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The Prophet Jonah and The Jonah Profit

(A Parable; by A. H. Kent)

MANY centuries ago the word of the Lord came to the prophet Jonah, saying, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord." He went down to Joppa, found a ship going to Tarshish, paid the fare thereof; and from the time he entered the ship, in the modern sense of the phrase, he was "a Jonah" to the ship's passengers and crew. They were to be inconvenienced and to suffer hardship and loss because of his disobedience to the Lord's command.

Some centuries before this occurrence the word of the Lord, through His servant Moses, had come to Israel, saying, "Thou shalt not lend upon usury to thy brother [countryman], usury of money, usury of victuals, usury of anything that is lent upon usury. Unto a stranger thou mayst lend upon usury." (Deuteronomy 23:19, 20) This was only one of the many commands given to Israel for their instruction and protection, but it was the one command above all others that dictated their internal business relations. It laid the foundation for a system of economics entirely free from the earning power of money and property. The Lord did not inform Israel as to what they should expect from Him in direct or retributive judgments in case they disregarded this particular law; but He promised them a blessing if they would observe it. He said: "That the Lord thy God may bless thee in all thou settest thine hand to."

The Lord has never outlined a business policy for the gentile governments, but they have eaten of the "crumbs that fall from the rich man's table." Many of the righteous principles from the Mosaic law have found their way into gentile rule. However, this teaching concerning usury and increase has never been properly assimilated by the nations generally. Consequently their labor, "all the things thou settest

thine hand to," has not had the Lord's blessing, as otherwise it might have had.

On the other hand the governments have legalized usury and profit and have made laws to facilitate their collection; and under this protection men have taken from the earnings of labor to build up large private fortunes. The power of their fortunes to oppress has grown with their size, until at different times in the world's history a tempest of righteous indignation from an oppressed and hunger-bitten people has beat upon the ship until it has either instituted reforms or gone down.

Interest, and profit above labor cost, have proven to be "a Jonah" alike to all forms of social government until in the end of "the present evil world" we find this "profit Jonah" has entered the "ship of state," become a very part of the governments, has "paid the fare thereof" [in taxes] and intends to go to "Tarshish [back into the avenues of trade] from the presence of the Lord [lose its identity as unrighteous gain]." "But the Lord sent out a great wind [His retributive judgment; the World War] into the sea [the restless masses of mankind, tossed about with every wind of doctrine," preached into war in the interest of big profits], and there was a mighty tempest in the sea"—"the sea and waves roaring [people roaring about the high cost of living, interests, commissions, rents, profits, and graft]"—"so that the ship was like to be broken [and some governments were]. Then the mariners [those that direct and control the governments] were afraid and cried every man unto his god [source of power] and cast forth the wares that were in the ship [surplus war supplies were sent out at reduced prices, and revenues and reserves were cast forth in food donations, doles, and labor concessions]." But "profit Jonah" [the great heads of accumulated interest and profit] was gone down into the sides of the ship [into such government institutions as

the reserve banks]; and he lay [dormant] and was fast asleep [had hardly been suspected as "a Jonah" for years]. So the shipmaster ["the invisible government"] came to him [finally], and said unto him, What meanest thou, O sleeper? Arise [mount up], call upon thy God [the stabilizing influence of big business reserves], if so be that God [THAT God] will think upon us, that we perish not. And they said every one to his fellow, Come and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots and the lot fell upon Jonah." It has already been decided by many that this "profit Jonah" is to be blamed for our financial condition, business stagnation, and social unrest; others should question the thing.

"Then they said unto him [to Jonah], Tell us, we pray thee, for whose cause this evil is upon us: What is thine occupation? [he has none, but to furnish means to the idle] and whence camest thou? [from the earnings of the laborer] what is thy country ["the present evil world" just ending]? and of what people art thou? And he said unto them, I am an Hebrew, and I fear the Lord, the God of heaven [who through His Son Jesus is now taking charge of earth's affairs. The situation is this: The same Lord that said, "Unto a stranger thou mayest lend upon usury," is now Lord not only of the Hebrews but of the whole world; consequently there are no strangers, none to collect usury and profit from] which hath made the sea [The same Lord that permitted usury from a stranger also created all this restless mass of mankind which is so fitly illustrated by the waves of the sea, whom I, "profit Jonah" am starving] and the dry land [a stable form of government as given to Israel]. Then were the men exceedingly afraid and said unto him, [O dear Income] Why hast thou done this [had this effect. Money acquired that is not earned in production or in service for others, violates God's law of justice and must in time bring His judgment]? For the men knew that he fled from the presence of the Lord, because he had told them. [Few people we think that now approve usury and profit would expect such practices to obtain in the kingdom of heaven.] Then said they unto him, What shall we do unto thee, that the sea may be calm unto us [when the cause of an evil is found there is only one logical thing to do and that is to remove it]? for the sea

[people] grew more and more tempestuous.

"And he [profit Jonah] said unto them, Take me up and cast me forth into the sea [back to the people]; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you [a little reflection on the subject will leave no doubt in the minds of any]. Nevertheless the men rowed hard to bring it to the land [back to normalcy]; but they could not: for the sea grew more and more tempestuous against them. Wherefore they cried unto the Lord and said, We beseech thee, O Lord, we beseech thee, Let us not perish for this man's life [they will then realize that if the profit Jonah lives they may perish], and lay not upon us innocent blood [that of innocents that always suffer with the guilty in the nations' judgments]; for thou, O Lord, hast done as it pleased thee. [There is nothing more true: the whole of life's drama is a school of experience. The Great Teacher foreseeing the course the gentiles would take in regard to usury and profit and knowing the Jews would spend much of their time among them, apparently not wishing His chosen people to be disadvantaged, permitted them to loan upon usury to the gentiles as gentiles have always done among themselves. This arrangement has worked well for the poorer class of Jews. Those of the Jews that have been more successful in collecting usury and profit from the gentiles, have loaned it without charge to their countrymen, so that under the most adverse conditions few Jews have become public dependents. When it is learned that for those that will ultimately have everlasting life upon this earth their school of experience has been one continual lesson in governing self, and in self-government collectively, the wisdom of the Great Teacher in permitting gentile rule will shine forth more resplendent and all can then say: "For thou, O Lord, hast done as it pleased thee."] So they took up Jonah and cast him forth into the sea, and the sea ceased from her raging [Here the prophet Jonah ceased longer to be "a Jonah" to his fellowmen. When the "profit Jonah" is thrown overboard there will be nothing left for the people to rage about, and the things it has hitherto come in contact with, will no longer be "Jonahed" by it]. Now the Lord had prepared a great fish to swallow up Jonah [The greatest fish we know of around here that is in course of preparation to swallow up this profit

Jonah is a great people organized under the right of majority rule, but actually hoodwinked into being ruled by possibly less than five percent of the people, and in the interest of twenty-percent or less. If they are not yet hungry enough to do justice to a large fat "profit Jonah" they no doubt will be fully "prepared" by the time the income class get shaky enough to throw him over. Three days later]. . . And the Lord spake to the fish and it vomited out Jonah upon the dry land."

Money and property from their heavy earnings have always paid most of the taxes; but when labor in production and social service becomes the sole earning power and when the Lord later speaks to the people no doubt they will be willing to cough up enough to supply all needs of a stable government.

To overthrow this "profit Jonah" means to institute a government free from it, as was the Lord's government for Israel. Interest is a hire given for the use of money or credit and is a vicious, needless practice gendered in the interests of the few that have credit to loan. Why should our government when issuing currency give preference to government bonds for security, a security the people must pay interest upon? Why should their security be received only from organized banks whose business it is to furnish credit for hire? A government should be run in the interest of the whole people. The people's interests demand that the government should so stabilize the price of real estate that it would be safe security for the full amount of its established valuation. Then a system should be arranged by which the owner or purchaser could temporarily make its value liquid by issuing stock to be deposited with the government as security for currency. This would simplify the whole transaction of converting property value into cash, and would eliminate the speculative and mortgage evils.

Other profits can be made only by taking advantage of the fluctuating and unjust prices of labor and product. To correct this evil, establish the price of labor as a base from which to figure the labor cost of production from the ground up to the delivered product; use this labor cost as a base for product prices, graduating the prices with the standard qualities or grades of each class of products beginning with the low grade at labor cost and pricing the better grades as much higher as their grade would

indicate, the unearned increment or difference between labor cost and the selling-price of the better grades to be used for the general good. This would leave no place for profit, and each worker would receive pay in proportion to the labor expended.

Interest and profit are the incentive for all graft. They are the corrupting influences in governments. Big profiteers hire corrupt politicians to help them increase their profit; the corrupt clergy preach war or anything else to favor the profiteers; governments build big war machines in their interest, and use them for the same purpose.

Usury and increase are the "key" to Satan's whole industrial, political and ecclesiastical mess. Under his supervision they have been used by the "dragon, that old serpent [the deceitful civil powers] which is [of] the devil and Satan"—powers in his world to bolster up and strengthen his kingdom by holding to view the hope of a profit for all which in reality cannot be made.

The Lord no doubt has permitted the practice of interest and profit to teach the world that government cannot long exist unless founded on sound righteous principles. The greatly increased practice of interest and profit in the end of the age has opened the way to the "bottomless pit," political death and burial of the present order; and Satan's world is headed that way and going at full speed. With the overthrow of his profit Jonah, Satan's political power for evil and that of his dupes will be bound for a thousand years and cast into the "bottomless pit [death and disruption of his earthly kingdom] and shut up [hands and mouth] and sealed [as a false economist] that he should deceive the nations no more until the thousand years should be fulfilled." The Lord is now present. His teachings are out of harmony with the Jonah profit idea, and it is trying to flee from His presence. But of course the Lord's purpose cannot be thwarted. He is now judging the nations and His judgments are against all unrighteousness in government. The wind of His doctrine, justice and righteousness, is blowing upon the restless waves of humanity; and they are beating upon the ship of state. The tempest will not cease until the Lord's purpose is accomplished. That purpose is the overthrow of the evil powers of heaven and earth and the establishment of His kingdom.

EVERY pedagogue or teacher must of necessity be a student of psychology; and every other individual, whatever his calling or profession, must study to some extent the scientific truths concerning the child mind if he would be a well-informed and sympathetic member of earth's habitants. Hence, pedagogical psychology should be, and is, a subject of general interest.

From infancy the parent notes the development of the child mind and seeks to regulate its growth and its tendencies—not always intelligently, however. Other parties, interested and disinterested—such as uncles, aunts, grandparents, and the family preacher or priest—may offer various suggestions on “the training up of the child in the way he should go.” But some of these hints may be positively injurious instead of helpful.

The American child, however, receives the major part of his training and instruction from his teacher; for the teacher is the person who has him in charge through the most impressionable of the formative period of his growth and development.

Men in authority, believing that “he who would instruct must himself first be instructed,” have required that would-be schoolteachers study one or more courses on the science of the child mind. Since children are nearest and dearest to the heart of almost every one, it is of special interest to obtain an insight into the drift of such instruction. In the scope of this article I will not attempt more than this.

In taking up the study of the child mind it is thought necessary first to discuss the source when we came. Not all educators, by any means, accept the Darwinian theory of man's origin. There is a large number of learned anthropologists who refuse to believe that there is a connecting link between man and the brute creation. Miss Mary T. Whitly, Ph. D., says that “doubt is being expressed as to whether any fundamental differences exist between the original nature of primitive man and that of the man of the twentieth century.” She says, further, that “the marked similarity of races suggests this conclusion.” Boras doubts as to the gain of modern man in intellect and morality over primitive man.

Normal school psychology teaches that man is what he is primarily because he is a member of a certain family, sex and race. Hence, it

would show the wastefulness and folly of attempting or pretending to create capacities and interests which are assured or denied to an individual before he is born. Thus while no two minds are exactly equal in capacity, yet the mind of each child can be greatly influenced and directed by environment.

The child mind passes through various stages of development until maturity, and responds differently to outside influence during each period. Through each of these periods his instincts may be classified as social and non-social, and these change with age. In this brief article, however, it will not be possible to delineate upon each of these tendencies.

It is sufficient to say that parent or instructor should endeavor wherever possible properly to direct rather than to inhibit the child's instincts and activities. For example, pugnacity is a strongly developed trait in some children and can best be controlled by giving it some outlet in a harmless direction. Punching-bag exercises will in most cases make black eyes a thing of the past.

There are some instincts, however, which we must inhibit, in as far as that is possible. The sexual instinct is the most important one of these, and should not be overlooked or ignored. Undue activity of this instinct may be prevented by encouraging much outdoor exercises and activities, by not allowing children to sleep together, by not allowing them to stay in bed long after awaking, by not allowing horseback or bicycle riding where any sex excitement results, etc. Proper instruction from the proper source, beginning during the undifferentiated stage, may prevent the formation of habits which would later develop into perversions.

With the child, memory is a question of not only how much he can remember but also of how long he can retain in mind what he does remember; and in this line the value of repetition and concentration has been demonstrated. The child's imagination is much more fertile than that of the adult, and the child's report of an incident cannot be relied upon as truthful. This is not because the child desires to falsify but because in his imagination he enlarges on incidents in his mind until the untrue becomes to him an established truth.

From the foregoing we see that the study of psychology has been the means of impressing upon the minds of thinking people many valu-

able truths. One fact now generally conceded is that the child mind cannot develop to its best when supported by a frail and diseased body. In almost all communities, large or small, there are subnormal children. The condition of many of these may be improved in various ways. Cretins can be improved if given, while very young, doses of extract of the thyroid gland. For aments more than one authority recommends asexualization. From the eugenics standpoint this would be advisable; for such persons have less control of their instincts than normal people, are prolific, and almost sure to produce offspring with their own deficiency. However, none of these suggestions are of permanent value.

Psychology itself treats at length concerning the various sense divisions of the brain and concerning the various nerve centers, etc.; but the discussion of these technicalities would be of little profit to the general reader. The greatest psychologist of the Christian era was Christ Himself, and we may study His teachings concerning the science of the mind with great profit. To Him the minds of men were more as the minds of children are to us. He often referred to His followers as children. He established a school with Himself as chief instructor.

All who come into this school are at first referred to as babes. They may later develop into children; but not until the mark of perfect love is reached do they become full grown.

Every pedagogue would do well to enroll himself in this school. There are no charges for tuition. All pupils enrolled therein receive instruction in the noblest science from the Best Instructor.

Upon graduation each pupil will receive his diploma and degree. This will be authority entitling him to membership in the faculty of Christ's college. This college is to be the highest center of learning for a thousand years, during the new dispensation now at hand. Very soon the Ph. D. degrees and other human degrees will become worthless. Man was originally created free and equal, mentally, morally, and physically. He will ultimately return to this much-to-be-desired condition, and no one will then have a superior mind entitling him to a degree.

Hence the only worth-while degree is the degree of Divinity which the members of Christ's faculty will have. This degree will not be conferred until the aspirant has fully qualified for it and has undergone the prescribed course of training. When it is bestowed it will indicate that the one upon whom it is conferred understands pedagogical psychology and every other phase of psychology. If the pedagogical psychologist would be a pedagogue forever, let him not neglect to secure membership and enrollment in the school of Christ during the opportune time; for when the class of the gospel age are graduated the doors of this institution will be closed permanently.

Curiosity *By W. L. Pelle*

ONE of the peculiar features of the English language is the fact that very many of its words have a diversity of meaning. The word under discussion is only one of the many examples.

As it is made use of in the majority of cases, curiosity is that disposition which has an inordinate desire to pry into a secret, or information possessed by someone else. A secondary meaning is: Something that is scarce or possessed of extraordinary characteristics; while the tertiary significance is: That which exhibits artful or elaborate work of construction. For instance, a young lady might be curious, but that does not mean that young ladies are scarce; although it might apply somewhat in the sense of the third meaning. A picture may be curi-

ous; that is to say, there might be a few of its kind, or it might exhibit some artful work or elaborate design; but surely we would not say that it desires to find out something about somebody else. Then again, we can safely say that some garments are "curiously" made; or in other words, they show forth the painstaking care and tedious work of their maker.

Apparently, curiosity is a natural trait of character in the majority of people. Hence a person that is not curious is a curious curiosity. Your little Johnny has some curiosity; for only a few hours after he had received his drum on Christmas morning, he gave it a solar-plexus blow with his foot—just to see what made the noise on the inside. Little Mary, too, amputated her dolly's head, only to find out that the

interior was composed of sawdust. But curiosity was satisfied.

Like most other things, curiosity has its proper and improper uses. Discovery of some interesting or valuable thing is often the result of the exercise of curiosity, although some curious persons have never survived their discoveries—the man with the lighted match in the powder mill, the fellow trying to find a gas leak with the aid of a lighted candle. The little boy who placed a spike on the railroad track recently “just to see what it would do when the train came along,” found out; but there are several people prematurely under the sod as a result of his success.

The human body is a curiosity; that is, it is curiously made. It is an artful and elaborate piece of work. King David, of old, recognized this fact when he said: “Mine organism was

not hid from thee when I was made in secret, curiously wrought in the lowest parts of the earth.”

There are several other curiosities in the world today: the honest politician; the gun that was not loaded when it was discharged; the fellow who has a twenty dollar bill ready before you “hit” him for a loan; the woman that does not like the bargain table; the husband who tells his wife that he will not be home until late because he is going to the club to play poker; and the man who always has a better plan than you have.

Curiosity like that of Eve’s may lead to wisdom; but think of the un wisdom of choosing such a pathway to get it! Better to be led slowly and surely by God’s unerring wisdom than to be quickly exalted by Satan’s foolishness.

The Golden Rule in the Cement Marble Business *By B. J. Drummond*

THE principles enunciated in my article, “Solving the Railroad Problem by the Golden Rule,” are applicable to any business, be it one already established or one in process of formation.

The following will show the application of these principles to your subscriber’s projected cement and marble business. Assuming that we have organized the company and sold 10,000 shares of stock at \$100 each and have in bank \$1,000,000, we now proceed to the erection of the necessary buildings, installation of the machinery, etc., until the money is exhausted. Thus the money-stockholders find themselves with a thoroughly modern manufacturing plant, but with no money for working capital with which to purchase raw materials and finance the manufacture and sale of product. Another quarter million dollars is necessary; therefore an additional stock issue is sold when we find the money capital represented as follows:

Plant and equipment	\$1,000,000
Cash in bank	250,000
TOTAL	\$1,250,000

We are now ready to start assembling our operating organization; that is, the brains or directing force. We must have the necessary officers — Departmental Executives, Superin-

tendents, and Foremen. Let us say that all told we introduce ten persons of this type whose ability to earn in any line of business would aggregate \$57,000 a year, which is equivalent to a return of say five percent on \$1,140,000.

We will assume that it requires 100 persons to perform the necessary manufacturing labor; that is, the brawn, such as mechanics to keep the machinery in good working order, skilled workers to do the actual manufacturing, and laborers to handle the raw materials and load the finished product. Then, too, there are the office help, the traveling salesmen, etc., all of whose efforts and labors are directed by those in the brains class. Let us assume that these 100 people are capable of earning an average compensation of \$1,500 per annum; that some earn as high as \$3,000; others as low as \$1,000. The average of \$1,500 is equivalent to a return of five percent on \$30,000; and the 100 would aggregate \$3,000,000. Hence our capitalization would appear like this:

Plant, Equipment and	
Cash	\$1,250,000 (Money Capital)
10 Officers, Executives,	
Superintendents, etc...	1,140,000 (Brains Capital)
100 Operatives, Mechan-	
ics, Laborers, etc.....	3,000,000 (Brawn Capital)
	\$5,390,000 (Total Capital)

Now let us presume that the gross annual sales amounted to \$3,500,000 and that the cost of raw materials, reserves for depreciation and taxes, upkeep and repairs, other incidental expenses, etc., amounted to \$3,122,700, leaving a net operating revenue of \$377,300 exclusive of compensation to either money, brains or brawn. Before proceeding to divide the \$377,300 among the three classes, let us deduct ten percent for a sinking fund to meet unforeseen losses future amounting to \$37,730, leaving \$339,570, subject to dividends allowing 6.3 percent to each class. Hence the result would be as follows:

To Money Capital 6.3% on \$1,250,000.....	\$ 78,750
To Brains Capital 6.3% on 1,140,000.....	71,820
To Brawn Capital 6.3% on 3,000,000.....	189,000
	<hr/>
	\$5,390,000 \$339,570

It will be observed that each class has received exactly the same rate of return on their respective investments.

Now let us assume there were five persons who held the \$1,250,000 of money capital and that none of these gave any of their time, thought or energy to the business—nothing but money. Each one of the five would receive 2,500 shares, assuming their stock holdings to be equal.

As each stockholder would get 6.3 percent on his money invested and as this is a fair rate of return, considering that the brains and brawn stockholders have already contributed to possible future losses, thus reducing the hazard in the business, they would (or should at least) be satisfied.

Next let us analyze the return to the ten Brains Stockholders, the distribution would look like this:

	CAPITALIZED AT	RECEIVES
President	\$240,000.....	\$15,120
General Manager	200,000.....	12,600
Secy-Treas.	160,000.....	10,080
Purchasing Agent	100,000.....	6,300
Traffic Manager	120,000.....	7,560
Sales Manager	120,000.....	7,560
Superintendent	80,000.....	5,040
3 Foremen	120,000.....	7,560
	<hr/>	
	\$1,140,000	\$71,820

It will be noted that each one gets exactly the same rate of return on his capitalized value. If by judicious management the "Net Operating

Revenue" can be increased it is quite apparent that "the rate of return" would be correspondingly increased and thus the individual's return would be greater. This tends to promote team work to produce efficient management. No drones could survive long under such conditions. They would soon eliminate themselves. None but "honest-to-goodness" real coöperative executives could survive.

The same process of distribution would prevail among the brawn workers or rather the subordinates. All cannot be officers. A successful business demands privates; but as long as said privates are compensated justly there is engendered that spirit of pride in working for the common good. To illustrate the distribution among this class without tabulating the entire 100 employees let us look at the common laborers, if you please. Supposing there are twenty such whose aggregate capitalized brawn is \$400,000 (\$1000 average earnings power is equal to five percent on \$20,000) that class receiving 6.3 percent would be entitled to \$25,200, hence each of the twenty individuals would receive \$1,260.

As the majority of the members of the Brawn Class cannot finance their living expenses until the end of the year to receive their distribution, it should be arranged that each should have a "Drawing Account" equal to say seventy-five percent of his prospective "Dividend." Thus the \$1,000 a year laborer whose "capitalized value" is \$20,000 entitling him to \$1,260 at the end of the year would, in the meantime, have received \$900 in monthly advances at the rate of \$75 a month, which would meet his current needs; and then at the end of the year he would receive the difference or \$360 in a lump sum which would encourage savings; and perhaps he would care to become a "money stockholder" also, thus increasing his individual income.

Now regarding the "Sinking Fund" referred to above, the purpose of which is to stabilize returns to the several classes of investors. Economists inform us that trade moves in cycles; that these cycles cover periods ranging from fifteen to twenty-five years, during which business moves at an increasing pace until the peak is reached, when recessions occur until finally, as during the past three years, the bottom is reached. Experience has shown that these periods of business depression last from

three to five years, during which many businesses earn materially less and some earn nothing, in fact sustain severe losses. In creating a "reserve" or "sinking fund," invested outside the hazards of the business, during the prosperous years the three classes of investors are providing for the proverbial "rainy day."

In the instant case they have laid by \$37,730, which together with similar annual deposits together with the interest thereon would, in ten or fifteen years, create a fund sufficiently large to enable money, brains, and brawn to receive their customary 6.3 percent annual compensation. If, for instance, the net revenue in a given year amounted to only 4.3 percent on the total investment of money, brains, and brawn, the sinking fund could be tapped for the necessary 0.7 percent to permit distribution on the basis of the stock issue, viz., five percent; or if deemed expedient an amount equal to two percent could be withdrawn, which

would permit distribution on the normal 6.3 percent basis. In short the sinking fund is simply applying the principle "save while prosperous to eat when poor." It also provides a means whereby each class of investors may contribute equally to prospective future losses, thus rendering it unnecessary for money capital to claim the lion's share on the ground that it assumes all the business risk. Under this plan money, brains, and brawn share alike in that risk. It is understood that each of the three classes would be represented in a Board of Directors consisting of nine members, three elected from each class.

The writer has prepared many details of the working of this plan of organization which space will not permit of exploiting; but he will be only too glad to coöperate with anyone who has a real interest in establishing such a plan in any business already organized or in a proposed organization.

Will Whole Nations Feel after God? *By Joseph Greig*

JUDGE RUTHERFORD's monster meetings in continental Europe revealed the fact that the old world is in its death agony, and that the people are crying out for a satisfying remedy for the multiplied ills accruing from the war. It was found to be a matter of common information that a man's life-savings had shrunk in value to a point where they would "cash in" for only a few American dollars overnight.

With uncertainty filling the air and with the hope of industrial peace being shattered in this broad land also, the prospect of the Golden Age is becoming more and more weighty in its import, as also the message of the hour: "Millions now living will never die."

In line with our subject is the following unusual editorial from the *Toledo Blade*:

Make God a Majority Stockholder in the Nation

"This nation is a joint-stock company incorporated under the Declaration of Independence, and sustained and supported by the double-riveted strength of the Constitution. Its capital stock amounts to more than one hundred millions souls.

"Give God fifty-one percent of this stock; and the United States will pay dividends in material prosperity, in happiness and contentment, in loyalty, in justice, honesty, common sense and square dealing.

"Give God fifty-one percent of the nation's souls to work with; and He will bring order out of the unrest that is stirring the passions of men into blazing enmity. He will outvote Lewis' union, the operators' organization, and there will be no more Herrin massacres; He will outvote the railroad presidents, general managers, and Jewell's union; He will outvote Sam Gompers and the Federation of Labor; He will outvote the Merchants and Manufacturers' Association, the luncheon clubs, open-shop advocates and closed-shop adherents.

"God doesn't step on the toes of anybody who is seeking justice. Given half a chance, through the minds and the souls of men, He soon would settle the human problems that are upsetting things. There would be readjustments without malice, reconstruction without passionate bitterness. The result would please the Carpenter who gave up his job to teach the world peace and love and loyalty in lessons that have lived nearly two thousand years.

"Are these suggestions impracticable? If so, then Theodore Roosevelt was a visionary. He made 'Fear God and Take Your Own Part' the title of a book. In it he wrote:

"'Fear God, in the true sense of the word, means love God, respect God, honor God; and all of this can only be done by loving our neighbor, treating him justly and mercifully, and in all ways endeavoring to protect him from injustice and cruelty; thus obeying as far as human frailty will permit, the great and immutable law of righteousness. . . . We do not fear God if we show mean envy and hatred of those who are better off than we are; and still less do

we fear God if we show a base arrogance towards and selfish lack of appreciation for those who are less well off.

"This is the philosophy of a big man, big enough to accept the spirit of God in simple faith and apply it to practical affairs.

"If we have any faith in us we cannot help believing that the right side of any question is the one God is on. 'I don't know that God is on our side,' Lincoln is recorded as having said during the upheaval of war, 'but we want to be sure that we are on God's side.'

"When men stop to think with unprejudiced minds and to pray with open hearts to be let in on the right side, God will have more than a mere majority of the nation's capital stock. And in these problems that afflict us God's side will take into consideration the rights of capital and the rights of labor; the human side will be put in an honest balance against the property side; the father who is compelled to work eight hours for the price of a pair of shoes for his two-year-old child will have as fair consideration as the largest stockholder in the institution for which he toils.

"When the spirit of God dominates the business world, contracts will be fulfilled even when fulfillment hurts; there will be no canceled orders that were accepted in good faith. If this new day comes there will be no profiteering or lying about the 'overhead.' If God's spirit governs, the business man's word will be as good as a million-dollar bond.

"Is it fanatical to talk about introducing the spirit of God into the everyday affairs of men? If so, then George Washington was a fanatic when he wrote this in one of his messages:

"No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency."

"This nation has been fortunate in having presidential leaders who recognized the benign influence of the spirit of God.

"It is important that our industrial leaders and employers have the faith that Washington, Lincoln and Roosevelt had. Theirs is a great responsibility. They owe something to the men who toil as well as to the men who harvest the dividends.

"The people of this nation need a spirit of tolerance, more humanity, and a quickened sense of justice and honesty.

"Here is a bit of prayer by David, the great pastoral poet, that would put the suppliant in tune with the sweetness of life and forearm him against much of the bitterness:

"Create in me a clean heart, O God; and renew a right spirit within me."

"Jesus is come! Oh, let it be known,
Jehovah's Anointed now takes the throne;
He takes the helm and the power to command,
To guide affairs on the sea and the land.

The above is but a straw in the wind pointing to the near future, when man will become so sick of his own ways that he will, Nebuchadnezzar-like, return from his grass diet to the more substantial things of reason.

The Zionistic cry, while being interpreted by some as pro-Jerusalem, will in due time reveal "the Stone which the builders rejected," Christ Jesus, as in charge of earth's affairs. Then the nations will begin to sense the significance of a "sure foundation," with no liability of the "bottom ever dropping out" again. This solid buttress of the new order, backed by the Almighty power, and demonstrated by interventional touches in connection with regathered Israel, will draw all order-lovers to the Rock Government which knows no breakage.

At this writing even Lloyd George of England seems about ready to welcome some outside help from the impending dissolution. But such immediate conversion is not in line with the exactness of the divine prophecy. Evidently several spasms of revolution are on the way, then an exercise of tyranny never before experienced in this or any other land—the rulings of the "Image" for the maintenance of a gone order. Then comes the "big earthquake" referred to by the Lord's own lips. (Matthew 24) Beyond that will arise the sunshine of an everlasting peace and the unconquerable Christ.

No more will slander taint the Holy Name, and a malific spiritual adversary lamp-black the God of love with odium. Instead will flourish the great day of the Lord; and the future will savor of every spice of good-will, as the ages go forth laden with the increasing revelation of the eternal Jehovah!

Every question arising is fast leading the nations to the place of "Safety First" (Jerusalem) and there the queries of the ages will find their only rational answer.

Wise is he who is using his "long green" while the using is good, and is not a partner with those who exalt big business to the injury of the masses. For the days of the oppressor shall end. And the meek shall not go into the tomb, but live on through into the new era; for "millions now living will never die!"

"Jesus is come! let all the world hear.
'Who's on the Lord's side' let him draw near.
Come with your armor, your loins girt about;
Come with your trumpets, and join in the shout."

Socialism Pro and Con *By John Buckley*

SOME claim that Christ was a Socialist, and many clergymen advocate Socialism. Father Dempsey of New York, preached it from his pulpit a few years ago, until silenced by his lordship, the bishop. Today, the Church of Rome denounces Socialism as wrong and immoral. No good Catholic can be a Socialist.

What is a Socialist? There seems to be a great difference of opinion. The definition in the dictionary is vague and unsatisfactory. I believe in a coöperative effort to change conditions. To some, the present chaotic conditions in the world (in which dog eats dog), are satisfactory: yet is anyone foolish enough to believe that the condition can continue forever?

I have talked with many Socialists, and have found nothing immoral or vicious in their arguments. Most of them seem to be idealists, interested in improving conditions for their fellow men.

Lessening of Efficiency Noted

One of the arguments advanced against Socialism is that by removing the competitive struggle it would destroy all inducement to effort. The general fear seems to be that, being sure of support, men would "lie down on the job," produce less and, like a man with a political job, do only what he must.

As a matter of fact, we may look for no great change while the present political and industrial conditions continue. The people of the country have really less to do with the management of affairs than they imagine. In Massachusetts, an effort for the initiative and referendum has been on foot for years, but the constitution prevented. Finally by vote of the people, the constitution was changed. A commission was formed to revise the document to meet the present needs. The commission spent a year or more in the work, and submitted the work to the legislature for action, which indefinitely postponed action in the matter. That was two or three years ago.

It is very generally admitted that there is a lessening of efficiency, and a falling off of effort in political jobs, and there is proof of it in abundance. If your pull is sufficiently strong, you can defy opposition: Many Labor organizations oppose Socialism, and most of them oppose piece-work. Some of them place a limit on the amount of work that a man may do in a day. We

know that the opposition is based upon the fact that employers use the method to reduce the workers to slavery; and that by pitting one worker against another, they are able to cut prices and to increase their own profits.

Governments must not interfere with the rights of the few, to exploit the many. The race has been built, and our welfare created by physical effort, and nothing but decay and death can result in a lessening of effort on the part of the workers. Death of the nation comes through an increasing poverty; and death of the individual, through a lessening vitality.

Evils Resulting from Idleness

"Satan finds mischief for idle hands," and too much leisure is not good for us. Many of our young men will tell you that the strenuous work exacted from them in the training camps, during the war, made men of them, rather than the young citizens that they were.

Too many are crying for less labor, less production, and more money. A way should be found by which the person who is able and willing to make an additional effort should be able to use his excess vitality for his own advancement. It should be made possible for the Government, for every dollar's worth of value created by an individual effort, to finance and help that individual to make a further effort, just as many parents create a desire in children to save, by themselves contributing to the fund.

Too much attention is given to speculation, business, and a desire for profit without labor. People want to become "million-heirs" without self-denial or effort, and it is only possible to do so through the suffering of others. Many of the great fortunes of the country were built by questionable methods, yet the holders command a very general respect.

If a small boy or a crook has money in his possession that he cannot account for, he is suspected of having stolen it, and will be arrested. Yet the possessors of many millions are never questioned. Why not make the rule work both ways?

If there is any question in your mind as to what too much money and idleness are leading, study the smart set in your city. Read the papers, with their divorce court scandals, and ask yourself whether there is not a reason for the follies, and whether there is not a reasonable way out.

Concerning Intestinal Baths *By Dr. B. H. Colgrove*

I HAVE read the article on health and the means of its preservation, by Mrs. Mary J. Holmes, in the *GOLDEN AGE* of July 19, and have found in it much to commend. Her remarks on the value of fresh air in conserving the health are important. Vast numbers of people are poisoned, devitalized and diseased by the impure air which they breathe; and oxygen deficiency is undeniably the cause of many human ills.

Most of Mrs. Holmes' dietary suggestions are also good. The chemistry of foods ought to be more closely studied, and intelligent discussion of this subject is to be welcomed. It was I believe, Dr. Abernethy, physician to Queen Anne, who stated that "by diet alone all the intentions of medicine may be satisfied." Also Dr. John Huxley, a noted English physician, is quoted as having said: "The dietetic part of medicine is not as much studied as it should be; for while less pompous it is the most natural method of curing disease."

Mrs. Holmes deserves thanks for penning such an interesting article. But I differ from her respecting intestinal washing. Water irrigation of the bowels is unquestionably of the greatest benefit in cases of real or threatened illness. Even though constipation is but slightly in evidence a deep flushing should be employed in such cases, using slightly cool or tepid water rather than hot, as hot water is debilitating. While there may be no impaction of waste material in the lower colon there may be highly poisonous substances in the ascending or transverse sections of the colon, farther back; and these by reabsorption of their toxins into the adjacent blood vessels may produce or greatly aggravate an illness. Hence the desirability of the flushing is obvious.

But Mrs. Holmes, in my opinion, greatly overdoes the matter. She would have these bowel washings employed daily by everybody. To my mind this is absurd. The bowels should be made and can be made to operate naturally, in most individuals, by proper eating, drinking and exercise. That is the only way to secure normal bowel action. Daily bowel washing is unnatural and works harm. Under this constant water irrigation the colon loses its tonic-ity; and if the irrigation is kept up as a habit, the peristaltic action of the bowel subsides and may cease altogether, so that normal bowel ac-

tion will rarely if ever occur. This is serious.

Valuable as is water irrigation of the colon in emergency cases and in stubborn chronic cases, its continued daily practice tends to glandular debility and a weak flabby condition of the colon, amounting, it may be, to actual paralysis from disuse.

A wise selection of food, with persistency in its use, will overcome most cases of sluggishness of both liver and bowels. The powerful cleansing and sanitary effects of certain foods upon the intestinal tract are of common observation among all students of dietetics. Spinach and greens of all sorts are powerful intestinal cleansers. So also are apples and many other kinds of fruits. Bread made from all or nearly all of the wheat kernel, and cereal and vegetable foods which contain considerable cellulose or fibrous matter furnish a roughage which-scours the intestinal tract and stimulates natural movement, assuring ample purification without debilitating the colonic tract. Of course, considerable water should be drunk, and astringent drinks like tea and coffee should be avoided by chronically constipated people. There is little use of trying to cure constipation if sufferers ignore the corrective principles of food, drink, and exercise.

The effects of intestinal poisoning resulting from improper bowel elimination are many times terrible. As Mrs. Holmes says, probably ninety-five percent of the diseases of mankind may be traced in the last analysis to this one evil. Rheumatism and paralysis, grave nervous disturbances, mental dullness, loss of memory, inability to sleep, melancholia and many kinds of eruptive diseases are often directly due to it. It is a matter that ought to be taught in every primary school and in every high school. Algebra and the dead languages should be thrown out of these schools and the study of foods introduced in their stead, so that the devastating effects of intestinal poisoning and the means of avoiding them may be understood by every school pupil. Such a course would work a revolution in human conditions and the benefits would be incalculable.

It is a burning disgrace to the medical profession that so many purgative drugs are employed for this condition and that so much ignorance exists among people relative to the true cause, prevention and cure of most human ills.

Suggestions for the Care of Children *By O. L. Lofquist, D.C.*

IN THE issue of March 15th is a very good article by Mrs. Andrew J. Holmes on the care of children. But I think, however, that in some cases she goes rather to an extreme; and I wish to give a different view on some items wherein I think a little experience will enable parents to choose a wiser course—will give them the ability to choose the right thing at the right time. I venture this because I have for many years of experience and observation been a drugless healer.

I do not condemn medicines or drugs, but I do condemn their misuse. Though drugs have never cured a disease, yet they have acted as stimulants to revive the system to action and thus have accomplished good results.

If we compare the human body to an automobile, we get some valuable suggestions. Medicine to the human body not infrequently acts as a lubricant does to auto-machinery—makes it run smoother and easier, if not too much out of order. Various forms of drugs act as stimulants; they start respiration and action of the body, which thereafter may recover temporarily.

If an automobile goes "dead," as we say, while there is still gasoline in the tank and the carburetor works all right, we usually find that the spark plugs are too dirty and the cylinders carbonized. We use drugs, chemicals, to clean out the living human engine or the lifeless mechanical engine, to get a better spark of life.

If we prevent accidents to the human machine, look after the mechanism and see that the joints are in proper condition, we have done much to keep it in good condition. If it gets out of condition it needs the aid of one who understands it, just as a "dead" automobile needs the services of a mechanic.

Dieting can never cure or prevent disease, nor can fresh air do it; but these agencies aid in keeping one from getting sick faster than would otherwise be the case. Remove the cause of the disease, and you will not have to diet. If we are well we seldom overeat of any kind of food, whether meat, bread, fruit or vegetables.

Whole grain bread is best, but white bread is better than none. Hard-working laborers need meat and other foods that digest slowly, so that their stomachs do not get empty too soon. People who work less with their bodies

should eat meat sparingly or none at all; but to try to make vegetarians of everybody would be wrong.

Milk is a good food; but if one drinks too much of it at one time it gives distress; for it curdles in the stomach. The drinking of too much raw milk, cold, when hungry, is liable to cause bowel troubles, as some of the milk may slip into the intestines before properly acted upon by the juices of the stomach.

Potatoes are perhaps the best vegetable we have, and can take the place of all other vegetables, if necessary, without any bad effects on a healthy system. But I would not advise a hard-working man to eat potatoes alone for a meal; for they digest so easily that if he should eat enough to last him between meals he would be in misery for the first three or four hours of that time. I have known families that made a practice of eating potatoes with only salt and milk gravy for supper; but they made a light meal, as that is all that is required.

Food does not digest when one sleeps; it only sours and ferments. This explains why people that eat a hearty supper seldom feel good in the morning, eat but little breakfast, and are hungry before dinner time. Breakfast and dinner should be the heartiest meals. Too many sweets or too much pastry at one meal should be avoided.

I have been drinking coffee three times a day, as long as I can remember, when I could get it. I drink it with a little cream in the coffee, to kill the poison, and a little sugar, to suit the taste. Coffee is a harmless stimulant; the cream and sugar are food. Nervous or sick people should not drink coffee without milk or cream.

Children should be given their proper food when they are hungry, care being taken not to overfeed. Study nature among the animals, and you will learn a great deal. Young and old should take care to masticate the food well, and not drink at the meal but afterward.

Any sensible person knows that one should dress according to the climate and that a child needs warmer clothing and coverings than a grown person; yet many preach lighter clothing and open windows for the children in cold weather as well as in warm. Imagine a little child lying or sitting on a floor over which a cold draft is sweeping, or sitting near an open door or window until the little body is blue

with cold! It is by such means that many infants are killed. They are too weak to withstand the cold, and thus contract incurable diseases.

Air is life, and fresh air is more life; but a draft is dangerous, and a cold draft is deadly for children. Most people are careful to have the windows closed during the daytime, when they have the fires going; but when retiring they let the fires go low and open the windows, often letting in damp foggy air, which is more unhealthful to inhale when we are asleep than when we are up and moving around.

Children breathe such air, cold and damp, until their noses clog; then they sleep with their mouths open and catch cold until they cannot breathe at all lying down. Thus they contract adenoids, catarrh, bronchitis, diphtheria or consumption. Have fresh air in the house at night; but do not let drafts in, and do not let the temperature go down in the rooms where the children sleep. A muslin screen in the window will sift the air and avoid draft.

Yours for the welfare of humanity and the inauguration of the Golden Age.

Thoughts on Gratitude *By Henry Ancketill (South Africa)*

PEOPLE often complain of the lack of gratitude shown by those whom they assist in their hour of difficulty or trial. This complaint arises, however, from a want of due appreciation of their own relationship to the transaction or from a confusion of thought as to the moral sequence of the act itself. That the sense of gratitude exists, none will deny. The question arises, then, To whom is it due? Primarily it is due to the Creator, the Supreme Father of all; and if this were fully recognized on both sides, the transaction would give only the liveliest sense of satisfaction to both the giver and the receiver. But the pride and self-sufficiency of man here interferes; and for the most part the donor oftentimes desires to conserve to himself the sole credit of his benevolence and expects, even if he does not demand a more or less continuous expression of gratitude from the person upon whom he has conferred the benefit. The latter, thus relieved of his difficulty, probably does feel grateful at the time; but inasmuch as his first feeling of thanks should have been loyally rendered to the Creator and not to the creature, this sense gradually wanes, leaving an uncomfortable feeling of his having

placed himself under an obligation to his fellow man, which carries with it also a sense of degradation. This attitude of mind wars against the amiability of his first mental attitude, and in the end is liable to produce in the mind a kind of resentment or antagonism.

If both parties recognize the moral relation or true sequence of the act, wholesome feelings would never be disturbed. The donor would glory in the honor of being permitted to relieve his brother's distress, whilst the recipient would feel a glow of real gratitude to the Supreme Father, and a sense of real love towards his brother who had been suffered to come to his relief; and thus the whole transaction would be consecrated.

This argument is strengthened by examining the transaction from the economic standpoint. Men do not want charity, but justice. But where charity does take the place of justice, there is clearly a rendering of service on the one hand for which nothing is given in return. This breach of the economic law can be adjusted only in harmony with the above principles.

ENDOR *By Bishop Copeland*

Death has no sting, if we would recognize
The limitations placed on mortal eyes.
Thou hast decreed that none but eyes of faith
Shall see beyond the grave; there is no wraith
Or spectre to call up by devil's art
From regions of the Blest. No medium's mart
Of souls to answer to the call of Gold
(Like sheep are bargained for and bought and sold);
Nor will our relative or well-loved friend

At table's tap from Heaven itself unbend
And shuffle stools, 'til on a lettered board
Laboriously is spelled out word by word
Some puling nonsense, futile and untrue.
Oh, can it be that there is aught we do
To make us more ignoble in God's eyes
Than by such means to conjure Paradise?
Endor remains as in King Saul's vain day,
And lies about 'neath Spiritism's sway.

I AM moved to write a few lines, but of comment rather than criticism, in regard to Mr. Rosenkrans' scalp. (See *GOLDEN AGE*, issue of August 16th, 1922, page 727.) First, neither scalpers deny that O. L. Rosenkrans, Jr., is a writer of ability and merit; but the burr seems to be his *subject*, which he has treated with his usual versatility and skill in detail and in deduction. If he has made his readers uncomfortable they should be thankful for a timely warning; for he has not gone outside the Scriptures or of their plain logical meaning to do so. Their case parallels that of the man who, after he had heard Pastor Russell in Albert Hall, London, told the Pastor that he had made him feel very uncomfortable and upset; for while before he had heard the discourse he reckoned himself a Christian and safe, he was not sure of that now. Brother Russell expressed himself as very glad of this result. Surely then, Mr. Rosenkrans will be refreshed and blessed to read these criticisms, called forth by his article.

It has been said that though the clergy preached hellfire, etc., until black in the face, the public, now well enough informed, listened with a smile of amusement, or incredulity, etc., and this has seemed to be the attitude of those "interested in the truth," whenever the time of trouble is declared, as it must be in declaring "the whole counsel of God." (Acts 20:27) We can therefore rejoice exceedingly if some of these are beginning to sit up and take notice, before it is too late to "seek meekness and righteousness that ye may be hid in the day of *JEHOVAH'S ANGER*." (Zephaniah 2:3) and to "seek him . . . that turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth; . . . that strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress," etc. (Amos 5:8,9) In other words get a proper conception of *Jehovah's character!*

The reason why *Jehovah* will not restrain evil, as suggested, (*GOLDEN AGE*, page 729, column 1, line 24), but on the contrary, as He declares of Himself, "He also is wise and will bring *evil*, and will not call back his words: but will arise against the house of the evil

doers, and against the help of them that work iniquity" (Isaiah 31:2); (see Luke 13:24-28 for description of the above class from our Lord's own mouth) is the same reason that Jesus probably did *not* say "Father, forgive them: for they know not what they do" (Luke 23:34) as spuriously worded in the King James version—omitted from two of the earliest manuscripts—viz. because He knew that they did know what they did sufficiently to be guilty, and His Father, *Jehovah*, would by no means clear the guilty (Exodus 34:7), but had arranged for their punishment as He, Jesus, had stated.—Matthew 23:34-36.

After reading Mr. Rosenkrans' article and shuddering because of its realistic description, I was looking at some pictures of the Crimean War, recalling the horrors of that campaign. The first thing I noted was that the dogs were fighting over the corpses and not even being noticed by the people; evidently quite a common result of war. The inhabitants of Belgium, France, and other parts of Europe, prove that humanity can live through much of this kind of thing without the literal earth disintegrating as fantastically thought into Mr. Rosenkrans' article by the scalper critic.—*GOLDEN AGE*, page 728, column 1, bottom.

It would do some people good to stop and think how their garbage is removed, coal digged, water pumped, cotton and wool spun, leather tanned, meat killed, cows milked, etc.; how the machinery of production and distribution is carried on and of what *will* happen when the tenders of machinery and the workers generally (whether right or wrong does not enter into this comment), decide to have a general vacation in an endeavor (blind or otherwise) to get what they want.

Facing the facts in theory or practice is always a disagreeable matter, but it cannot be avoided in this case, for the Host to be reckoned with here is *Jehovah*.

Two texts in conclusion: "Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!" (Amos 6:1) "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:18) Nowhere, "if it were not for the elect's sake."

In Defence of Mr. Rosenkrans, Jr. By John Dawson

I FEEL quite sure that Mr. Rosenkrans, Jr., does not require any defense by the writer, who judges that O.L.R., Jr., is quite capable of taking care of himself; but as a regular reader of THE GOLDEN AGE since the first publication as well as an occasional contributor, I have read with interest the article on "Features of the Impending Trouble" in Number 70, and the criticisms of same in Number 76 of THE GOLDEN AGE. You know that there is nothing in the world so valuable among people as frankness and honest, constructive criticism. When people learn to say what they mean and to mean what they say, they cannot help coming to a better understanding of each other, and thereby to a larger appreciation of each other's qualities, as well as to a larger sympathy for each other's failings.

Newspapers and magazines are of several varieties. For convenience we might divide these into five varieties or classes: (1) Political; (2) Financial; (3) Vocational; (4) Entertaining; (5) Instructive. Among those classed as political may be included the daily press—partisan, independent, and radical, all of which are endeavoring to mould public opinion and thus to control the thinking, the reasoning, and the conscience of their readers. Those in the financial class deal principally with banking and big business operations, showing the relation of the money element to the control and influence of world affairs—particularly political and religious. The vocational class of magazines treats of the trades, professions, inventions, and progress along mechanical and physical lines. The entertaining class of magazines consists mainly of light and popular literature, some of it thoughtful and instructive, much of it trashy and mushy. The instructive class of papers and magazines is that class of periodicals which have as their objective the gentle art of teaching people to think for themselves. It does not require a very brilliant intellect to pick out which class the GOLDEN AGE belongs to. If I read the GOLDEN AGE aright, it was not gotten up to entertain people so

much as to "make 'em think." Mr. Rosenkrans, in his article, performed a service for the reader who takes him to task, inasmuch as he gave the man a jolt, and started his thinking machinery moving.

The trouble with very many people is that they do not want to face the facts; they lack backbone. "Stand up and face the music" is a familiar expression. Some people are all right to get along with as long as they are being continually entertained in a diplomatic way; but let them be frank and open with each other, and their ways will lie apart. The old-fashioned way of readin' and writin' and 'rithmetic, taught to the tune of a hickory stick, has given place to the suave, smooth rascality of the unjust steward. Think, man! Think! Think!

Be a man and face the music. Look at the facts squarely. The world is going to pieces. Think! How are you going to escape the things coming upon the earth? Don't buy a six-shooter and go on the rampage, but "buy the truth and sell it not." The last paragraph of that article runs: "People will begin to think they are going to pay pretty dearly for their Golden Age."

Lest there might be some misconception about this, frankly, they are going to pay for it. It will cost them all they have or hope to have. Don't misunderstand this. The earth is the Lord's, and the fullness thereof, and He owns all the cattle on a thousand hills. The Lord is not poor by any means. He does not want what you have in your pocket; He does want what you have under your vest. "My son, give me thine heart, and let thine eyes observe my ways."—Proverbs 23:26.

Let the "reader up till now" and the other one, too, cease to be among those who are being entertained, and become learners in the school of Christ. Lest we forget: The title of the I. B. S. A. is not 'International Bible Teachers Association,' but "International Bible Students Association." There has been only one real teacher in the world; all the rest of us are learners of Him, and we shall not be through our learning until we are laid in the grave.

"The days of the nations bear no trace
Of all the sunshine so far foretold;
The cannon speaks in the teacher's place;
The age is weary with work and gold;

"And high hopes wither, and memories wane;
On hearths and altars the fires are dead;
But that brave faith hath not lived in vain;
And this is all that our watcher said."

Babylon Is Fallen—in Russia

WHEN literal Babylon fell, the fall affected government, priest-craft and wealth. The common people continued their way, much as before, but serving new masters. Possibly they were temporarily even better off, as, according to Carlyle, they were during the French Revolution; for Cyrus, who captured Babylon, appears to have been one of the most liberal of the despots of that age.

The fall of Mystical Babylon the Great in our own day likewise affects the same three ruling classes in substantially the same manner as it progresses in country after country—the fall of Babylon is the passing of power from big business, big politics and big church—an event which, only in a much lesser degree, affects the common life of the populace.

This change, which is one of the outstanding features of Bible prophecy, has progressed to the greatest degree in Russia. There the old political régime has utterly disappeared, and the power of wealth has been almost obliterated. Now the powerful Greek Church, the established national church of Russia, sees its power wrested from it and destroyed.

A new and mighty government arose in Russia, not with the fall of the Czar, but with that of the Kerensky government, which was an attempt to perpetuate the rule of the triple alliance of wealth, politics and religion under the guise of an imitation revolution. Never perhaps in the world's history has an order of things come into power as thoroughly a government of, by, and for the people, as the present Russian government. This at least is true in theory, as attested by the literature of the new order; though in practice, as is often the case, the actual workings are more or less wide of the mark in an opposite direction from the Czaristic régime. At any rate there is a government in Russia which, in the face of unprecedented national catastrophes and of hardships inflicted by outside governments, has proved its right to stand by the standard by which successful governments have always asserted their right to survive—the ability to defeat all armies sent against it.

The present government of Russia is in that country "the powers that be." As such it has rightfully demanded the loyal submission of all religious bodies within its jurisdiction, in accordance with the apostolic command: the

church of God: "Let every soul [in the church] be subject unto the higher powers [governments]. For there is no power but [authorized or permitted] of God: the powers that be are ordained [ordered—margin, permitted or authorized] of God. Whosoever therefore resisteth the power [government], resisteth the ordinance [arrangement] of God: and they that resist shall receive to themselves damnation [judgment, condemnation at the hand of the government]. . . . Ye must needs be subject, not only for wrath, but also for conscience' sake."—Romans 13:1, 2, 5.

The ecclesiastics of the Greek Church unquestionably possess Bibles and know this command of the apostle Paul. If they disobey the plain mandate of God, they have no one to blame but themselves for the "damnation" which may promptly flow as a natural consequence of their acts. Nor have the Christians of any other part of the world a right to complain, though it would be perfectly proper for them to plead for mercy for any that might fall under the ban of the Russian government for lawbreaking.

The higher clergy of the Russian Church got into serious trouble with the authorities, were tried and condemned to severe punishments, in the execution of which a commendable mercy was manifested by the Russian government. The course of action which brought about this misfortune arose from a departure from the well-known and truly Christian practice of the apostolic church. In those ancient days it was the universal rule for the church to use immediately all funds given to it for deeds of love for the brethren or for others. There was no accumulation of property, no massing of hoards of gold and silver and precious stones, none of the spirit of pride and covetousness which afterward characterized the more or less apostate churches, and which marks them as of this world. If the Russian Church had laid up its treasures in heaven, as Jesus commanded, and not on earth, it would today have been unmolested in its work in that nation. Disobedience to Christ's command has inevitably, in this day of judgment—this time of trouble upon all lovers of this world—brought upon the Greek clergy great hardships, and upon the Russian Church system its destruction. That the American press, however, throws a differ-

ent light and represents the church as entirely right and the government as quite wrong is nothing to be wondered at; for when during the last few years has the press told the truth about anything adversely affecting its owners?

When centuries ago the clergy of the Greek Church in Russia linked themselves with the Czars, they did a good stroke of business as far as this world is concerned and as long as the czaristic order of things should last. They grew rich. In the language of the New York *Globe*:

"In its years of protected progress under the czars, the Russian church had acquired vast wealth, largely in jewels. Rough estimates of this aggregate wealth have centered around a quarter of a billion dollars."

From a Christian viewpoint this mass of wealth was absolutely useless; for what connection have literal gold, silver and precious stones with the heavenly treasures, otherwise than to smother and repress the development of the truly Christian traits of character without which no one can receive any reward from the Divine King in His kingdom?

Russia was in dire straits from famine and from the wars and blockades inflicted by the so-called "Christian" governments of the Allies and others. Additional resources were required; and acting upon the right of eminent domain exercised by all governments in matters affecting public interest, in February, 1922, the Soviet issued a decree for the confiscation of this wealth and its sale, the proceeds to be used to combat the famine. It seemed a laudable purpose.

The official decree ordered local officials to "take within one month, the riches of the churches of all denominations in gold, silver, and jewels, *whose requisition cannot really injure the interests of the cult itself*, and hand them over to the official financial bodies to be sold for the benefit of the famine" victims.

According to the Associated Press some idea of the vast riches of the Russian Orthodox Church may be gained from the following statement, published in the *Aurora*, Illinois, *Beacon-News*:

"There have been requisitioned, according to the *Pravda*, from all parts of Russia 857 pounds of gold; 718,776 pounds of silver; 29,955 diamonds; 5,024 pearls; 26 garments embroidered with seed pearls to the total weight of 230 pounds of pearls; 59,267 rubies, emeralds and other precious stones; 2,100 pounds of gold and silver articles ornamented with diamonds and

other precious stones; 763 other articles of fine workmanship but of non-precious metals; silver coins to the amount of 17,128 rubles, and gold coin amounting to 1,540 rubles. The largest diamond secured is said to have been something over thirty-five carats, discovered at Petrograd."

The laity of the Russian Church did not particularly care if the church lost its unused and therefore useless treasure; except where stirred up by the ecclesiastics, they approved its application for famine relief; but the clergy did their best to keep the wealth from doing some good in the world. The *Chicago Herald and Examiner* says:

"Scores of priests are under arrest and revolutionary tribunals throughout the country are trying them for counter-revolution or theft and secretion of church valuables—without any particular resentment on the part of the parishioners."

"The actual value of church treasures of Russia probably was several hundred million dollars, but the requisitioners obtained but a small portion of this amount. They secured tons of silver, much gold and thousands of precious stones; but for every diamond-studded mitre, the requisitioners found one or two similar articles listed as stolen or missing."

"For the theft of these, and for open agitation against requisition, there is scarcely a province in Russia where churchmen have not been arrested."

Stealing is a fruitage of character that might be expected from the sanctified scalawags of the Russian Church, reported some time ago as having perpetrated upon the laity the fraud of the "incorruptible bodies of the dead saints," which an investigation by the government proved to be lay figures. Most of the treasures of the Russian Church were obtained by similar frauds practised upon the Russian people whom the church had deceived. Now "chickens come back to roost," and—

Patriarch Tikhon, head of the church (who had had charge of some of the incorruptible bodies) abdicated when faced with trial by the civil courts on the charge of opposing the requisition.

Dr. Tikhon had issued a statement to his followers denouncing the confiscatory decree. It was read at a protest meeting in Moscow and in various churches. Ecclesiastics who opposed it were arrested. There was more active resistance in the provinces.

The Soviet contended that the rank and file of the churchmen assented to the seizure, but that the church officials urged resistance for political reasons. Bolshevik posters pictured

Patriarch Tikhon, surrounded by heaps of jewels, in contrast with piles of bodies of famine victims. Soviet statements alleged that the church always had been servile to the aristocracy.

Persons familiar with the history of Russia know that for centuries the Russian clergy had been the friends of royalty and nobility, and the hypocritical friends (but actual enemies) of the common people. In all communities the priest spoke with the power of law, spied upon the laity, and betrayed them to the Russian secret service for punishment in prison, to the knout, to Siberia, or to death. For this service to big politics and big business, big church was rewarded with gold, silver, jewels and regal honors. In the Greek army, Greek-Church priests hold the position of chaplain and still listen to the confessions of privates, and report anything unfavorable to the officers, after which the poor soldier finds himself quietly removed to some kind of service where he may betray himself to another wolf in sheep's clothing. Such servants of the governments are properly rewarded with suitable emoluments and honors as officers. The devil knoweth them that are his.

The sad outcome of the ancient alliance of the Russian Church with autocracy and of its deceitful handling the affairs of the laity is nothing more nor less than the destruction of the system. Commenting on this the *Chicago Herald-Examiner* says:

"The Great Russian Orthodox Church, which for centuries probably was the most important social factor and one of the most important politically, in Russian life, seems to have gone to pieces itself, rather than to have had any effect upon the Bolshevik government, in its first direct conflict with the Soviet régime."

The *New York Globe* in an article by B. J. Lewis, says:

"In the clash with the state the great Orthodox Church, developed through centuries, virtually has gone to pieces. It has been stripped of its riches, its leaders deposed, and a vehement factionalism installed that robs it of unity.

"Up to the time of the revolution the Holy Synod had governed the Orthodox Church, of which the Czar was the titular and enthusiastic head. In the case of the last of the Romanoffs he did not exercise so much authority over it as did the zealous czarina. The Church was a tremendous influence in Russian life."

The deserved unpopularity of the Orthodox Church among the Russian people is being

manifested in every quarter, but they are still striking back. At a conference of delegates of the adherents of a reformed church an attempt was made to assassinate some of the members of the so-called "Living Church Congress."

Since the beginning of the Russian Revolution the papal empire has cast envious eyes upon the potential ecclesiastical man-power of the Russian populace. It has observed with satisfaction the downfall of the Russian Orthodox Church, and has taken advantage of arrangements previously made to step into Russia and add Russia's teeming millions to the number of "the faithful." An understanding was accordingly reached with the Bolshevik government under which an exchange of representatives was arranged with the Vatican, and the 1922 climax appeared to throw wide open the door. However a cog seems to have slipped; for press despatches such as follows are published:

"Catholic churches in Russia again may be closed, following an order from the government that priests will not be allowed to give religious instruction to persons under sixteen years of age. The orders were issued despite reports of an agreement between the Soviets and the Vatican."

The Russian government surely knows that Jesuits in the country are about as safe as wolves in a sheepfold.

Ecclesiastics in Russia are learning that they cannot—as they do in other countries dominated by big church—openly or tacitly defy the authorities with impunity. To lovers of freedom and believers in true Christianity it does not seem at all amiss that the clergy should be accountable to the laws, the same as other people. There is not the slightest reason why a man should not have to obey the law, even though he writes some abbreviations before and after his name. An illustration of the treatment of sanctimonious lawbreakers is the following from the *New York Times*:

"Four laymen have been sentenced to death and a number of laymen and priests to imprisonment in the recent Smolensk Church riots. Among the persons who were tried was Archbishop Eppilipp, formerly with the Russian Church in America. He was one of the principals, but was freed with a public reprimand, when he said he was ready to join the new 'Living Church.'"

The movement is getting under way in the United States, under the leadership of farmers, workers and progressives, which ere long will terminate the existing immunity of mob-leading

ministers, and intriguing priests, bishops, archbishops, etc., from the consequences of wrongdoing.

In the place of the Russian branch of ecclesiastical Babylon which has just terminated its unsavory career arises a church movement of and by the people—and for them, not for the nobility or the millionaires. When the edict went forth for the confiscation of the fraudulently amassed riches of the church there began to come to the front a religious movement of the lowly order predicted in "The Finished Mystery" to the effect that the fallen church-systems would be succeeded by a religion allying itself with the poor rather than with the rich, and yet possessing some of the fatal faults of the deposed churches.

The affairs of religion in Russia, as concerns the remnants of the defunct system, were turned over to a committee called by the ecclesiastics "the red clergy." Bishop Antonin of Moscow was directed by the state to revise the church services. The committee in charge of the work was pledged to simplify the church services and to work in harmony with the Bolshevik government. It took over much church property, collected the treasures for the government, abbreviated the ritual, and substituted the Russian tongue for the old Slavonic language hitherto employed in the services. That Bishop Antonin has merely substituted one less worldly church for another more worldly one is manifest from the fact that he has arranged to secure close coöperation between church and state by the appointment in the Russian cabinet

of a Commissar For Church Affairs. As such the new church is largely of this present world and is destined ultimately to come to its own end in the troublous days that are soon to inaugurate the true kingdom of God.

An interview by George Tchitcherin, Minister of Foreign Affairs, reported in the London *Daily Herald*, throws light on the new religious movement among the people:

"I am glad to be able to answer your question with regard to the new movement in the Church by stating emphatically that democracy is triumphing in the most mediaeval and reactionary institution possible to conceive.

"The peasants are accepting the change of electing from out of their own community their bishops and priests—no longer ineligible for office unless monks—with a satisfaction which is increased by the use of the Russian instead of the Slavonic language in the service."

Among the members of the ancient religion are doubtless many consecrated men and women—among the priests themselves, not a few of whom have been deceived by the system. The fidelity of many to the Lord Jesus Christ was exemplified in an incident when a priest had the opportunity and privilege to witness for Christ in a moment of peril—as related in the *Philadelphia Public Ledger*:

"A few months ago in Moscow they organized a dispute between Soviet leaders and representatives of the Church. The building was crowded. The Soviet leaders eloquently demonstrated the futility of the belief in the existence of God. A priest asked permission to reply, and was only allowed a few minutes. He simply said: 'Brethren, Christ is risen!' And with streaming eyes the audience answered: 'He is risen indeed!'"

The Heathen "Christians"

DAILY is the mask being torn off the so-called "Christians" who masquerade in the holy name of Christ, but who, having not His spirit, are none of His. It is a millennium and a half since the organized churches in any proper sense represented their Master, who demands exclusive service and rejects the compromising spirit. Christ is preparing a body of "new creatures" to reign with Him on the throne of the universe, and He cannot make use of any whose disposition under the tests of this life is to manifest disloyalty by seeking the favor of both Christ and the devil. A general would

make short shrift of subordinates that carried both his good will and that of the enemy general. Christ is very longsuffering, and tolerates much that a human leader would cut short; but He, nevertheless, keenly observes who are wholly His and who are not, and in due time renders judgment accordingly. At the present time it is as though the world itself were sitting in judgment on the professed followers of Christ and rendering its candid opinion of them. This is one way by which Christ is passing judgment on those who profess to follow in His steps, but who do not.

There was a representative gathering of ecclesiastics in the brand-new Cathedral of St. John the Divine on Morningside Heights, New York. It was staged under the auspices of the so-called Federated Churches of Christ in America, and claimed to represent 150,000 churches. In solemn cant the leaders of these congregations raised their voice of protest against the horrible massacres and mistreatments of Christians, especially of Greek Christians by "the unspeakable Turk."

Turkish atrocities have always been a good drawing-card for exciting fervent ecclesiastical protests. In this instance, unfortunately, the fact had been dug up by an Allied investigating commission that there had been equally reprehensible Greek atrocities against the Turks, the moral responsibility of the Greeks not being lessened by their profession of Christianity and membership in good standing in the Greek Catholic Church, while the Turks were outside the pale; for, as one writer ironically comments: "We know, since we have all history, recent and remote, to teach us, that Christians never commit atrocities." However, with eyes apparently shut to the Christian atrocities the bishops and doctors got together in the Cathedral. We quote from *The Nation*:

"Dominated then by this convenient preconception, the 150,000 congregations, or their representatives, assembled in Saint John's Cathedral under the ægis of our old friend Dr. Manning of Wall Street, now a bishop and a direct successor of the apostles. Before hitching up the pulpit stairs to deliver his sermon, the Bishop prayed and then said: 'It is deplorable that Christian nations should look on passively and apparently unmoved while Christians are being exiled and massacred. My text is taken . . . etc.'

"It all depends on how you look at it, or whether you look at it at all. One recalls a time not so long ago [1914-1918] when Christian nations looked on 'apparently unmoved' at a far more grandiose butchery between Christian people; nay, they did more, they made money and thrived fat on it, and Christian clergymen in neutral countries, among whom, conspicuously, was Dr. Manning, whooped the dubious victor, waved flags, misbehaved in all respects like blasphemous mountebanks, petitioned their god for a grand peace with victory, and have ever since tacitly approved a victory without peace.

"I am not blaming Dr. Manning; he simply behaved during the war like a prominent present-day follower of Christ who knows that, so far as this world is concerned, our true home is not heaven, but dear old

England. But I know, without pretension, what Christ would have said to him, having some familiarity with the language of the gospels. For ecclesiastics in general, and the Mannings of his time in particular, the dear Lord had notoriously not a civil word; but that is neither here nor there. What is really interesting, what is extraordinary, is the way in which this good Right Reverend's soul bobs up periodically like an episcopal Jack-in-the-box whenever there is any petitional mumbojumbo to be done in a particularly bad cause. You can depend on it that whenever there is a 'war for civilization' to be waged, or a coal strike to be suppressed, or a crusade against Russia in the air, whenever in short, there is the devil's business to be done, there is Bishop Manning in the midst of us meekly lifting up his voice in supplication. He is not the only one of his kind in our country of moral crusaders. As if the salvation-screaming and Methodist pest, the Dr. Straton-Chancellor-Day complex, were not enough, the Anglo-Catholic surpliced and celibate phenomenon is always poking about Protestant nunneries and boys' schools, and waxing outrageously rampant whenever there is a world war. The only difference between these latter-day priests and monks and the brimstone-reathing cushion-thumpers is that the latter are funny and vulgar, and the former are not funny. It is they who come offensively to the foreground whenever there is talk of chastising and suppressing the Turk. It probably gives them a feeling that they are vaguely related to Peter the Hermit and other paladins of the ages of faith. Incidentally, says *L'Oeuvre*, 'a petition to the Government favoring a further dismemberment of the Ottoman Empire has been signed by fifty prominent bishops and clergymen of the Established Church.'

"For this business of baiting the Turk is a very old tradition in Christian countries; it is as old as the Crusades. The majority of the Turks are Mohammedans; and Mohammedanism came into the world only five or six centuries after Christianity, and for a time led it a very close race. It would seem that the Christian imagination has never forgotten the Battle of Poitiers when, as Anatole France finely puts it, 'the art, the science, and the civilization of Arabia were driven back before the barbarism of the West' . . .

"Then there is that little matter of 'civilization,' a subject about which we frequently get much exercised in these days. The late war, for instance, is still described in speeches and official notes as a struggle for civilization, we, very naturally, incarnating the civilized and our enemies the barbarous. Our civilization as occidentals is presumed to rest on the precepts of Christianity. The fact that, officially, we have a religion that in no way corresponds to its practice by politicians and public men, including clergymen, makes no difference; the point is that we have the religion, one which is supposed to inculcate peace and good-will, to

may nothing of chivalry add mercy. This being conceded, let us glance a moment at the comparative history of the two faiths. When the army of Godfrey de Bouillon entered Jerusalem, it inaugurated the kingdom of God by massacring something like 2,000 Jews and Mohammedans. When Richard Coeur de Lion, the hero of all well-read little Christians, captured Jaffa, he killed the 300 or 400 hostages confided him. But when the Sultan Saladin retook the holy city, he not only protected the Christian population, but supplied the refugees with food and safe-conduct to the seaboard.

What distinguishes Islam, after all, is its frankness. Its founder was never hailed as the Prince of Peace, leaving to his followers the peculiar art of propagating the Beastitudes by holocausts of human lives. The

Moslems rushed to defend their possessions against the Crusaders, but I have yet to hear that they decimated whole populations of their own folk for the sake of the conjunction 'and' and the prepositions 'trans' and 'con.' It is the merest pedantry to multiply these instances; let us take a more recent one. Nowhere in the history of Islam, in no way a religion of peace in the Christian sense, is a sadder and more comic spectacle than that afforded so very lately of German divines exhorting their hearers to perforate Englishmen with machine-guns because they were English, of mild Anglican bishops inviting their congregations to disembowel Germans because they were Germans or of Christians of all creeds adjuring the God of Peace to referee on their side."

A Crown for Every Man (Contributed)

NOW that the doctrine of divine right of kings is being assailed from every standpoint and ridiculed by many, and the position of a monarch seems quite unenviable, the suggestion of our title may lack in interest. Yet if we investigate, it would appear that such was the intention of the Creator in regard to His human creation.

The crown, says Smith's Bible Dictionary, is said to have originated from the fillets used to prevent the hair from being dishevelled by the wind. Such fillets are still common, and they may be seen on the sculptures of Persepolis, Nineveh and Egypt. They gradually developed into turbans, which by the addition of ornamental or precious materials assumed the dignity of mitres or crowns. The use of them as ornaments was probably suggested by the natural custom of encircling the head with flowers in token of joy and triumph. A striped head-dress and cue, or a short wig on which a band was fastened, ornamented with an asp, the symbol of royalty, was used by the kings of Egypt in religious ceremonies. The crown worn by the kings of Assyria was a high mitre, frequently adorned with flowers, etc., and arrayed in bands of linen or silk. Originally there was only one band, but afterwards there were two and the ornaments were richer.

There are many words in Scripture denoting a crown; the head-dress of bridegrooms (Isaiah 61:10; Ezekiel 24:17) and of women (Isaiah 3:20), a wreath of flowers (Proverbs 1:9), and a common tiara or turban (Isaiah 3:23). The laurel, pine or parsley crowns given to

victors in the great games of Greece are finely alluded to by St. Paul in 1 Corinthians 9:25 and 2 Timothy 2:5. In Revelation 12:3 allusion is made to many crowns worn in token of extended dominion. This extended dominion comes to him whose "right" it is, being forfeited by earth's imperfect rulers of the past, having come to the end of their lease of power, during which they have fully demonstrated their inability to rule according to divine requirements. Divine right is no longer theirs, if it ever was. (Ezekiel 21:27; Psalm 45:6,7) He whose right it is demonstrated His fitness for rulership in those three and one-half years of suffering and service which culminated in His crowning by the Roman soldiers. What a crown! Yet what dignity it gained from its wearer. The object was probably not pain but insult.

The priests in the Tabernacle of the Israelites wore a head-dress, the underpriests merely a white bonnet, the high priest a more elegant covering with a golden crown. Here was typified the "right" conferred on "our great high priest" by Jehovah.

This resumé of the various uses of the crown would perhaps suggest to our minds a connection with character. That we are justified in entertaining this suggestion, we shall see. When we say, then, that there is a crown to be available for every man, we do not wish to be understood as meaning a literal ornament, that can be put on in a moment. Neither does it suggest that these crowns are cheap; for money could not purchase them. They bring not

with them the "right to rule" another to his hurt, but rather to rule one's self, the brute creation, and to fulfill the divine commission to subdue the earth and not our fellow man.

Such a disposition is to be rewarded by extension of dominion. Under the beneficent rule of the King of kings, there will come into existence a race of kings, to reign in life unending on demonstration of their worthiness.—Romans 5:17-21.

The first man had the right to rule, and his rule would have been perpetual had he remained loyal to his Creator. Let us look at his coronation record. Says David in Psalm 8: "What is man? . . . Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet"—beasts, cattle, birds, fish, etc. The contemplation of this tableau calls forth the Psalmist's exclamation: "O Jehovah our God, how excellent is thy name in all the earth!"

But the picture was marred, the dominion lost. It would be lost eternally, were it not for the One who also was made a little lower than the angels for the purpose of suffering death, and also crowned with glory and honor, a perfect mind and character, who "tasted death for every man," that every man might have an opportunity to regain and retain the crown of glory and honor lost for him by Adam.

The governments of earth have stopped at no small expense to adorn their emblems of authority. The largest and most brilliant gems have been sought and given the most honorable place in the crown. Just so do we find in this crown of glory and honor wonderful gems, set in beautiful order by its Designer.

The science of phrenology is a noble science, if used aright. Possibly some have degraded it by making it serve material ends; but many, we may be sure, pursue this study with a desire for self-improvement and the elevation of their fellows. Still, all such must have to conclude sooner or later that the things they would, they do not; and that the things they would not, they do. These can receive encouragement and hope as they see that the time is near when the law of heredity shall begin to be ineffective with regard to man.

Phrenology has come to be recognized as a science; and its findings have as a whole been

found to be trustworthy, reasonable and quite in harmony with the Bible. Phrenologists are largely consulted by parents in order to better understand the disposition of their children, and to know what would be the most suitable vocation in life for them to follow. It can only be conjectured what evils might be avoided and good results gained by such a consultation, not only for children but for grown-ups also.

Christians are admonished by St. Paul to seek for glory, honor and immortality. Their crown is to be in the highest form of life—immortality. God alone was immortal, till Jesus was exalted to His right hand and was given to have "life in himself" also. Christians will have no glory, honor, or immortality until they develop a certain measure of character likeness to Jesus. What they are absolutely unable to attain is credited to them by their Advocate. As a man thinketh in his heart (mind) so is he and will be in perfection ultimately.

It is different with the non-Christian. When the Christian church is completed and the Golden Age well begun, the opportunity of immortality for mortals will be no more available. Thereafter those who strive to attain this crown of glory and honor will receive with it not immortality, but everlasting life on earth.

How then can it be obtained? How should one proceed to develop this character? Would the ideal method be to study phrenology; make that the all-absorbing theme of life? Why not? The best method would surely be that by which Jesus and His faithful followers gain immortality; for did He not bring both life and immortality to light through the gospel? What, then, was their method? It was nothing more or less than the study of God's Word (God's thoughts), and patient perseverance in practising what was learned therefrom. One may say, That is just where I am at a disadvantage from the start; for I am easily discouraged and soon give up. Yet even this difficulty has been quite overcome in the case of many Christians; for "the word of God is sufficient that the man of God may be thoroughly furnished unto every good work." If not many noble, great or wise are among those whom God will make heavenly kings, surely for those who may naturally be noble there may be wonderful heights of glory and honor.

Phrenologists tell us that not only are the

different movements of the body controlled from different parts of the brain, but that the various faculties which go to make up our dispositions are also so controlled. They tell us that the topmost gem in our crown, the highest attribute of the human mind, is that of reverence. It is situated on the top of the head, and is generally the least cultivated. It is a natural endowment by Jehovah which should incline us to worship Him. The setting of this jewel perhaps more than any other, has been disturbed; and instead of its facets reflecting the light of God's glorious character, instead of its possessors reverencing Him, the tendency in many, perhaps most, is to worship the creature more than the Creator, the result being that the crown's beauty is proportionally less. The first step necessary to a proper character development is to render to Jehovah the reverence due to Him; for the reverence of the Lord is merely the *beginning* of wisdom.

The development of this the highest faculty, must, one would naturally expect, result in the fuller development of the faculties beneath. Some have observed that whatever characteristics are most fully developed give a tendency to the body, generally to lean in that direction. Perhaps this would be most notable in regard to reverence, its full development seeming to accompany (in normal health) an erect stature, but not an haughty carriage unless over-balanced by strong self-esteem, its near neighbor. The sun-worshippers of the East are no

doubt familiar to some of us; in pictures we have seen these devotees upon their knees, with the top of their head touching the ground. It has been proven that a kneeling or prostrate position is helpful to those who, desiring to privately engage in prayer, find difficulty in concentrating the mind, or who are intruded upon by thoughts not reverent.

Many are the advantages of a reverent mind. Things hidden from others will be revealed to such. (Psalm 25:14) Divine providence watches over them (Psalm 33:18), and takes cognizance of their conversation. (Malachi 3:16) They are promised divine guidance. (Psalm 25:12), and provisions against want. (Psalm 34:9,10) These things are promised on condition that the reverence is for God and His arrangements and not merely for man; for the reverence of man brings a snare.—Proverbs 29:25.

David also says there is forgiveness with Jehovah, in order that He may be revered. How the merciful Jehovah will be revered when poor humanity comes back from the tomb to find they have been forgiven all their iniquities (of hereditary weakness) and that the doctrine of eternal torment was a tremendous farce! The first requisite, then, for a divinely approved character, the beginning of wisdom is a reverence for Jehovah, our Creator. And this, ultimately, will be the brightest gem in the crown of glory of every member of the ransomed and restored race.

The Telescope of God's Word *By H. F. Shuttleworth (England)*

TURNING our backs on six thousand years of sin and death and looking through the telescope of God's Word, peering into the future we can pierce through the dark cloud of trouble just before us, and see before our mental vision the glories of the Age of Gold. As we get our instrument rightly focussed there come before our wondering eyes, in panoramic order, scenes of surpassing beauty; and as we look, our hearts are made glad by the glimpses we catch of the wonderful conditions which are to be the happy portion of all God's creatures, in heaven and in earth.

Almost immediately the sight which meets our gaze transports us above and beyond our wildest dreams and imaginations; for a new

heaven and a new earth, resplendent with the glory of God, open out in all their fullness and grandeur, revealing a transformation and glorification of everything with which we have become familiar, the first heaven and the first earth having passed away. (Revelation 21:1) Surely "truth is stranger than fiction."

Yes, instead of a dark night of weeping we see a morning of joy (Psalm 30:5); for no longer are the great masses of people down-trodden and oppressed by 'the powers that be,' for, lo! as we look the meek inherit the earth (Psalm 37:11) and the poor are delivered from the oppressor (Psalm 72:4) and life, liberty and happiness are being enjoyed by all. (Revelation 21:4) We see before us the whole human

race dwelling together in peace; for mercy and truth have met, righteousness and peace have kissed each other and truth springs up out of the earth, while righteousness looks down from heaven. (Psalm 85: 10, 11) Indeed the heavens, earth, seas, and fields, and trees of the wood are rejoicing because the Lord has come to judge the earth with righteousness, and the people with His truth (Psalm 96: 11-13) and all the earth joins in a joyful noise unto the Lord, because He has come to judge the earth.—Psalm 98: 4-9.

As we contemplate this scene revealed in the pages of God's Word, we begin to realize something of the magnitude and scope of the plan of God which provides not only for the glorification of the elect, but also for the emancipation of the great non-elect; and so, adjusting a still more powerful eye-piece to our telescope, we take another look into the future and see something which the natural eye hath not seen of the heights and depths and lengths and breadths of the love of God.—1 Cor. 2: 9.

This time there comes before our vision a wonderful scene, beautiful to behold; a temple, not made with hands, but descending from God out of heaven. Its grandeur and perfection delight our enraptured gaze; the stones are so beautifully shaped and polished, while the pillars are so exquisite in their appearance that very apparently the whole structure as well as its design must be God's workmanship. Then, as we take a still closer look, our telescope reveals that this glorious temple is composed of living stones and that each of its pillars is a saint built upon the foundation of the apostles and prophets; and that, marvelous to behold, Jesus Himself is the chief corner-stone. As our eyes rest on this topmost stone of the great edifice we realize that here we are looking upon 'the chiefest among ten thousand,' the 'altogether lovely' One. Our eyes still lingering on this glorious vision, described by the Revelator as the holy city, the new Jerusalem descending from God out of heaven, it seems to us that the glory of God has filled the house; for "behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them, and be their God."—Revelation 21: 3.

Now we alter the range of our telescope, its powers of magnitude extending right into the illimitable future and revealing the purposes

of God in respect to the whole family of God in heaven and in earth. This further search into the purposes of God as reflected in the "sight" of our telescope takes us far above the present transitory things of earth, past principalities and powers, right into heaven itself. We feel for the time being that we are seated in heavenly places with Christ Jesus; but because of the exceeding brightness of His countenance and the glorious effulgence of all those happy beings who are with Him, we find it necessary to have our glass darkened, so that our finite minds can the better appreciate this scene of future glory. "For now we see through a glass darkly; but then face to face."—1 Corinthians 13: 12.

What, then, is this heavenly vision which now illumines our minds and which causes our hearts to leap for joy? Ah! words do but inadequately describe the joy of this transcendent scene. We can but imperfectly express the wonders of this great drama which when enacted will fill the courts of heaven with joy. It is the marriage of the Lamb and His bride. But as it slowly passes before our mental vision we feel an ecstasy of joy as we meditate thereon. In the rear we see an innumerable company of angels, in front of, and above whom, are a hundred and forty and four thousand, 'a little flock' of faithful overcomers. At the head of this grand procession is the Lord of glory and He is leading His 'beloved' into the glorious presence of His Father and their Father, His God and their God. There they are, ever to behold His face. Meantime all the host of heaven are saying, "Hallelujah; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready."—Revelation 19: 6, 7.

Once again we lift our telescope, this time to view something of the might and majesty of our God. As of old, so now "the heavens declare the glory of God," and the vision we now have before us of the heavens of the future causes us to draw back in reverence and profound humility at the greatness of our God, and with the Psalmist of old we exclaim, "O Lord my God, thou art very great!" (Psalm 104: 1) There before us we behold that which gives a lofty significance to the question, "Canst thou bind the sweet influences of Pleiades?" (Job 38: 31) Smoothly and silently the great

orbs of the midnight sky are seen to be performing their sublime revolution, each exquisitely poised in space in relation to one another and nicely adjusted by those great laws whose harmonious operation bespeak an infinite, intelligent First Cause. But not on the heavens with which we have become familiar do we now look; for they have waxed old as doth a garment and disappeared. New constellations and combinations have opened out in their splendor and filled the sky with their glory. Yet even these find an attractive force in the sweet influences of Pleiades, which system alone seems to remain unchangeable, the centre of the universe. No, we cannot arrest, we cannot bind in any degree the sweet influence that this little cluster of diamond stars (little to us only, because of the amazing altitude of this group far off in the unexplored depths of galaxy) exerts upon our sun and all its planetary worlds, hurling them round its pivot in an orbit whose dimensions are impossible to conceive. Yet our telescope reveals that to know God is life eternal; and no doubt as our system rolls on through space, new systems and suns will advance and then recede, so that in the retrospect of this wonderful journey, in the ages to come, mankind will have a greater conception and hence a deeper appreciation than is now possible of the boundless domains, the in-

exhaustible riches, and the wonderful love of the infinite Jehovah God.

As thus we contemplate Him with the aid of the telescope which He has provided, we rejoice that He who controls and sustains the circling spheres, so wonderfully poised in space, hung on nothing (Job 26:7), who is above the brightness of the firmament and of whom the heavens are telling, is not a capricious, changeable being, but that with Him there is no variableness, neither shadow of turning. (James 1:17) His assurance that the word that goeth forth out of His mouth shall not return unto Him void, but shall accomplish that which he pleases and prosper in the thing whereto it was sent (Isaiah 55:11) and that His counsel shall stand and He will do all His pleasure (Isaiah 46:10) and that His purpose is that "the glory of the Lord shall be revealed and all flesh shall see it together"—these and many other give abundant evidence that our views, seen through the telescope of God's Word while still but visionary, will yet become glorious realities, and then 'everything that hath breath shall praise the Lord.' Praise ye the Lord.

"Then let our souls on wings sublime
Rise from the trivial cares of time,
Draw back the parting veil, and see
The glories of eternity."

Two Kinds of Mormons *By H. W. McAllister*

IN YOUR issue of THE GOLDEN AGE of July 19th, page 651, in the article by Mr. Arthur C. Latimer on "Mormon Errors Exposed," this statement is made: "That polygamy is a command of God, which if a member obeys he will be exalted in the future life above those who do not."—"Doctrines and Covenants, Sec. 132."

My reason for writing you at this time is that there are many little congregations of "Latter Day Saints" throughout the country who believe the Book of Mormon, and who look upon the Salt Lake City Church as an apostate church; and these people I know to be bitterly opposed to polygamy, and quote the Book of Mormon as opposing it. The following are a few passages which they quote from that book:

Page 171, verse 33: Behold, David and Solomon truly had many wives and concubines, which thing is abominable before me, saith the Lord.

Page 172, verse 36: Wherefore, my brethren, hear me and hearken to the words of the Lord; for there shall not any man among you have save it be one wife, and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women.

The foregoing quotations are from the second chapter of the book of Jacob.

I hold no brief for the "Latter Day Saints," and do not believe the Book of Mormon any more than you do, but I wish to be fair and know that is your wish also. Hence this communication.

AFTER reading Number 67 of THE GOLDEN AGE I feel that I can no longer suppress a long-felt desire to express my ever-increasing appreciation of this wonderful magazine.

I have just told another subscriber that I would not take five dollars for my copy of the above issue if another could not be procured, and that is well-meant; for, to me, the article entitled "Doctor Black" alone is worth that amount. Indeed, one could not read that article without loving the writer very much.

"The Caverns of Kentucky" in the same issue

produced on me something like the effect of the playing of Heifetz upon sensitive Miss Helen Keller.

And, lastly, I would like to say that though only an unlearned artisan, I have from my youth cherished a keen relish for clean journalism, such as we find in the GOLDEN AGE, in harmony with that latent wit and humor which is manifestly behind its editorial quill. May such consecrated talent ever find an open "door of utterance" through the printed pages of the GOLDEN AGE.

THE GRINDER (From The Boston Post, 1908)

Strolling one day in an idle way,
I happened across a man.

He was sleek and fat, he wore a tall hat,
And he carried a watering can.
"Oh, what do you do with that?" I cried,
When I came close up to the man.

"I water the stocks," the man replied;
"I water the stocks for the ones 'inside';
Oh, I soak 'em well and I make 'em swell
When I water 'em," he replied.

"But those who buy?" then queried I—
He turned on me with a sneer—
"Do they fare well when the stocks you swell?"
He laughed with a fiendish leer.
"Oh, they dodder along for a while," he said,
"Till we're ready the sheep to shear."

"Then we squeeze out the water and down they slide;
We shove 'em under, they drown in the tide;
We make millions," croaked he in his porcine glee;
"We make millions!" the ghoul replied.

Came an army, then, of marching men,
Weary and bent with toil;
Coal miners, they, from the light of day
They labored beneath the soil;
I asked of the man, who stood near me yet:
"Oh, why this wild turmoil?"

"They strike for more wages," the man replied.
"They're getting good pay, but they're not satisfied;
They think by this strike they'll obtain what they like,
But they're foolish," the man replied.

"Will not these men be successful, then?"
He gave me a look of disdain.
"Will they not win their fight by virtue of right?"
"He chuckled again and again.
"Oh, some will get more—a little more—
But we'll be the ones to gain.

"For we'll juggle the rates till prices are skied;
The millions we scheme for must not be denied.
We control each mine by a right divine—
We're omnipotent," he replied.

I turned from his sneer to encounter with fear
An uprising o'er all the land.
I saw the man quail, and his face turn pale,
At the menace on every hand.
"Now, what make you of that?" I asked.
"What is it the people demand?"

"They're after my life!" the wretch replied:
"There's a cluh at my head and a knife at my side!
Oh spare me, dear friends, for my charity
And my goodness," the hypocrite cried.

But none were there to heed his prayer
In all that grim-faced band.
Hate ran high in each bloodshot eye
And impatience twitched at the hand.
"Why don't you pray to your God?" I said
To the whimpering, palsied man.

"My gold is my god," the vermin cried.
"If I owned to another, I lied! I lied!
There's the devil for me!" in his fear foamed he.
"There's the devil!" he screamed as he died.

They buried his bones 'neath a mountain of stones
For fear he wouldn't stay put—
He and his band who had tortured the land
And bound men hand and foot.
Then I cast about to see what was left
When the freed ones had had their loot.

'Twas a land held intact by a people's pride;
Men labored contentedly, side by side.
'Twas well," said I, with a thankful sigh.
" 'Twas well that the Grinder died."

Some Odd Happenings *By A. E. Hite*

NOT long ago a farmer told me of a very strange thing. We were talking about a neighbor's hog killing one of my hens. He said: "Did you ever hear of a sheep killing chickens?" I said, "No." Then he said his neighbor had a sheep that would kill and eat a chicken every time it could catch one. He also told me of a man he knew who had a mule that would kill and eat a chicken. Last week I read of where big frogs caught and killed frying-size chickens in Oklahoma.

Some time ago I read where bees were caught robbing other beehives. I had the same experience. I called a man in to look at them. He was a man of experience with bees. He got close to the hive and, looking closely at the bees, said: "They seem to be fighting. Some have their wings eaten about half off. You have too much space for the bees to come and go. If you close that opening part way, they can

defend their home against the robbers." I did so, and the strange bees soon left.

I have just heard of the hotel man's boy who had just returned from college two or three days ago, and who may die from a bullet wound. He was, with others, breaking into a grocery in Springfield the 17th of last month.

Robbers recently broke in on us and robbed us of nearly \$200 in money and goods. They crashed in the bed-room door with a cross-tie at about 11 o'clock p. m. and jumped in with two big guns. They beat my brother on the head, struck me in the neck with a shot gun that belongs to me, tied us with ropes and took what they wanted, after plundering for about half an hour.

I believe that the demons are loose, and that surely the time is nearing for the Battle of Armageddon.

Canst Thou Lift Up Thy Voice to the Clouds? *By Mrs. A. F. Robertson*

IN THE May 10th issue of THE GOLDEN AGE, under the heading "Speaking to 100,000 at One Time," reference is made to Job 38: 34, 35. Will you please explain why the 34th verse is cited? When a friend and myself looked it up in our Bibles it seemed to us that the verse had not much reference to the subject; for it speaks of water but not of lightning. We think THE GOLDEN AGE highly educational, both to the head and heart. The articles on astronomy are a very special treat.

[Perhaps it would have been just as well if we had left out verse 34, but the thought we

had was respecting the first clause of that verse, "Canst thou lift up thy voice to the clouds?" The answer would obviously be, Certainly not. Man is not able, of himself, to lift his voice more than a few hundred feet into the air, to say nothing of lifting his voice up several miles into the clouds. But behold the wisdom of God! Though the man himself could not lift his voice up into the clouds, yet God has now enabled him to do it. The carrying power is electricity, but it is only the power of God that enabled man to use it as he has done in the radio apparatus.—Ed.]

A Few Lumps from Our Sugar Bowl

Helps to Quiet Radicalism *By Mrs. A. D. Perry*

WE LOVE every issue of THE GOLDEN AGE and through it learn lots of truth of the up-to-date events of this world. It helps to quiet the spirit of radicalism. I always hand out every copy that I get to people who do not believe in God until it is proven to them in prophecy being fulfilled. I can not say too much for the good that THE GOLDEN AGE brings us.

More and More Pleased *By Mrs. T. G. Alford*

I AM more and more pleased with THE GOLDEN AGE, its wonderful articles and writers. It is grand to have had Newton T. Hartshorn's articles, although now we can have them no more. And the articles of O. L. Rosenkrans, Jr., are all good. Mr. Rutherford's reply to the "Evangelical Protestant Society" was worth many times a year's subscription.

As a Shower to a Withering Plant By J. Schlann

I GIVE you my temporary address. I may be here but a short time, but I cannot be without the magazine any longer, as I miss its refreshing and hope-giving articles. THE GOLDEN AGE does indeed bring a golden message. May God prosper your wonderful work and continue to enlighten your eyes. I am thirty-eight years old and have read much in my day, but never have I found such wonderful truths as in THE GOLDEN AGE. To me these truths were as the shower to a withering plant. I pray that I may never have to be without its refreshing influence any more.

Nor Cares Who Frowns By Paul H. Jones

I ENJOY your little paper very much and I wait impatiently for each number. Why not double the price and make it a weekly? Some papers tell truth on some subjects; some never tell it at all if it can be avoided; but THE GOLDEN AGE always tells the truth, nor cares who frowns. May the Lord bless His faithful ones.

He that Soweth Seed By Gerald Barry

THE GOLDEN AGE seems to be very much appreciated by the working class here in Canada, and possibly the seed is thus being sown for further knowledge of the divine plan.

An Embarrassing Question By a Subscriber

M R. EDITOR: The article "A Dream of the Golden Age," by Beth Gordon in Number 72 issue certainly is good. But how does it compare with the Master's answer to the Sadducees as recorded in Mark 12:25? There we read:

"For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven." How about a man who has had two or more wives and has been truly loved by all?

Where is there any intimation in the Scriptures that would lead you to expect that people, although sexless, will live in pairs?

[Oh, that mine enemy would write a book" or attempt to edit an honest magazine!—Ed.]

Glad to See this Day By Andrew Hine

YOU will find inclosed one dollar for my subscription to THE GOLDEN AGE. I am seventy-nine years old. I am glad that I have lived to see this day and to know that Christ's kingdom is being established here on earth. THE GOLDEN AGE is surely a revelation for courage and for truth. May the God of truth ever be with you.

COMIN' BACK By A. S. MacKenzie

Isaiah 35:10

"Scots wha hae wi' Wallace bled
Will soon be wakened from the dead.
Scots wha Bruce has aften led
Will soon be comin' back."

Daniel 2:44

"Now's the day and now's the hour
Foretold by prophets twenty-four.
The great Immanuel takes His power
To bring our loved ones back."

Jeremiah 31:34

"Frae Highland hill and Lowland glen
Is pealing forth the glad refrain,
Proclaiming o'er and o'er again,
'The dead are comin' back!'"

Psalms 100

"Frae every city, village, soon
Frae banks and braes o' bonnie Doon,
The welcome news is spreadin' roon,
'The dead are comin' back!'"

Psalms 72

"All hail! Immanuel, King of Peace,
Frae death's fell grip to gie release,
A thousand years o' perfect peace
Wi' loved ones comin' back."

Isaiah 23:17, 18

"The hell-fire folk hae had their day;
They dinna ken just what to say;
The most o' them's ashamed to pray,
Since folk are comin' back."

Matthew 6:10

"Our fathers of a bygone day
Did often for this kingdom pray.
Now it hae come, and come to stay;
For folk are comin' back."

Matthew 24:14

"The student folk hae raised the cry
That millions now will never die,
But live on through eternity
And welcome loved ones back."

1 Corinthians 15:25, 26

"The kingdom o' God's only Child,
The holy, harmless, undefiled,
Will rescue all by sin beguiled,
And rule till all come back."

Revelation 21

"Now loud our Hallelujahs raise,
To Him who lengthens out our days
We lift our hearts wi' grateful praise
For dear ones comin' back."

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.



¹²³David himself was a prophet of Jehovah, and the Lord spoke through him with reference to the heir of the Abrahamic promise who should be king over Israel. "Then David the king stood upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building: but God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood. Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel: and of all my sons (for the Lord hath given me many sons) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father. Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day."—1 Chronicles 28:2-7.

¹²⁴Thus far the Divine Record definitely establishes the fact that the great heir or king of Israel, the seed through whom the blessings of God would be bestowed, must come through David's line; and that also it should come through Solomon, provided of course that the conditions laid upon Solomon were fulfilled. We repeat the words for emphasis: "Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day." And then David said: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou

forsake him, he will cast thee off for ever."—1 Chronicles 28:7, 9.

¹²⁵The question is, Did Solomon receive the approval of the Lord? If so, the great Messiah must come through his line. If not, then He could not come through Solomon. This question is answered by the Scriptures, as follows: "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. . . . And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."—1 Kings 11:4, 9-13.

QUESTIONS ON "THE HARP OF GOD"

When David was king what prophetic utterance did he make concerning the building of a house unto Jehovah? ¶ 124.

Why did God not permit David to build the temple? ¶ 124.

Which one of David's sons was permitted to build the temple? ¶ 124.

Upon what condition was Solomon's to be the line from which the great Deliverer would descend? Give the Scriptural proof. ¶ 125.

Did Solomon receive Jehovah's approval? ¶ 126.

Why was the kingdom taken away from Solomon? ¶ 126.

About ten years ago

these were perplexing questions:

Is ignorance a road to heaven? What becomes of the infants, the unbelieving, the heathen?

Are a few elect and the remainder damned?

Are millions fore-ordained to a hell of fire and brimstone?

Then the Bible was viewed as a book of warnings, forebodings, platitudes, and "thou shalt nots," useful only when life was at ebb.

One was considered better off to have no knowledge of the Bible's contents, arguing that "where there is no law there is no sin!"

But that was years ago!

Today it is recognized that the Bible also discloses answers to questions such as:

Why are the dates 539, 1799, and 1874 important?

Is there any significance in the present-day breaking up of kingdoms, empires, and republics?

Why should the progress of the Jewish nation be watched?

How do we know that the dead soldiers will come back from the battlefield into their own homes?

Is the earth large enough for all the living and all the dead to live on at one time?

And, further, that the answers prophesied centuries ago are proving to be the direct solution—guesses, speculation and philosophizings of statesmen, politicians, and economists to the contrary notwithstanding.

The Bible opens before you a field of endeavor, instead of "preaching" a course of limitations and circumscribed effort.

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