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The Counterfeit New Era *By O. L. Rosenkrans, Jr.*

ABOUT two decades ago a change came over this planet, and all life received a new dispensation. The change was accompanied with a succession of great disasters, such as earthquakes, volcanic eruptions, tidal waves, conflagrations, and railroad and steamship catastrophes. As a result many people experienced a vague presentiment that we were in the end of the world; others supposed that our civilization had reached its zenith of development and was commencing to retrograde. But the majority scoffed at the pessimism of the doubters, and hailed the dawn of the twentieth century as the beginning of a Golden Age.

The general public regarded the future with a glow of self-congratulation. It believed that humanity, through its wonderful increase of knowledge, through the remarkable multiplication of mechanical inventions and labor-saving devices, and through their emancipation from old-world superstitions — especially via the channel of New Thought—was ushering in a sort of man-made Millennium, a new world wherein the conditions of life would be pleasanter, saner, more wholesome, and more comfortable than ever before in human experience. The rapid advancement of scientific knowledge so enormously broadened man's intellectual horizon that the field of his achievements seemed limitless. Life was being revolutionized by the control which man was learning to exercise over the forces of nature; and every new departure in the art of living was such an obvious improvement that it was calculated to exalt man's self-esteem and to instill in his spirit a corresponding contempt for the primitive methods, ignorance, and superstitions of his forefathers.

Accessories of Life

IT BECAME the fashion to disparage the past and to profess impatience or indifference towards its achievements, but to enthuse over the

incalculable advantages of the present. The artificial character of the new age was admirable. The old-fashioned simplicity of life which had prevailed in former times was deplored as crude and barbarous. Men drew a comparison between our complex modern civilization and the rude customs of previous generations, pointing with pride to our huge congested cities, with their towering sky-scrapers, elevated trains and subways, elevators, electric lighting, concrete walks and pavements, pneumatic letter tubes, and the like. How unspeakably inconvenient and humdrum it would be if we had to dispense with all our latter-day equipment of automobiles, motor trucks, electric signs, movie theaters, electric fans, motorcycles, gas-engines, cream separators, wireless telegraphy, X-ray, phonographs, thermos bottles, rural telephones, rural mail delivery, etc.

Transportation Advantages

AN INVALID could now travel not only in comfort, but in luxury, from an inhospitable to a salubrious climate, reaching his destination in a few days. The traveler might cross barren deserts, rough mountainous tracts, or stormy seas while enjoying the comforts of a first-class hotel; for the hardships incidental to travel were eliminated, and the globe-trotter no longer needed any special ruggedness of character. Rapid transit was breaking down the boundaries between far-off places. It was bringing the tropics, with their bananas and pineapples, near at hand to dwellers in northern cities. The world was more independent of the seasons since the warm regions could supply the northern markets with early vegetables. The contact between city and country was rosily augmented when the automobile became common, and greatly ameliorated and sophisticated the country-people's life and habits, with whom indeed through the medium of agricultural colleges,

farm papers, live-stock shows, exhibition trains, etc., old-fashioned, haphazard farming methods had given place to intensive scientific food production. In fact, new dry-land-farming methods were discovered whereby it became possible to reclaim immense areas of wild and hitherto unprofitable bench-land and desert, and to convert into wheat-fields the semi-arid "short-grass" country of the cattle range.

Making the Desert Rejoice

IN THESE regions the rainfall was increased, and its distribution equalized, by the systematic planting of groves and reforestation of watersheds. On the other hand sodden swamps and sea marshes were drained and made productive through ingenious ditching machines, and sloughs were tiled out. Some naturally desert regions were through irrigation converted into marvelously fertile orchard tracts and truck gardens. It was also found possible to promote agriculture greatly through applied chemistry; and it was believed that eventually the whole texture of the soil would be transformed to the producer's advantage. Similarly, the weather seemed to be coming under control, since Weather Bureaus were established; and it was predicted that in time humanity would be able not only to foretell atmospheric conditions, but to regulate them to suit human necessities.

Curing the Sick

NOTHING, indeed, was impossible to science. Medicine and hygiene had taken enormous strides. Surgeons were able to perform operations on the hearts and the stomachs of living patients. Bacteriology had revolutionized the whole theory of disease. Fever-ridden localities were made safe to dwell in by systematic campaigns against mosquitoes, and whole peoples were lifted out of hopeless inertia by the discovery of the hook-worm.

Knowledge Greatly Increased

BOUNDLESS appeared the scope of scientific investigation. On the one hand, the telescope and the spectroscope revealed the infinitely great; and on the other hand the microscope the infinitely little. One startling discovery followed another. In the leucocyte was found a private military force in every human body; in the semi-circular canals of the ears, a delicate instrument whereby a man automatically pre-

served his balance; in the thumb-prints, an infallible identification mark, useful in detecting criminals. Scarcely any field of human activity had been overlooked, and the amount of exhaustive research undertaken was little short of miraculous. The unknown was a perpetual temptation to the investigator; so that practically the whole surface of the planet had been explored, and much of it surveyed. The seas were charted, and their depths sounded. Scientific expeditions were sent out to study deep-sea life, and others to scale the most inaccessible mountain peaks. Both poles had been reached by determined explorers. In short, the sum of recent human achievement was so colossal that here and there a shallow thinker hazarded a guess that the pinnacle of human effort had been arrived at. But the vast majority regarded the world as merely at the threshold of stupendous changes before which existing marvels would compare as past ages compare with the present.

Industrial Development

IT WAS characteristic of the new age that knowledge was systematically given a practical application. Usefulness was the criterion; for the spirit of the age was practical. In fact, it was industrial. The population of the earth was multiplying with increasing rapidity, and the basic problem of life was to supply it with food and other necessities. This increase was partly due to preventative medicine, which diminished mortality from disease, decrepitude, accidents, and in infancy. It was also due to the extension of food production and to expanded facilities for transporting and distributing food. It was chiefly due to the same law of mathematics which enables the money-lender to become the master of society— 2×2 equals 4.

So to supply this rapidly multiplying population the world required an immensely expanded industrial system, and one which was very complex and specialized in its functions, and competent not only to meet the staple requirements of humanity in regard to food, fuel, clothing, shelter, power, tools, and working equipment, but also to gratify the thousand and one luxurious new wants which modern man had learned to regard as indispensables. Since industry had acquired such an elaborate and multifarious character, its functions had to be specialized. The expert was in demand, and the "all-round" genius discredited. The ambitious young man

planned to be a specialist in some chosen field; and correspondence schools aided in the training of such in all trades and professions.

Standardization of Humanity

SO THE spirit of the age was to specialize in every important field of human effort. The child of specialization was so-called "standardization". A machine-driven age learned to value exact results and their exact duplication. Standardized articles could be made by the gross, and easily replaced when lost or broken. Standardized efficiency was easiest to deal with because it would be learned by rule; and all human effort could be measured by rules and reduced to exact formulæ. So everything was in the way of being standardized. Intellect was standardized; education was standardized in the schools; standardized teachers taught their classes out of standardized books, training the young idea how to develop along standardized channels. Likewise the newspapers printed standardized news, and, in concert with the magazines, drama, art world, lecture platform, and pulpit, moulded public opinion along standardized lines. It was easier to deal with a public whose opinions were according to Hoyle; and as industry was tending to consolidate under the control of a few big moneyed interests, it became increasingly necessary to control public opinion in order to prevent friction and to maintain the huge industrial system in smooth and harmonious working order.

Birth of an Oligarchy

SINCE the life-blood of industry is money, the spirit of the age was financial and commercial. Money was the motive power behind all industry, and profit was the goal of every human enterprise. The actual, bonafide rulers of the modern world were not the figure-head kings, presidents, governors, legislatures, and politicians, but the bankers, manufacturers, merchants, and "captains of industry". Two governments, indeed, existed side by side: the civil government, which was a heritage from the past and which was still very useful within its sphere; and an industrial system which controlled the public through the public's source of livelihood. Ostensibly supreme, in reality the civil government had become subordinate and subservient to a group of moneyed interests that owned and directed industry.

It follows that legislation was framed rather to assist business than to retard it; that the laws were administered to favor the financier and the manufacturer; that professional men found it to their interest to sell their brains and their talents where they were assured of the highest reward. It was also natural that a press which found its greatest profits in advertising space would be unwilling to offend its best customers, and consequently regulated the output of news to the public in a way least calculated to annoy and upset the operations of "big business". Similarly colleges arranged their curriculums to conciliate their donors and patrons, disseminating nothing to conflict with their views.

Impoverishment of Workers

COMMERCIALISM was the underlying principle which pervaded all activity. Theoretically, commerce existed as a medium for exchanging products between different classes of the population for their mutual benefit. Actually, it was always conducted for profit—for private enrichment. As profit was the main consideration, the public interest became more and more subordinated to it. This led to a variety of abuses: production was stimulated beyond natural requirements, and to promote sales systematic campaigns of advertising were carried on to "educate" the public into buying, not what they needed, but what was profitable to sell.

Very adroit were the methods pursued to create artificial wants: food was put up in neat, "sanitary" packages and attractive cans and containers, with pictures and decorative labels; and fancy preparations of slight nutritive value were invented to tickle the palate and please the eye. The consumers had to pay for the pasteboard, wax-paper, tin-foil, and lithography. This enhances the cost of living; for the new fashion speedily became popular, especially with the women, so that the old, cheaper custom of selling in bulk tended to disappear. Also many old-fashioned articles of diet which were not so profitable to sell vanished from the market, being superseded by more expensive, up-to-date viands from which the nourishing elements had been largely refined away.

In consequence of this procedure the poor man found his diet more restricted than formerly and his sturdiness impaired. Children grew up anemic from a diet of white flour, white

sugar, polished rice, and prepared breakfast foods.

A Sales-Standard of Success

IN THE same way the greed for profits affected clothing, leather, etc. Instead of durability, the public got goods of shoddy quality, but put in fashionable designs. It was a deliberate policy to produce goods that wore out fast, and had to be renewed frequently by the purchaser, in order to promote sales and to insure a quick turn-over of stocks.

Business success depended on frequent sales. Salesmanship was cultivated to the nth degree, as a fine art; and the salesman was one of the most important members of society. No longer classed with bag-men and peddlers, his position was recognized as eminently respectable. He was an economic factor, and his ability was highly prized, although said ability consisted not so much in intellectual powers of permanent value to the race, as in gifts which were a mixture of unscrupulousness, effrontery, persuasion, false geniality, flattery, a ready smile, and a smooth tongue. The salesman duplicated the courtier of past ages, only his court was the public. His creed was to sell goods, to delude his customers into buying, to ingratiate himself with them by a pleasing appearance.

As all business was competitive, and as many were anxious to interest the same buyer, armies of men and women existed to perform the act of transfer from seller to buyer. Many of these were commercial travelers who roamed from town to town, living on the fat of the land. As their expenses were considerable and had to be added to the price of their goods, they came to be recognized as largely a superfluity and unnecessary evil, since in many cases it was easy to dispense with them through catalogues and mail orders. But to do so would have deprived an influential class of a comfortable livelihood. So business retained them, although business pretended to be a cold-blooded proposition of practicability.

The truth was that commercialism was a survival of an earlier age, an anachronism. Its soul was competition, and the complexity of modern life called for coöperation. The commercial spirit was not to serve the public by giving value for value received; but, by expert salesmanship and plausible advertising, to cheat

people into making sacrifices and buying what they did not need and could not afford—to swell profits.

Advertising ad Nauseam

BUSINESS had great faith in advertising. The newspapers and magazines fostered this sentiment, because it was very profitable to themselves. Accordingly much space was devoted to flaming announcements of all kinds, ingeniously worded to catch the eye and to hold the attention, and very urgent and positive in their assertion that the reader needed that particular thing advertised more than anything else in the world. It was commonly believed that publications were kept alive on their advertisements, merely including the legitimate reading matter as an incentive to the subscriber; and that in consequence the publishers were very careful not to print anything prejudicial to their advertisers' interests, but on the contrary "doctored" all the news to subserve the same. In fact, advertisements were a characteristic feature of the age, the very landscape being decorated with conspicuous, gaudily colored signs, not only on the blank walls of city buildings, but on billboards along railways and country roads, and even on the rocks and the trees. All this added a peculiarly sordid and mercenary touch to the scenery.

This universal respect for salesmanship and advertising was a potent influence in permeating the modern character with a spirit of insincerity, falseness, and deceit, which came to be so well recognized that whatever was uttered publicly was apt to be stigmatized as selfish propaganda. In vain the public might crave facts. All manner of artful propaganda was afloat in the world; for whoever had a scheme to advance, a reform to block, or a defense to make before the public, hired an expert to prepare an elaborate argument, which was circulated widely among the people. Indeed, it was the profound conviction of the business and professional classes that the public was enormously credulous and susceptible to ingenious sophistries; and that almost any satisfactory result could be obtained by clever talk and a pretense of frankness.

Dehumanizing the Producers

AS A matter of fact the public was gradually being enlightened, and was learning to be suspicious of propaganda. The interests that

sought to control public opinion were coming into disfavor. The enormous expansion of industry had not proved an unmixed blessing. Depending as it did on an unlimited supply of cheap labor for its successful operation, industry had reduced a considerable part of humanity to machine-tenders — a vast army of skilled and unskilled workmen who worked incessantly with scant leisure and a bare livelihood, who manipulated the wonderful mechanical contrivances which supplied the world's multifarious new wants, enabling a few to riot in superfluities while the workers themselves were restricted to the barest necessities. Between this mass of workers and the handful of employers the gap was constantly widening, the tendency of industrialism being to separate society into two classes: a few who owned nearly all the wealth, and the great majority who had little, besides their strength and skill, to call their own.

It was becoming apparent that industrialism was a system of slavery; for the vast fortunes it created were used to manipulate the markets to pile up more stupendous fortunes. This wealth was used to control the courts and the schools and the press. The worker enjoyed small benefit from the luxuries and conveniences he created, and yet had no chance to escape from his unrewarded toil. In fact, the very system which afforded him a livelihood was yearly making that livelihood more precarious by increasing the expense of the necessities of life. The greed of his employers was insatiable. Not content with contributing to the meagerness of his comforts by supplying him shoddy clothing and unnutritive food, they were rendering his lot fairly unendurable by demanding a perpetually higher rate of speed in his labors. Cunningly they had got their heads together and coined the shibboleth "efficiency", which meant, stripped of all disguises, speeding-up the work. So every year a greater degree of efficiency was required of the workers, the same being justified on the ground of economy and increased output.

Killing Off the Feeble

A CURIOUS fallacy obsessed the public mind that industry needed to be speeded up to a break-neck pace in order to insure adequate production of commodities. Conversely, the worker who refused to speed up was a criminal

against society. The public ignored the constantly recurring phenomenon of over-production and hard times. Secure in the conviction that the law of supply and demand governed the markets, it supposed that glutted warehouses meant cheaper goods. Few understood that cold-storage plants and refrigerator cars enabled the wholesalers and the commission men to create an artificial scarcity, whatever the crops might be; or that frequently crops were systematically bought up and destroyed in order to maintain high prices. So the speeding-up of labor was condoned and approved by a public which believed that somehow this directly mitigated the cost of living. It was justified on evolutionary grounds. Evolution progressed by eliminating the unfit, leaving only the fittest members of the stock to survive and supply posterity. It was a blessing to destroy the unfit and thus to insure a sturdy stock of human beings for future years.

Certainly the speeding-up of industry rapidly wore out the unfit, shunting the weak, the worn-out, the slow, and the elderly into the scrap-heap. The result was to discredit age among the workers, and to encourage and exalt youth. Experience and skill counted for nothing in the elderly worker's favor; for industry was perpetually inventing new machines whereby one boy or one girl operator could do the work of many expert craftsmen, and do it better. So age became an object of contempt, and disrespect for their elders was rife among the young, whose "young blood" was petted and admired by the powers that ruled the industrial world. The young worker mocked the slowness and failing powers of his elderly competitor. But a time came when the young worker found himself by thousands out of work and ignored by the class that had employed him. So industry was driven at top speed, and labor found its tenure in the means of subsistence constantly growing more precarious. It was inevitable that a strong undercurrent of discontent existed among the workers, of which radical agitators took advantage to spread their insidious doctrines of socialism, communism, syndicalism, and anarchy.

The employing class sought to nullify the effect of these doctrines by counter propaganda. But education now being general among the masses, the old-time appeals to their credulity and ignorance no longer swayed them. Virtu-

ous platitudes excited their derision; romantic, sentimental clap-trap left them apathetic. In an age whose spirit was palpably self-interest, self-interest was the only argument which was recognized as valid; and the worker had come to believe that his interest and that of his employer were diametrically opposed.

The Accoutrements of "Efficiency"

THE speeding-up of industry was reflected in every phase of latter-day life. The world seemed to develop a veritable speed-mania. People of the leisure classes congratulated themselves on living the "strenuous life", complacently over-burdening themselves with work, and denying themselves the requisite rest and relaxation for frazzled nerves and fatigued brains. All life was hurry. Business men worked and worried themselves into nervous prostration, and sought relief in violent sports and exercises whereby they acquired arterial sclerosis and valvular heart troubles. Pleasure was pursued with frenzied haste, taking the forms of "joy-riding", the dance craze, rapid motion, and excitement of various kinds. Even the music, the popular "jazz", was a sort of delirious ecstasy of jumbled chords.

Writer after writer endorsed this speed fallacy; and much specious nonsense was written, counselling elderly men "how to keep fit at fifty"—most of the advice consisting mainly of systems of violent exercise. The assumption was, apparently, that humanity's darling sin was slothfulness! Meanwhile nervous diseases increased alarmingly. Sanitariums and asylums were crowded with the debris of a strenuous age. Suicide was frequent, even among children. The drug habit grew apace, especially after alcohol was legally outlawed. The outskirts of society were crowded with prematurely broken-down derelicts, who could not stand the pace of latter-day "efficiency".

The Profits of Surgery

AT THE dawn of the New Era there had been any amount of self-congratulation among people who thought themselves supremely fortunate to live in an age of such extraordinary advantages and opportunities. They were fond of contrasting the proficiency of the modern medical profession with the uncertain methods of the past, when a physician's diagnosis was largely guesswork and his remedies sheer filth

or poison. Far different from this day of careful analysis and pains-taking preventative methods! Certainly in the field of medicine, surgery, and hygiene a remarkable progress had been made, whereby the race received incalculable benefits. Unfortunately, though quite logically, the commercial spirit had entered here also; and in many instances the impelling motive of a physician was not the welfare of his patients, but anxiety for profits. So gross abuses existed. Physicians took advantage of the fears and worries of infirmity to extort exorbitant fees, to produce artificial illnesses, to operate for imaginary diseases. The profitable phases of surgery were connected with operations; and so certain maladies were widely advertised as extremely prevalent, and the knife resorted to on the slightest occasion. The public was cajoled and intimidated into making operations fashionable, the preponderance of "safe" operations enlarged upon, and the resultant shock to the system glossed over.

But the zeal for profits was scarcely subordinated to scientific enthusiasm. Surgeons loved to operate, to increase their knowledge and experience. The patient was apt to be regarded less as a fellow creature than as an interesting "subject"—a living cadaver. In the wonderful hospitals of the time, startling disclosures brought to light unbelievable abuses which awakened a transient horrified public interest when it heard of helpless foundling children being deliberately inoculated with loathsome diseases in order that the progress of the disease might be watched and studied—that wealthy patrons might benefit by the results of these investigations. There was a great outcry raised when some dog-lover rescued his friend from the vivisectionists and exposed their experiments with dogs and guinea pigs. It was even hinted that the baby-farms, which existed on part of the output of maternity hospitals, were under suspicion—perhaps contributed their quota for experiments. An abyss of horrible possibilities seemed to yawn beneath these exposures. But the revelations were suddenly hushed up, and it was rumored that powerful interests had so commanded.

Speedomania and Morals

IT WAS part of the education of a latter-day public to be taught that whatever defects the social organization possessed, were tempor-

ary merely and would eventually be eradicated; but that in the meantime they were excused as necessary steps in the evolution of humanity. Through evolution the world was steadily improving, and eventually would be a better and happier place to live in through the weeding out of the unfit, and the continued improvement of the selected stock. It was severe on incompetents to be born with identical yearnings for life and happiness such as their more fortunate brothers and sisters possessed; but it was the law of progress for them to be cast on the dung-hill and used for fertilizers by the winners. You may pity the victims, but your success in life requires you not to neglect to take advantage of their weakness, lest you become as they are. All life is a struggle for survival, and in the New Era the struggle is peculiarly rigorous. In the future, after the defectives are eliminated and absorbed, when this strenuous period of transition is passed, all humanity will doubtless become humane, benevolent, altruistic. Humanity will then have adapted itself to the new conditions of life. In the meantime, speed up! For the swifter the pace of life, the more acceleration to the process of evolution, and elimination of the unfit, and the sooner the goal attained—the Ultimate Good.

Under this obsession the world considerably mended its gait. It moved with such celerity that it ran away from most of its age-old moral traditions and safe-guards. It distanced the old-world standards of honor and honesty, justice and fair-play, magnanimity and compassion, self-restraint and fair-dealing, duty and self-sacrifice. Even a recognition of these as virtues had somewhat tempered the public character in Christendom; but when the public repudiated their sacred character, the effect was plainly evident. Youth lost its respect for age; children became disobedient; family loyalty became exceptional; gratitude was a pretense; women despised their natural traits of modesty, gentleness, and pity, and cultivated boldness, impudence, and a swaggering arrogance of carriage.

A Reign of Selfishness

THE age did not openly advocate looseness of morals, but the latter was the logical result of its repudiation of the traditional moral restraints. Of course the old-time virtuous platitudes were still unctuously repeated where it

was considered that they might serve to cover actual iniquity or to soothe the over-driven worker when he showed signs of insubordination. The press also printed reams of advice from time to time, exhorting the public to practise thrift, industry, sobriety, chivalry, or what not. But it frequently occurred that these same virtuous platitudes so transparently revealed the selfish inspiration beneath as to deceive nobody, but served to confirm the public conviction that "everything was graft nowadays". Disinterestedness was at a discount, and all pretense of it received with incredulity by a cynical public. Nevertheless the public attitude did not deter well-fed idlers from writing indignant homilies against the laziness and extravagance of the toilers; and popular evangelists cursed and raved in the pulpit in the effort to convince poverty of its exceeding sinfulness. But their urgings fell mostly on deaf ears, the general public having arrived at the conclusion that any person was a deluded fool who sacrificed any opportunity for self-interest or enjoyment. It was a wasted effort to urge duty on a person who believed that the only duty he owed was to himself.

So a general moral laxity prevailed, into which the amusement dealers entered and stimulated by sex-problem plays, risque novels, suggestive pictures, immodest feminine apparel, equivocal dances, lascivious songs, and movie films which were an incentive to immorality and crime. A contributing factor to this moral decline was the so-called "emancipation of women", whereby they came to mingle promiscuously with men in nearly all public life, entering practically all the occupations—except sheer brute labor—as man's competitors. The evil consequences of this were manifold, and threw all society into confusion. Working for lower wages, women took the jobs of men with families; and in hard times, when thousands of men were out of work and begging on the streets—ex-soldiers and men with dependent families—married women who were assured of a comfortable living without work displayed a callous indifference to their sufferings, selfishly taking their jobs in order to earn pin-money for their extravagances. The old home life with its refining influences and atmosphere was subverted. Flats and apartments were the rule; and childhood received its moral training in public—in the schools and public amusement places—

rather than in the privacy of the sacred family circle.

Decadence of Womanhood

MARRIAGE was largely a matter of convenience. Woman no longer honored and obeyed the husband, but disputed his claim to be her "lord" and the head of the house. So bickerings, quarrels, and divorces were frequent; and it was common for young women to entangle elderly men into matrimony to secure a subsequent divorce, on perhaps the flimsiest excuse, and to force the discarded husband to pay a fat alimony. Woman in her assumption of equality was jealous of man, and systematically undermined her children's reverence for their father. No longer respecting man, woman affected toward him an air of indulgent superiority, stressing the weakness of his character, and pretending to regard him as a grown-up boy.

In imitation of their mothers, children grew up wilful and disobedient, with enormous vanity, a propensity for malicious mischief, and a contempt for moral principles. In fact, children developed an unholy, goblin-like sophistication; and in lieu of innocence their countenances registered the hard, selfish, evil traits of grown-ups. Many were embryo criminals, and one tiny burglar rode to the scenes of his housebreakings on a little tricycle. Child immorality became rife; for little girls aped the airs and the deportment, as well as the dress, of their mothers and shamelessly sought by ogling and flirting to attract men. So, being unprotected by their innocence, some became a prey to morons; and others, to vent their spite and pique at some fancied grievance or out of sheer appetite for notoriety, brought false accusations of moron assaults against men. Perhaps some men were tempted by little girls: for latter-day woman had lost much of her natural feminine charm through the hardening process of public life. When woman first aspired to equality with men she promised, on receiving this coveted boon, to soften and reform and purify the evils of society; but the consummation of her ambitions proved her to be as selfish, greedy, unscrupulous, dishonest, and impure as the men. So men lost a large measure of their chivalrous regard for women; and an increasing number of them were glad to refrain from marriage,

arguing that to marry was to enter an intolerable servitude with no adequate home comfort and solace in return.

The Worship of Self

WHEN the New Era dawned, many people who had become skeptical of orthodox theology substituted in lieu thereof altruism, or the love of humanity at large. This was a grand, big-hearted, high-sounding sentiment very flattering to the self-esteem. A man might be a swindler or a rake in his personal relations, but condone the same in his own opinion by his abstract love of all mankind. His injuries to individuals he could justify to his conscience by pretending that humanity would benefit in the sequel. Altruism, however, made its appeal to only a certain intellectual type, the average man, and more particularly the average woman, required something more concrete to build their faith upon. To supply this want, New Thought emerged from the Orient and spread with marvelous rapidity all over Christendom. The fundamental principle of New Thought is mental, or will culture. It is based on Hindu pantheism, and teaches the incarnation of the human will. That is the central fact in existence, so the primary duty of a human being is to develop his will. That duty being performed diligently, a multitude of moral transgressions are thereby condoned.

New Thought was the inspiration for a host of new cults, which differed from each other merely in their various systems for stimulating and developing will-power. Practically all the old-time churches tacitly accepted New Thought, which was eclectic enough to endorse all the latter-days' fallacies of evolution, the survival of the fittest, altruism, optimism, eugenics, euthanasia of degenerates, sterilization of criminals, efficiency, the strenuous life, race suicide, etc. Any hobby could be ridden with a New Thought bridle.

The most popular New Thought cult was Christian Science. This was the form which appealed most to women, since it was based on a false chain of reasoning, so shallow as to be easily exposed, but appealing to woman's innate curiosity respecting occult mysteries, her secret craving for unlawful powers, besides the universal longing for good health which Christian Science, like other faith-cure cults, catered

to by persuading its dupes that they themselves possessed latent psychic powers which were destined ultimately to rid the world of disease.

The Apex of Satan's Empire

THIS, then, is the picture we have of the New Era: a world which tacitly acknowledged no god superior to the human will; a world wherein selfishness was justified as commendable ambition; a world working and playing in a frenzy of hurry, drugging itself into obliviousness of its own rapid decadence by the false doctrine of evolution, ostrich-like shutting its eyes and ears to the signs of impending ruin, and calling this fatuousness "optimism"; a world steeped in artificial excitements and riotous pleasures, heedless of the frightful squalor of its own slums, frivolously preoccupied in sports when on the brink of a cataclysm, madly speeding up production to clog the whole system of industry by over-production; a world filling up with human debris that could not stand the mad pace, but nevertheless so horribly afraid of degenerates that it was prepared to sanction eugenics, euthanasia for its own monsters, and sterilization of criminals; a world that preached philanthropic platitudes while permitting the factory girl to eke out her starvation wages by prostitution; a world that built public playgrounds and suffered the exploitation of child labor; a world that vented public indignation in sporadic outbursts of reform, but allowed the organized packing-house interests to feed it diseased and putrid meat, and was honey-combed by the social evil in a new and terrible form called the "white slave traffic", whereby young girls, scarcely mature, were kidnapped or enticed away from their homes into a life of hideous shame and ruin; a world wherein a small percentage of the population revelled in superabundance, supported by the toil of multitudes; a world where magic Aladdin palaces contrasted with festering slums; a world which sought to make child-bearing a fad among the wealthy by the shibboleth "race-suicide" as an example to the poor, whose unregulated spawning, though it aggravated their own misery, insured to industry a perpetual supply of hunger-driven slaves; a world whose nervous stamina, judgment, and self-control were being sapped by an insidious creeping malady—en-

doctrinopathy — which affected all classes, and which was caused by over-stimulation of the ductless glands by the unnatural character of modern life; a world, finally, that was beginning to show symptoms of universal paranoia. Such a world was the New Era before the twentieth century was two decades old.

Oh, Yes! War Was to be Impossible

WHEN the new dispensation had been inaugurated, and optimism was preached as a public duty, it was the fashion to believe that all life was going to be remodelled and that the world would be a safer and pleasanter place to dwell in than ever hitherto, and that humanity would enjoy undreamed-of felicity. War would be preposterous in such a complex, intricately organized society, where nations were bound together in a marvelous integration of finance, commerce, industry, and intellect. The safety of international business demanded international tranquillity. Any war in the future must of necessity be economic and financial; brutal, barbarous militarism must be relegated to oblivion.

Already the newspapers referred to "rate wars", stock-exchange "battles", campaigns of advertising, and the like. The children of the future would shudder as they gazed uncomprehendingly at the relics of militarism in the museums, would wonder at the obsolete equipment for deliberately destroying human life. War was unthinkable; for had we not a Hague Tribunal, not yet functioning very well, it is true, but an omen of glorious promise for the future?

The wiseacres smiled sarcastically at the armament rivalry between nations and at the periodic rumors of war. It was all sheer graft and propaganda. Of course preparedness was urged by the agents of interested parties, because big army and navy appropriations meant fat contracts for battle-ships, armor-plate, guns, and torpedoes. Army and navy officers were pensionaries of the Steel Corporation or of the Krupp interests. The army and navy club was subsidized by the big financiers. None knew better than did these same financiers that war would seriously disturb business and must be averted at any cost. None were so well aware war must be financed; and the financiers could successfully block any actual outburst of war, if they were so minded.

But There Must Be Armaments

THE only tangible excuse for the existence of armaments was for them to serve as an international police, to prevent piracy and wreckers, to guard light-houses on lonely barbarous coasts, to blow up derelicts that endangered navigation, to overawe savage tribes, and to reinforce the civil authorities when labor strikes threatened to precipitate civil commotions and when property was menaced, or when atavistic mobs, in defiance of the law, dragged criminals out of the jails to lynch them. A real utility existed in such an international police, and this was demonstrated in the fact that female globe-trotters had penetrated, alone and unescorted, into the tropical fastnesses of cannibal kings and returned unmolested, protected by the white-man's prestige and the awe inspired by his punitive expeditions. Indeed, it was said that the remote wildernesses of our planet were safer to visit than were certain of our great cities, where the worst criminals lurked in ambush for the unwary, and where organized gangs of thugs sometimes fought pitched battles in the streets and alleys. It was essential to supplement the civic police by the more potent arm of military police, to deter the degraded denizens of the slums, the unassimilated and alien elements of our civilization, from surging out in an hour of desperate enthusiasm to attack and plunder the opulent districts, whose glittering riches perpetually tantalized them.

The truth was that society feared an intestinal disturbance more than any prospect of ruptured international relations. Nations were too enlightened and too interdependent to indulge in mutual suicide. The barbarians were tamed and docile, and at any rate in no position to cope with modern armaments. But every nation harbored within itself a large element of the population which economic conditions had precluded from participation in the general progress—a class that were virtually savages in point of mentality, and that derived such benefits from civilization that, given a favorable opportunity, it was conceivable that they might rise up and try to overthrow it. Moreover, every year made it more apparent that the vast army of workers upon whom industry depended for its motive power, who were the despised sub-stratum of society, and yet its indispensable foundation, were seething with discontent. Life was getting too hard for them.

Preachments of Demagogues

IN FORMER times, being ignorant clods, this class had toiled blindly, reconciled to their lot by a fatalistic conviction of its necessity. Now the public schools had flooded their dark minds with enlightenment, and they began to question the justice of a system which reduced them to endure such a disproportionate share of the pains and fatigues of production in return for such an inadequate reward.

The more intelligent of the malcontents became the leaders and evangelists of a new gospel of economics, which promised the workers' control of the machinery of production, the overthrow of Capital, and the founding of a new society wherein everyone performed a fair share of labor and was rewarded an equal share of the products of labor. In this new society the mechanic would fare as sumptuously as the banker, the day-laborer might ride to the job in a six-cylinder car, the shop-girl could wear diamonds and ostrich feathers, and the soft-handed "parasite" in his top-hat and frock coat would be put to cleaning streets and hauling garbage to the incinerator—it was all the really useful work his flabby muscles fitted him to do. Such Utopian promises, when glowingly portrayed to toilers by cunning agitators, made a powerful appeal. Not infrequently the aforesaid orators themselves had no more than an academic experience with manual labor, being educated people who for one cause or another were dissatisfied with their failure in life and, blaming this to the false system of society, desired nothing better than to wreak their spite on a society which had not properly appreciated them, by engineering its overthrow. So they preached revolution to the workers, hoping and expecting that in the new communistic society which would emerge from the "ashes of the old", they would personally shine out as organizers and leaders. Consequently they plotted indefatigably to instill what they were pleased to call "class consciousness" in the proletariat and thereby to widen the rift between Capital and Labor.

Alarms of the Oligarchs

AT FIRST the moneyed interests ignored the disaffection of their "hands". Highly conscious of the power which money conferred and of the corresponding control they exercised over the instruments of public opinion, as well as

their close connection with the civil government, they regarded the mutinous mutterings from below with contempt and continued, as usual, arbitrarily to exercise their inalienable right to hire and to fire. But when the workers began to organize into unions and to achieve solidarity, the employers learned by sad experience in repeated strikes that their only safety lay in counter-organizations and in prejudicing public opinion in their favor against a proletarian movement which was becoming dangerously embarrassing.

So when all labor seemed on the point of consolidating itself into One Big Union, the various big industrial concerns made common cause, exerting themselves to the utmost to prevent it. They even went to the extreme of enrolling armies of special deputies, gun-men, and strike-breakers, armed with high-power rifles and machine guns, and equipped with armored cars and launches. Their industrial plants were protected by barbed-wire entanglements and iron palisades charged with electrical currents. The gun-men, who were drawn chiefly from the criminal classes, really constituted private bodies of mercenary troops. Habitually lawless, they responded readily to their employers' orders to provoke trouble, and by their wanton outrages against the strikers and their families, excited the latter to retaliatory violence. Of this the employers seized advantage to call for intervention and protection by the civil government. So little industrial wars broke out here and there, generally terminating in the defeat of the workers.

Evidences of Decay

THE civil authorities habitually coöperated with the employers, though ostensibly neutral. So when mobs of the unemployed assembled, demanding work during hard times, they were dispersed by the clubs of policemen, "sapped" by self-constituted vigilantes, or drenched with torrents of water from fire-hose. But year by year industrial antagonism increased, and the signs were multiplied of an approaching crisis, until statesmen as well as students of sociology regarded the future with foreboding.

In spite of the accumulating portents, the average man continued fatuously to believe that the world was steadily growing better and better. His sublime confidence in human destiny

through evolution remained unshaken. But students of social problems were less sanguine of the future. Certain defects of the age were too glaring to be ignored. Among them the horrible packing-house exposure shocked and nauseated a public whose stomach was more susceptible than was its heart. The prominence given the Thaw trial, and the surprising avidity with which all classes consumed each salacious item of news, was a revelation of the moral leprosy which had infected the world. Again, the white-slave prosecutions, which brought to light a vast, organized business of vice under police protection, disclosed to society how insecure were its foundation when they were beginning to rot from the bottom up.

Manifestly there was something rotten in a society where vice could flourish so alarmingly and where graft was so universal; for with all its pretended zeal for purity the age was fertile in graft, even philanthropy being found to minister to it. Organized charity appropriated two-thirds of the public's donations to the comfortable livelihood of the charity officials, dispensing only the residue to the deserving poor. Naturally these charity officials were anxious to discourage the public from indiscriminate giving, explaining that alms bestowed haphazard by untrained charity were apt to fall into undeserving hands.

Reformless Reforms

FROM time to time social students exposed the defects of the age, and occasionally instigated the public to clamor for reform. But the public zeal for reform seldom accomplished the results sought. Generally the legislatures pacified their constituents by appointing a commission, which conducted a solemn investigation of the alleged abuses. In this way the tax-payers' money was squandered, deserving colleagues gratified with fat salaries, and the public interest allowed to evaporate during a tedious investigation, the results of which were published at great length in official reports which no one read.

Sometimes the reform was prosecuted to a successful conclusion, only to supply a greater abuse. Thus, when the Red Light districts were abolished, segregated vice scattered itself over the whole community; so the painted inmate of a house of ill-fame disguised herself as a working girl of loose character, and contaminated

other working girls by her intimate association. Finally, when the women secured the triumph of Prohibition, and the sale of alcoholic beverages was made illegal, various poisonous concoctions of wood-alcohol appeared and were sold illicitly at fabulous prices. These beverages sometimes punished the imbibers with death or blindness.

Insecure Security

THERE was one class of the community that found the world growing worse instead of better, so far as his personal circumstances were concerned. This was the indigent worker whom the multiplication of machinery and the increasing pace of labor had crowded out of industry. At a time of life when his faculties were waning, he found himself dependent on occasional jobs and, worse than all, witnessed the cost of living steadily rising. Indeed, even people of a comfortable though moderate income were reduced to a lower standard of living, and had to learn to abstain from little luxuries to which they were accustomed. The cause was the diminishing purchasing power of the dollar, which shrank from year to year—an extraordinary and disconcerting phenomenon for which a legion of writers on economics offered ingenious explanations, the most plausible being that gold was now produced more cheaply than hitherto and so was becoming plentiful. The class of moderate means that had invested their savings in annuities bearing a low rate of interest, expecting to be assured of a comfortable though modest income for life, were confronted with the necessity for hunting work in their old age, to supplement an income whose purchasing power had been more than cut in half.

Back to Barbarism

UP TO the last hour the general public of the New Era were steeped in false security. Suddenly, like a bolt out of the blue, destruction overtook them; and their complacent confidence was rudely shocked. The armament race had grown intolerably expensive; it was cheaper to fight and force the issue. Socialists had claimed that the proletariat was not interested in the international commercial rivalry, which was an affair of the three great moneyed groups of the world; and that in a showdown the common people would hoist red flags and refuse to mobilize. But the war demonstrated

that the people's interests were most vitally involved in the success of their governments; for a manufacturing nation with a population vastly in excess of its own agrarian resources was of necessity dependent on foreign markets for its alimentary supplies. It was quickly discerned by the public that the situation meant win or starve; so the people threw their whole enthusiasm into the war.

The war was a monstrous disillusionment to human self-sufficiency, exposing the thinness of the veneer of civilization. The humanitarian principles for conducting modern warfare were abandoned, and a reversion to the barbarous methods of antiquity took place. A policy of systematic ruthlessness was justified as military necessity, and every principle of equity and ethics was violated if deemed expedient for military success. The sanctity of non-combatants was no longer respected; for the civil population was classed as the third line of defense, whose industry sustained the men in the trenches, and so it was legitimate warfare to strike behind the lines at the defenseless civilians. It was proven that in a practical industrial age war was no longer a stately pageant to be conducted with lofty courtesies and mitigating amenities. It was a most intense and serious business, wherein chivalry and honor were out of place and where every energy must contribute to the one purpose—to win.

A World-Wide Catastrophe

THE World War shook civilization to its core. The world-wide integration of finance, commerce, education, customs, and arts which existed prior to the war was torn apart. The nations had been assembled truly into a homogeneous scheme whereby a disaster to one immediately became a world-wide catastrophe. The war severed the harmonious international relations, revived ancient antagonisms, exaggerated class grievances, ruined the industries of whole populations, piled up colossal national debts, and immeasurably augmented the already insupportable burden of taxation. It left in its wake a new spirit of bitterness, apathy, distrust, and discouragement. It engendered a spirit of lawlessness and of contempt for the institutions of government. Its duration witnessed the destruction of multitudes by famine, pestilence, and the sword; its close left communities facing starvation. Every government was

embarrassed by an enormously increased burden of expense, and with industry almost at a standstill had an unemployment problem to solve, as best it might, with out-of-work allowances and soldier bonuses. Some of the belligerents were virtually bankrupt, and a currency inflation of alarming proportions threatened imminent financial panic.

Meanwhile the undercurrent of discontent abroad in the world was aggravated a thousandfold. Old national enmities were revived. Racial and religious movements agitated. Industrial disputes grew more bitter. The cost of living soared to undreamed-of heights. This was the appalling climax of the New Era.

"A Time of Trouble Such as Never Was"

THE time of trouble foretold by our Master and the Prophets had overtaken an iniquitous world. The first three entangled human institutions into inextricable confusion. During the lull that ensued civilization commenced to give way at every point, like a rotten fabric. Slowly and painfully the world strove to repair the tattered fabric of credit, exchange, and intercommunication. Every effort at readjustment seemed to result in new complications. Every calamity seemed to be a world-wide psychological phenomenon. The mounting spiral of living costs and wages was universal; so was the epidemic of strikes and lockouts; similarly the slump in the market affected the whole world with business depression, industrial stagnation, and unemployment.

Nevertheless, reconstruction was preached, and a false security fostered. Faith in the future was urged, and optimism insisted on. At the most critical time which civilization had ever faced, the press systematically perverted the news, minimizing the gravity of the situation, sedulously striving to revive the public interest in toys and trifles, in sports and scandals, so that they might remain oblivious of the world's collapse. Every effort was put forth to tide over the crisis; for it was considered that time was the principal factor needed to enable the world to settle down into its old ruts after the terrible shaking up just experienced.

World Not Made Safe For Democracy

DURING the war a common saying was that the world would never be the same again after the war was ended. Glowing hopes were en-

tertained that it would be a better world, wherein many of the worst defects and abuses of the past would be conspicuous by their absence. But the sequel disclosed that the powers in control were zealously endeavoring to restore and rehabilitate the old order of things with as little change as possible, in direct opposition to the popular wishes. In fact, apparently, the effect of the war seemed to be to strengthen the classes in control and to weaken the position of the proletariat, which during the war had been encouraged to contribute its utmost exertions by the promise of a larger share in the management as well as the rewards of industry. During the period of fictitious war-prosperity, when labor was at a premium and when unparalleled high wages elevated the worker to a standard of living previously beyond his reach, the workers as a class awoke to a realization of their power; and the general public awoke to a realization of its helplessness in the face of a widespread mutiny of the workers.

Great coal strikes exposed great cities to privations and distress hitherto unconsidered. Paper-mill strikes confronted the public with an acute shortage of that commodity indispensable to all the business of modern life. Electrical-workers' strikes plunged cities into darkness. Police strikes were taken prompt advantage of by criminals to indulge in orgies of robbery and destruction. Worst of all, transportation strikes threatened to tie up all industry and, by cutting off their channels of food supply, to starve out the populations of the great cities.

End of the Worker's Power

THE worker showed his power, showed it sufficiently to give the world a bad scare, but had not sufficient solidarity or persistency of purpose to bring it to terms. In fact, he alienated in large measure public sympathy from his cause; and being himself an integral part of the public, he could not resist public sentiment, which indignantly forbade him to go to extremes. So he lost the opportunity to achieve solidarity, and by a united front force his demands on a reluctant but helpless world. Especially was it apparent that his cause was lost when the troops came home; for the soldiers had received an intensified training in patriotism in the camps and trenches, and threw the

weight of their influence against any radical interference with existing institutions. The employers were very quick to observe Labor's indecision and to take prompt advantage of it; so when the market slump inaugurated an era of business depression, an excuse was afforded for some of the key industries to close down their works, throwing thousands of men into idleness. The workers were to be taught a lesson of humbleness and docility.

It is probable that the hard times were to a certain extent artificially created to restore and strengthen the hold of the governing classes, but that situation got out of hand and produced more serious results than were expected. As usual, when an explosion is imminent, it was hoped to avert it by piling more weight on the safety valve.

The Japanese War-Scare

MEANWHILE, another great world-war seems to be banking up on the horizon. Perhaps, in an impossible situation created by over-production and hard times, the powers will hope to escape from their dilemma and enjoy a temporary respite by diverting public excitement into safe vents of martial and patriotic ardor, and by recalling the temporary stimulation of war-prosperity. Maybe the flags will once more be unfurled, the drums rattle, the trumpets blare, and the nations prepare to mobilize their fighting forces, mobilizing also their industrial forces in the rear, and conscripting labor as well as soldiers. They may once more line up for international suicide; but it is possible in such a contingency that an overburdened proletariat, disillusioned and desperate, keenly alive as never previously to the meaning of war, may refuse to fight except in its own defense. Revolutions may ensue throughout the planet, to constitute the second throes of the time of trouble.

It is impossible without divine guidance to predict accurately the coming course of events. ~~Subject to the~~ ^{subject to the} ~~promise~~ ^{promise} ~~belies~~ ^{belies} the promise. In a general way we are prewarned of what is brooding over the earth, but the details are not so clear. But at a time when the rulers and statesmen of the world are so filled with perplexity and dismay, it seems anomalous that the public mind should suffer so little discomposure. The latter still confides in the future, fancying that all will be right again after the

revival of business. The fact that through immense areas of the planet stalks stark, staring ruin, is remote from its consciousness. Verily, the "strong man's house" is being spoiled; but the house is as yet unaware of

Everybody Profiteering

BUT the elements are preparing for the final whirlwind of universal anarchy, when "every man's hand will be against his brother". During the period of fictitious war prosperity, when prices soared well-nigh to the "ceiling", the world witnessed a surprising revelation of human greed and selfishness. The temptation to amass sudden wealth held out such dazzling prospects that all classes of the community took prompt advantage of it. Every class showed a spirit of bare-faced and shameless rapacity, grabbing off all the profits which it was possible to extort, and recklessly indifferent to the effect upon the community's welfare as a whole. This was commercialism run rampant, with conscience, principle, and normal good judgment thrown to the dogs. The remarkable feature of it was the inconsistency of the profiteers who, on the one hand selfishly obtuse to their personal avariciousness, on the other hand were keenly aware of the other fellow's unfairness—indeed, anxiously willing to hound him to jail for a crime of which everyone was guilty.

The farmer was not exempt from this common failing. Though he shared in the general prosperity, however, his avarice was restrained within bounds by government regulations. This he bitterly resented, as one more glaring example of the gross injustice that society heaped on the farmer's back. Indeed, the latter-day farmer nourished a spirit of inordinate conceit and of overweening self-importance, and a "class consciousness" that excluded the rest of humanity from the charmed circle of real folk. The responsibility for this supercilious attitude of the farmer rested largely with the agricultural papers and magazines which for years past had been inoculating their patrons with the virus of flattery, assuring them that they were the "salt of the earth", the preëminently useful part of society; that without them the world would starve, whereas they could at any time cut down production to a mere supplying of their own wants and continue to exist in gay affluence, unaffected by the public scarcity.

Farmers Misguided Too

THIS, of course, was blatant nonsense; for the latter-day agriculturist was an integral unit of the complex modern industrial system, and almost as dependent on it as it was on him. Without a perpetual supply of tools, machinery, material, and all the elaborate equipment essential to modern agricultural, it was impossible for the farmer to conduct his business. He knew, substantially, as little about the primitive farming methods of his forefathers as any factory hand knew of them. So it was futile to deny the mutual obligation between city and country. Nevertheless, the farmer had come to regard himself as, largely, an unrewarded and unacknowledged benefactor of society, with a real grievance against it, and with a huge conviction of the innate superiority of "farm folks" over less fortunate humanity.

Like the rest of the public the farmer had very little toleration for the working-man. Having slight actual knowledge of the conditions which made up the average worker's or mill-hand's life, and not being aware that his own existence was incomparably easier, pleasanter, and safer, and his work more generously rewarded, he was fond of denouncing Labor's attempts to procure shorter hours and more pay, and sneered at its affectionate concern for the whistle and the pay-envelope. In any controversy between Capital and Labor, the former found a staunch conservative in the farmer, who smarted under recollection of how the floating labor that periodically help him harvest his crops "held him up" for the top wages. His viewpoint was too narrow for him to understand that these men frequently depended on their harvest wages to tide them over the winter, and that unless they were assured of big wages they would not have travelled so far to the brief privilege of the short harvest season.

But the farmer considered that the harvest hands took an unfair advantage of his necessities. He applauded the ruse engineered by the farm papers, and copied from them by the dailies, whereby advertisements for three times as many hands as were actually required for the crop annually flooded the fields with a plentiful supply of laborers and helped to reduce wages. During the era of high prices, the farmer cordially endorsed the popular spleen which laid the chief blame on Labor; for the whole public concurred in this—manufacturer,

merchant, and petty tradesman. Values were determined by labor power, they solemnly asserted, making a different application of this discovery from that made by labor, which had used it as a basis for the workers' claim to recognition as the foundation of society.

Driving Toward Anarchy

SO EVERYONE glibly expatiated on Labor's selfishness and lack of public spirit in forcing high prices to clear labor costs. In this way was engendered a spirit of mutual distrust, suspicion, bitterness, resentment, and downright antipathy among all classes. All united in condemning Labor; and Labor had the power, if it chose to risk all and exercise that power, of doing all classes the greatest amount of damage. A general strike, a mutiny of the workers, if continued forty-eight hours, would have resulted in inconceivable distress; continued a week, it would have meant chaos, with cities burning, criminals unchecked, complete cessation of all business, starvation, water-famine, disease rampant, a break-down of law and order, no safety anywhere. In the final arbitrament Labor held the whip-hand, and society by its irritable attitude was driving Labor into anarchism.

So the seeds are already sown for the crop of universal disorder that will smother modern civilization. This is the fulfillment of the New Era's golden promises—a civilization cracked and fast disintegrating! This is the highest achievement of an age of mechanical excellence: to destroy itself with its own equipment! This is the fruit of the gospel of Satan: a man-made inferno, instead of a man-made millennium! Evolution has proved a fiasco, if this welter of ruin is its logical goal. Or was evolution merely a cant term for degeneration? So much of our latter-day wisdom was cant.

The End is in Plain Sight

MANY of our cant expressions need rewording, as thus: optimism, willful obtuseness; altruism, super-selfishness; organized charity, organized cheating; the strenuous life, a suicidal impulse; sex-equality, social confusion; efficiency, industrial oppression; open covenants, open covetousness; a league of nations, alleged neighborliness; etc.

The New Era set great store on cant phrases. Perhaps much of its science was merely cant

and guesswork; and its boasted enlightenment sheer credulity. In a day when science is preparing to rewrite its text-books, it hardly knows where to commence; for so many cherished theories have been exploded that it cannot be sure what really are, beyond controversy, facts.

It is written: "I will destroy the wisdom of the wise, and I will bring to nothing the understanding of the prudent". Surely these words

are being fulfilled! The wise and the prudent are planning for what never will be built, and disregarding the plain signs of what is certain to occur. For "the day of Jehovah" is at hand, and a cataclysm is impending that will involve the "present evil world" in a vortex of ruin, out of which will emerge the true New Era, the real Golden Age, the long-promised kingdom of God.

BREVITIES

Great American Desert

By Edward Curlee

I LIVE in what was called in 1874 the Great American Desert. As a boy I watched the long lines of immigrant wagons that lined the Republican Valley. I saw them go west by the thousand and back by the nine hundred and ninety-nines, and with many others swore that it could not be done; that this was a desert and nothing else could be made out of it; that it ought to have been left for the Indians, etc., etc. Now this same land is worth \$50 to \$200 per acre. I have seen, from my own home, a literal fulfillment of the prophecy that "the desert shall rejoice and blossom as the rose".

Dollar-a-Month Ships

WHEN the foreign-trade "experts" of the Shipping Board are able to keep in commission only twenty percent of the vessels, while British vessels are carrying profitable cargoes the world over, there is something more than ordinary the matter with the business acumen of the office holders at the head. And when idle ships are to be rented, like pianos, for a dollar a month it becomes, not business, but charity. It might as well be a dollar a year, if that were not redolent of war memories.

On dollar-a-month ships, it is said, would help unemployment by giving work to the limited number that constitute a ship's crew, unless dollar-a-month men could be found to work for that sum and their board and lodging aboard ship. Thousands of idle men could easily be found to take up this proposition to tide over the hard-times period, and ships might then sail the deep loaded to the gunwales with such companies of the idle as could be loaded on in

addition to the cargo of coal. For it is proposed that the dollar-a-month ships shall carry coal to foreign ports, in order to relieve unemployment at the mines. In order to give all the idle miners this chance to mine coal, it is not at all unlikely that nearly if not quite all of the thousand idle ships could find employment, at least while sailing to foreign port, and waiting for the foreigners to buy the coal. For the business would have to be on a cash basis, even though the foreigners are accustomed to six to twelve months' credit.

The combination of politicians and unemployment gives birth to some strange propositions.

Homes Owned, Rented, or Mortgaged

THE 1920 Census report on the relative percentage of homes rented, owned, encumbered, and free shows a few interesting drifts. The figures for the United States and two localities are as follows, and illustrate the principal features of the report:

	United States		Idaho		Baltimore	
	'20	'00	'20	'00	'20	'00
Rented	54.4	53.9	39.1	29.3	53.7	72.1
Owned	45.6	46.1	60.9	70.7	46.3	27.9
Owned free	28.2	31.7	32.6	61.2	24.9	20.5
Owned encumbered	17.5	14.5	28.3	9.5	21.4	7.4

In the United States as a whole there has been, since 1900, a wholesome increase in rented and encumbered homes. That this is not an unhealthy tendency appears from the two typical localities of Idaho and Baltimore. In the well established cities the people are owning more homes and paying off more mortgages, as illustrated in the Baltimore figures, which are an

example of practically every city in the country.

In the rural districts, illustrated by the state of Idaho, the people acquire ownership of a farm by three steps: (1) renting the farm; (2) buying the farm with a mortgage, and (3) paying off the mortgage. Practically all the newer agricultural states, which are still being settled, show the first stage of the process of ownership, as do the cities which have been growing rapidly, for example, Akron, Ohio. The older states, such as New Jersey and the more prosperous New England states, are in the third stage of ownership. The New England states which have had numerous abandoned farms are back again in the first stage, through renting and mortgaging of the old farms by new owners. Thus is the country passing into the hands of owners without encumbrance.

Aged Industrial Workers

By John Buckley

FEW people give a thought to the condition of the aged poor in our larger industrial centers, other than the poor themselves. While the business man or the clerk may be able to continue in active service until he is sixty, the mechanic or the laborer begins to find difficulty in securing employment after passing forty years of age.

Statistics show that the average life of the working man is thirty-five years, while that of the business man is fifty. This difference may in part be laid to a difference in the forms of occupation and in the manner of living and housing. It is more likely due to lack of occupation, which is necessary to insure good health. A man engaged in shop-work can hold his job longer than the one who has to work on ladders or staging; and when it is necessary to wear glasses, it usually becomes necessary to make a change, to work on the level.

In the Steel Mills, in structural work or building, the man over forty must give way. On machine work there is no call for so strenuous an effort, and experience is valuable. I have worked with men seventy years of age, and over. They were, however, men who had worked in the shop for years, and their ability was known. If they were to get out of a job for any cause, they would never be able to find another.

While still physically fit, the worker is forced into idleness by the competition of younger

men. Few of them can show a saving; and after rearing families, they are forced to become dependents. Living as the people do, in flats and tenements, there is nothing to do beyond light chores and sifting ashes. Happy is he who came from the country, and can go back to it.

To the man brought up to a busy life, nothing is worse than idleness; and he soon rusts out. The elderly woman finds occupation in nursing, and in the care of children. Her own having grown and gone into the world, she often cares for a second family, while the mother goes to work in the mill or the factory. Of the two, the man is more to be pitied; and it is not to be wondered at, that in this time of unemployment, men take the only way that they know to lessen the burden of a struggling family.

Scarcely a paper is printed that does not bear the record of an elderly suicide. They have created wealth for the country, and have done their bit. They pass on, that others may be happier than they.

How Granite is Formed

By George Truett

THE article on "Granite and a Prediction", in THE GOLDEN AGE of September 14th, will stand a little criticism. Mr. H. E. Coffey is wrong in saying that "granite is made from lava, cooled and crystallized far below the earth's surface". I have traveled over the waste places of the earth, and from both observation and inquiries have come to the conclusion that granite is formed from a sticky mud called gumbo. This mud is found in great quantities on the prairies of Northwest Canada; and in the Rocky Mountains is sometimes cut into when a new railway is being made. I have seen it myself, and have also been told by men in charge of the work in railway cuts that it was granite in the formation. One may ask how it came there. The answer is that it was deposited by water countless ages ago. The crystalline appearance of granite is due to the salinity of the moisture it once contained.

On the coast of Alaska rises a huge granite cliff out of the water with a 4-foot seam of coal running across the upper face. If this mass of granite had been formed from lava, there would have been no seam of coal in it.

All natural rocks are formed by the action of water; sandstone from beds of sand, gypsum from alkali, limestone from carbonated water;

while lava is the product of volcanic fire. All mountain ranges are the edge of some vast continents and oceans, deposited there by water untold ages ago. In the Sierra Madre mountains near Los Angeles on the line of the Mount Lowe Railway, the granite strata tip upward at an angle of 45 degrees, which plainly shows how water did its work ages ago. There are also strata of different-colored dried mud and one of sand running through solid granite.

The equator was in another part of the earth when the present mountains were made, and is now moving imperceptibly each year north or south, probably south. One cannot guess the age of the earth with correctness; it is certainly thousands of millions of years old. We have trees 6,000 years old here in California. There has been no change of the earth in their locality since they first started to grow.

[THE GOLDEN AGE believes that Mr. Truzzell is in error in thinking that the equator is moving appreciably or has ever moved appreciably. The location of coal deposits in the arctic zone is not to be explained in that way, but by the fact that prior to the Flood the whole earth was enveloped in a canopy of moisture which made it a vast hot-house. Prior to the Flood we read: "The Lord God had not caused it to rain upon the earth, but there went up a mist from the earth, and watered the whole face of the ground". We think it quite possible that some of the sequoias of California, and possibly a few of the deep-sea monsters, are the only living things on the planet that have survived the days of Noah.]

Experiences in the Boer War Ry Pickering Hilliard

REFERRING to your issue of September 18, I would like to answer D. Erasmus on his remarks about the "Pirate Empire". I also went through the Boer War as a soldier, with the regular British forces. Now, in the first place, war is war, whether carried on by Great Britain, France, America, or any other country. I have nothing against the Boers. I always loved them like a brother; and when in South Africa I did not see an individual unkind act committed by any of my comrades toward the enemy. I was in the south-eastern Orange Free State. Truly there were many farms burnt, but only on orders from the commander-in-chief, after they had been proved to be storehouses for ammunition, etc.; and any person who served with the Eighth

Division knows that every soldier had to go short of food for weeks at a time, in order that prisoners could have the same rations as himself.

I would like to relate a little anecdote of something that occurred near Ficksburg early in 1900. With three comrades I resolved to visit a farm about ten miles from camp, to procure some provisions. This was against all orders; and we were running the risk of severe punishment if it became known. We had money to pay for anything we could get in the way of "eats", as at this time we were almost starved. One small cup of flour and little boiled trek ox per day was all that we were allowed.

When we arrived at the farm, we found it occupied by three women; and almost as if by magic we were surrounded by a group of the enemy. We were not even armed; and even if we had been, I hardly think we would have made any resistance. We just wanted something to eat. They cross-examined us; and when they found us to be Regular Tommies from overseas, what do you think they did? It may surprise you. They spread a nice white cloth and made a large pot of fragrant coffee; and with some fine white bread and preserved fruit we enjoyed a meal such as we had never before enjoyed in South Africa. It was a banquet. We had not tasted bread for months; even the hard army biscuit had completely disappeared from our daily menu. So we considered ourselves in clover when they presented us with a freshly baked loaf each, and wished us God-speed to camp.

Now these Boers knew that they had nothing to fear from a British Regular. It was the hated Cape Dutch in the pay of the British that abused them—those traitors who volunteered to fight against their own flesh and blood. No wonder a patriotic Boer despised these carrion of their own race! D. Erasmus knows that this is true.

As to the causes of the war, that is another story, as Kipling would say. But we know that the Jameson Raid, instigated by Cecil Rhodes and a group of American advisers, had something to do with bringing it about. But, as I said before, war is war; and the newspapers at that time, even as now, printed an immense number of falsehoods.

Errata—Number 58

Page 111, 4, for Pollus read Pollux; 6, for Aloith read Alioth. Page 112, 6, for Atonatnik read Atonatuih. Page 113, for Altair, read Altar.

Profiteers Running Europe

THE condition of the mark in Germany and Poland and of monetary units in other European countries has been the subject of the most anxious thought throughout the economic world. The purpose of a unit of value is to act as a measure of the value of other things. If the yardstick should suddenly begin to oscillate in length from thirty-six inches down to two, and then to one, to three, to a half, a quarter and again to one inch, the effect on all businesses dealing in things measured by the yard, foot or inch, would be the same as what has happened in Europe through the oscillations of the value of the various monetary units.

The same parties that robbed governments and people during and after the World War are chiefly responsible for the grave situation in which Europe finds itself from the money changes. Says a special European correspondent of the *London Daily Herald*:

"This violent oscillation is a result of sentiment and of speculation. It will tend to right itself. But it is an example of the way in which speculation—and playing the exchanges is the favorite City game now—can make havoc with the rates and prevent that stability which is so essential if any business is to be done. The speculators are playing the devil with legitimate trade. But nothing will be done to interfere with them. There are top influential people among them. City gossip tells of big money made over Silesia by at least one wealthy man very closely linked with the Ministry.

"Apart from the checking of speculation, it is, however, true that neither Downing Street nor Lombard Street can stop the steady fall of Continental exchange. That is due primarily to the financial methods of the Continental countries themselves, which have met recurrent deficits by the easy method of printing new money, with the inevitable results. Thus Poland at the beginning of 1920 had 4,846,000,000 marks in circulation. At the end of the year the currency was 49,351,000,000 marks. Now it is getting on toward 500,000,000,000.

"What is to be done about it? I doubt if anything can be done now. Cancellation of indemnities, repudiation of external debts, might save the situation. Two years ago it could have saved it. Now I am inclined to think it is too late. Commercial Europe committed suicide at Versailles."

A collapse in world credit, it is said, would be the sure means to cause the complete fall of the present order of things—the complete end of the present world. Such a collapse has taken

place largely in Central Europe. The rest of the continent is trembling on the brink; for it is considered that if the Teutonic countries go, the rest of Europe will fall with them into economic disintegration. England, it is thought, would follow Europe, and nothing then could save the United States and other western countries, with their only important foreign markets gone, and the business of the country disorganized by the distress of financial circles.

In the dust and flame of the collapse of a civilization are seen prowling the same ghouls that did not hesitate to rob their governments of billions while the soldiers were dying and the nations were fighting for their lives. The profiteer picked the pockets of the fighters—and now he is robbing the dead.

The Scriptures foreknew such things and foretold that "evil men shall wax worse and worse", as one of the marked characteristics of the end of the present world or order of things. —2 Timothy 3:13.

Purchased Possessions and Stolen

By Hope B. Bucklev

THE GOLDEN AGE for September 14 arrived a little over a week ago; and in reply to statement made by G. H. Martin concerning 'the sin of the American white man reaching out with unwelcome hands and appropriating the God-given heritages of others' I would like to make him acquainted with a few facts that almost any school child in this state could tell him.

Florida was purchased from Spain in 1819 for \$5,000,000; Louisiana was purchased from France in 1803 for \$15,000,000 (this includes all the middle-western states); California was purchased from Mexico in 1848 for \$18,000,000; later, the lower part of Arizona and a part of New Mexico were purchased for \$10,000,000.

Texas and Oregon came into the Union of their own free will and for their own benefit, as did each state that formed later, also the Hawaiian Islands; while the Philippines, Porto Rico, and another small island were purchased from Spain for \$20,000,000 with the idea of freeing them from a tyrannical government, teaching them self-government and turning the government of them over to the inhabitants of same. Alaska was purchased from Russia in 1868 for \$7,200,000. I believe I have covered the whole territory now. I also trust that you

will agree that we acted not from selfish motives but for the sake of humanity. This answer is from one who is thankful and proud to be an American.

Who Owns America?

By Joseph Greig

WHO owns America? This truly is no idle query, but rather a question which involves the entire right of sovereignty the world over; yea, the vital issue which has given rise to the many centuries of military and judiciary combat throughout human history.

Referring, for instance, to the outlawing of this country's aboriginals, Governor Horatio Seymour is quoted as saying:

"Every human being born upon our continent, or who comes here from any quarter of the world, whether savage or civilized, can go to our courts for protection—except those who belong to the tribes that once owned this country. The cannibals from the islands of the Pacific, the worst criminals from Europe, Asia, or Africa, can appeal to the law; but not those who, above all, should be protected from wrong."

Benjamin Franklin likewise smelled the stench of dishonor on America when he pointed out the criminal usurper thus: "Look at your hands! They are stained with the blood of your relatives."

No wonder President Harding graciously received the delegations of this people who held this fair land by right of priority! The young Indian damsel who interceded for her people, like Queen Esther of old, provoked columns of space in the daily press by reason of the eloquence of her plea.

We cite GOLDEN AGE readers to review the U. S. court decisions and broken treaties for an answer to the sharp query foregoing. Indeed, it will stagger reason to believe that such shaky foundations will support a superstructure of honesty.

Another simple matter of today which is holding back the overflow of benefit due the race by reason of the presence of the New Ruler, is that of inventions. Paul once addressed his Christian brethren who failed to note the breadth of his apostleship, by saying, "Well, if you will not receive me as an apostle, receive me as a simpleton". He well knew that they would pay attention to a feeble-minded one and would drink in the chatter of such a one. Likewise we would like to ask why so many patents, super-valuable to the people at large, fail to

materialize. One such was said to lessen the cost of living to a few cents per day by abstracting electrical energy from the atmosphere and turning it into heat and light and power, by the use of a machine. Perhaps it might have revolutionized present machinery or stopped the flow of Rockefeller oil. I don't know. I ask as a simpleton. You may be enlightened. At any rate thousands of patents are bought up by marketeers before they see the break of day. Surely, however, the light goes forward; and soon mankind will come into their inheritance of the joint dominion of earth, as Matthew 25:31-46 so graphically pictures.

Now, when these intricacies of ownership become more confused, the hosts of Gog and Magog will result. Witness then, when the gates of Jerusalem yield to their entry. The first swoop down upon the Holy City will be successful; but lo! the second will cause Israel to cry aloud for divine intercession. Their supplications will be honored by their invisible Messiah's "standing up" with "all power" as the rightful sovereign. As recorded in Zechariah 14th chapter, this Spirit-Prince will touch the optic nerve of His enemies, and then their tongues, and then their flesh, until all the rebellious are silenced before him. Thus war will be made to cease from the ends of the earth, and thenceforth the sway of the Golden Rule will continue to settle all the vexed issues of mankind until the whole earth will be returned to Edenic perfection.

These probes into the house of the great robber (see Zechariah 5th chapter) will continue to expose the brazenness of the arch enemy of man until the honest-hearted will loathe the things they once held in esteem. Thank God, this order shall perish in a merciful oblivion; and the squarest of square deals will be shared by every member of the Adamic family. Then we shall no longer need to sing the following sarcasm of Labor, but shall give praise to a loving and righteous Creator:

"Be content, man, be content.
Pay your taxes, pay your rent.
Mansions here are very rare;
All can get them in the air.
Earthly things you must despise.
Think of mansions in the skies.
But let us, the parsons, stay
In the rich man's paradise.
Be content, man, be content.
Work until your back is bent.
If you fail, go out and die.
There are mansions in the sky."

Great Joy for All People Coming Soon

(A CHRISTMAS SERMON BY THE LATE PASTOR RUSSELL)

"Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the City of Bethlehem a Savior, which is Christ the Lord."— Luke 2: 10, 11.

Great joy to all people? Did God send that message by the angels? Can we believe it implicitly? If so, it tells us of the most momentous change conceivable in human conditions. Of the present the poet has truthfully said:

"Now the world is full of suffering,
Sounds of woe fall on my ears,
Sights of wretchedness and sorrow
Fill my eyes with pitying tears.
'Tis the earth's dark night of weeping;
Wrong and evil triumph now;
I can wait, for just before me
Beams the morning's roseate glow."

This is in full agreement with the prophetic declaration, "Weeping may endure for a night, but joy cometh in the morning". (Psalm 30:5) The question is not as respects the weeping and the night, the reign of darkness, of sin, or death. This is fact—not imagination, not speculation. Even those most favorably situated share with the world in general the condition which the Apostle describes, saying, "The whole creation groaneth and travaileth in pain together . . . waiting for the manifestation of the sons of God" (Romans 8: 22, 19), waiting for the morning of the new and better day referred to by the angels and by all the prophets and apostles, as well as by our Redeemer. What interests us in this connection is the promised escape from present conditions to those of joy, happiness and blessing. Whoever can heartily believe the angelic message will surely agree that it is good tidings—a message of peace on earth and good will to men. But show us how it can be brought about, and when. Prove the matter to us, not only Scripturally, but demonstrate it logically, for it is contrary to all that we have ever been taught or ever believed, and it seems too good to be true.

Dear friends, I address you as Christian believers, pupils in the School of Christ, students of the Lord's Word, and remind you that not only all creation is groaning, but that the Apostle includes us and all believers in the matter, saying, "Ourselves also, which have the first fruits of the spirit, even we ourselves, groan within ourselves waiting for the adoption, to wit, the redemption of our body," the Body of

Christ. (Romans 8: 23) We have indeed a faith which the world has not—a message of peace and fellowship of spirit with the Lord, and, many of us, also a communion with saints; but blessed as these divine favors are, they leave much to be desired, and we groan, waiting for the glorious consummation—the conditions which are to be ours in the Resurrection morning.

THE CAUSE OF OUR GROANING

In order to appreciate the Bible explanation of how the relief and joy are coming to the world, we must note these declarations respecting the cause and source of our tribulations. Nowhere is the matter so beautifully and thoroughly summed up as in the Apostle's statement, "By one man's disobedience sin entered into the world, and death as the result of sin; and so death passed upon all men, for that all have sinned". (Romans 5: 12) That explanation shows the entire situation. We perceive that sin has gotten hold of our race; has blemished its organism; has more or less defiled its every member. And we perceive that death is its natural outworking or penalty, and that all of our sorrows and troubles and weaknesses, mental, moral, and physical, are the results of this dying process, which is operating in us. The Scriptural explanation that the entire matter in its start in weakness, original sin, was in Eden, with our first parents, is logical. We perceive exactly how these blemishes have been conveyed from parent to child with increasing force and virulence. Thus we confirm the statement that we were "born in sin and shapen in iniquity; in sin did our mothers conceive us," and that there is none righteous from the crown of the head to the soles of the feet.

As a race we are unable to justify ourselves before God, for, as the Apostle declares, "We cannot do the things that we would", for "there is none righteous, no, not one," in the absolute sense. (Romans 3: 10) We see, then, that our Creator determined not to sympathize with, nor encourage, nor permit sin, but to destroy it.

His work has operated along the lines of justice, in sentencing us to death and in holding to that sentence for now six thousand years.

CAN DIVINE SENTENCE ALTER?

Is it supposable that the unchangeable God will change? Surely not! What then is there as a basis for hope, since He has already decreed us unworthy of life—worthy of destruction—death? Does not justice rule in all of the divine dealings? Could God violate this element of His character, of which we read, "Justice is the foundation of his throne"? We must assent that God cannot change. But the Scriptures reveal to us another of God's attributes coming to our relief—His love. We inquire with deepest interest, Is it possible for God's love to triumph over His justice? We answer, No, the divine attributes are so perfectly coördinated that one cannot trample upon another. Human wisdom might here drop the matter as hopeless, but the divine plan shows us to the contrary — that divine love provided for the satisfaction of justice, by a sacrifice and corresponding price. To our astonishment, the Scriptures hold up our Lord, "The man Christ Jesus, who gave himself a ransom for all; to be testified in due time". (1 Timothy 2:5,6) Now we begin to see that our all-wise and all-just Creator, in the fulness of His love, provided for the satisfaction of His own justice, and thus provided for the relief of our race, and for the fulfillment of our text, that ultimately great joy should come to all people, through Messiah's sacrifice.

But would it be just to lay the penalty of Adam's sin upon a substitute? Would it be just to cause the innocent to suffer for the guilty? Ah, yes! That course would be unjust. But that is not the divine program. On the contrary, divine wisdom set before the Redeemer a great prize and rich reward if He would undertake the sacrifice incidental to our deliverance from the power of sin and death. Jesus did this. As we read, "Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God". (Hebrews 12:2) The Apostle, telling us of the sacrifice, assures us that He voluntarily left the glory which He had with the Father, was made flesh, and gave Himself as the "propitiation for our sins; and not for ours only, but for the sins of the whole world".—1 John 2:2.

The Apostle assures us further that He who

was rich became poor for our sakes, voluntarily, and has now been gloriously rewarded in part, for His faithfulness to the Father's will. He notes how Jesus humbled Himself, even unto the death of the cross, and then adds, "Wherefore God hath highly exalted him and given him a name above every name, that at the name of Jesus every knee shall bow, of things in heaven and things in earth, and things under the earth; that every tongue shall confess that Jesus Christ is Lord, to the glory of the Father".—Philippians 2:9-11.

JUSTICE, WISDOM, LOVE, POWER

These are the fundamental divine attributes. The first three have been exhibited to us in operation. We wonder and adore divine justice, unchangeable; divine wisdom, inscrutable; divine love, immeasurable. What remains, therefore, is to see the final demonstration of divine power in action. A sample of it was given us by our Lord, when He awakened Lazarus from the sleep of death, as showing further the glories of His coming kingdom—the divine kingdom. Divine power is still more manifest in our Lord's own resurrection, His "change" from earthly to heavenly condition, "in a moment, in the twinkling of an eye". (1 Corinthians 15:52) The work of this gospel age, the selection of the church from amongst mankind, demonstrates further the justice, wisdom, love and power of God; but the power still waits for a full development. If that element of the divine character shall prevail, it will indeed mean what our text declares, that "great joy shall be to all people".

Love divine has sought the world and bought it with the precious sacrifice of our Redeemer. Adam was the transgressor, and all his race suffer in consequence. Jesus Christ redeemed father Adam, and in so doing, redeemed all of his family and all of his inheritance. Our glorious Lord purposes to take the place of Adam and to adopt all of his children, if they will, and to give them back again all that was lost in their father Adam. We must remember that, no matter what our plane of birth, no matter how deep our degradation, our rights, as the children of Adam, were the perfect human rights, had those not been forfeited by his disobedience. Consequently the restoration which our Redeemer purposes is not merely a restoring to each individual of the things which he

once possessed, but a restitution of all that was his by right under the original divine arrangement, if Adam had not sinned. Hallelujah! What a Savior! "Able to save unto the uttermost them that come unto God by him." (Hebrews 7:25) So surely as the divine program has thus been carried out, exhibiting God's justice and wisdom and love, so surely the remainder of the divine program will follow, and demonstrate divine power.

WHY SO LONG A DELAY?

With a haste which properly belongs to our short-lived and dying condition, we wonder why divine power has not made greater haste in the deliverance of Adam and his race from the bondage of sin and death—why Messiah, after purchasing the world and the fulness thereof, has not made haste to take possession of it, but has permitted the reign of sin and death to continue, and has permitted Satan still to be the god of this world and the deceiver of men.

The Scriptures give the only answer. They tell us that, from the divine standpoint, the six thousand years of the reign of sin and death are a short time in God's sight—that a thousand years in God's sight are but as yesterday, and that we are to have patience and faith. They show us that the divine command was to multiply and fill the earth, and that this work has been much more rapidly accomplished under the reign of sin and death than it would have been otherwise, and that thus God has provided by now a sufficient number of Adam's race to fill the whole earth. They show us further that these have all had some lessons and experiences along the line of sin and death, and will, thereby, be prepared for the lessons on the side of righteousness, the lessons which God purposes they shall have in the future, when the Redeemer shall fulfill His promise and call them forth from the tomb, the prison-house of death.

An example of the operation was granted to us when our Lord called to his friend Lazarus, who was dead, "Lazarus, come forth"—and the dead came forth. He was not alive. He was dead, or, from the divine standpoint of speaking of things which are not yet accomplished, as though they were, he was asleep, just as Stephen was asleep when he was stoned to death, and as the good and bad of all the past are said to be asleep with their fathers.

Another particular reason for the delay of the establishment of Messiah's kingdom and the blessing of the world which He redeemed is that there is another feature of the divine purpose, namely, the selecting, or electing, of a "little flock" to be the church of Christ, His bride and joint-heir in His kingdom glory and Millennial work. The type or pattern of this church was Israel in the flesh and the overcomers of that time, briefly mentioned by the Apostle in Hebrews 11. They are to have a special reward and share in the services of the future. They, however, were not invited to be members of the bride class, the selection of which began at Pentecost and will, we believe, very soon be completed, when the last one of them shall have been accepted, found faithful, chiseled and polished, and made ready for the kingdom glory, into which they will be ushered by the power of the first resurrection. "So also is the resurrection of the dead; it is sown a natural body; it is raised a spiritual body." (1 Corinthians 15:42, 44) "And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had they received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years."—Rev. 20:4.

JOY IN THE MORNING

That time is Scripturally designated the "morning" of the New Dispensation. The picture is carried out by telling us that now darkness covers the earth and gross darkness the heathen, but that in due time the light of divine glory shall arise. Meantime the Lord's faithful must walk by faith and not by sight, and the Father's Word of promise must be the lamp to their pathway, the light of their footsteps, even as a "lamp shining in a dark place, until the day dawn".—2 Peter 1:19.

Our Lord Himself is styled the "Sun of Righteousness", which shall arise with healing restitution in His beams. (Malachi 4:2) And in one of His parables our Lord represents His church, which is also to be with Him the "Sun of Righteousness", which is to return and refresh the world. He describes the future glory of the garnered wheat of this gospel age, saying, "Then shall the righteous shine forth as the sun in the kingdom of their Father". (Matthew 13:43) The results will be the scattering of

the ignorance and superstition and darkness of sin, which now prevails, and the enlightenment of all mankind.

A further guarantee of the blessing of that time is given us in the assurance that one of the first works of our Lord, in respect to the establishment of His kingdom, will be the binding of Satan. The Apostle says, "And he laid hold on Satan, and bound him for a thousand years, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be finished". How careful our Lord is to prove to us how every detail of that glorious plan has been worked out, and that nothing shall fail! He assures us as follows: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it". (Isaiah 55:11) And if our faith be lame, He assures our hearts, saying, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts".—Isaiah 55:9.

"GREAT JOY TO ALL PEOPLE"

Our Lord said, "Blessed are they that mourn; for they shall be comforted". (Matthew 5:4) So if we find that the great majority of mankind have had considerable experience in mourning and sorrow, under the reign of sin and death, there is comfort in the thought that the same large majority of the race shall be comforted, shall receive joy. All will have the opportunity of coming to this estate of joy, promised for all who were redeemed by the precious blood. And the promised "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," will be world-wide in their influence. All except the church will share in that glorious restitution blessing. And the faithful of the church will have, before then, received their full Father's blessing, through the "change" of

nature from human to divine. "Behold, I show you a mystery," says the Apostle, "we shall be changed, in a moment, in the twinkling of an eye".—1 Corinthians 15:51,52.

The restitution work will begin immediately with the generation living at that time — following the great time of trouble, which the Scriptures declare will usher in the Millennium. As soon as order and blessing shall be established in the world, under that glorious kingdom or dominion, invisible to men except through its agents or channels, then will begin the awakening of the sleeping millions—gradually. The last will be first, so that the first Adam will probably be the last to be awakened. But their awakening will be for the purpose of bringing them to an accurate knowledge of God, His justice, wisdom, love and power, to the intent that, if they will be rightly exercised in obedience to Christ, the great Mediator between God and men, they will gradually regain the perfection lost by original sin and, if they become careless, they will receive stripes, chastisements, that by these judgments of the Lord, they may finally regain all that was lost. Their joys will be increasing with every step taken on the return journey back from sin and death to perfection of life. The joy will be unto all people, yet there is the intimation that some will reject the divine favor. As it is written, "And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people".—Acts 3:23.

Thus enlightened by the divine message, our hearts will undoubtedly be drawn nearer and nearer to the Fountain of all Grace and our lives will be all sunshine. Let us not only put off the works of darkness, but put off all that pertains to the darkness and error, and be clothed in garments of lights, and give

"Praise to him by whose kind favor
Heavenly Truth has reached our ears;
May its sweet, reviving savor
Fill our hearts and calm our fears."

CHRISTMAS 1921

Spirit of Christmas, the whole world is waiting.
Waiting and longing for Christ and for you.
Song of the angels, oh! banish all hating;
Peace and good will ring, O joy-bells, ring true!
Spread the glad tidings, the new day is dawning.
Lift up your heads, all ye saints, and rejoice.
Glory to God in the highest! 'Tis morning.
Praise Him, oh! praise Him with heart and with voice.

—Agnes Nourse.

Advanced Studies in the *Divine Plan of the Ages* (CONCLUDED)

The Advanced Bible Studies, discontinued with this issue, may be found in *The Divine Plan of the Ages*, Volume I of Pastor Russell's *STUDIES IN THE SCRIPTURES*. Write to us for catalogue. With our next issue, Number 60, we begin running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies hitherto published.

386. *Are the promises to the church earthly or heavenly, and to what age is the heavenly calling confined? When did the earthly calling begin, and when will it end?*

Let such as have laid all upon the altar of sacrifice continually bear in mind that, while the Word of God contains both earthly and heavenly promises, only the latter belong to us. Our treasure is in heaven; let our hearts continually be there. Our calling is not only to the spirit nature, but to the highest order of that nature, the divine — "so much better than the angels".—2 Peter 1:4; Hebrews 1:4.

This heavenly calling is confined to the gospel age; it was never made before it, and it will cease with its close. An earthly calling was made, though imperfectly understood, before the heavenly calling, and we are told that it will be continued after the gospel age. Life (for those restored as human beings) and immortality (the prize for which the body of Christ running have both been brought to light during this age. (2 Timothy 1:10) Both the human and spirit natures will be glorious in their perfection, yet distinct and separate. No insignificant feature of the glory of God's finished work will be the beautiful variety, yet wonderful harmony, of all things, animate and inanimate — harmony with each other and harmony with God.

THREE WAYS — THE BROAD WAY, THE NARROW WAY, THE HIGHWAY

387. *What Scriptures bring to our attention the "three ways", and how are they designated?*

"Wide is the gate of destruction, and broad that way leading thither; and many are they who enter through it. How narrow is the gate of life! how difficult that way leading thither! and how few are they who find it!"—Matthew 7:13, 14, *Dingwell translation*.

"And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, nor be found there; but they that walk there shall be delivered."—Isaiah 35:8, 9.

Three ways, the "broad road", the "narrow way" and the "highway", are thus brought to our attention in the Scriptures.

"BROAD ROAD TO DESTRUCTION"

388. *Why is the broad way so named?*

This road is thus named because it is most easy to the degenerate human race. Six thousand years ago, as a sinner condemned to destruction, Adam (and the race represented in him) started upon this road, and after nine hundred and thirty years he reached its end—destruction. As years and centuries have rolled on, the downward path has become more and more smoothly worn, and the race has sped more and more rapidly to destruction, the way becoming daily more glazed and slimed and slippery with sin. And not only does the way grow more slippery, but mankind daily loses the power of resistance, so that now the average length of human life is about thirty-five years. Men now reach the end of the road—destruction—nine hundred years more quickly than did the first man.

389. *How long has the race traveled this "broad way", and have none ever tried to retrace their steps? When and how was the only way of escape brought to light?*

For six thousand years the race has steadily pursued the broad, downward way. Only a few, comparatively, have tried to change their course and retrace their steps. In fact, to retrace all the steps, and reach the original perfection, has been impossible, though the effort of some to do so has been commendable, and not without beneficial results. For six thousand years sin and death have reigned relentlessly over mankind, and driven them upon this broad road to destruction. And not until the gospel age was a way of escape brought to light.

Though in previous ages rays of hope were dimly seen in types and shadows, which were joyfully hailed and acted upon by a few, yet life and immortality were not brought to light until the appearing of our Lord and Savior, Jesus Christ, and the proclamation by the apostles of the good tidings of redemption and remission of sins and a consequent resurrection from the

destruction. (2 Timothy 1:10) The teachings of Jesus and the apostles bring to light life—a restitution or restoration to life, for all mankind, as based upon the merit and sacrifice of the Redeemer; and they show this to be the significance of many Old Testament types. They also bring to light immortality, the prize of the high calling of the gospel church.

390. *What is the new way to life opened up for the royal priesthood?*

Although a way of escape from the broad road to destruction has been brought to light through the gospel, the great mass of mankind heeds not the good tidings, because depraved by sin and blinded by the adversary. Those who now gratefully accept the promise of life, restoration to human existence, through Christ, have pointed out to them a new way which has been opened up, by which consecrated believers may go beyond the human nature and be changed to a higher nature—the spirit nature. This new way “consecrated for us”—the royal priesthood (Hebrews 10:20)—our Lord called

“THE NARROW WAY TO LIFE”

391. *Why is it that after having heard of the new way, so few are willing to walk therein?*

Our Master tells us that it is because of the narrowness of this way that the many prefer to remain on the broad road to destruction. “Strait [difficult] is the gate and narrow is the way that leadeth unto life, and few there be that find it.”

392. *What is the end to which this narrow way leads? And what is this “highest form of life”?*

Before considering this way and its dangers and difficulties, let us notice the end to which it leads—life. As already seen, life may be enjoyed on various planes of being, higher as well as lower than human. Life is a broad and comprehensive term, but here our Lord uses it in reference to that highest form of life, pertaining to the divine nature — immortality — the prize for which He invited us to run. What is life? Not only do we realize it in ourselves, but we see its operation in lower animals, and even in vegetation; and we are told of its existence in higher forms, angelic and divine. How shall we define a term so comprehensive?

393. *How shall we define life? What is the difference between the operation of the principle of life in Jehovah and in mankind?*

While we may not be able to discover the

secret springs of life in all, we may safely assume that the divine Being, Jehovah, is the great fountain of all life, from which all these springs are supplied. All living things emanate from God and depend on Him for life. All life, whether in God or in His creatures, is the same; it is an energizing principle, not a substance. It is a principle which inheres in God, but which in His creatures results from certain causes which God has ordained, and of it He is therefore the cause, the author or fountain. Hence the creature is in no sense a part or an offspring of the Creator's essence or nature, as some imagine, but he is God's handiwork infused with life.

394. *What are the characteristic conditions of the divine nature with respect to life?*

Recognizing the fact that only in the divine nature is life, independent, unlimited, exhaustless, ever continuous and neither produced nor controlled by circumstances, we see that of necessity Jehovah is superior to those physical laws and supplies which He ordained for the sustenance of His creatures. It is this quality which pertains only to the divine nature, that is described by the term immortality. As shown in the preceding chapter, immortal signifies death-proof, consequently disease and pain-proof. In fact, immortality may be used as a synonym for divinity. From the divine, immortal Fountain proceed all life and blessing, every good and perfect gift, as from the sun the earth receives her light and vigor.

395. *Using the illustrations of light reflected from a diamond and from a brick, and the measure of life in diamond and from a brick, and the measure of life in perfection than any other creature.*

The sun is the great fountain of light to the earth, illuminating all things, producing many varieties of color and shades of light, according to the nature of the object upon which it shines. The same sunlight shining upon a diamond, upon a brick, and upon various kinds of glass, produces strikingly different effects. The light is the same, but the objects upon which it shines differ in their capacity to receive and to transmit it. So with life; it all flows from the one exhaustless Fountain. The oyster has life, but its organism is such that it cannot make use of much life, just as the brick cannot reflect much of the light of the sun. So with each of the higher manifestations of life, in beast, fish and fowl. Like the various kinds of glass under sunlight,

so these various creatures show forth differently the various organic powers they possess, when life animates their organisms.

The polished diamond is so adapted to the light that it appears as though it possessed it within itself, and were itself a miniature sun. So with man, one of the masterpieces of God's creation, made only "a little lower than the angels". He was so grandly formed as to be able to receive and retain life by the use of the means which God supplied, and never grow dim. Thus was Adam before he fell grander than any other earthly creature, not by reason of any difference in the life principle implanted, but because of a grander organism. Yet, let us remember that as the diamond can reflect no light except when shone upon by the sun, so man can possess and enjoy life only as the supply of life is continued. Man has not inherent life; he is no more a fountain of life than a diamond is a fountain of light. And one of the very strongest evidences that we have not an exhaustless supply of life in ourselves, or, in other words, that we are not immortal, is that since sin entered, death has passed upon all our race.

396. *How did the conditions in Eden show man's dependence upon a continued supply of life? And what was the natural result when Adam was separated from the "trees of life"?*

God had arranged that man in Eden should have access to life-sustaining trees, and the paradise in which Adam was placed was abundantly supplied with numbers of "every [kind of] tree" good for food or for adornment. (Genesis 2:9, 16, 17) Among the trees of life good for food was one forbidden. While for a time forbidden to eat of the tree of knowledge, he was permitted to eat freely of trees which sustained life perfectly; and he was separated from them only after transgression, that thereby the death-penalty might go into effect.—Gen. 3:22.

Thus the glory and beauty of humanity are seen to be dependent on the continued supply of life. As the beauty of the diamond is dependent on the continued supply of sunlight. When sin deprived humanity of the right to life, and the supply was withheld, immediately the jewel began to lose its brilliancy and beauty, and finally it is deprived of its last vestige in the tomb. His beauty consumes away like a moth. (Psalm 39:11) As the diamond loses its beauty and brilliancy when the light is withdrawn, so man loses his life when God withholds

the supplies from him. "Yea, man giveth up the ghost [life] and where is he?" (Job 14:10) "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." (Verse 21) "For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."—Ecclesiastes 9:10.

THE ROAD TO RESTITUTION

But since a ransom has been found, since the death penalty has been provided by the Redeemer, the jewel is to have its beauty restored, and is again to reflect perfectly the Creator's image, when the Sun of Righteousness shall arise with healing in his wings. (Malachi 4:2) It is because of the sin-offering, the sacrifice of Christ, that "all that are in their graves shall come forth". There shall be a restitution of all things; first an opportunity or offer of restitution to all, and ultimately the attainment of human perfection by all who will obey the Redeemer.

397. *What is the reward promised to those who pursue the "narrow way" to the end? And who alone originally possessed immortality?*

This, however, is not the reward to which Jesus refers as the end of the narrow way. From other Scriptures we learn that the reward promised to those who walk the narrow way is the "divine nature", life inherent, life in that superlative degree which only the divine nature can possess—immortality. What a hope! Dare we aspire to such a height of glory? Surely not without positive and explicit invitation could any rightfully thus aspire.

From 1 Timothy 6:14-16 we learn that the immortal or divine nature was originally the possession of divinity only. We read: "He [Jesus] in his time [the Millennial age] will show who is the blessed and only potentate—the King of king and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see". All other beings, angels, men, beasts, birds, fish, etc., are but vessels, holding each its measure of life, and all differing in character, capacity and quality according to the organism which it has pleased the great Creator to provide for each.

AMAZING GRACE!—IMMORTALITY ALSO TO THE BRIDE

398. *What Scriptures teach that the Son of God possesses immortality since His resurrection? And to whom has this great honor been subsequently extended?*

Further, we learn that Jehovah, who alone possessed immortality originally, has highly exalted His Son, our Lord Jesus, to the same divine, immortal nature: hence He is now the express image of the Father's person. (Hebrews 1:3) So we read, "As the Father hath life in himself [God's definition of "immortality"—life in himself—not drawn from other sources, nor dependent on circumstances, but independent, inherent life], so hath he given to the Son to have life in himself."—John 5:26.

Since the resurrection of the Lord Jesus, then, two beings are immortal; and—amazing grace! the same offer is made to the bride of the Lamb, being selected during the gospel age! Yet not all of the "great company" who are nominally of the church will receive this great prize, but only that "little flock" of overcomers who so run as to obtain it: who follow closely in the Master's footsteps; who, like Him, walk

the narrow way of sacrifice, even unto death. These, when born from the dead in the resurrection, will have the divine nature and form. This immortality, the independent, self-existent, divine nature, is the life to which the narrow way leads—"strait is the gate and narrow the way that leadeth unto life".

This class is not to be raised from the tomb human beings; for we are assured by the Apostle that, although sown in the tomb natural bodies, they will be raised spirit bodies. These all shall be "changed"; and even as they once bore the image of the earthly, human nature, they shall bear the image of the heavenly. But "it doth not yet appear what we shall be"—what a spirit body is; but "we know that when he shall appear, we shall be like him", and share in "the glory to be revealed".—1 John 3:2; Colossians 1:27; 2 Corinthians 4:17; John 17:22; 1 Peter 5:10; 2 Thessalonians 2:14.

JUVENILE BIBLE STUDY

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

1. *What did God say to the serpent (Genesis 3:15) after he had tempted Eve to disobey God and thus caused her death and the death of Adam?*

Ans.: "I will put enmity between thee and the woman, and between thy seed and her seed; it [the seed of the woman] shall bruise thy head, and thou shalt bruise his heel."

2. *What does woman in the Bible symbolize?*

Ans.: Quite often the church in the flesh, not united to any earthly head, but, instead, waiting for her Lord and Head to come and take her to Himself as His bride and joint-heir in the kingdom. See Revelation 12:1, 6; Matthew 25:6; Romans 8:17.

3. *Who are "the seed" of "the serpent"?*

Ans.: Jesus said (John 8:44) "Ye are of your father the devil, and the lusts of your father [the devil] ye will do".

4. *What is meant by "lusts" in this passage?*

Ans.: It is from a Greek word that means longings or desires.

5. *Then, in plain English, how would this passage read?*

Ans.: You are of your father the devil [the serpent] because you do his will—carry out his wishes or desires.

6. *Would it be carrying out Satan's desires to have people preach and teach the same old lie he (the devil) taught to mother Eve, "Thou*

shalt not surely [really] die"—you only seem to die?

Ans.: It certainly would fulfill Satan's desires.

7. *Then who are "the seed" of "the serpent"—the devil?*

Ans.: It would include all those who fulfill the devil's desires by teaching and preaching that man does not really die.

8. *Was it made plain just who the seed of the woman was to be?*

Ans.: It was not.

9. *What thought do we get from the promise (Genesis 3:15) that the seed of the woman would bruise the serpent's head?*

Ans.: A great One would be developed through the woman that would in due course of time destroy the devil (Hebrews 2:14), and "spoil his goods" (Matthew 12:29) by undoing all the evil that Satan has brought upon mankind.

10. *Was this same promise in a different form given to Abraham?*

Ans.: Yes; God promised that in Abraham and his seed He would bless all the families and nations of the earth. See Genesis 12:3; 22:18.

11. *What did the apostle Paul say was "the mystery which hath been hid from ages and from generations" (Colossians 1:26)?*

ns.: "Christ in you [the church class] the hope of the church"—Colossians 1:27.

2. *What is meant by the word "Christ"?*

ns.: It means anointed.

3. *Was Jesus anointed of the holy spirit, and do the church class receive the same anointing?*

ns.: Yes; Jesus was anointed of God (Luke 4:18; Acts 10:38), and also the church.—2 Corinthians 1:21-1 John 2:27.

4. *Then, in plain language, what is this great mystery that St. Paul is speaking of?*

Ans.: It is that the promised seed (the great deliv-

erer) is not a single individual or person, but "many" (1 Corinthians 12:12-14, 27); that God's dear Son "is the Head of the body [the body of the Christ], the church" (Colossians 1:18), and that all who are Christ's are "Abraham's seed and heirs according to the promise" to bless all families and nations of the earth. See Galatians 3:8, 16, 29; Genesis 12:3; 22:18.

NOTICE!

Beginning with our next issue THE GOLDEN AGE will publish a list of questions each issue taken from Judge Rutherford's new book, "The Harp of God". The answers will be found in THE GOLDEN AGE and in the book. See advertisement on last page.

CHRISTMAS CAROL

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold;
"Peace on earth, good will to men,
From heaven's all-gracious King".
The world in solemn stillness lay
To hear the angels sing.

Still through the cloven skies they come
With peaceful wings unfurled,
And still their heavenly music floats
O'er all the weary world;
Above its sad and lowly plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

But with the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;

And man, at war with man, hears not
The love-song which they bring:
Oh, hush the noise, ye men of strife,
And hear the angels sing!

And ye beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow,
Look now! for glad and golden hours
Come swiftly on the wing:
Oh, rest beside the weary road,
And hear the angels sing!

For lo! the days are hastening on
By prophet-bards foretold,
When with the ever-circling years
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling
And the whole world give back the song
Which now the angels sing.

HOLLANDISH HYMN, Number 160

(This hymn, translated for THE GOLDEN AGE, is sung by the Hollandish people on the night of each December 31st)

Hours, days, months, and years,
Swiftly as the shadows go;
Ah, we find upon our pathway
Naught that's lasting here below.
In the way that we must traverse,
Scarce a footprint e'er remains,
Only on the soul the present
Leaves its blessings or its stains.

Generations languish earthward,
And we bloom upon their graves;
And in time our children mourn us—
Fallen, like the autumn leaves.
Dust, that ages slow have gathered,
Rests with the wearisome grave;
Without Thee, Eternal Father,
Ah, who could our being save?

Though Thou turnedst to destruction,
Still Thy grace forsakes us not,
Heavenly light shines round about us,
Glory is Thy children's lot.
'Neath Thy loving care and guidance
All the weary, dying way
Leads us, as Thy Word hath spoken,
To the full and perfect Day.

Neither weal nor woe can harm me,
Neither grief nor chastening rod,
Thou art ever left to cheer me,
Thou'rt eternally my God.
Whate'er sorrow here may threaten,
Unto Thee for rest I go;
Thou art, through Thy Son, my Father,
Spite of changes, spite of woe.

Father, still, in all my sorrows,
Father, though in shade or sun,
Father, in the Vale of Shadow,
Father, too, when death has won.
Though on earth is naught but changing,
Thou, O God, dost faithful stand;
E'en my soul rests in Thy mercy,
Slumbers in Thy Father-hand.

Haste then, years, haste freely onward,
With your sunlight and your pain,
What of grief ye bring upon me,
Mine is peace that shall remain.
Though all else on earth should fall me,
Onward led by Thy dear hand,
Bright, beyond our mean existence
Shines my heavenly Fatherland.

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regularly to its subscribers. Once it
was found necessary to advance the
subscription price from \$1.50 to \$2.00,
on account of marked rises in paper pri-
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now we have a Holiday surprise for our
readers—from January 1, 1922, the an-
nual subscription price to our journal is
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tributions. It is simply a drop in price.*

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