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The Golden Age

a Journal of fact
hope and courage

Vol. IV, Bi-Week
April 11, 1911

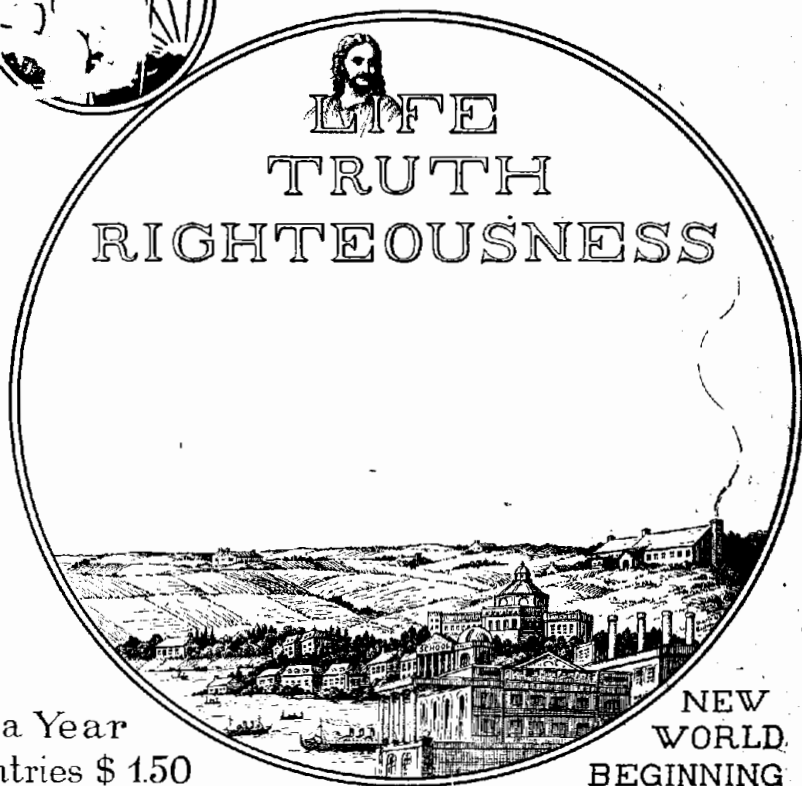
HEADED
FOR THE
MADHOUSE

IMPRESSIONS
OF BRITAIN
—OXFORD

THE
OATHBOUND
COVENANT



LIFE
TRUTH
RIGHTEOUSNESS



NEW
WORLD
BEGINNING

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Published every other Wednesday at 18 Concord Street, Brooklyn, N. Y., U. S. A., by
WOODWORTH, HUDGINGS & MARTIN

Copartners and Proprietors Address: 18 Concord Street, Brooklyn, N. Y., U. S. A.

CLAYTON J. WOODWORTH . . . Editor ROBERT J. MARTIN . Business Manager

C. E. STEWART . . . Assistant Editor W. F. HUDGINGS . . . Sec'y and Treas.

FIVE CENTS A COPY—\$1.00 A YEAR MAKE REMITTANCES TO THE GOLDEN AGE

FOREIGN OFFICES: British 34 Craven Terrace, Lancaster Gate, London W. 2

Canadian 270 Dundas Street W., Toronto, Ontario

Australasian 495 Collins Street, Melbourne, Australia

South African 6 Lelie Street, Cape Town, South Africa

Entered as second-class matter at Brooklyn, N. Y., under the Act of March 3, 1879

The Golden Age

Volume IV

Brooklyn, N. Y., Wednesday, Apr. 11, 1923

Number 93

Headed for the Madhouse

DR. A. A. LOEWENTHAL, former professor of mental and nervous diseases at the University of Chicago, has made the statement that "at the present rate of increase the world will be ruled by madness within fifty years." In this article we give some of the data upon which such an opinion rests.

We do not have to go far away from home to find plenty of data. New York State heads the list of states with the highest number of persons with mental disorders per hundred thousand of the population, and in New York State more persons were sent to the insane asylum during the last year than in any previous year. At the end of 1921 the patients in the thirteen state hospitals for the insane numbered 39,736, an increase of 1,445 over 1920. This is 6,642 more than the hospitals were built to accommodate.

Of the total number of patients in New York State one-half were born in Europe, and nearly one-third of all the patients were out and out aliens. From this number two hundred and ninety persons were sent back, during the year ending June 30, 1920, to the foreign countries from which they came. Under the law, any persons showing insanity within five years after admission to America may be returned to their former homes.

Massachusetts comes next to New York in its number of insane per hundred thousand of the population. Dr. Briggs, former chairman of the Board of Insanity, says that in Massachusetts one person in every ten at some time or other enters an insane or feeble-minded hospital, and that five percent of all the deaths in the state are in state institutions of one kind or another. These figures are so large that we hesitate to publish them; but these are the data before us, and we have no reason to question them. Massachusetts spends six million dollars annually for the care of delinquents. Connecticut, Vermont, Montana, and Oregon—all northern

states—have heavy percentages of insanity; the lowest percentages are in the South.

Taking the country as a whole, insanity and mental disorders are increasing four times faster than the population; and as long ago as 1910 there were more patients in the institutions for the insane than there were students in all the colleges.

Already Ruled by Madness

REVERTING to Dr. Loewenthal's statement that in fifty years the world would be ruled by madness, we find that both the Bible and secular history show that it has been ruled by madmen for more than 2,520 years. Nebuchadnezzar, the first world-ruler, represented Gentile rule in the earth. He was insane for seven years; those seven years represent the seven "Gentile Times," the period from the overthrow of King Zedekiah, 606 B. C., down to the outbreak of the World War, which legally ended Gentile rule and almost ended it actually.

The condition of affairs during those 2,520 years, proves that the rulers have been madmen. What sane persons believe that the common people of any land desire to murder their fellows or to be murdered by them? And yet they have given their support to a set of rulers that have brought on one terrible era of bloodshed after another.

Take the inordinately vain Kaiser Wilhelm II. His father and his grandfather were sane, but his earlier ancestors showed all the evidence of minds that were out of balance. Frederick I was a spendthrift and tyrant; Frederick William I was bloodthirsty, tyrannical, and hated his own son; Frederick the Great was a human butcher; the next two generations were weak-minded fanatics, and William IV died insane. Before the Kaiser's birth his mother, then but eighteen years of age, was under a doctor's care for nervous troubles and in a pitiable condition. The child was at first

thought to have been born dead; it is almost a pity that he had not been.

But what can we boast about on this side of the Atlantic? There was every reason that sanity could urge why America should have stayed out of the war. America was in no more possible danger of an invasion from the Germans than it was from the Patagonians. But America had a ruler of the same general type as the Kaiser—vain, egotistical, heady; and as he thought that the lives, fortunes, and influence for good of the American people were all at stake they were herded into a war against those interests and to their own ruin.

When the crazy rulers are not planning the ruin of the people by driving them into some war, they are planning their ruin economically. The avowed purpose of politicians is to sustain a system which hands over most of the wealth to those who do no useful work, and to keep that class in luxury, while the workers receive a bare subsistence. What could be crazier?

Causes of Insanity

AT THE top of the list of the causes of insanity we put the influence of the demons, evil spirits. It is our firm belief that a large proportion of the insane are in their present condition because in some way they have fallen under the influence of these beings that infest the earth's atmosphere. The Scriptures name them as the cause of the World War, 'going forth . . . to gather the kings of the whole earth together to the battle of the great day of God Almighty.' (Revelation 16: 14) 'The Czar of Russia was controlled by demons through Rasputin, a spirit medium.

The ways in which the demons get into contact with humans are many. One of the principal of these is through the clergy who are directly under their influence. "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit." (Revelation 18: 2) From this we conclude that wherever else the demons are to be found, their general headquarters is in the nominal church. And what is the general influence of the nominal church? In a time of war is it for peace? In a time of economic strife is it for the under-dog? Everybody knows the answers.

Another way in which the demons get into

contact with humans is through mediums, who constantly advertise in the papers as clairvoyants, healers, consultants and revealers of hidden things. Many brainy people, many talented personages, are among spiritism's devotees, not knowing the true explanation of its phenomena.

Too much attention to the operations of the mind is a cause of insanity. When one spends too much time pondering upon the operations of his own mind he is in a fair way to lose control of it. Manual dexterity does not come from gazing at one's hands or poring over one's anatomy, but from paying close attention to the things in hand. It is the same way with the mind.

Genius and Temperament

DR. E. S. SOUTHARD, an eminent alienist from Boston, president of the American Mental and Psychical Association, in an address at Philadelphia asserted that every form of neurosis may be classified as a form of insanity, that every "temperamental" person is really insane, and that from this point of view all mankind are unbalanced.

Musicians, painters, and poets all bear testimony to the fact that talent, genius, and insanity are closely allied. The craze for paintings by cubists and futurists, which has but lately died away, was insane; many of the modern dances and the music which accompanies them are the work of disordered minds.

When it comes to authors, we see the eccentricities of Francis Bret Harte finding hereditary expression in his daughter, Jessamy Harte Steel, until her career is ended by confinement in the St. Lawrence Hospital for the Insane.

There was mental unsoundness on both sides of the poet Cowper's ancestry; and he himself suffered from hallucinations, melancholia and suicidal mania, spending over a year in an asylum. Shelley had an insane ancestry, was subject to vivid hallucinations, and at school was known as "Mad Shelley."

Charles Lamb, at the age of twenty, was committed to an asylum; and his sister Mary while insane murdered her mother. There was insanity in Wordsworth's family. His sister Dorothy, of his own poetical temperament, became hopelessly insane. Southey came of insane stock on his mother's side.

Coleridge's family had strongly marked in-

sane tendencies; his father was eccentric and his mother simple-minded. Sir Walter Scott's family was permeated with nerve disorders and dementia on both sides. Byron's mother was unbalanced, and his maternal grandfather suffered from melancholia and finally committed suicide. His father also committed suicide while insane.

Noise and Worry

DR. NANCE, trustee of the Sanitary District of Chicago, puts down the unnecessary noises of city life as one of the direct causes of insanity. He says:

"Unnecessary noises are the bane of metropolitan existence. They murder sleep, assassinate mental rest, shatter our nerves, and indirectly shorten our lives: Factory whistles screeching three times a day, in addition to steamboat, tug-boat and locomotive whistles, the grinding, crunching, munching of flat-wheeled street-cars and elevated trains, the shrill sirens of auto trucks, the cannonade of exploding motors, venders of vegetables crying their song of sale, boys screaming extra papers, barking dogs, howling cats, rattling milk-wagons, the untimely sounding of guns, church bells, hand organs and barrel organs, the discordant piano and whining phonograph, the amateur trombone, the saxophone in practice. Noise! It increases the death rate by murdering sleep. It destroys the vital and recuperative powers of the sick. It increases deafness. It helps indirectly to fill our insane asylums. There is little doubt but that many nervous wrecks are created every year by the incessant din and clamor to which the average city resident is continually subjected."

Unemployment is a cause of insanity, so the doctors say who have thousands of the insane under their care. They notice that cases multiply more rapidly as the waves of unemployment come. Thus worry over the needs of one's loved ones, due to lack of work on the part of the family bread-winner, may so fill the mind as to break down the mental balance.

The war was a direct cause of insanity. There are 100,000 mentally deranged in Paris, mostly from that cause; and from the American forces alone 72,000 are reported by the American Legion as mentally deranged. Consequently the total number on all fronts and in all sides of the conflict must be nearly or quite half a million.

Then the war was an indirect cause of insanity to great numbers who found no way of reconciling the conflicting voices of conscience,

loyalty, duty, self-preservation, patriotism, etc., presented to them. Moral courage makes for sanity. The man who takes a stand, one way or the other, and abides by what he believes to be right, will endure the reverses of life with a courage and success that will seem almost supernatural. Children should be trained to face unpleasant situations and to make the best of them, but not to worry about them.

Too Much Excitement

THE movie theaters have been blamed for some of the increase in insanity, and probably not without reason. Every form of mental strain is depicted by the actors, and this cannot fail to have some effect upon those who are suffering mentally or are predisposed to insanity.

Much insanity is caused by bacteria and poisons of various kinds undermining the brain structure through the blood stream. The germs of syphilis are deadly to the brain structure; and there is scarcely a person who does not have it in his blood, either bovine syphilis, derived from vaccination, or the real thing obtained from our tainted (not sainted) ancestors.

Dr. J. M. Lee, of Rochester, N. Y., speaking before a conference of medical men, pointed out that farmers are more susceptible to insanity than any other class because they work hard, worry much and have little recreation. He added: "Our methods of living, our methods of eating, and the general hustle and tendency to worry throw the mental machinery out of gear."

The people who become insane lose the grip on the realities of life. Rage is insanity while it lasts; and some pretty well-balanced people sometimes allow themselves to fall into fits of rage, even to the extent of committing murder and suicide.

The evading of responsibilities tends toward insanity. The more hopelessly insane a person is the more he acts like an infant, assuming that whatever he wishes should be provided for him by others because he desires it. The possession of a disposition to wish to get along without work is therefore an evidence of insanity. It indicates the neurotic mind. The desire to work, to produce, so that one may have for himself and have to give to others, is an evi-

dence of sanity. The idle rich are all on the road to insanity, and many of them are actually insane.

Liquor and Insanity

THERE are conflicting opinions as to the share of responsibility to be attributed to liquor as a cause for increased insanity. Doctor Hall, Chairman of the Insanity Commission of Cook County, Illinois, says: "Either prohibition does not prohibit, or the brand of liquor that drinkers are getting is more violent in its effect." His report shows an increase of thirty-three percent in the number of alcoholic cases before the commission in December of 1921 over those of pre-prohibition days. He said further:

"There are two classes of alcoholic cases we are getting. There is a class of elderly persons who were accustomed to use a certain amount of liquor regularly. They were able to coördinate and to combat social, domestic and business worries. Then prohibition came, and they were unable to obtain liquor regularly. When they did get it, it would be by the bottle. Not knowing when they would get more, they would drink it all at once. As a result they broke down mentally. The other class comprises the young, who get the unlabeled or moonshine whiskey. They drink all they can get, when they can get it. It contains a large percentage of poison and works havoc with their minds. We had several cases of young doctors who wrote their own prescriptions, and got bad whiskey, which they drank to excess, resulting in their breakdown. It has been necessary to commit several to an asylum for the insane."

Dr. Lichtenstein, resident physician at the Tombs Prison, New York City, thinks alcohol is doing its share toward the increase of insanity. He says that many steady drinkers are unable to give up intoxicating liquor and will drink poisonous substitutes which are offered for sale; that this alcohol is absorbed through the lymphatic system and causes a toxic condition which deadens the nervous system and produces what is known to alienists as alcoholic psychosis. Whether a person becomes incurably insane is dependent upon how much damage is done to the nervous system before treatment begins.

But Dr. R. H. Hutchins, Sr., superintendent of the Utica, N. Y., State Hospital, says that moonshine whiskey has caused only a slight increase in insanity. His belief is that the stories of widespread insanity caused by impure whiskey were propaganda of wet advo-

cates; and that for years, with the exception of the first four or five months after prohibition went into effect, hospital cases resulting from whiskey had steadily decreased in number. Homer Folks, secretary of the State Charities Aid Association, said that he believed the number of persons who had gone insane from the use of alcohol during 1921 was fewer than normal.

An indirect cause of increased insanity due to prohibition is that many persons who had become used to taking intoxicating liquors were deprived of them and resorted to drugs to satisfy their appetites. We have treated the subject of drug addiction at length in our issue of June 21, 1922.

The Effect of Diet

DR. H. P. SKILES of Chicago treats very interestingly the subject of the effect of diet upon the mind. He says:

"There are 20,000 new cases of dementia precox every year and all declare that it is on the increase. The mental phenomena vary with different cases. The physical phenomena prove that in a very large percent, the patients have faulty digestion and faulty circulation as well as faulty elimination, and we will find in almost all of them a faulty respiration, very little if any abdominal breathing.

"When we remember that we can retard or completely stop the respiration by pressing on any one of the branches of the sympathetic nerves that may be abnormal, either in the upper or lower orifices of the body, . . . then it is plain to us that if any one or more of these branches become involved so that the respiration is impeded and the sympathetic normal efficiency is reduced it is reasonable to say that the elimination and digestion as well as assimilation will be reduced.

"Therefore in order to relieve one of these cases we must see to it that every branch must be inspected and cared for, so that we can have as nearly as possible normal functions. Why? Because normal functions must obtain if we are to have normal use of the cerebro-spinal in all of its varied duties, and the highest of these is normal thought.

"We must first eliminate the fact that there is no central lesion; when that is done it is admitted that the primary cause is not in the brain. Then we proceed to examine the functions. We find that we have in these cases as a rule either a low or a high blood pressure, the greatest majority being a low blood pressure. By persistent correcting of the different orifices the low blood pressure is gradually relieved, but sometimes very slowly.

"We find also that these cases are suffering from varied degrees of auto-toxemia, so that auto-intoxication obtains a part or all the time. It is plain that as long as the patient's auto-intoxication persists he will not be responsible, but when his toxemia is reduced below the state of intoxication he then will be responsible and his mental condition will be clear. But he will not be well until the toxemia is reduced to such an extent that the functions of the body will be normal each day, accompanied by normal blood and normal blood pressure. And more, all of the functions of the body must obtain until the strength of the entire body has been restored; and then will he have normal poise and normal thought.

"The sympathetic system being first corrected, the diet carefully chosen, baths prescribed, we must, if possible change the blood pressure. In these cases we have a venous status whether in high or low blood pressure cases. In the low blood pressure cases the venous status is due mainly to a dilation of the veins, making it impossible for them to deliver the blood to the heart in sufficient quantities to be normal, and so we have a delayed circulation. . . . Additional excitement increases the high blood pressure of the high pressure cases and correspondingly decreases the blood pressure of the low blood pressure cases.

"We will all admit that the poisons from the different tissues are being thrown into the veins and that if we can reduce the poisons by any means we will shorten the recovery of the patient.

"Every now and again we find that the pressure goes up and down from some fault in somebody or the patient, and we find that anything that will cause loose movements of the bowels will upset our blood pressure. From this we learn lessons of great value which we must teach the patient, namely, that if he wishes to remain well he must forever abstain from all kinds of drugs that will cause loose discharges from his bowels; that if he has arrived at the happy medium where his thoughts are lucid and his poise is perfect under all occasions it is up to him to thus remain; that evidently his assimilation and elimination which take place in the millions of capillaries in all parts of his body which make it possible for him to live and carry on both physically and mentally are performing their functions normally, and if he obeys the laws of his body he will remain well; that the sickness he has suffered causing him to experience many abnormal thoughts and experience many abnormal perceptions have been physical.

"We are now of the belief that dementia precox, so-called, is produced by a faulty metabolism (changing food into protoplasm and carrying off waste) in the capillaries of the body, and is curable.

"We must educate not only those immediately interested, but the great masses, to show them how they must live. A nation-wide education must be made against

the habit of giving and prescribing all kinds of physic; for it is an impossibility to cure one of these cases if only one dose of cathartics of any kind is given. . . . Only by preventing insanity will we be doing our whole duty."

The Ductless Glands

DR. SCHLAPP, Professor of neuropathology at the Post-Graduate Medical School and Hospital, New York City (who is authority for the statement that twenty-five percent of the murders in this country were committed by insane persons who could have been cured by proper treatment in early stages), writes of the discoveries that have been made in recent years in endocrinopathy, or diseases due to improper working of the ductless glands of internal secretion. He says:

"Twenty years ago the very term was unknown and the science of the ductless glands had no standing. Today our knowledge of the endocrines and their influence upon every function of the nervous system in man promises to revolutionize our whole understanding of human behavior. We know now that many men commit crimes because their thyroid glands or other glands are out of order. We understand now that many unfortunate human beings are unable to control themselves under temptation or in the face of other arousing stimuli because there is some derangement in the glands. It is now certain that these endocrine organs control the activities of our nerves altogether, including the workings of the brain.

"This means of course that science has brought human conduct or misconduct down to a physiological, or rather a chemical, basis. Men do not err because they are evil but because of chemical disturbances in that marvelous and intricate machine, the human body. Just how far we want to go or can go with this statement at present is doubtful, but to some extent it must already be accepted and acted upon; for we are able to treat many criminals, to correct this chemical disturbance or abnormality and thereby to restore these sufferers to health and normality.

"At least the well-informed among us know that many of the men who commit crimes are not responsible for their acts but are the victims of disease or pathological or chemical conditions. We know, also, that many men in our prisons should be in hospitals and sanitariums. And we know that a very large proportion of all the men sent to prison for felonious breaches of the law are sick men who can be cured of their illness. But we continue to treat these men as pariahs and monsters. We continue to torture them and cage them and judge them according to stupid and obsolete standards."

Sane Care of the Insane

NOT straight-jackets and cruelty, but comforts and love, tend to aid those who are insane to regain their mental balance. The work at the State Hospital for the Insane, at Trenton, N. J., under Doctor Henry A. Cotton, has proved this conclusively.

Here one finds clean, carpeted halls, furnished with rockers and other chairs. The walls are adorned with pictures; there are ferns and plants about. The rooms for patients confined to their beds are perfectly ventilated, and the rooms themselves are large and cheerful.

The dining-room tables are covered with white linen, and adorned with ferns and flowers; and the patients are served with care and attention to the wholesomeness of the food. There are no handcuffs, no chains and no strait-jackets; and as a consequence maniacal outbursts are seldom heard. The nurses and attendants are of high class, instructed well in the physical care of their patients.

Upon the arrival of a patient at the hospital an X-ray of the mouth is taken and infected teeth are removed. A stomach test is next made. Then the tonsils are examined; if infected, they are removed. Intestinal examinations are then made. An abdominal X-ray is next taken; and then a specimen of the blood and spinal fluid is taken and examined. It is a common thing at the Trenton hospital to discover infection of the teeth, tonsils and colon, also in the appendix and gall bladder. The rectum is likewise often found to be ulcerated or otherwise infected, and requiring surgical attention.

As a consequence of these thorough examinations, and corresponding close medical attention, the record shows that out of 400 patients admitted during 1918-1919 and classified as manic depression, hypermanic, dementia precox, etc., after a period of nine months only sixty of the patients remained in the hospital. Previous to removing infection from patients the rate of recovery was forty percent; which would mean that 160 of these 400 cases would have been discharged instead of 340.

It is almost enough to drive a sane person insane to lock him up and give him nothing to do; hence the saner administrations of hospitals for the insane are now paying attention to employment of their charges. In Illinois,

where occupation for the insane, and education for those occupations, has become a practice, the class of insane called "maniacs" has almost entirely disappeared. Progress in the same direction has been made in two large hospitals at Patton and Norwalk, California. The industrial work includes the manufacture of rag carpets, shoes, brooms, brushes, baskets, and toys.

Consideration is being given to the proposition to sterilize the mentally defective. A case is cited of a woman committed ten times to an institution at Kalamazoo, Michigan, who has given birth to ten insane children. The woman's family has a history of insanity for many generations. Surely no good reason exists why this woman should be allowed to become the mother of ten more insane children, and thus to pile burdens upon the citizens of the state of Michigan for which no return of any kind can ever be made.

Insane Care of The Insane

IF CONFINEMENT in a prison often results in making sane people insane, what is the natural effect of confining insane people in prisons? The answer is so evident that it is a wonder that only recently are the medical fraternity beginning to give the subject attention.

A modern physician, Dr. Broder, formerly physician to the Insane Asylum of the City of New York and of the Manhattan State Hospital for the Insane at Randall's Island, New York, also neurologist of the Har Moriah Hospital, is planning, with others, to erect and operate a modern institution for the scientific treatment of the insane, with a view to their cure. His plan is explained in his statement of the reasons that led to the plan being formed:

"I found that there was no organization that would treat insanity, for either its cure or prevention, and that there was no hospital in the United States dedicated to the eradication of diseases of the brain. There are hospitals for everything else and for every specific disease under the sun, but none for the prevention and cure of insanity.

"Mentally afflicted respectable citizens, in my opinion, should be treated more like rational beings and less like criminals. We are clinging too much to the old idea that a 'madman' should be shunned. Instead, he should be looked upon as a sick man. We accept too much the obsolete theory of 'once insane, always insane.' No effort is made to help the sufferer. If

rich, he is sent to a sanitarium; if poor, he is committed.

"Under present conditions little or nothing is done because the physicians who would do so are handicapped by lack of facilities and lack of opportunity. The sick man with hallucinations is sent away. His condition becomes chronic. Any other result is largely mere chance.

"The theory we advocate is that the patient should be put to bed like any other sick person and treated accordingly. Specialists of all kinds should examine him. People do not become mentally deranged unless there is a cause. To effect a cure, the cause must be found and removed.

"Most of the so-called insane people have their rational moments. To such a person the shock of being sent away is enough to dethrone reason permanently.

"Even in the State hospitals it is difficult to get attendants who are patient and intelligent enough to keep from beating their charges. All the stories of beating and ill-treatment of the insane are not mere figments of the imagination. Fractured ribs and fractured jaws are nothing new. The excuse usually is that another patient did it. Nine times out of ten it was the attendant.

"Nervous and mentally distressed people apply to nerve and brain specialists and are often advised change of scene and ocean trips. But no effort is made to remove the poisonous toxin that is the cause of the trouble."

One cannot read of the insane receiving "beatings" and "fractured ribs and fractured jaws", without a sinking at the heart; for one never knows when one's own loved ones or even oneself might fall into the power of these insane people who are "caring for the insane" by methods that are just about as sensible as those by which the Roman Catholic church undertook to keep the world in good spiritual health during the days of the Inquisition.

Will Leeger, real estate dealer and Republican leader of Weehawken, on May 9th asked that the State Hospital for the Insane at Morris Plains, N. J., be investigated. He said that while a patient there he was kicked and beaten, and that in addition to the brutality roaches and other vermin were thick in the dining room; and that physicians and orderlies were negligent in their duties. He said that he attended the hospital as a paid patient, but was beaten and kicked by orderlies, and that they swore constantly at their patients. He said that bathing was omitted; and that on one occa-

sion he had been placed in solitary confinement in a strong room, 5x6 feet, and given no opportunity to exercise or have fresh air. Attendants kicked him until he was insensible and then dragged him along the floor. Speaking of medical attention, he said: "The doctors would pass through the ward, glance around, and go out. That was a medical examination! All that I ever had done to me was the taking of a blood test." He further complained that letters addressed to his relatives had never been mailed, and that when he once complained to a doctor he was laughed at.

Similar Care in Britain

THE *Daily Herald*, London, on August 26, 1921, published the following account of the murder of one of the insane in the West Riding Asylum at Wakefield:

"Stripped naked in an open yard, left to the mercies of his fellow-patients who flung a bucketful of boiling water over him, thereby causing his death—these are some of the revelations made at an inquest on Arthur Crosthwaite, an inmate of the West Riding Asylum at Wakefield."

Dr. Montague Lomax, for two years an assistant medical officer in one of the largest English asylums, in his book entitled "The Experiences of an Asylum Doctor" gives details of the horrible conditions which prevailed in the asylum with which he was connected. We quote extracts:

"Behind the table a dozen of the worst cases sit all day with their backs to the wall. In front of them is an attendant always on duty. They have no amusement, no exercise, no employment. Even for meals they do not change their places or surroundings. The speech of these patients is often obscene and blasphemous, their habits quarrelsome and filthy, their persons dirty and malodorous; bestialized, apathetic, mutinous, greedy, malevolent—often quarreling fiercely, at plates—they sit all day in their miserable corner, at once the most damning indictment and the most degrading example of our 'humane and scientific' treatment of the pauper lunatic. All the inmates wear fustian coats and waistcoats; white drill trousers and ill-fitting asylum-made boots. They never wear overcoats; and although it may be raining heavily, they are kept out in the airing courts during the time allotted for exercise. What usually happens, is that in winter there is a great increase of entirely preventable bronchial and rheumatic affections, permanent ill-health often resulting, and occasional deaths from pneumonia, etc. Tuberculosis, in particular, is a dread scourge in most asy-

lums. In 1915 the asylum death-rate from this disease was 16.1 per 1,000, while the mortality for the same year among the general population was only 1.6 per 1,000. All classes of pauper lunatics are herded together in barrack-like structures which are unhygienic and totally unsuitable. The unhappy inmates are confined for weeks together in pitch-black, ill-smelling, mostly unheated, locked-up cells. They are fed on ill-selected, innutritious, dirtily served and badly cooked food. They suffer and die from various physical diseases, contributed to, if not actually caused by, the conditions of their asylum life, inadequately treated, and often—as in surgical cases—not treated at all.”

Putting Away Relatives

IT OCCASIONALLY happens that a successful business man gets tired of the more or less careworn, decrepit, and possibly crotchety wife of his youth and gets his eye on some younger, more attractive dame that he thinks would please him better; and it is one of the easiest things imaginable for a wealthy man to put away a peculiar woman, if he has no principle—and many wealthy men have none. Again, an asylum is often sought for some balky relative about to fall heir to a fortune.

Bird S. Coler, New York Commissioner of Public Welfare, is authority for the statement:

“It is quite true that a person suffering from some mental disorder, quite possible of cure, can be sent away for life merely upon the word of two inexperienced country doctors and a judge.”

Mrs. Laura Price Meader, 67 Riverside Drive, New York City, testified before Judge Walsh in the Court of Common Pleas, Bridgeport, a few years ago, that she had been kept, against her will, in Dr. Wiley's sanitarium, and was strapped down in ice packs, served with milk containing roaches, and obliged to eat from dirty plates. She stated that she was inveigled into the sanitarium by her husband on a pretense of visiting friends. She also charged that her money was taken from her, and she was not allowed to receive any mail or communicate with any one. Jewell Hanson, the nurse who attended Mrs. Meader, testified that Mrs. Meader was sane, and in good physical condition, aside from a broken arm.

Mrs. Jean R. Melville, who was declared sane by a jury before Supreme Court Justice Martin, took steps to secure vindication for the action of her husband in endeavoring to have her declared incompetent. Through her attor-

neys she filed three actions for \$100,000 each, naming her husband and Drs. S. Philip Goodhard and Clarence J. Slocum as defendants.

Idaho has taken a step toward clearing the asylums of those who do not properly belong there. David Burrell, Commissioner of Public Welfare for that state, has asked the cooperation of the judges in this work, alleging to the judges that in his examination of commitment papers he has found that the grounds upon which some have been put away could just as well have been applied to any citizen of the state.

Another unfortunate thing about this aspect of public institutions is that soldiers suffering from shell-shock have been committed to these institutions, and that once they have been locked up are never visited by the federal officials to see whether they are properly cared for, but are left to find their cure in the company of criminal insane, drug addicts, and vicious degenerates. The proprietors of some private institutions are alleged to pocket as much as sixty percent profit of the amount allowed for the care of such ex-service men.

Conditions in England

IN ENGLAND the lunacy laws are such that an alleged lunatic, once in an asylum, is wholly dependent on the doctors for any chance of getting out again. Everything is in their hands. The patient may be deprived of all communication with friends, either personally or by letter; and though he may see or write to a commissioner, it will avail him nothing if the medical superintendent either mistakenly believes him to be insane or has private reasons for keeping him in the asylum.

Dr. Forbes Winslow of England, writing on the same subject, says:

“I have no hesitation in stating that at the present day there are among those incarcerated in asylums quite half the number who could be well managed outside. I have proved this on many occasions. I have in many instances been the means of obtaining the freedom from asylum supervision of those who, apparently, had there been no intervention, would have been there for their natural lives. I do not recollect one single case where the steps taken were not followed by anything but good results. I have not the least hesitation in saying that the very atmosphere of a lunatic asylum, and the contaminated air breathed, are sufficient to prevent recovery. Many a case, curable in its nature, has

become chronic by having been placed among lunatics."

Dr. Alfred Russell Wallace in his book, "The Wonderful Century," speaking of abuse of the insane, says that the great evil lies in the existence of private asylums kept for profit by their owners; and in the system by which, on the certificate of two doctors, employed by any relative or friend, persons may be forcibly kidnapped and carried to one of these private asylums without any public inquiry, and sometimes even without the knowledge or consent of their other nearest relatives or of those friends who know most about them. He says further:

"The fact of insanity should be decided not by the patient's opinions but by his acts; and these acts should be proved before condemnation to an asylum. Asylums for the insane should all belong to public authorities, so that the proprietors and managers should have no pecuniary interest in the continued incarceration of their patients."

Concluding Thoughts

IT IS only proper for the scientists to seek for the causes of mental delinquency, theorize on the improper functioning of the organism, and experiment on possible aids to correction of the malady. They leave God out of the question and do not take into consideration that the race is fallen because of disobedience and alienation from the Creator. We suppose that Dr. Schlapp's argument, from the neuropathic standpoint, is good. He says: "Men do not err because they are evil, but because of chemical disturbances in . . . the human body."

Let us see: Did father Adam err because of a chemical disturbance in his perfect body? Or did the disturbance commence after he had sinned and was driven from Eden? The disobedience of our federal head wrought havoc for the whole race, plunged all onto the down-grade of mental, moral and physical weakness and decay. The breakdown in mentality is heaped upon our age because our day is one of tension, push and hustle, and the poor, fagged-out brains are not equal to the task. The chemical conditions may contribute to some extent to the obliquities of humanity, but we should not stress it too much.

Humanity is in a sorry plight, and largely through choice. Man is a free moral agent, but is beguiled, deceived and ensnared by the devil, who panders to the pride and self-love of his subjects, and who has led the world into dark-

ness, superstition and the pride of self-government. Satan has baited and enslaved mankind.

These scientists are getting away from the thought that many are obsessed by demons. We believe that many in our asylums, and some outside, are actuated by the evil spirit which has such a terrible influence in the world, backed by Satan and his hosts—visible and invisible.

It is commendable that plenty of light, exercise, fresh air, wholesome food, harmless entertainment, and light forms of labor are given in some places. These people should be given all the freedom they can stand without harming anyone; and above all, their attendants should be persons of kindness and self-control. Whether the cause is "chemical" or obsession the need of kindness is all the more imperative. The few brutes incarcerated in asylums should likewise have kind but firm treatment.

What a gracious provision the Lord has made for humanity in her extremity! The race is even now plunging deeper into the mire of perplexity and dismay, according to correct Biblical chronology, as all will see within the next three years. Then Messiah's kingdom shall break with blessings of uplift from every mental, moral and physical weakness and imperfection of mankind. Jesus has bought the race, and the kingdom to be inaugurated at the second advent will cure every ailment of the disease-cursed earth. Having then bound Satan for a thousand years, the Great Physician will put into power the laws of truth and righteousness, take away all the tension, and establish peace world-wide. Then happiness, liberty and life will be proffered all the families of the earth as they shall seek to coöperate with the new arrangement, until all mental disorders, moral supineness and organic ailments are everlastingly healed; so that, eventually, every knee shall bow and every tongue confess that Jesus is Lord, to the glory of God.

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Impressions of Britain—In Ten Parts (Part VII)

YOU know how green the grass gets in the northern part of the United States along in the month of May, when there has been alternate sunshine and shower for a month past. Well, the British Isles are like that all the time. Ireland has been called the Emerald Isle, and properly so and green is its emblem and with all propriety. But the title is just as appropriate to England, Wales, and Scotland. One of the first things the traveler notices is the extraordinary greenness of the grass.

The areas of the British Isles are small, a total of only 121,284 square miles, as against 3,026,789 square miles in the United States; but to show how heavily they are cropped we pick out a group of industrial and agricultural states in the United States, all of which seem to us to be in a high state of cultivation, and then compare them with the British Isles. The areas are as follows:

BRITISH ISLES GROUP		GROUP OF SIX AMERICAN STATES	
England	50,874	Massachusetts	8,266
Wales	7,446	Connecticut	4,965
Ireland	32,559	New Jersey	8,224
Scotland	30,405	Delaware	1,965
		Ohio	41,040
		Illinois	56,665
Square Miles	121,284	Square Miles	121,125

These groups are as nearly equal in area as we can arrange; and now we will give certain comparative data which will be of interest. Besides giving the data for the six groups of equal area to the British Isles we will also give data for the United States as a whole:

	BRITISH ISLES	SIX AMERICAN STATES	UNITED STATES
Improved lands (acres)	53,000,000	49,655,449	506,982,301
Woodland	3,000,000	8,693,039	168,615,122
Other unimproved lands	20,639,125	19,171,512	280,079,122
Horses	2,000,000	2,292,039	19,785,933
Cattle	12,000,000	5,346,043	66,810,836
Sheep	30,000,000	2,783,648	35,033,516
Swine	3,000,000	8,067,399	59,368,167
Total live stock	47,000,000	18,489,129	200,998,452
Farms under 50 acres in area	700,000	162,351	2,300,268
Farms 50 acres or over	200,000	424,023	4,148,098

A thoughtful examination of the foregoing data will show what is very apparent to the traveler; namely, that Britain is a garden spot, a paradise on earth, and though a very small country in area is a very large country in respect to its live stock and other agricultural interests. The fields seem to average about one acre in extent, instead of about ten acres as in the United States; and many a family makes a living from one small field. This is possible in some districts because of the richness of the soil, the alternate favoring mists and sunshine, and the mild winter weather.

Scotch Industry and Thrift

THE industry of the Scotch is proverbial, and evidences of this abound in the arable parts of Scotland. After a pleasant automobile trip through the farming country about Edinburgh (to and from the great Forth Bridge, which is some miles up the stream from Edinburgh) a careful estimate revealed that about each collection of farm buildings there were approximately fifty stacks of straw, perhaps sixteen feet in diameter. When we asked what were these stacks, the answer came "corn"; for in Britain wheat is corn, barley is corn, oats are corn. American maize, the only kind of corn called "corn" in America, does not mature in Britain.

The Scotch are thrifty, too. When the Scotch farmer builds a house he builds it in partnership with about four of his neighbors. This method requires less building material, and the interior walls are kept warm at less expense. And then each of the four farmers rents out his attic to one of the farm hands. This makes a warm floor for the farm hand, and brings in a little income to the proprietor.

There seem to be sheep and cattle everywhere in Britain. Even in the highlands of Scotland, where ordinary cattle would starve, there are the Scotch cattle, with their quaint shaggy hides, that manage to make out a living. The soil of Britain proper is lacking in lime; and so a custom prevails of sending young cattle to Ireland for a few months while their bony structure is building up, when they are brought back to be fattened.

This lack of lime in the soil is probably the

underlying reason for the regrettable fact that even beautiful young girls in Britain, hardly out of their teens, have been compelled to lose their teeth and to resort to artificial substitutes. In America the teeth are generally sound at forty-five, and frequently much later in life. This difference may be due to increased pyorrhea in England, or may possibly be due to excessive tea-drinking or to too many meals during the twenty-four hours. The American custom of three meals a day is more healthful than the British custom of four meals a day, and the American would be still better off with but two meals per day, and so would the Britain.

It is a shame for a grown man to laugh at an innocent sheep, but there are some sheep in the northern part of England and the south-eastern part of Scotland that are irresistibly funny to behold. They look as if they had become badly sunburned. The wool above the hips is as red as the reddest of Irish red hair, no doubt a climatic variation.

The orchards along the line of travel pursued by the American were few in number and small in size. Britain imports most of her fruits, although she raises some apples and in the far South, some peaches and even figs. Strawberries ripen about August 1st. The summer-days are so long in the upper latitudes of Scotland that from the latter part of May until the early part of July it is possible to read fine print with ease at any time of night; but the sun's rays are too much deflected to give any really hot weather at any time anywhere in the Isles. Sunny days in October are about like October days in New York.

Old Landmarks

THE old bridges, gates, and public houses of the England of long ago are the markers of the present; the fields are all marked off from each other by stone walls built high and with care; or where the stones are not so abundant they may be separated from one another by hedges. In a few places there are fences, and in some instances the fence-posts appear to be but three feet apart. Not infrequently the fence-posts are vineclad, producing a pleasing appearance to the eye. Occasionally a fence, instead of a wall, surrounds a suburban home. The fence palings are laid partly on one another

clapboard fashion, except that they are put on vertically. These fence palings show Britain's poverty in forests. Except for the vines trained upon them they would be hideous, and look none too well anyway.

Cleanliness and neatness are everywhere. In plowing, the foreman on the farm first goes over the field, and by furrows plowed each way expertly marks it off into squares about ten feet apart. These squares are as straight as can be imagined. Those who do the remainder of the plowing could hardly fail to plow straight furrows. There seems to be no other object in marking the fields off into squares; if there is, will British readers please advise so that a further statement may be made?

Having entered Scotland via the Midland Railway, which, in its upper reaches, is well over to the West Coast, the American made the return trip via the North Eastern Railway, which follows the Firth of Forth thirty miles down to the sea and then turns off sharply to the right, hugging for a long distance the rough body of water which Americans know as the North Sea, but which Britains somewhat curiously designate the German Ocean.

At the mouth of the Forth is Dunbar, distinguished for its red rocky headland and its castle ruins. In the old Dunbar castle the local Scottish nobility once successfully withstood a siege of nineteen weeks duration by an English army; and Mary Queen of Scots stopped here on her flight to England. Dunbar was the scene in 1650 of one of Cromwell's successful battles.

Along Cromwell's Trail

SIX miles below Dunbar, at a distance of three or four miles from the edge of the German Ocean, the railway goes through a narrow pass in the hills, Cockburnspath. Through this pass, still commanded by a ruined watch-tower, Cromwell's army, descending in force upon Charles II, won his "crowning mercy," the battle of Dunbar.

Cromwell, a Protestant of the Protestants, was noted for his unbending honesty and for his determination that the lower classes of the people should be treated with fair play. He is one of the few generals who never lost a battle, due to the fact that his soldiers believed in him absolutely and did not hesitate to face death on

his behalf. He found the king, Charles I, to be dishonest and unreliable, and was largely responsible for Charles' being beheaded. Cromwell himself became president of the Commonwealth ad interim. After his death Charles II caused his body to be exhumed and the head cut off and fixed on a pole at Westminster.

The pass of Cockburnspath is so narrow that for a considerable distance the stream which traverses it is enclosed and the railway is built over it, a nice piece of engineering, duplicated at Pittston, Pennsylvania, by the Laurel Line, the third-rail electric system between the anthracite metropoli of Wilkesbarre and Scranton.

Below Cockburnspath the railway runs for miles almost on the very edge of cliffs that rise at this point perhaps 200 feet above the waters of the German Ocean. Between the railway and the cliff edge every particle of soil is closely cultivated. The scene from the car window is inspiring—a vision of peaceful fields broken now and then by glimpses of the angry sea tossing itself against the base of the cliffs far below.

Berwick, fifty-seven miles southeast of Edinburgh, and lying between Scotland and England, was anciently neutral ground, and was commonly said to be "sib to the devil" (related to the evil one) on account of the fact that it was the scene of so many fierce border enmities. But if the town is now related to the evil one, the appearance from the train belies it. The back yards of scores of houses jutting against the railway embankment are beautifully kept. In late October they were filled with vegetables and flowers in profusion, with an entire absence of the ash cans, stagnant pools, rubbish, and tin cans that decorate many an American landscape in such localities. The railway bridge across the Tweed here is 2,000 feet long and 184 feet high, built in twenty-eight great semicircular arches—a fine structure.

In 1216 Berwick was taken from the Scotch by King John, and it was here that the British king and Parliament met when they tried to decide whether Baliol or Bruce should be the rightful king of Scotland. The decision was in favor of Baliol, with the understanding that he was to swear allegiance to the British monarch. Baliol was unpopular with the Scots, and after Bruce became king he took the town from the British in 1318 and it was not for 164 years after that date that it finally became a per-

manent English possession. The ancient walls of Berwick, or Berwick-on-Tweed as it is properly called, are still well preserved and constitute a fine promenade.

Newcastle-upon-Tyne, 124 miles southeast of Edinburgh and 273 miles northwest of London, was the American's first stop after leaving Edinburgh. The expression "Carrying coals to Newcastle" arose satirically from the fact that Newcastle is, or was until recently, the greatest coal-exporting city in the world. Cardiff, Wales, contests the honor now. It is a droll enough fact that during the World War conditions arose for a brief time in Newcastle which did actually make it necessary to do the supposedly unnecessary task of bringing in coal to maintain the great industries there centered. Newcastle is one of England's Philadelphias and Pittsburghs, a place devoted to the making of large and heavy machinery.

One of the bridges still in use across the Tyne at Newcastle is the famous high-level bridge designed by Robert Stephenson for carrying rail and wagon traffic across the river. It was opened in 1850. Although it looks curiously heavy for its work it is not actually so; the immense beams and girders are hollow-cast. The bridge has been recently reconditioned for modern use by putting in such steel beams and rods as are necessary to make it fit.

"Let There Be Light"

BUT though Newcastle makes heavy articles it also makes some of the finest instruments used by scientists. A gentleman engaged in this line of work narrated a most interesting incident of the optophone, the device by which the blind are now enabled to read ordinary printing. The contrivance is such that by means of the selenium crystal each printed letter when presented to the eye-piece of the instrument gives forth a different sound, due to its peculiar shape. After a while the delicately trained ear of the blind is able to identify these sounds, and then the step from that stage to reading is a short one.

A party of scientists had gathered in London to give the instrument a test. A clerk was sent out to get a number of publications which should be alike, so that all might see that no error was made. He came back with an armful of Bibles, obtained from an adjoining store. The

Bibles were passed around, and the young woman who had been taught to read through the instrument was given the open book, and the instrument was placed in her hand. The first words which she read out to her auditors were, "Let there be light." It is stated that there was no connivance in this; and we are of the opinion that if this be true the matter was probably arranged by the Lord. Possibly one of the holy angels was present and directed the details of the interesting experiment.

The same gentleman was familiar with the working of another new instrument, the truth detector. It is claimed for this instrument that the suppressed emotions consequent upon the telling of a falsehood are so startling in their telltale story upon the dial that it is well nigh impossible for a person who is being examined to carry out a deception. A criminal denies that he has ever heard of a certain person; the person's name is unexpectedly incorporated in a question, and the telltale hand in the next room betrays that for some reason that name is of uncommon interest. Of course the person being examined is connected electrically with the instrument and with the dial.

It was at Newcastle that the Scottish people, disagreeing with Charles I in his views of taxation without representation, and being in general dissatisfied with his religious views, turned him over to the parliamentary committee composed of Cromwell and others, who shortly afterward removed his head from his shoulders. It was during his reign, especially in the years 1630-1640, that many of the most progressive people of England emigrated to America. Cromwell at one time had planned to join these emigrants, though he did not need to do so, since he had ample means and was well connected socially and educationally.

An Anarchist Religious Organization

DURHAM (the ancient Dunholme) fourteen miles from Newcastle, was founded in 997 as a combined fort and religious retreat. The site is one of great scenic beauty. The River Wear, returning sharply upon itself in a rocky gorge, leaves a lofty plateau which is almost an island. The cathedral here was built in 1476, and for fifty years after it was constructed any fugitive from justice reaching the cathedral and holding on to the knocker could claim and

receive full protection from his avengers. The Reformation put a stop to this anarchy.

It is easy to see how this kind of anarchy has been nourished. The Scriptures show that during the Millennium the true church will have power over the nations. Falsely claiming to be the true church the Roman Catholic system has tried in every possible way to usurp the civil power or to lord it over the civil power. The Durham incident is but one. Additionally, it is evident that there was an attempt made here, on the part of somebody, to convey the idea that a Roman Catholic cathedral answers to the city of refuge provided for in the Mosaic law to which an unintentional manslayer might flee and find refuge.

At the battle of Neville's Cross, in the vicinity of Durham, when the Scottish forces invaded England under one of the Bruces and sustained a great defeat, the record is that the Bishop of Durham was one of the most valiant of all the soldiers on the English side. The word bishop merely means elder or shepherd or overseer of the Lord's sheep. The greatest of all bishops is Christ Jesus, "the shepherd and bishop of our souls," and He said: "If my kingdom were of this world then would my servants fight, but now is my kingdom not from hence." But like most of the other people that have claimed the title and office of bishop since the time of Christ, the Bishop of Durham had little use for the teachings or practices of Christ. There has never been a war in which the bishops did not align themselves with Satan's side of the argument.

Darlington, twelve miles below Durham, is on the old Stockton and Darlington railroad, now a part of the North Eastern railway system. It was on this railroad that the first railway passenger train was operated in 1825. The locomotive which hauled this train, designed by George Stephenson, stands in the Bank Top station in Darlington, in the place where its power was first turned on. It is not at all a bad-looking locomotive, presenting the general appearance of a traction engine such as was commonly used in America a few years ago for threshing grain. Northallerton, fourteen miles below Darlington, has a church dating from the 12th century, and was the scene of a battle between the Scotch and English in 1138.

Eboracum and Leeds

YORK, 80 miles south of Newcastle, 196 miles north-northwest of London, was the great and thriving city of Eboracum, the center of the Roman power in England, while London was still a small village. Eboracum does not sound much like York; yet that is what it is, having been pronounced Caerebroc in the meantime. If a New Yorker were to say that he lived in Novum Eboracum, it would probably take the postal authorities a long time to find him. But he does; for New York is named after York.

The American did not have to change cars at York, but he did it, so as to get a look at the famous city walls, and the York Minster, 524 feet in length, 250 feet in breadth, considered the best-lighted cathedral in England, and exceeding in size St. Paul's cathedral and Westminster Abbey. The great arch in the interior, 500 feet long and 100 feet in height, conveys the impression of a great forest aisle bordered by magnificent trees, whose branches arch overhead to form the ceiling. The east window, seventy-five feet high and thirty-two feet wide, is pronounced the finest specimen of stained glass in the world. There is another stained glass window thirty feet in diameter, beautiful beyond description.

York is still entered by four imposing gates. The gates are in the way; for the city has outgrown its walls, but no one would dare to propose removing them. The view from the walls is very fine; they constitute an important promenade about the city and are in good condition. The circuit of the ancient city by means of the wall is about three miles. Within the walls the streets are narrow and crooked. Some of the names are very odd: Whipmawhopmgate, Jubbergate, Sheldergate, and Fossgate. Many British streets are named after the gates to or from which they lead. Thus London has its Dowgate, Aldgate, Aldersgate, Bishopsgate, Cripplegate, Lancastergate, etc.

When it comes to history, York has so much to boast of that it would take a large book in which to record it. The Roman emperors Severus and Chlorus died here, and Constantine the Great is said to have been stationed here at one time. Here Edwin (for whom Edinburgh is named) reigned as king of Northumbria 1300 years ago; and here the first session of the Brit-

ish Parliament was held by Henry II, in the year 1160. The railway station at York is one of the finest in England.

Leeds was the American's next stop. As Loid or Loidis it was the capital of a small British kingdom about 616 A. D. It is considered the half-way house from London to Edinburgh and, like almost all of the cities in this part of England, is a hive of industry. It produces one-third of England's woollens and has the largest share of the leather trade of the United Kingdom. It is too busy to bother much with history, and yet it has made history, too. Charles I was a prisoner here, before Cromwell and his friends found time to arrange for his decapitation. The ruins of Kirkstall Abbey near Leeds are very picturesque.

Just at the moment Leeds is proud of—what do you suppose? Of the fact that it has "Europe's most beautiful cinema." It is a fine auditorium with a dome eighty-four feet in diameter, and seats 3,800 people. Its organ cost £5,000. Lloyd George recently spoke in this auditorium. After he had finished speaking, the entire audience was in the street and the seating capacity was reoccupied with a new audience (to see motion pictures) in twenty minutes which is "going some." On the occasion of the speech aforementioned a complete copy of his speech, just as he had delivered it, was presented to Lloyd George by the *Yorkshire Post* seven minutes after he had finished speaking. Lloyd George said that he did not know how it was done. This is going some more.

Modern Spiritual Food

ENROUTE to Oxford the train stops for a moment at Banbury, the same old Banbury that all the little folks know in their nursery rhyme:

"Ride a jack horse
To Banbury Cross
To see the old lady
Sit on the white horse;
Rings on her fingers
And bells on her toes,
She shall have music
Wherever she goes."

The pastor of Elm Park Church, Scranton, Pa. (the largest Methodist Episcopal church in the world), recently "preached" on the subject,

"Ride a jack horse to Banbury Cross" as one of a series of sermons which he was giving on nursery rhymes. This man, a "Doctor" of religion, is much opposed to the idea of a coming Millennium. Those who have been "edified" by his nursery stories will have great respect for his opinion on this subject.

It is a far cry from Leeds, with its looms and

smokestacks, to Oxford with its colleges. Oxford lies fifty-four miles northwest of London, about 150 miles straight south of Leeds, and is about as different from an American university as can be conceived. In America the universities are all under one management, and the attendances are enormous. We give the statistics of some of the most important:

AMERICAN UNIVERSITIES	STUDENTS	TEACHERS	AMERICAN UNIVERSITIES	STUDENTS	TEACHERS
Columbia University	25,734	1,506	George Washington University	5,102	250
New York University	12,943	609	University of Southern California	4,861	273
College of the City of New York	12,543	325	Colorado State Teachers College	4,709	70
University of California	12,370	1,127	University of Oklahoma	4,500	173
University of Chicago	11,365	377	Pratt Institute	4,440	185
University of Pennsylvania	11,182	964	Northeastern University	4,537	155
University of Michigan	10,623	633	University of Oregon	4,276	125
University of Wisconsin	10,370	991	Carnegie Institute of Technology	4,222	298
University of Illinois	9,493	1,020	University of Philippines	4,130	379
Boston University	8,883	420	University of Texas	4,070	252
Ohio State University	8,313	569	Lewis Institute	4,000	100
University of Minnesota	8,200	175	Indiana University	3,914	226
Northwestern University	7,752	553	Cincinnati University	3,864	370
Harvard University	7,445	891	Washington University	3,833	295
University of Nebraska	7,121	337	Yale University	3,820	587
Temple University	7,110	377	University of Kansas	3,681	262
University of Washington	7,015	249	University of Virginia	3,546	100
University of Pittsburgh	6,165	579	Marquette University	3,500	368
Syracuse University	5,797	475	Johns Hopkins University	3,487	390
Cornell University	5,700	700	Massachusetts Institute of Techn.	3,436	357
Iowa State University	5,341	500	Georgetown University	3,311	201
University of Missouri	5,300	289	Purdue University	3,113	244
Iowa State Teachers College	5,250	150	Pennsylvania State College	3,000	220

In these American universities there are great departments of medicine or law or engineering or what not; but there are not two departments of law, or a dozen, or twenty-five. But in Oxford University, although its total capacity before the war was said to be but three thousand students, and since the war is but six thousand students, there are no less than twenty-five separate and distinct colleges, all pursuing the same lines of study. They are united into a university only for the purpose of conferring degrees.

Christ Church College

FOREMOST of the colleges at Oxford University is Christ Church, considered the most magnificent academic institution in Europe. The ascent into the "Tom" tower affords a fine view of Oxford and of Christ Church College in particular. "Great Tom" itself is a bell

weighing nearly 18,000 lbs. which at 9.05 p. m. every night tolls a curfew of 101 strokes (the original number of students) as a signal for closing the college gates. The Great Quadrangle or interior court of the college is 264 by 261 feet. The Cathedral Church, which is the chapel of Christ Church College, dates back to A. D. 740. In the year 1180 the main fabric of the church was in much its present condition. The College itself was added to the church by Cardinal Wolsey July 16, 1525, in the palmy days of Henry VIII, just after Wolsey had helped him break away from the Papacy.

Christ Church is an instance without parallel of the union of a cathedral with a college. The institution is never referred to as a "college" by its members. One never hears of the Dean of Oxford or the Canons of Oxford, but they are always designated as the Dean and Canons of Christ Church.

In the dining hall (in which a banquet was given to Henry VIII, in 1533) the furniture and the customs are the same as they have been continuously for four hundred years; and in the kitchen are wooden mortar and pestle, wooden blocks upon which to carve meat, and a monster gridiron on wheels, and many other items that have been in continuous use for hundreds of years and are as neat and clean as a pin.

The dining hall contains a full length portrait of Cardinal Wolsey, which has the striking peculiarity of seeming to glance straight at one no matter in which part of the room he may seem to be; and the figure in the chair seems to turn completely as one traverses the length of the hall. This dining hall, 115 feet long, 40 feet broad and 50 feet high, is the grandest medieval hall in England, except that at Westminster.

The students at Oxford follow the wholesome custom of traveling about the streets bareheaded. If everybody did this the year around it would be hard on the hat-makers, but there would be fewer bald heads. Each student is required to employ a tutor, who directs his studies. The student's forenoons are given to his studies, the afternoons to outdoor exercise, the evenings to literary and social activities.

Where the Thames River passes through Oxford the name of the stream has been changed, for classical reasons, to the River Isis. Opposite Christ Church is a great meadow leading down to the river bank and along beside the river; and by the bank of the River Cherwell, which flows into it, are the most beautiful shaded paths imaginable. Ten islands in the river Cherwell have been laid out in cricket grounds and other fields and meadows or resorts for students on pleasure bent.

Oxford's Glory and Shame

THE city of Oxford dates back to 1009 years B. C. It was at one time given the name Ridchen, which, in the Celtic language, implied a ford for oxen. Subsequently the Saxons overran the kingdom, and formed the name after their plainer and more familiar etymology into "Oxford." King Alfred had his home here in 886 A. D. Traces of the city walls, erected about A. D. 1270, and pulled down within the last century, are still to be found in a few places. In the museum is the lantern which Guy

Fawkes had with him the night when he undertook to blow up the Parliament buildings.

The site where bishops Cranmer, Ridley and Latimer were burned at the stake is marked suitably in the pavement. A few hundred feet away is The Martyr's Memorial, which tells its own story of the purpose of its construction in the following words:

"To the glory of God, and in grateful commemoration of His servants, Thomas Cranmer, Nicholas Ridley, Hugh Latimer, Prelates of the Church of England, who near this spot yielded their bodies to be burned, bearing witness to the sacred truths which they had affirmed and maintained against the errors of the church of Rome, and rejoicing that to them it was given not only to believe in Christ, but also to suffer for His sake; this monument was erected by public subscription in the year of our Lord God, MDCCCXLI."

On the monument the three men who were burned by Bloody Mary's orders seem to have been of equal dignity and strength of character. But in point of fact Latimer seems to have been the noblest one of the three, a sincere Christian whose only offense appears to have been his zeal for preaching and teaching what he conceived to be the truth. Ridley was more of a politician than Latimer, but was also a benevolent man of strong character. When placed on trial he refused to recant and went to his death like a man. Cranmer's record is not so good. It was he who married Henry VIII to Anne Boleyn, and helped the king to get rid of both her and his fourth wife. When the Catholic queen, Bloody Mary, came to the throne, he signed six recantations, taking back all he had ever said against Romanism; but all in vain. He was taken to church to hear his own funeral sermon preached, and then was taken out and burned with Latimer and Ridley.

It is claimed that the view of High Street at Queens College presents the finest sweep of architecture which Europe can exhibit. The Oxford guide book says:

"Antwerp may have quainter pieces, Edinburgh more striking blendings of art with nature, Paris and London may show grander coups d'œil, and there is architecture more picturesque in Nuremburg and Frankfort; but for stately beauty, that same broad curve of colleges, enhanced by many a spire and dome, and relieved by a background of rich foliage, is absolutely without parallel."

Feet and Inches

FIGURES are very useful things. Sometimes they tell the truth if honesty is behind them, but sometimes they are manipulated and juggled to tell some monstrous lies. A yard is three feet, a foot is twelve inches; but what is the length of an inch? Make sure you know measure values in considering what follows:

5 ft. 5 3-4 inches is the record standing high jump made by Leo. Goehring, in 1913. This is a pretty good jump, but the other day we noticed a cat jump from the floor to a high window-sill. The sill was about 4 ft. from the floor, and the cat's legs were probably not over 9 inches long. The school teacher used to ask: "If a cat with legs 9 inches long can jump 4 ft. off the floor how high from the floor should a man jump whose legs are 3 ft. long?" After much wrestling with pencil and paper we used to answer: "If a cat whose legs are 9 inches long can jump 4 ft. off the floor, then a man whose legs are 3 ft. long should be able to jump 16 ft. off the floor." What we are wondering about just now is as to why Mr. Goehring, when he was at it, did not jump the other 10 ft. 6½ inches.

6 ft. 7 5-16 inches was the record running high jump made by Mr. E. Beeson, in 1914, in the United States. Mr. Beeson was able to convert about 14½ inches of his horizontal speed into vertical speed, his upward jump being that much better than Mr. Goehring's standing one. But even with that he is still about 9½ feet behind the cat.

11 ft. 6 inches is the standing long jump made by C. Triclitras, in Athens, in 1912. This is about the length of a standard 9 x 12 rug, and is quite a jump. We do not know how a cat makes out on a horizontal jump, never having seen.

13 ft. 5 inches is the high jump with the aid of a pole, made by Frank Foss, in the United States, in 1920. This is more than twice as high as Mr. Beeson was able to jump without one. Here is where the human animal gets one on the cat; for it is certain that a cat with a pole would never be able to jump twice as high as he could without it.

24 ft. 11 1-2 inches is the running long jump made by P. J. O'Connor, in 1901. Mr. O'Connor was able to convert about 13½ feet of his horizontal speed into horizontal flight, his running jump being that much better than the stand-

ing broad jump of Mr. Triclitras. We do not know Mr. O'Connor's weight, but assume that it was about 140 pounds. This was carrying a heavy weight through the air a long distance, the legs furnishing the power.

43 ft. 1 1-2 inches is the distance that Mr. Matthew McGrath put a 56-pound weight in 1917. Mr. McGrath used the powerful muscles of legs, arms and back in propelling this weight this distance. But back we go to the school teacher: "If Mr. Triclitras, weight 140 pounds, is able to propel himself 25 ft. through the air, how far should Mr. McGrath be able to propel through the air a weight of 56 pounds?" And the answer would be or used to be 62½ ft. But what we wish to know is why Mr. McGrath with the use of all those additional muscles came about 19 ft. short of this mark.

158 ft. 4 1-2 inches is the distance that Mr. A. R. Taipale threw the discus in Copenhagen in 1913. The discus is an ancient Greek game revived. The weight, which is about a foot in its greatest diameter, and convex in shape, is hard to throw; and when modern athletes first made records with it in 1901, the distance attained was only 118 ft. We do not know what the standard discus weighs.

189 ft. 6 1-2 inches is the distance that Mr. P. J. Ryan threw a 16-pound hammer from a 9 ft. circle in New York in 1913. Back to the school teacher: "If Mr. Triclitras, weight 140 pounds, is able to propel himself through the air 25 ft, how far should Mr. Ryan be able to propel through the air a hammer which weighs 16 pounds?" The answer would be 218½ ft. Mr. Ryan seemed to miss it by about 29 ft. Page Mr. Triclitras.

While we are at it we will give a few more records. The javelin was thrown 216 ft. 10½ inches by E. V. Lemming, in Sweden, in 1920. Mr. A. F. Duffy ran 100 yards in 9 4-5 seconds. Jean Bouin ran 11 miles, 1,421 yards, in one hour at Stockholm, in 1920. G. Littlewood ran 623 miles, 1,320 yards, at New York in 1888, in six days.

And while we are talking of athletics we will just talk about slinging stones, and for fear some of our readers never look into the Bible we will quote two interesting passages on the subject:

"And the children of Benjamin were numbered at that time, out of the cities, twenty and six thousand

WHEN are we going to have your explanation of my question respecting the windows of heaven being opened, Palmer?" asked Tyler one lunch hour.

"Whenever it is convenient I shall be pleased to oblige," he replied.

"The windows of heaven will need to open again," interjected Smith, "before we get any light on that subject."

"I agree with you," replied Wynn; "no good ever comes from arguing about these things. It belittles the sacred truths of the Bible to drag them into everyday discussion. I think they ought to be let alone."

"You always do," complained Tyler. "There never would be any progress if all followed your example. We should all have been born either heathen or Roman Catholics, and should remain unaltered to the end of our days."

"We should have been anthropoid apes or orang-outangs," put in Smith.

"You will be in a cage very soon if you are not careful," replied Tyler. "Now be quiet; we are wasting time. I want to hear Palmer's explanation of the flood business."

"There is one theory of the creation of the earth," said Palmer, "which harmonizes exactly with the Scriptural account. All scientists agree that the earth was at one time in an igneous, or white-hot condition; and at that time everything of a combustible nature was reduced to vapor which surrounded the central rocky core to the extent of thousands of miles, forming a vast whirling shapeless mass. It is this that is referred to in the second verse of the first chapter of Genesis: 'And the earth was without form and void; and darkness was upon the face of the deep.'"

"What deep?" asked Tyler.

"The oceans, of course," answered Wynn.

"It could not be the oceans," replied Palmer, "because they were not formed until the third day, as you will see by the ninth and tenth verses of this chapter. The deep referred to was the great mass of vapor which encircled the earth in the beginning. Divine energy moved upon this deep, and the result was that it began to take shape. 'The earth was' is the opening statement of Scripture. What vast periods of time may be included in these three words, no man can tell,

"The Annular or Canopy theory of creation, put forward by Prof. Vail, then states the matter, showing the harmony of science with the Bible. The great deep of vapors surrounding the earth would take on its motion, and on the outside would travel at a great speed. As the earth cooled the vapors would cool also, and that nearest the surface would descend and cover the planet. The vapor further away would continue to revolve and would be prevented from descending by its speed and also by the atmosphere which would be formed by the contact of the descending vapor with the hot earth.

"This then would be the condition: There would be waters covering the earth and waters above the earth, and in between the atmosphere separating both. Could you have this stated more scientifically exact than the Genesis account which says that God formed the firmament, or atmosphere, that it might separate the waters which were above the firmament from the waters below the firmament?"

"Does it really say that?" asked Tyler.

"Yes," said Palmer. "I have my Bible here, and Wynn can read it for us."

He then handed a pocket Bible to Wynn, who read Genesis 1:6-8. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament; and it was so."

"Thank you," said Tyler, "that is remarkable."

"I had often wondered what it could mean, myself," said Palmer; "and when I read this explanation I felt convinced of its truth."

"The waters above the firmament would gradually form into rings, and revolve about the earth as the rings of Saturn do about him today."

"One by one these rings approached the earth and, coming into contact with the atmosphere, would spread out and form a canopy; this would descend to the earth at the place of least resistance which would be near the poles of the earth, bringing down with it much carbon and other minerals, and in this way the

coal and metal beds were laid ready for the advent of man.

"The earth has had more than one flood, as scientists declare; and each ring as it descended made great changes in the earth. I think that here we have an adequate explanation of how the various strata of the earth were laid; and instead of the immense periods of time for which the guesses of scientists have become famous 7,000 years, as we have before shown, was ample for the work of each of the creative days.

"By the close of the sixth day there was but one ring left, and this was of pure water, all the mineral substances having been precipitated to the earth. Descending, this last ring came into contact with the atmosphere, and spread itself out to such an extent that the earth was like a great greenhouse, making the temperature everywhere the same.

"It was in this hot-house condition, which would be productive of luxuriant growth, that the perfect man Adam was placed. That this was the condition of the earth prior to the deluge, and that a great and sudden change took place by a tremendous cataclysm, is shown by the fact that huge animals, such as mammoths and elephants, have been found preserved embedded in the ice of the arctic regions. Such animals could not live there under the present conditions. Consequently there must have been a time when even these parts were of a different temperature from what they are now.

"That there was a sudden change from congenial warmth to extreme cold is demonstrated by the fact that some of these animals have been found with grass in their mouths and stomachs undigested. The break-up of the canopy, or glass-house roof, would cause the equator suddenly to become extremely hot and the poles extremely cold.

"Caves are filled with the remains of these great animals, to which they fled for refuge from the descending ring only to be snowed under and frozen to death. The flood of Noah's day was a part of the great work of creation.

"Now, if you could imagine yourself looking at this wondrous spectacle, how would it appear? How otherwise than that the very windows of heaven were opened! Not merely did it rain heavily, but this immense watery veil covering the whole of man's heaven and precipitating itself upon the earth would part in the middle, one-half going toward the north and the other half toward the south, and the clear blue of heaven showing between.

"Could you describe it better than in the words of Scripture, 'The fountains of the great deep were broken up and the windows of heaven were opened'?"

"Well, I never!" said Tyler. "I certainly thought I had caught you on this question, Palmer, but it appears like a-b-c to you."

"There is a point of interest worth noticing in connection with this subject: After the deluge God promised that the earth should not be destroyed with a flood again, and as a sign of this He placed the bow in the cloud. A rainbow was an impossibility while the rings of water surrounded the planet, as then the direct rays of the sun could not penetrate to the earth. But with the break-up of the system of rings, the sunlight came directly through and the refractions of light from the rain produced the bow. The rainbow is a scientific as well as a moral sign that a universal deluge will not occur again.

"When I hear people ridiculing the idea of the Biblical flood, I wonder at their ignorance, and think that if men would only seek with the same zeal for the truth of Scripture that they manifest in trying to prove it false we should not hear so much about the mistakes of Moses."

"Go, preach my gospel," saith the Lord;
 "Bid the wide world my grace receive;
 He shall be saved who trusts my word,
 And they condemned who disbelieve.

"I'll make your great commission known,
 And ye shall prove my gospel true
 By all the works that I have done,
 By all the wonders ye shall do.

"Teach all the nations my commands;
 I'm with you till the world shall end;
 All power is vested in my hands;
 I can destroy, and I defend."

The Oathbound Covenant

"God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath."—Hebrews 6:17.

ONLY those who have strong living faith in the almighty God and in His Son Jesus could have much interest in the words of our text. To the evolutionist, these words have little meaning, as he is looking to a natural development rather than to any supervising power of God to bring the blessing which the world so greatly needs. To the higher critic, the Apostle's reference to God's dealings with Abraham is nonsensical, believing, as he does, that the statements of Genesis are without authority and were written many hundreds of years after the death of Moses. But the internal evidences and harmony with the plan stamp the account as being true.

However, some of God's true children, whose eyes of understanding have not yet been opened to a clear apprehension of the divine plan of the ages, may be inclined to question what interest we could possibly have in God's oath to Abraham, given more than three thousand years ago. Such are inclined to say to themselves: "That event was helpful to Abraham, but has nothing whatever to do with us or our day." It is our hope that an examination of this covenant which God attested with His oath, as stated in our text, may be helpful to many of the Lord's people, enabling them to see that God had a plan in Abraham's day; that He is still working according to that plan; and that its completion will be glorious—a blessing to His creatures and an honor to Himself.

The context shows distinctly that the apostles and the early church drew comfort from this oathbound covenant, and clearly implies that this same comfort belongs to every true Christian down to the end of this age—to every member of the body of Christ. The Apostle's words imply that God's promise and oath were intended more for us than for Abraham, more for our comfort than for his.

Note the Apostle's words: "That by two immutable things [two unalterable things], in which it was impossible for God to lie, we [the Gospel church] might have a strong consolation: [we] who have fled for refuge [to Christ] to lay hold upon the hope set before us."—Hebrews 6:18.

Assurances of the Almighty's Oath

DOUBTLESS Abraham and all his family, Israel after the flesh, drew a certain amount of blessing and encouragement from this covenant of promise; and the oath of the Almighty, which doubly sealed it, gave double assurance of its certainty of accomplishment. But the Apostle intimates in the words quoted that God's special design in giving that covenant and in binding it solemnly with an oath was to encourage spiritual Israel, to give us a firm foundation for faith. God well knew that although three thousand years from His own standpoint would be but a brief space, "as a watch in the night," nevertheless to us the time would appear long, and the strain upon faith would be severe; hence the positive statement, and the still more deliberate oath that bound it. We cannot but wonder at such condescension upon the part of the great Creator—that He should stoop to explain His great arrangements to His fallen creatures and, above all, that He should condescend to give His oath on the subject. An upright man feels that His word should be sufficient in any matter, and hence would hesitate, except upon certain conditions, to confirm his word with an oath. How much more might the heavenly Father have so regarded the matter! But our text explains the reason for such condescension. He was "willing more abundantly" to show the unchangeableness of His plan. He wanted His trusting children to have abundant evidence so that their faith would not waver, so that they could trustfully put their hands in His and valiantly run the race unto victory.

It was not God's purpose to show his plan to the world in general, nor has He done so. The world by wisdom knows not God, understands not His great and gracious operations which for thousands of years have been gradually unfolding, and which are now near of accomplishment. God wished to show the natural seed of Abraham something of His plan; and hence they were granted an external glimpse of it. But the Apostle points out that the clear showing of the matter was especially intended for the "heirs of promise."

Joint-Heirs with Jesus Christ

OUR Lord Jesus was the great heir of the Abrahamic promise; and the faithful of His consecrated people of this Gospel age are declared to be His joint-heirs in that promise, which is not yet fulfilled. For its fulfilment not only the church is waiting, as the bride or fellow members of the body of Christ, to be participants with the Lord in the glories implied in the promise, but additionally the whole creation (the entire human family) is groaning and travailing in pain together, waiting for the great fulfilment of that oathbound promise, or covenant.—Romans 8:22.

Those who follow the Apostle's argument and realize that we as Christians are still waiting for the fulfilment of this promise, will be anxious to know what are the terms of this covenant which is the hope of the world, the hope of the church, and the object of so much solicitude and care on the part of God, in that He would promise and then back His word with His oath. We answer that every Christian should know what this promise is, since it lies at the very foundation of every Christian hope. The Christian who cannot understandingly call to mind this oathbound covenant or promise evidently lacks information very necessary to his spiritual strength and development. This is clearly indicated in the Apostle's words in the context; for, after telling us that it is to give consolation to us who have fled for refuge to Christ, that we may lay hold upon the hope set before us in this oathbound promise, he adds: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither our forerunner is for us entered, even Jesus." (Hebrews 6:19, 20) Now how can this hope be an anchor to our souls in all the storms and trials and difficulties of life, in all the opposition of the world, the flesh and the adversary, if we do not know what the hope is, if we have not even recognized the promise upon which this hope is based?

God Foresaw the Present

THIS is the pitiable condition of many of God's true children, who are merely babes in Christ using the milk of the Word. They have need of the strong meat of God's promises, as the Apostle speaks of it, that they may be "strong in the Lord and in the power of His

might"; that they may have on the whole armor of God—helmet, breastplate, sandals, sword, and shield—and be able to quench the fiery darts of the wicked one, when the adversary is assaulting the Word of God, the citadel of the truth, with various infidel arguments in the hands and mouths of those who profess to be ministers of the Word. Let us awake before the poisoned darts of infidelity strike us, wound us, poison our minds, and blind our eyes to the glorious things of God's Word which have hitherto comforted God's true people in all past ages. Let us seek for this hope which we should have as an anchor to our souls to hold us in the storms of life, and especially in the stormy times of unbelief now and in the near future coming upon us. Let us start at once to investigate this wonderful promise which the Apostle implies contains the very essence of the gospel. Let us investigate the promise which God, foreknowing present conditions, foresaw that it would be difficult for our faith to grasp, and which therefore He assured to us by His oath in addition to His word.

Need we quote the promise, the one so repeatedly referred to in the apostolic writings, the one which is the basis or anchorage of our souls? It was made to Abraham, and reads thus: "In thy seed shall all the families of the earth be blessed." (Genesis 22:18) It was a promise for the future, and not for Abraham's own time. The world was not blessed in Abraham's day, nor did he even have a child at the time this promise was given. Isaac did not fulfil the promise; he was merely a type of the greater Seed of Abraham who in due time would fulfil it. Jacob and his twelve tribes, fleshly Israel, did not fulfil the promise, but still looked for a greater Messiah to fulfil it, to bless them and through them all the families of the earth. The apostle Paul referred to this very same promise, declaring that the Seed of Abraham mentioned therein is Christ. All Christians agree to this, although they have not distinctively and properly associated it with the declarations of the promise. But the Apostle makes clear to us that in saying that Christ is the Seed of Abraham he had in mind not only the Lord Jesus as the Head of the body, but also the overcoming saints of this Gospel age as the body of Christ. This he distinctly states in many places, for instance, in

Galatians 3:16-29. Here he declares the matter expressly, saying, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Gospel Church Not Complete

NOW if the Gospel church, with her Head, the Lord Jesus, as the Apostle states again, saying, "We, brethren, as Isaac was [typified by Isaac], are the children of promise" (Galatians 4:28), it follows that the seed of Abraham mentioned in the promise is not yet complete; for the Gospel church is not yet complete and will not be until the full close of the Gospel age, the harvest time of which we believe we are now in. But what a wonderful thought is involved in this plain interpretation of the divine Word! It is big with hope for spiritual Israel, the spiritual seed; and no less it means a blessing to the natural seed, fleshly Israel, and ultimately the Millennial blessings to all the families of the earth. Let us examine these three hopes. The hopes for these three classes center in this great oathbound covenant. Let us thus obtain what the Apostle tells us was the Lord's intention for us: namely, strong consolation, strong encouragement.

All through the prophecies the Lord foretold the sufferings of Christ and the glories that should follow; nevertheless, the glories to follow have been granted much more space in the divine revelation than the sufferings of this present time. The implication suggested by the Apostle is that, when the glories of the future shall be realized, the trials and sufferings and difficulties of the present time will be found not worthy to be compared; but those glories and blessings have been veiled from our mental vision, and, instead, a great pall hangs over the future in the minds of many of the Lord's people. With some it is merely a mist of doubt and of uncertainty; with others it is the smoke of confusion, blackness, and despair as they think of their own friends in connection with an eternity of torture and the probability that a large majority of those whom they love will spend an eternity of horror in torment. We know that these clouds and dark forebodings came from the dark ages and through the theological twistings handed down from that time.

Many have learned to distort the simple language of God's Word in such a manner as

to cause anguish and distress. For instance, destroy, perish, die, second death, everlasting destruction, etc., all terms used by the Lord to represent the ultimate complete annihilation of those who will not come into harmony with Him after a full opportunity is granted them, are interpreted to mean the reverse of what they say—life, preservation in torture, etc. It is high time that we should learn that God's Book is not the foundation for these horrible nightmares which have afflicted us, and which have in the past hindered many of us from a proper love and reverence for our Creator. It is high time that we should take the explanation which the Apostle gives us of this matter and dismiss from our minds all the errors which assail poor humanity regarding the future. He says: "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Corinthians 4:4.

Ours is the Cream of the Promise

NOW what hope and interest has the church of Christ in this promise made to Abraham? To the true church belongs the very cream of the promise, "the riches of God's grace." The promise implies the greatness of the seed of Abraham, "which seed is Christ" and the overcoming church. This greatness is so wonderful as to be almost beyond human comprehension. The overcomers of this Gospel age who "make [their] calling and election sure" in Christ, are to be joint-heirs with Him in the glorious Millennial kingdom which is to be God's agency or channel for bringing about the promised blessing, the blessing of all the families of the earth. How great, how wonderful is to be the exaltation of the church is beyond human conception! As the Apostle declares: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man [the natural man] the things that God hath in reservation for them that love him," who love him more than they love houses or lands, parents or children, or any other creature, or more than they love themselves, and who show this by walking in the narrow way, in the footsteps of their Redeemer. Again, the Apostle speaks of the great blessings coming to the church as the seed of Abraham: "It doth not yet appear

what we shall be [how great we shall be made in our change]; but we know that when he shall appear, we shall be like him." (1 John 3:2) The apostle Peter has a word on this subject of the greatness that shall belong to the church, the spiritual seed of Abraham, saying, God hath given unto us "exceeding great and precious promises; that by these ye might be partakers of the divine nature." (2 Peter 1:4) To whatever extent we are able to grasp the meaning of these wonderful promises, they speak to us of blessings, favors, privileges, "exceedingly abundantly above all that we ask or think."—Ephesians 3:20.

Promise to the Jews

THE second class to be blessed under this Abrahamic covenant is fleshly Israel. We are not forgetting that the Jews were a rebellious and stiff-necked people, that they slew the prophets, stoned the Lord's ministers, and caused the crucifixion of our Redeemer. Nevertheless, the Scriptures clearly hold forth that after they have had a period of chastisement, which they have been undergoing as a nation since the Lord's crucifixion, and after spiritual Israel shall have been gathered out of the world and shall have been glorified in the kingdom, then a blessing from the Lord will come upon natural Israel. They shall be saved or recovered from their blindness; and, as the prophet declares, they shall look upon Him whom they have pierced and mourn for Him, because the eyes of their understanding shall be opened. We rejoice, too, that the promise is clear and distinct that the Lord will pour upon them the "spirit of grace and of supplications."—Zechariah 12:10.

The Apostle Paul elaborates this subject. In Romans, chapters 9 and 10, he points out that Israel had failed to obtain the special blessing of this Abrahamic covenant by rejecting Christ—that only a remnant received the great blessing and the mass were blinded. In chapter 11 he proceeds to explain that their blindness is not to be perpetual, but only until the church shall have been gathered out; and that then the Lord's blessing will come to fleshly Israel, saving them from blindness and granting them mercy through the glorified spiritual Israel. (Romans 11:25-33) The Apostle expressly points out that the Lord will do this for the

natural seed, not because of their worthiness, but because of His promise made to the fathers; "for this is my covenant with them, when I will cancel their sins."

Blessing for All Nations

BUT if God is to have mercy upon the natural Israelite, whom He declares to have been stiff-necked and hard-hearted and rebellious, would it surprise us that the divine benevolent intention should be to bless others than the Jews—others who have not had in the past the favors and privileges of this favored nation and whose course, therefore, was less in opposition to the light? It should not surprise us; and so we find in this great oathbound covenant a blessing for all nations, all peoples. Let us look at the promise again, remembering that our heavenly Father made it deliberately and subsequently bound Himself to its provisions by an oath, so that we might not only be sure that He could not break His word, but doubly sure that He could not break His oath, and that therefore, without peradventure, this promise shall be fulfilled. It reads: "In thy seed shall all the families of the earth be blessed." What is the blessing so greatly needed by all mankind? We answer: It is the very blessing that Jesus declared He came to give, saying, "I am come that they might have life, and that they might have it more abundantly." Ah, yes. Life! It is life that the whole world needs; and our Lord Jesus declares Himself to be the great Life-giver. Indeed, in the Syriac language, in which probably our Lord discoursed, the word life-giver is the equivalent of our word savior. Jesus came to save men from sin and from the penalty of sin: namely, death. It is a human invention of the dark ages to attach eternal torment as the wages of sin; it is the divine arrangement to attach to sin a reasonable and just, but awful penalty, that of death. It is because of sin that we are all dying creatures, and for the Lord to give life implies that He will take away the sin and all necessity for its penalty.

It is for this reason, we are told, that Christ died—for our sins, to release us from their penalty, and thus to have the right to release us from present sinful tendencies and conditions. He has already redeemed the world; it remains for Him to become the Great Physi-

man, the Life-giver, to heal the world of its sickness and to raise up to life and to perfection, mental, moral, and physical, all the human family who accept of this provision of the grace of God. And whosoever will not be obedient shall be cut off from among the people in the second death. The wages of sin was death in Adam's case; and the world, having been redeemed from that sin and death, is to be granted blessing through Christ, the forgiveness of sins, and the opportunity for return to harmony with God. Only for deliberately rejecting this favor will any come again under divine condemnation, and by becoming wilful sinners bring upon themselves again the wages of sin, the second death.

The Millennial Promise

THE great blessing of forgiveness of sins which are past, and even the blessing of being awakened from the sleep of death, would profit mankind but little if the arrangements of that future time, the Millennial age, were not on such a scale as to permit a thorough recovery from present mental, moral, and physical weaknesses. Hence we are rejoiced to learn that in that time Satan will be bound, every evil influence and every unfavorable condition will be brought under restraint, and the favor of God through the knowledge of God will be let loose amongst the people. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11:9) Blessings! Aye, favor upon favor, blessing upon blessing, is the Lord's arrangement and provision. "All shall know me, from the least of them unto the greatest of them," and none need say to his neighbor: "Know the Lord." (Jeremiah 31:34) The prophets spoke repeatedly of these blessings due to the world in the future. Mark how Joel tells that as during this Gospel age the Lord pours out His spirit upon His servants and handmaidens, so, after these days, in the Millennial age, He will pour out His spirit upon all flesh. There will be world-wide blessing through the knowledge of the truth. Mark how Moses the prophet spoke of these oncoming blessings, and told how God would raise up a greater lawgiver than himself, a greater teacher, a better mediator, and under the better covenant the Lord would bring blessings world-wide. Mark how again Moses represents the

atonement for the sins of the whole world in the atonement day sacrificial arrangements. Mark how again he typically foretold the blessings of the Millennial age, representing it in Israel's year of jubilee, in which every man went free and every possession was returned to its original ownership, thus representing the blessings of the future, man's release from servitude to sin, to Satan, and the return to him of all that was lost through Adam. Isaiah, Jeremiah, Hosea, Malachi, have spoken of these coming times, so that the apostle Peter, pointing to the future, could truthfully declare that the coming times of restitution of all things have been spoken by the mouth of all the holy prophets since the world began.—Acts 3:19-23.

Sublimity of God's Work

BUT some may be inclined to say that God's ways are not so grand as our conceptions would be. Such are looking at the matter from the wrong standpoint. Remember that our God is all-wise, all-just, all-loving, all-powerful; and that it is His own Word that declares that as the heavens are higher than the earth, so are His plans higher than our plans, and His methods higher than our methods. As the poet has expressed it,

"We make God's love too narrow
By false limits of our own."

It is time for us to wake up to the fact that we are no better than our God; but that we are poor, imperfect creatures of the dust, fallen by nature; and that it is time for us to stop misconstruing the divine character and plan as against His creatures, and to hearken to the Lord's own Word when He declares: "Their fear toward me is taught by the precept of men." (Isaiah 29:13) It is time for us to be praying for ourselves and for each other, as the Apostle prayed for some, saying, "I bow my knees unto the Father of our Lord Jesus Christ, . . . that ye . . . may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge."—Ephesians 3:14, 18, 19.

Do not misapprehend: We are not teaching that heathen and imbeciles and the unregenerate in general shall be taken to heaven, where

they would be utterly out of harmony with their surroundings and require to be converted and to be taught. Such an inconsistent view we leave to those who are now claiming that the heathen will be saved in their ignorance. We stand by the Word of God, which teaches that there is no present salvation without faith in Christ Jesus, and hence that the heathen and the imbeciles have neither part nor lot in the salvation at the present time. We stand by the Scriptures, which say that the salvation of the Gospel age is only for the little flock, who through much tribulation shall enter the kingdom. We stand by the Scriptures, which say that the kingdom class now being developed is the seed of Abraham, under the Lord, their Head, their Elder Brother, the Bridegroom. We stand by the Scriptures, which say that through this Christ, when complete, shall extend to every member of Adam's race the blessing of opportunity to know the Lord, to understand the advantages of righteousness, the opportunity of choosing obedience and by obedience to obtain everlasting life.

Judgment Day Opportunity

THE blessings of the future will be of such a kind that every individual who does not have his full opportunity in the present life will have it then. But this will not be an opportunity to become members of the little flock, nor an opportunity to become members of the seed of Abraham, nor an opportunity to have part in the great "change" from human nature to divine nature, nor an opportunity to sit with the Lord in His throne. It will be an opportunity to obtain that which was lost—human perfection, everlasting life under human, earthly, paradisaical conditions; opportunity of coming again into the divine likeness, almost obliterated in the human family through the six thousand years of the fall. This period in which this opportunity will be granted to man is in the Scriptures termed the day of judgment (a thousand-year day), the Millennial day. It will be a day of trial, of testing, of proving the world to see whether, with a full knowledge of God and of righteousness which He requires, they will choose it in preference to sin, choose life in preference to second death. Thank God for

that wonderful judgment, the trial day of the world, secured for all through the precious blood of Christ. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9.

We wish to call the attention of our readers again to another feature of this great oath-bound covenant, of special interest to us who by the grace of God have been invited to make our calling and election sure as members of that seed which is Christ. We have already referred to the high exaltation that the Lord designs for us, by which we shall be so "changed" as no longer to be earthly but heavenly or spirit beings. We have already noticed the privilege of participating with Christ in the glories of His kingdom, "to sit with him in his throne." Now we notice the great additional privilege of association in the mighty work of uplifting the world from the sin and death conditions in which it now is. What Christian does not feel his heart beat faster with interest as he thinks of the glorious work of the Millennial age and the uplift of the human family by the bringing of all to the favorable conditions then prevalent and to the knowledge then universal! And whose heart does not beat faster with the thought that it is the divine arrangement that he who is faithful shall have a share with Jesus and all the saints in this blessed work of uplifting the world!

Future of Heathen People

AS OUR hearts go out with sympathy toward the poor groaning creation in heathen lands and in home lands, and as we take pleasure in doing the little now possible for us to do, how great is our joy when we think of that future glorious opportunity that is to be ours, and of the great results that are to accompany it! Surely the hearts of the Lord's people are stimulated as we contemplate the meaning of this great, oathbound covenant. Surely, as the Apostle declares was God's purpose, we have strong consolation in our ineffectual efforts to bring the majority of mankind to an appreciation of God's mercy and love now. But it also gives us consolation in respect to our neighbors and friends and members of our own families who are not saints, who are still blind to the grace of God as we see it, the

grace which has brought salvation to our hearts in the present time, and which eventually is to bring salvation to the uttermost in the resurrection. It encourages us further, as the Apostle points out, to lay hold upon the hope set before us, to take a firmer grasp of the divine character and plan. It gives our souls encouragement when we see how gracious is the character of our heavenly Father, how wonderful is the plan which He has devised, and how carefully He has been carrying it forward step by step up to the present hour; and that by His grace we are what we are, and have been called to joint-heirship with our Redeemer as members of the seed of Abraham. We reason that if the Lord so loved us while we were yet sinners, thus much more does He love us now that we have accepted Christ and are under the robe

of His righteousness and seeking to do those things in harmony with the divine will.

Let us, then, take courage and hold fast to the divine Word, and feed upon it more and more, and use all the various blessings and promises which the Lord has designed to fit and to prepare, to mold and to fashion, to chisel and to polish us for places in His glorious kingdom. Let us resolve that, knowing our heavenly Father better than before, we will be more faithful than ever as His children and servants, more loyal to the truth and to the principles of righteousness, and that, copying Him and His generosity, we will be more kind even to the unthankful and to the unholy. Let us then, accept the preparations for the kingdom privileges, and by the grace of God make our calling and election thereto sure.

Bolshevism in the Pulpits

A MINISTER of the perverted gospel declares that there is Bolshevism in the pulpits; and he threatens to turn in thither. He describes Bolshevism as a force that destroys governments, drives away land owners, and throws to the discard valuable treasures of literature, art and religion; that Bolshevism transforms quiet people into raving maniacs. He says that Bolshevism is like a boil upon the arm—its presence at first is detected by itching, then inflammation, then swelling and eruption; that it has been under the surface for decades; but that our times and conditions brought on by the war, pestilence and famine, have brought it to a head; and that the masses are bursting under the swelling pressure. Religious life and organization are on the verge of a great Bolshevistic movement. He is going to turn Bolshevik by getting another job, and let his church, presumably, go to grass. The warning is that the "churches" are about to become defunct; and then, what in the world shall we do?

The crux of the matter is that other men in more lucrative employment have good automobiles, their families are fed better, are housed better, and wear better clothing. And, possibly, there is the feeling that other men—not half so good—are more respected and esteemed.

While the profiteer is blamed for the Bolshevistic tendencies there may be some truth in the

thought that the preacher is to blame, too. Bolshevism, an outbreak against time-honored oppression by the rulers of the people, may be the germ of anarchy; and no doubt the underlying cause is the union of church and state, and the endorsement the church wrongfully gives the state. The fear has been expressed that the "churches" will not awake in time to save the world from the peril that threatens.

The deep-seated cause of the restlessness and perplexity which goads the people on their mad rush for something, they know not exactly what, is the upturning and overpowering of the "kingdoms of this world," which represent all the ingenuity of his majesty, the devil—insofar as the people can be inveigled into supporting his schemes. This overturning is done by the invisible power of earth's New Ruler—Christ, for the time has come.

"Times of refreshing" obtain under the new order of things. A one-thousand-year day of jubilee is here, the early preparatory hours of which are used in blasting upon the silver trumpets the message of truth, and in the cries of the masses for liberty. If the preachers had done their duty, the world would know how to act and be in expectation of the real Utopia; but now, as a penalty for putting their confidence in a fallible priesthood who are spiritually blind, the immediate future is laden with forebodings, mistrust and piquant indignation.

Priests Beginning to Marry

THERE is a newly founded church in France, and it is growing with some degree of rapidity. It should become very popular with the priesthood which has, publicly at least, practised celibacy. France may become a subject of opprobrium for her vicious move against a helpless nation, not being able to differentiate between the peace-loving people of Germany and the devilish dynasty that was destroyed as a military despotism in the World War. But the marrying of her priests will help somewhat. The new church is called the "French Official Catholic Church." It started this way: Four years ago Abbé Adroit, then curé of the parish of Lacroix-en-Brie, married Mlle. Lucia LeLong, an 18-year-old parishioner. He was forbidden to celebrate mass, but was not excommunicated by the Pope. Other priests, feeling the restraints of being hemmed in by clerical orders and seeing the freedom and apparent happiness of Abbé Adroit, adopted the adroit policy—and married. The movement grew, and is growing. These newly-wed priests, following the old tra-

ditions of the Roman Catholic Church, chose their own bishop—Abbé Adroit. He then celebrated mass in private homes and rallied to his support several wealthy Catholic families, one of whom donated a church building and several homes for the married priests.

Bishop Adroit will soon be consecrated by the assembly of 300 or more priests, who form the nucleus of the new church. It is estimated that hundreds more of the priests will soon join the new movement. This may be one of the pillars holding or supporting the "mother" church; if so, the Pope has evidently heard the creaking of the moss-covered building. Abbé Adroit said:

"We have recognized the separation of the church and state under the law of 1905. We refuse any longer to admit that Rome can dictate whether priests can or cannot marry; for we are convinced that married life enables a priest to come closer to members of the church, because he is better able to share their joys and troubles. We have not asked Rome to permit us to marry. We simply married and then told Rome what we had done. And if the door is closed to us by the Roman Church, we have found a new one."

Christian Work in Atlanta Prison

THERE are always plenty of Roman Catholics, plenty of Methodists, plenty of Baptists, Presbyterians, Episcopalians, etc., in prison; but the only time that Bible Students can be sent there is when a war comes along during which everybody who will not line up on the devil's side of the argument is bundled off and put behind bars.

When Judge Rutherford and his seven comrades went to Atlanta, they formed a little Bible class of their own in the Sunday school which takes place in the chapel after Sunday morning worship. At first there were but eight in the class; but the attendance gradually increased until, when the time came that the Court of Appeals decided that these men had not had a fair trial, and ordered their release, more than one-half of all the Sunday school attendants, regardless of denomination, were in the I. B. S. A. class.

The reason for mentioning this at this time is that the United Press has been sending out all over the United States a story dated Janu-

ary, 8th, 1923, telling how "one of the largest congregations in the South is located in the Federal penitentiary at Atlanta," and how that it was started a year or so ago "by an inmate, a former distinguished prosecuting attorney from an Indiana city" and now numbers "several thousand members."

Somebody is dreaming. There are less than two thousand prisoners at Atlanta, the bulk of whom have no use for religion of any kind. If they attend chapel exercises, it is because they are compelled to do so. We cannot but wonder whether somebody has taken the real facts regarding Judge Rutherford's experiences at Atlanta and garbled them up and sent them out over the country to convey the impression that the old, worn-out theological systems of the past have taken on a new lease of life by making converts out of a class of men who are thoroughly convinced that those systems are honeycombed with cant and hypocrisy from end to end. Page some church member who has relatives in the Atlanta pen, and let us know.

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



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



¹⁷¹Some insist that Jesus when on earth was both God and man in completeness. This theory is wrong, however. We should never formulate a theory concerning God's plan in direct contradiction to His plain Word. We should have faith in God and in His Word. Faith means to have a knowledge of His Word and then to rely upon that Word confidently. The Bible is the revealed Word of God, given to man for his instruction; and where plain statements of the Bible are given, we should take them at their face value. Following this course, we find that the plan of God everywhere appears harmonious and beautiful.

¹⁷²The adversary takes advantage of an honest desire on the part of some and leads them into error. Every conscientious and reverential mind desires to honor God. For fear they might dishonor Him, they are easily led into failure to give proper consideration to plain statements of the Bible. Some have been induced to believe that should they say that Jesus when on earth was a man and not God, such would be a dishonor to God. We should not permit ourselves to be beguiled or misled by sophistry or theories, but should follow the plain teachings of the Bible and then reach a conclusion in the light of that revealed Word after a full examination.

¹⁷³The record concerning Jesus' prehuman existence, His being begotten and His birth, entirely disproves the theory that He was incarnated. The Scriptures above cited plainly show that He was begotten in the womb of a woman, Mary, by the holy spirit, the power, energy or influence of Jehovah; that thereafter He was born in the same general manner that other children are born of a woman (Luke 2:9-11); that He grew to manhood's estate and increased in wisdom and stature and in favor with God and man. (Luke 2:40, 52) None of these things would have been necessary were He merely an incarnated being, a spirit being inhabiting a body of flesh. He worked at the carpenter's trade until he was thirty years of age, at which time He began His ministry. At that time He went to John to be baptized in the Jordan.

(Luke 3:21-23) Immediately following that He spent forty days and nights in the wilderness, fasting and studying Jehovah's plan. (Luke 4:1-14) If He were God incarnate, this experience in the wilderness would seem wholly unnecessary.

¹⁷⁴Jesus was not an angel or spirit being, because we have the positive statement of the Apostle to the effect that, "We see Jesus, who was made a little lower than the angels." (Hebrews 2:9) And again: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise partook of the same." (Hebrews 2:14) Furthermore, He was at one time rich in heavenly power and glory and became poor for the sake of mankind by taking upon Himself the nature of man. (2 Corinthians 8:9) He was made in the nature and likeness of man. (Philippians 2:8) The Apostle, writing under inspiration, speaks of Jesus as the man: "For since by man came death, by man came also the resurrection of the dead. . . . The first man is of the earth, earthy; the second man is the Lord from heaven."—1 Corinthians 15:21, 47; see also 1 Timothy 2:5, 6.

QUESTIONS ON "THE HARP OF GOD"

When Jesus was on earth, was he both God and man? If not, why not? ¶ 171.

By what must we determine these questions? ¶ 171.

What is the meaning of faith? ¶ 171.

How does Satan sometimes lead persons of honest heart into error? ¶ 172.

Should we follow sophistry or the Bible in reaching a conclusion on these questions? ¶ 172.

Briefly review the argument of the begetting and birth of Jesus which disproves that he was an incarnated being. ¶ 173.

If Jesus was God incarnate, why should he have had the experience in the wilderness? ¶ 173.

Angels are spirit beings. What Scriptural proof have we that Jesus was not an angel? Cite the Scriptural proof. ¶ 174.

Give further Scriptures to show that he was a man, made in the likeness of men, and that he is the Lord from heaven. ¶ 174.

Real—to Europeans

Affairs in Europe are growing worse daily. Our newspapers bring to our view Europe's distress and perplexity, and it fills us with trepidation.

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