finds expression through the tongue and the pen. The pen is really a silent tongue; for the expressions of the tongue are put in written form by the pen. Great storms of emotion are caused by the expression of pen and tongue. The apostle James evidently knew something of the destructive effects of passion engendered by speech; for he says:

"Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature."
—James 3:5, 6.

Today the world is full of causes of great mental disturbance. Hate and iniquity abound to such an extent that every day our emotions of anger, passion or fear are being aroused. The mental attitude of the world is one of strain, wondering what will be the outcome of present disordered conditions. This mental state is reflected in the physical condition of vast numbers of people, and is reflected again in the multiplication of doctors, dentists, drug stores, and undertakers.

A further reflection is found in the increase of crime and debauchery, the terrible ravages of the habit of drug-taking and drunkenness, and the intense application of the people to pleasure-seeking and excitement. It would seem at this time as though the world were on the verge of insanity.

The moving picture theatre is not the only, or necessarily the chief, offender against good health, through mental suggestion. Poisoning of the mind through any source inevitably reacts against the body. The licentious book (and a good many of our modern "triangle" and "problem" novels, are nothing better than salacious stories decked out in the guise of fiction) can do as much or possibly more damage.

A man or a woman needs not be necessarily openly wicked to experience all the sensations of the roué; for it has been demonstrated that an evening spent with a rotten novel has given one a species of mental drunkenness, with its accompanying symptoms, of almost the same destructive effect as though the physical frame

had been subjected to the actual treatment that the mind had wallowed in.

To read of scenes of debauchery and lust, to permit the mind to reel on from point to point until the suggested climax is reached, is to arouse all the latent lustful desires of fallen human nature. Once aroused, the mind plays and toys with the subject until exhaustion sets in, with its consequent reaction against the physique. A continuance of such indulgence has a permanently weakening effect on the organism.

Pouring Water upon the Fire

CONVERSELY, the habitual keeping of the mind on higher, nobler things has a strengthening effect on the entire system. There is this at least to be said for the basic principles of Christian Science and New Thought, that an adherence to the principles of thinking on good things produces actual physical effects which are good. "Let this mind be in you, which was also in Christ Jesus," says the apostle Paul. (Philippians 2:5) Could all mankind realize the fundamental truth of this statement, that a continuation in thinking on the principles of truth and righteousness necessarily has a tonic effect on the body, it would be easier to appreciate that "as a man thinketh in his heart, so is he," to this extent at least.

To those who have entered into that fulness of Christ which is possible at this time, it is easily recognizable that Paul's use of a human body as an illustration of the relationship between Christ and His church has a great significance.

Illustrating this relationship he shows that Christ is the Head of this body, and that the parts of the body are representative of His body members, the church. All impulses for good or evil come from the head. It contains the brain, the seat of reason, of intelligence, of volition. •

So with Christ: He as the directing Head of this wonderful body sends impulses, thoughts, of a spiritual nature through the parts of His body. They automatically react to these impulses, and continually washed and fed, through the channel of the Word, as the human body parts are nurtured by the blood stream, they grow spiritually healthy. Independent of the

blood and spiritual force of Christ they would die.

To follow in the world's ways today is to follow the road that leads to speedy destruction. Calm, cool thought is at a premium; and few today possess the gift of peaceful consideration of cause and effect, or are capable of expressing sound judgment on the great questions that perplex mankind.

Overheated imaginations and emotionally overcharged mentalities are attempting to find a way out of a chaos induced by the same kind of minds. Scores of plans are projected for the alleviation of present conditions. When a plan is attempted, however, it fails because it is not applicable to a people impatient of rationalism, because it is too slow. Men are afraid of radicalism because it is too fast; they hate conservatism because it curtails liberty. The people are sick in body through poisoned minds, and sick in mind through poisoned bodies.

As a drink of cold water to a man parched with fever, come the words of St. Paul to some who in his day were troubled in mind, seeking a way of escape from an intolerable world condition: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans 12:2.

Again, in his letter to the Ephesians (4:22-25): "Put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts [appetites—conceived in the mind, and reacting on the body]: *and be renewed in the spirit of your mind*; and that ye put on the new man [a healthy man, made so by the healthy mind], which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another."

In doing this we remove much of the cause of anger and passion between individuals, communities and nations, thus permitting healthy minds to conceive healthy thoughts, which make for amity.

World Fire—Extinguished

AS A man inflamed with drink is not capable of connected thought or sound judgment, so the world "reels to and fro like a drunken

man," incapable of sane or rational thought. That which applies to the body of man applies to the great body of the world. Its controlling mind is the mind of the arch fiend, Satan, who has been the god and ruler of this world for thousands of years. From this poisonous source have emanated evil thoughts, brutal passions, base emotions which have poisoned the entire body. Today the madness is reaching its full, and the mighty throes of the world upheaval are signs of its sin sickness. After this great emotional crisis has reached its full, and the world has turned and rent itself in its awful agony, will come the equally great reaction, which will still the anger of the masses.

Man's extremity is God's opportunity. Under the healing and helping rulership of the Millennial reign of Christ, peace will replace the unhealthy excitement engendered by the adversary of God. Great emotional stresses will be a thing of the past; grief and pain and sorrow and death will pass away for all time; and happiness, peace, and joy shall remain the inviolable heritage of the sons of men. With what wonderful love God speaks to us through His servant, John: "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."—Revelation 21:4.

No longer shall inflamed minds debase and ruin the bodies of men. With the prince of evil restrained, the great tempter who for ages has aroused man's worst passions to his own continual undoing, mankind may calmly consider the ways of God, and proceed to participate in the wonderful blessings He has designed to give to His children.

With sanity restored, and reason once more firmly upon her throne, the mind of man will pass by the evil that good alone may be indulged in. Patience will have her perfect work; and with the wonderful help accorded by the glorified church, out of the mists and confusion of the past will emerge a happy and prosperous world, rejoicing in the Lord and the power of His might. The close of the Millennial age will see the absolute destruction of all the relics of evil, and a purged and cleansed universe will resound with the praises of the Most High God: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."—Isaiah 6:3.

Reply To Ingersoll—In Two Parts (Part II) By Pastor Russell

Charge III Examined

THE statement of Mr. Ingersoll, charged by Doctor Buckley as his third gigantic falsehood, reads as follows: "Not satisfied with that, it [Christianity] has deprived God of the pardoning power."

We object to Mr. Ingersoll's position on this subject. The growing tendency of current Christian thought is to consider God on a parity with imperfect human beings in this respect of pardoning transgression. As imperfect human parents make imperfect laws for their imperfect children, and frequently find it necessary to *excuse* or *pardon* their violation, so, more and more, they are learning to measure God by themselves, and to think of Him as in duty bound to admit that His laws were imperfect or illy adapted, and hence their violation properly excusable or pardonable.

Since human beings are all imperfect, and human laws and penalties therefore also imperfect, there is evident propriety in the liberal exercise of forgiveness or pardon among men. Nevertheless, God, being perfect in justice as well as in other qualities—wisdom, love, etc.—cannot pardon apart from the arrangement which He has made for all men through the willing sin-offering of His Son, our Redeemer. Therefore, while instructing us to love our enemies and to do good to them, God does not declare that this is strict justice always, but explains the reason: We are not fit to be judges of what would be the *just* penalties for sins, being imperfect ourselves. We are, therefore, to leave to God the full punishment for sin. "Dearly beloved, avenge not yourselves . . . for it is written, Vengeance is mine; I will repay [a *just* recompense], saith the Lord."

God, who is perfectly just as well as wise, cannot *clear* or *acquit* the guilty, and distinctly tells us so. (Exodus 23:7, 21; 34:7; Numbers 14:18; Nahum 1:3) He has, however, provided a way by which He can be *just* and yet justify and release justly condemned sinners who desire to return to His favor. And this one just way is through Christ. No man cometh unto the Father but by Him. God is the great Emperor of the universe; and the vast majority of His creatures are in full loyalty to His government. The fallen human race is but one province of His empire. His laws, which are con-
fessed to be holy and just and good, must be

upheld for the government and blessing of all His creatures. *Pardon* signifies, according to Webster: "To refrain from exacting a penalty; to suffer to pass without punishment." God has nowhere proposed to do this. The original sentence, death—"dying thou shalt die"—has been carried out to the letter; all in Adam die. Instead of pardoning that first wilful sin or refraining from exacting the penalty, death, or letting us go without the punishment, God has sustained the justice of His law and the honor of His court, and yet in love has provided through Christ "eternal life" for all those who obey him." To *pardon* sin would be an admission on the part of the Judge that His own laws and penalties were unjust, imperfect or unadapted to His creatures. God cannot and need not admit this.

It may be urged that man's inability to keep God's law perfectly implies that it is unjust toward him. God's answer is that He never made an imperfect creature; that "all his work is perfect"; that the man whom He created (Adam) *was capable* of obedience to His law, and that by wilful disobedience he forfeited his right to the blessing of obedience, life everlasting; that his children received their imperfect minds and bodies, and dying rather than living abilities, by natural process from their father Adam; and that God *could not* justly set aside His law, that only perfect and holy beings shall have His favor and blessing, and consequently could not *pardon* the sin and receive the sinners into fellowship with the holy.

And if we could conceive of a way in which God could pardon man without violating His own just laws, we can see, too, that it would be contrary to the interests of His empire so to do; for if man were *pardoned* for one sin, or for many sins, it would be establishing a precedent, an injurious precedent; for if one class of God's creatures might sin and be pardoned, each other of His creatures might sin and then likewise claim a pardon. And if one sin could be pardoned without infracting strict justice, so could two sins or many sins. And thus would the righteousness and peace of the divine empire be forever assailed, because of a conflict between God's justice and His love. Therefore God has made and declared *justice* the foundation of His government.—Psalm 89:14; 97:2.

That sympathy and love which in man would lead to the disregard of justice and the pardon of the sinner are not less in God than in man, but greater; but in God (by divine wisdom) they are exercised differently, lead to better results, and leave His laws, His justice and His empire strengthened, by the exhibition of His love bowing to His justice while blessing the culprit.

Instead, therefore, of trampling upon His own laws and pardoning the sinners, and instead of changing His laws and making new codes of imperfect laws adapted to the various and changing degrees of human sin and degradation, God took another and wiser as well as a juster course. He set before His only begotten Son, our Redeemer, a proposition to highly honor and exalt Him even to the divine nature if He would carry out God's plan for human redemption. (Philippians 2:7-10) And this One, "for the joy that was set before him," joyfully accepted the commission with its attaching suffering and honor.—Hebrews 12:2.

According to this plan, this Savior was to take the place of Adam and to suffer, the Just One for the unjust, thus to redeem Adam and all his rights forfeited by sin. Since Adam was not a spirit being, but a man, the Redeemer had to become a man in order to give "himself a ransom [a corresponding price] for all." Having sacrificed His all, His manhood, all future life was dependent upon God's promise that He would raise our Lord from death a spirit being with exalted powers and honors.

And it was so: The *man* Christ Jesus gave Himself a ransom for all; and according to promise God did raise Him from death (not again to human nature, which was taken merely for the purpose of paying our ransom, but) a spirit being.

This risen Lord now *owns* the world, which, by the plan of God, He *bought* with His own precious blood—His life given, His death. Under the divine plan, He bought all for the very purpose of blessing all. And the Scriptures assure us that soon, during the Millennium, He will take His great power and rule the world with an iron rule of justice, backed by the heart which so loved men that He gave Himself as their sin-sacrifice. His reign, it is declared, shall be glorious; and the poor and he that has no helper shall there find justice and help; and

in His day all the righteous shall flourish and the meek shall inherit the earth, while the evildoer shall be cut off. Times of refreshing and restitution shall then begin on earth, and will eventuate in the blessing of every creature with a full knowledge of God and with a full opportunity for an everlasting life of happiness.

The end of His reign will witness the fullest subjection of all things to the will and plan of God. "He must reign, till he hath put *all enemies* under his feet." (1 Corinthians 15:25) This will include physical evils, such as sickness, pain and death; and all things inharmonious with perfection, as well as mental imperfections and moral evil, sin. And the destruction of moral evil not only will include such causes of sin as weaknesses and ignorance, but eventually, as all are freed from these blemishes, the destruction under His feet will include Satan and all who have his spirit of wilful insubordination to God's beneficent laws. Thus will our prayer be fully realized: "Thy kingdom come. Thy will be done in earth as it is in heaven!" Amen! So let it be!

Thus, even a hasty glance at the questions involved shows Scripturally and logically that Mr. Ingersoll has erred in respect to the first and third of his charges, while he is right and Doctor Buckley is in error respecting the second charge.

In respect to the latter point, however, it is but just to remember that the term "Christianity" stands for and represents all who are *nominally* Christians, the vast majority of whom now and at all times have misconceived the spirit as well as misunderstood the letter of God's Word. The *true* church of God, not only at the first but ever since, has been a "little flock" and a "peculiar people." The world has never recognized the *true* church, but has always mistaken the mass—the nominal church. And in writing church history the real church of God, the true saints, the little flock, has gone unnoticed, while the nominal mass has been given the sacred name of Christianity and credited with all the good influences (to which really the little flock contributed chiefly), while it properly stands charged with all the horrible list of crimes of the "dark ages" done in the name of Christianity, but contrary to the Word of God and opposed by the hearts and heads of the true church of Christ—His "little flock."

Pulpit Infidelity of Today

WHILST Colonel Ingersoll is thundering against the Bible and its inconsistencies—because he misinterprets it in the light of the conflicting creeds of Christendom—professed Bible expounders in some of the leading pulpits are exerting a tenfold greater influence toward infidelity. They are handing stones and serpents to those who look to them for food. Under the name of The Findings of the Higher Criticism, they assure their confiding supporters that the Bible is not reliable; that, for instance, the finding of shells upon the tops of mountains was probably the origin of the story of the Deluge in Noah's day, and that now these are known to have resulted from the upheaval of the mountains; that it has been discovered that although a whale has an enormous mouth it has a small throat, and that consequently the story of Jonah must be a fable. They proceed to deny that God created man in His own likeness; and that man fell into sin and thereby lost almost all of that likeness; they insist that this and other accounts of Genesis are wholly unreliable and contrary to reason. They then claim that reason teaches evolution; that only a beginning of man's creation took place in Eden; and that, so far from falling from divine favor into sin and degradation, man has gradually been growing into God's likeness and favor for the past six thousand years.

They proceed to say that "*higher criticism*" shows that the canon of the Old Testament Scriptures was not completed until after the return of Israel from the Babylonian captivity, and that in that compilation serious errors were made; for instance, that the collection of Psalms was merely a collection of Hebrew poetry and ascribed to David because he had written a few of them, and because of his reputation; and that the other psalms were written by various parties and are therefore to be considered as uninspired. Similar claims are made regarding others of the Old Testament books; for instance, that not more than the first twenty-eight chapters of Isaiah are really the writings of that Prophet, that the remainder of the book bearing his name has distinctive peculiarities indicating that it was written by two or three parties other than those who wrote the first twenty-eight chapters.

We reply to this "*higher criticism*" that it is

altogether *too high*; that it takes the standpoint of unbelief and therefore not the standpoint proper for the child of God, who reasonably expects that his heavenly Father has given a revelation, and who, finding in the Bible that which commends it to his heart and head as being that revelation, *seeks to prove* rather than to disprove its authenticity and its truthfulness. Higher worldly wisdom ignores God's supervision of His Book; but the higher heavenly wisdom recognizes that supervision, and therefore studies it reverently and expectantly.

The *truly* higher criticism would reason that as the olden-time prophets generally used scribes, to whom they dictated, so probably did Isaiah; and that as Isaiah's prophecy covered a number of years, he probably had several scribes; and while each scribe may have had his own peculiarities, the same God who was able and willing to give a revelation of his will through His prophet Isaiah was willing and able to overrule the scribes provided, so that the revelation should reach His people as He designed to give it.

The *truly* higher criticism, instead of being surprised that all the psalms of the Book of Psalms were not indited by King David, should remember that the book does not claim to be a Book of David's Psalms, but a Book of Psalms. It should notice, too, that whilst a majority of the psalms particularly claim that David was their author, some do not name their authors. One at least (Psalm 90) claims Moses as its writer. And although twelve are credited to Asaph, a Levite whom King David made musical director in the services of the sanctuary, it is by no means certain that their dedication should not read as some scholars claim: "*A Psalm for Asaph*"—*to set to music*.

But no matter; suppose it could be proved conclusively that one-fourth or one-half or all of the Psalms had been written by some one else than David, would that invalidate their divine censorship? It is nowhere stated that David alone of all the prophets was permitted to put his messages into poetic form. The Jews recognized the Book of Psalms as a whole as sacred scripture, as a holy or inspired writing. And our Lord and the apostles (the highest possible critics, in the estimation of God's people) made no objection to that popular thought of their day; but, on the contrary, they quoted

directly or by allusion from sixty-one of the psalms, some of them repeatedly. Our Lord Himself quoted from nineteen of them. And these quotations embrace not only some of those definitely ascribed to David but equally those whose authorship is not definitely stated. And in one case (John 10: 34, 35) our Lord, quoting from Psalm 82: 6 ("A Psalm of Asaph") distinctly terms it a part of the "Scriptures" which "cannot be broken." This, the highest possible criticism, makes the Book of Psalms entirely satisfactory to God's humble "little ones," whether or not it be hid from the wise and prudent according to the course of this world, whom the god of this world hath blinded with the brilliancy of their own earthly learning and with their love of honor of men.—Compare Matthew 11: 25-30; 1 Corinthians 1: 19-31; 2 Corinthians 4: 4.

The arguments against the story of Jonah and the whale and against the story of the Flood are fully met by the reminder that the Scriptures do not say that a whale swallowed Jonah, but that the Lord specially *prepared* a great fish for the purpose, and that our Lord and the apostles refer to both of these narratives without in any degree modifying or correcting them. If they were deceived upon such points we could place no reliance upon their superior guidance and inspiration upon other points. The "meek" will recognize that there is much more likelihood that the error lies with the modern critics.—See Isaiah 29: 10-14.

But these worldly-wise teachers who put light for darkness and darkness for light go farther and farther into the "outer darkness" in their efforts to justify their theories and still be logical. They openly claim that the apostles were not inspired; that their belief in the inspiration of the prophets misled them; and that, although they were good-intentioned men, their writings are very misleading. Indeed, one of these preachers has attempted to prove from their own words that the New Testament writers did not claim infallibility, or a divine supervision of their writing. He quotes the preface to the Gospel according to Luke, saying, "No Biblical writer shows any consciousness of such supernatural influences upon him in his work as insured infallibility." We answer that it should not require a special inspiration to enable an honest man to set forth in historical form *facts*

known to himself or testified to by his honorable friends who had been eyewitnesses of the facts recorded. The first five books of the New Testament are merely histories—good histories, reliable histories, histories written by men who gave their lives in devotion to the matters concerning which they here bear witness. The only superhuman influence that could be desired in this would be that the Lord should facilitate their work by bringing important matters clearly and forcefully to the attention of these historians, and guarding them against misunderstandings. This our Lord promised to do (John 14: 26); and this we have every reason to believe He has done. But this "higher critic" declares that the apostle Paul, the greatest of the New Testament writers, *did not claim* divine direction or more than ordinary knowledge or authority for his teachings. In proof of this statement he cites us to 1 Corinthians 7: 10, 12, 25, 40. He argues from these citations that the Apostle was quite uncertain about his own teaching. We reason, contrariwise, that the man who thus carefully marked off his own judgment or opinion and clearly specified that these particular items were *his*, and not of divine inspiration, not only implies that the remainder of his teachings are of divine authorization, and very positively so, but that his candid admission that some things here taught were without divine authorization proves that if his teachings had all been merely his own judgment he had the courage which would have told the truth—the honesty which love of human approbation could not affect.

Let us hear what the Apostle has to say relative to the divine authority for his teachings aside from what is implied and stated in the citations already mentioned.

He declares that "God hath set" first or chief in the church the apostles, as rulers and teachers of all. (And that the early church so recognized the apostles is very evident.) He declares that he is *one* of the apostles; points to the evidences of his apostleship, how the Lord used him not only in imparting to others through him a knowledge of the truth but also in communicating the *gifts* of the spirit, which at that time outwardly witnessed the acceptance of all true believers and also witnessed who were apostles, since only apostles could impart those gifts.—1 Corinthians 12: 28; 9: 1, 2; 15: 8-10.

Every time, therefore, that Paul announced himself an apostle, he declared (to those who appreciate the meaning of that office) that he was one of those specially commissioned of God and recognized of the church as God's representatives, through whom He would promulgate and establish in the world the truths concerning the new covenant sealed with the precious blood [sacrificial death] of Christ. Every time he referred to his apostleship he announced himself one of those specially commissioned "*by the holy spirit sent down from heaven*" to preach and to establish the gospel—See 1 Peter 1:12.

His writings are toned not only with meekness but also with that authority which should mark one who *knows* what he teaches to be the truth; unlike the uncertain "scribes." Not only so, but he affirms: "I have not shunned to declare unto you [not my own opinions but] *all the counsel of God.*"—Acts 20:27.

Hear the Apostle: "I certify unto you, brethren, that the gospel which was preached by me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." "But though we, or an angel from heaven, preach any other gospel . . . than that which we have preached unto you, let him be accursed." (Galatians 1:8, 11, 12) "For our gospel [message of good tidings] came not unto you in word only, but also in power, and in the holy spirit, and in much assurance." "As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God." "We preached unto you the *gospel of God*," exhorting "that ye would walk worthy of God, who hath called you unto his kingdom and glory"; and we thank God that "when ye received the *word of God* WHICH YE HEARD OF US, ye received it not as the word of men, but, *as it is in truth*, the word of God." (1 Thessalonians 1:5; 2:4, 9, 12, 13) "God hath . . . chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto *he called you by our gospel.*"—2 Thessalonians 2:13, 14.

But the most forcible element of this attack upon the Bible is that which claims that there are discrepancies of statements between the books of Chronicles and the books of Kings, and that the Old Testament contains narratives too indecent for promiscuous reading. The ar-

gument is that the former prove the Bible to be uninspired and unreliable, and that the latter is a reason for believing it to have been written by men of impure minds, and gives the Book an impure influence, and hence proves that it is not of God and is unfit for use by the pure-minded and the young.

We answer that the Old Testament Scriptures comprise three classes of writings, *viz.*: History, Prophecy, and Law. The history neither needed nor claimed any special inspiration, though we believe that God's supervision of the historical writings was exerted to the extent of seeing that such items were recorded by the historians as would be of special value in connection with the revelation of the divine plan of the ages. And so also we believe that God's supervision has to some extent been over modern history, by means of which we are enabled to read, upon reliable authority, the fulfillments of many ancient prophecies.

The errors or chronological differences between the books of Kings and Chronicles are, therefore, not to be considered errors of inspiration, but merely such slight discrepancies as we might expect to find in any history, and which God permitted for a purpose, while He supplied this deficiency in the Old Testament chronology by a fuller record on these obscure points in the New Testament. Thus we are assured of His supervision of the historical features of the Bible as a whole. At the same time, the Lord thus hid the exact chronology of events, and hence the knowledge of His times and seasons, both from Israel and from "the wise and prudent" of today, whose pride in human philosophies impels them more toward adverse criticism of the Bible than toward a reverent study of its hidden treasures of truth and grace.

We claim and have shown (STUDIES IN THE SCRIPTURES, Volume II, pages 44-49) that upon those very points where, by the historian's error or our misunderstanding, our faith in the chronology would be influenced, God has supplied the needed evidence through the apostles; thus cultivating the confidence of "the meek" in His supervision of the entire matter, and emphasizing His special use of the apostles.

In His eternal purpose God had designed not only the sending of His Son to be man's Redeemer and Deliverer, but also that when made

flesh it should be in the line of the seed of Abraham, Isaac, Jacob, and David. He designed also that every item of His plan should be accomplished "in due time," "in the fulness of the times appointed," and he desired that His reverent children should in due time know of His good purposes and their times and seasons. For these reasons it was expedient that records be clearly kept, including family genealogies. And it is in keeping a clear record of these necessary genealogies, the showing of who was the father and who the mother, that most of the unchaste narratives are introduced, none of which cases are approved, but many of them reprovéd.

The reasons for mentioning these features of history are not always apparent without study. For instance, the narrative of King David's relations with Bath-sheba were necessary because her son Solomon succeeded to the throne, and his title to it depended on his relationship to David. Then the account of Absalom's estrangement from his father David made necessary the statement of his relationship to Tamar; and the account of Absalom's conduct toward his father's concubines was necessary as an item of history to prove that the Lord's penalty against David for his injustice toward Uriah was fulfilled. Another account of base wickedness in detail is made necessary as an item of Jewish history to account for the almost complete annihilation of the tribe of Benjamin. And so with other cases. If the reason for the account is not on the surface, let us look deeper, assured that in every instance there is a good reason.

Furthermore, the fact that our Lord's ancestors according to the flesh were far from perfect beings proves that His perfection did not result from *evolution*, but, as the Scriptures declare, from His divine origin and His miraculous conception and birth. But even its enemies must concede that these unchaste elements of Bible history are told briefly and evidently without desire to awaken morbid sentiments or to do more than the historian's simple duty of keeping the lines of history free from obscurity. This was specially needful because the line of our Lord's descent was to be traced and because for a part of the course that was Israel's royal line, or family. And it seems to have been a peculiarity of the Jewish historian to tell the

story fearlessly, regardless of whether it related to king or peasant.

All familiar with ancient history know that the Jewish social system was much purer than that of other nations, and few are not aware that today the history of any large city of the world for one week, if written as boldly as Scripture history, would record more unchastity than the Bible account of an entire nation covering centuries.

We do not urge a promiscuous reading of these unchaste portions of ancient history (from either the Bible or other works) before the family or to the young. The Bible is not a child's book, but a book for "believers."

And while the New Testament might be freely given into the hands of children, only selections from the Old Testament should be read to those of immature mind. Such was the custom in the days of the apostles; selections from the Law or from the prophets were read to the people by the scribes, and the historical books were open for reference to any who had use for them.

As for persons of matured minds, the unchaste elements of Bible history can work no injury: the morbid and impure mind can find, alas! far more attractive tales upon the counter of every book store and upon the shelves of every public library. The true Christian can trust himself to read and get a lesson from every department of God's Book—and it is for such only, and not for the worldly nor for children; "that the man of God may be perfect, thoroughly furnished unto all good works."

While exposing the infidelity which these "great teachers" are publishing from pulpits dedicated to God, we are far from accusing them of any desire to do evil. On the contrary, we believe them to be conscientious, but so misled by their own and other men's supposed wisdom that they can now see *nothing* of God in the Bible, and have therefore come to reverence it merely as an ancient and curious document, a relic of the remote past upon which these, its critics, could improve amazingly. They tolerate it as a book of texts from which to preach sermons (generally in direct opposition to the contexts) merely because the common people still reverence it and can as yet be better appealed to thus than in any other way. They tolerate the Bible only because of what they believe is the *superstitious* reverence of

the people for it. And they are seeking quietly and skilfully to remove that superstition.

Of course it is true that some superstitions do attach to the popular reverence for the Bible, as for all sacred things. For instance, some keep a family Bible upon the table, unused, as a sort of "charm," just as some hang an old horseshoe above their door. Others use it as an "oracle"; and after prayer upon any perplexing point open their Bible and accept the verse upon which the eye first lights as an inspired answer to their petition, often torturing the words out of all proper sense and connection to obtain the desired answer. And some ignorantly presume that the English and some that the German translation is the original Bible, and that every word in these imperfect, uninspired translations is inspired. For this much of ignorance and superstition the Protestant ministers of the world are responsible; for they should have *taught the people* by expounding God's Word, instead of tickling their ears with pleasing essays upon other topics. And it is upon this degree of superstition which they helped to inculcate that these "wise men" are now placing their levers and exerting the whole

weight of their influence and learning to overthrow entirely the faith of many, their own faith having first perished in their culpable negligence of the prayerful study of God's Word and their pride in human philosophies and speculations.

As a further element of this discussion the reader is referred to Chapters II, III, and X of *STUDIES IN THE SCRIPTURES*, Volume I. And thus we rest our argument for the present, urging all who have laid hold upon the hope set before us in the gospel to hold fast the confidence of their rejoicing firm unto the end—to hold fast to the Book. And how much easier it is and will be for those who have learned the real plan of God and seen its beauty to stand firm upon the Bible than for others. To many, alas! as at present misunderstood, it is a jumbled mass of doctrinal contradictions, while really it is the announcement of a clear, definite, grand plan of the ages. So grandly clear and symmetrical is the wonderful plan that all who see it are convinced that only God could have been its Author, and that the Book whose teachings it harmonizes must indeed be God's revelation.

The King in Thorns *By John Jordan Douglass*

I saw Him where the court of Pilate stands,
Calm of manner and with folded hands,
In His mild eyes the light of love's deep sea—
Jesus of Galilee.

He did not heed the rabble's bitter jeers,
He who had come to dry the sad world's tears;
Upon His brow I saw a crown of thorn—
King of the Virgin born!

Not for Thee the throne of Caesar great,
No pomp, no pageantry of court and state;
For Thee no home, save in the hearts of them
Crowned with the crimson diadem.

And yet the gold of all the earth was Thine,
Thine, who couldst smile its water into wine;
The gems of all the hills would glitter there
In the golden nimbus on Thy shining hair.

The pearls of all the seas would shine for Thee,
Ere yet death's ruby shone on Calvary;
To Thee the minstrel winds would bear the balm of breath,
From the blue hills of vine-clad Nazareth.

I saw Thee when Thou cravedst naught of these,
When on Golgotha broke those bitter seas;
And it was then, O Pilot of my soul,
I saw all of heaven, watched its splendors roll.

Cloud on cloud athwart the crimson sky,
The day grew dim; the watch of death drew nigh;
A sword of blood lay low against the west,
And day drooped faint upon the night's dark breast.

Gray crept the morn along the mist-crowned hill.
The King was dead. The streets were hushed and still.
In that strange silence no man ever saw
A woman sobbed; she knew no other law.

All these are gone, long since, long since—
Caesar, Attila, proud Bonaparte and Charlemagne.
From far Chaldeans to death-heaped Tamerlane,
They came, they conquered; but they owned death's sway,
The feet of all their gods were formed of clay.

And yet they come, earth kings with empired might,
From the blue Baltic to the gray Isle of Wight,
Emperors and kings, grim lords who will not pray
To Him in thorns who tore death's mask away.

The world grows old, the fires of hate flame yet;
A thousand fields with scarlet dew are wet;
But out of mist and dust and death He riseth still,
The King in thorns on red Golgotha's hill.

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.



"Jesus was put to death in the flesh and was resurrected a divine being. (1 Peter 3:18) God had promised to grant unto him the divine nature, giving him the power and authority to have inherent life. Only divine beings have life within themselves and need nothing to sustain life. Jesus said: "For as the Father hath life in himself; so that he given to the Son to have life in himself." (John 5:26) When on earth he was a man. When he arose from the dead He was the express image of Jehovah God. Begotten to the divine nature at the time of His baptism in the Jordan, He was born on the divine plane to the divine nature at His resurrection. When He arose from the dead He was both Lord and Christ. (Acts 2:36) Lord means one who owns; one who has power and authority, and one whom his followers acknowledge as Master and Lord. Christ means the anointed one, the one appointed by Jehovah to carry out His great plan. So now being raised from the dead He is both owner of all things and endowed with power and authority to carry out Jehovah's plan. The name Jesus means Savior of the people. That was His earthly name. It is more particularly associated with Him as the sin-bearer, or one who made His soul an offering for sin, who suffered for us and who bore our sins—the one whom the Prophet describes as "the man of sorrows."

"When Jesus arose from the dead God highly exalted Him and gave Him a name above all other names. He was once a man of sorrows, acquainted with grief. Now, resurrected from the dead, He is the exalted one; hence the Apostle declares: "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2:8-11.

"God has decreed that since the earth was the scene of Jesus' suffering it shall be the scene

of His glory, that all creatures shall bow at the name of Jesus, and that every creature shall confess that Jesus is Christ and is the Lord.

QUESTIONS ON "THE HARP OF GOD"

What does it mean to have inherent life? ¶ 275.

To what nature was Jesus Christ resurrected? ¶ 275.

What did Jesus say about the Father giving Him His favor? ¶ 275.

When the Lord arose from the dead, was He made lower or higher than the angels? ¶ 275.

When was He begotten and when born to the divine nature? ¶ 275.

What is the meaning of the terms Lord and Christ? ¶ 275.

What power and authority has the Lord possessed since His resurrection? ¶ 275.

What is the meaning of the name Jesus? ¶ 275.

State what the Scriptures say of our Lord's exaltation at the resurrection. ¶ 276.

Has God decreed how the creatures of earth shall ultimately honor the Lord Jesus? ¶ 277.

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