

The Golden Age

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The March of Civilization *By D. H. Copeland*

IT WAS a dream. It was in the year of our Lord one thousand, nine hundred and twenty-two; I was lying almost asleep in my room, looking none too clearly, it must be admitted, at the opposite wall, when the prospect changed. I seemed to be standing by the side of a wide road—a road which stretched endlessly in either direction. It was worn by the feet of countless people, and in the immediate vicinity was deserted. When I looked behind me the prospect seemed vague and distorted. It was as though a mist swayed and danced, through which shadowy figures showed clearly for a moment, then became part of a confused kaleidoscope that filled the road from side to side as far as the eye could see.

Apparently I could see much farther than ordinarily would be the case. There seemed to be immense breaks in the view, as though whole sections of a picture had been removed, leaving one with a confused idea of the whole, but with no information about vital parts of it. There was vast disproportion in many of the things that went to make up the picture, if picture it was. Many things that were really of little importance in emphasizing the pattern, or theme or "motif" of the picture, were relatively tremendous in comparison with other things vastly more in need of emphasis. I turned from contemplation of that part of the road with a feeling of uneasiness, as of something vast and terrifying hidden in the disquieting haze.

I looked in the other direction, and saw the road obscured by a mist of much greater density. Nebulous shapes writhed in the gloom; and close to where I stood hovered a dense black cloud, from which came a low hoarse rumbling and muttering. Behind the cloud the sun was shining; and occasionally a brilliant shaft of light pierced the gloom, showing up for a moment scenes so sharply defined that they gave the impression of being painted on the

cloud. These scenes were all of violence and disorder, yet there was nothing of definiteness to them. As ice disintegrates and dissolves under the warm sun, so these scenes changed form and shape.

Gradually there stole into my consciousness the fact of movement close at hand. Shadowy forms pressed close around me, marching in ranks down the road before me. They came from the direction of the dark cloud, passed the point where I stood, and went on into the haze beyond. A dim figure stood beside me. It was that of a tall man, hooded and cloaked, with his face hidden in a fold of his mantle. Somehow his presence felt comforting. I felt that here was one that perhaps could help me understand the peculiarities of the scene before me. As I looked he grew more distinct. Slowly he raised his head until I could see his face—calm, strong, with clear-cut features and piercing eyes. I looked into his eyes and felt strengthened and comforted. The sensation of fear subsided; I felt refreshed and confident. I asked the man who he was, and what was the place in which I stood. He answered in a voice low, clear and distinct:

"I am Truth," said he, "and we stand beside the road of life. Before us lies the future; behind us the past. The point where we stand is the present."

"But what is this sound as of companies of people marching down the road?" I asked.

"That is the march of civilization," he replied, "and the reason for your presence here is that you may learn something of the progress of man. As I stand beside you here, you will quickly pick up the true concept and meaning of what goes on around you. Look first into the past."

I looked again into the hazy distances which had first greeted my eyes. This time my vision seemed much clearer. A peculiar quality of

refraction that had made many things disproportionate cleared away, and the relationships between the various parts of the picture grew harmonious. The gaps filled in; and the entire theme became less chaotic, more understandable.

Truth explained to me that what I saw were the events of history assuming their proper value with regard to man's progress; and I was amazed to see how many great names, which before seemed to shine luminously in the great ensemble, became dull and tarnished, while some vanished completely, to be replaced by the names of humble ones of whom I knew not. Many events, also, that had apparently been epoch-making in their day became quite insignificant when compared with minor happenings which at the time had received no notice from those who record the history of earth's great ones. I marveled much at this. Far in the distance appeared a small rounded hill, which seemed to lie to one side of the great road which wound around its base. Beyond the hill I did not seem to care to look; for something which was happening there arrested my attention.

Up its side wound a narrow path, rocky and beset with thorns. Along the path toiled a figure that sent a thrill of pity through my heart. It was the figure of a Man, a Man bowed with grief, a Man crowned with thorns, a Man carrying a huge cross of wood upon His shoulder. Slowly He reached the crest of the hill. Shadowy forms darted upon Him. I heard the sound of hammers beating upon the heads of great spikes. The cross was erected, and the Man hung upon it. I heard the voice of the mob execrating the Man. The sound passed me like the stir of wind over a cornfield, leaving a sense of utter desolation and loneliness.

The voice of Truth murmured in my ear: "The Man of Sorrows," and I knew it was a picture of the Great Tragedy, the senseless people murdering the Just One who had come to save them.

My eyes traveled to and fro along the great road, and I saw that it was crowded with people. Fast they hurried along, swinging in endless procession past the place where I stood. I noticed, too, that near where I stood, a huge gate spanned the road, and in its brazen archway was carved the one word, "Death"!

Out of the past, through the present, into the portals of death—that was the March of Civil-

ization! And I thought of the later words of that pathetic figure hanging upon the cross, "I am he that liveth and was dead; and behold I am alive for evermore." He had passed through the portal of death, but had conquered death itself; and because He had overcome there was hope for the thousands that every year passed from the present into the past, through that dread gateway.

"Turn your eyes now unto the present," said Truth; "for it is here you shall learn life's greatest lesson, and see the victory of civilization. For thousands of years men have set their hearts on reaching ultimate perfection, believing that man—the greatest of the animals, endowed with a knowledge which increases every day, endowed with a wisdom and understanding today greater than that of any previous age—is just about to solve the final mysteries of life and, supreme amongst all created things, rise triumphant over destiny and fate. Come, look at the triumph of man!"

I looked at the great wide road before me as it is today. Before me passed the tremendous panorama of human progress. Countless thousands seemed to be rushing by, heedless of everything in their anxiety to reach that grim portal of Death. And yet, as they approach it, their faces assumed expressions of terror. They struggled madly against the phalanx that inexorably pressed them on, into, and through the gate. Madly they screamed for help; they held out appealing hands to each other, emptied their pockets of gold and jewels in an endeavor to find some way of avoiding the dread gate; but to no avail. One by one they were swept through, and their places instantly taken by others in the mad rush.

In the past the throng seemed to move slowly, but now they rushed with ever accelerating speed into the maw of Death.

As my vision cleared I noticed that there was some semblance of order in the movement. It seemed to be divided into groups or regiments, one might say, each regiment with its officers urging and goading the rank and file along the road. Even as I looked there staggered past me a ghastly throng with staring eyes and terror-haunted faces. Many bore gaping wounds, or had countenances twisted and wracked with pain. At their head a grim figure marched, carrying a banner on which

was inscribed, "The Suicides of 1922,"; and I turned sick with horror as the awful ranks swept by. Thousand of suicides, and numbered amongst them, hundreds of children! Think of it—that our search for happiness and ultimate perfection should reap, as one small part of its dreadful harvest, a crop such as this!

Behind came a huge army numbering millions, the "Army of Drug Addicts." Capering, gesticulating, laughing madly, many with the fixed grin of insanity, some wildly joyous, some rushing ahead to join the ranks of the suicides, they swept by in numbers that made my head reel. There seemed no end to their multitude; and when I thought that the end had surely been reached, thousands more of new recruits were swept into their ranks by a swarm of hangers-on and petty officers that hung around the flanks of the marching host. I noticed that there seemed to be thousands of these creatures continually goading and exciting them along the way. Many bore the appearance of respectable physicians; many were apparently of the higher strata of society, whilst vast numbers were of the commoner sort; but all were actuated by the same insane desire to add more and more to their army. What a travesty on civilization that one of its products should be such a horrible array!

Next, in my dream I saw the shattered "Army of Accidents." Maimed, blinded, with twisted, broken limbs, rushed onward this "Army of Accidents of 1922." I saw them plainly and the manner of their deaths. Thousands had been killed by railroad trains, thousands more by automobiles. Mines, quarries, factories—all had taken their toll. This army numbered hundreds of thousands, hurled unexpectedly into the grave by the mad onrush of civilization.

Next came the "Army of Tortured Children"—the maimed, dwarfed and stunted forms of those of tender years forced to work long hours under unsanitary conditions in the factories of the rich; the poor, wasted bodies of the little ones who lack proper food and pleasant surroundings, fresh air and sunshine; the thousands born into the world mentally ruined and physically unsound as a result of the beastly lust and degrading practices of their progenitors; afflicted before birth with unmentionable diseases which our civilization condones and tolerates! What a valuable acquisition to the

so-called human race is a civilization that permits such things to continue!

Again the scene changed. There came an army of women, the fallen women of our streets, the victims of the lusts and unclean desires of a rotten manhood. By thousands they swept by, to the accompaniment of blasts of discordant jazz music, shrieks of simulated merriment, and the groans of tortured spirits. Many broke from the ranks and rushed rapidly ahead to join the army of drug addicts or the thousands of suicides, so as to be thus much the sooner through the great gateway. And who can blame them for seeking such surcease from so damnable an existence?

Around the flanks of this vast multitude hung groups of men with lustful eyes; men with sensual mouths. Many clutched cowering girls of tender years whom they dragged and pushed into the ranks by thousands as they passed. Surely God takes particular notice of a civilization which encourages such crimes and outrages; and be assured that He has adequate vengeance planned to recompense the evil of it!

Again a huge band of men pressed down the road; hard-faced men; men with shift eyes; men who cursed God, and reviled the Savior who had died for them; men who planned craftily and schemed how to defraud their neighbor or how by violence to acquire his goods or his prestige.

The gunman, the yeggman, the confidence man, the crooked lawyer, the dishonest judge, the ward politician—all were there. "Birds of a feather flock together." By thousands they slouched along, watching each other with wary glances, distrusting the intentions of their nearest neighbor; for in the "Army of Crooks of 1922" honor is a thing of the past!

There came a pause, and I heard the measured tread of another huge host. First came the blare of trumpets and the stirring music of military bands. Behind, with solemn mien and sanctimonious countenance, came the ranks of the "Super-Holy," the bogus representatives of the Prince of Peace. I noticed that as they marched one hand was held before the eyes so that they would not be disturbed in their pious meditations by the sight of the millions in hopeless misery who preceded them down the road. The other arm was held out from the side, with the cupped hand palm up. They carried a motto, "Give, Give."

Truly it was an array charming to the eye, clad in glittering vestments resplendent with gold and jewels, which flashed in the light of thousands of candles carried in their ranks. At the head of their group was borne conspicuously a large Book, called the Bible. It was heavily barred, locked, sealed, and swathed in gay wrappings. Upon the Bible was seated a life-size figure of an ape, cast in solid gold and richly jewelled. At intervals the group chanted words which were unintelligible to me, but which Truth explained were in honor of the great ape which sat on the Bible, before which they continually made obeisance. I asked him why the ape was so venerated; and Truth replied that it was their common ancestor, or so they believed, and that they had placed it on the Bible so as to give it an air of sanctity. The idea seemingly was to cover up a system of ape worship with the cloak of Christianity, so as not to offend the more delicate consciences of some of the people by being too openly heathen.

At the end of this section of the procession marched a group of three people, called Potentates. One, who by his vestments was high in authority in the ranks of the super-holy, carried a number of masks, or false faces, which he put on at intervals as they talked together, so that it was very difficult actually to know what he really did look like. The second was gaily bedizened in a uniform of rich colors; and across his bosom stretched a string of medals, while at his side hung a great sword. The third wore black clothes of a sober cut, and was of a very hypocritical cast of countenance while in his right hand he carried a small cage containing a figure which Truth told me represented the common people.

Occasionally the one carrying the cage would gaze earnestly into it, talking sweetly the while, and dropping small bird-seeds to the figure inside. Quite often, however, he would insert his thumb and forefinger between the bars and seizing the figure, would violently squeeze it, despite its pitiful cries and groans. After each of these pinchings the poor creature would dash madly around inside the cage until, the cage being set down on the ground and the procession halted, the three potentates would gather around and in turn address the manikin.

First he who squeezed it would mouth many phrases replete with promises of wonderful

things that were about to come to pass. If this did not have the desired quieting effect, the super-holy potentate would gaze into the cage, after first donning a mask suitable to the occasion, and would mutter incantations, at the same time throwing dust into the eyes of the imprisoned creature. Should this not prove effective, the third figure would draw the great sword and utter terrible threats, while the other two searched diligently through certain documents that they carried for this purpose—the one through the book of the law, and the other through the Word of God (which seemingly was invoked only on such occasions), for statements written by men of old to support and justify the threats of the swordbearer; and anything which was not found to be justifiable by those two books was speedily made so by writing into the books statements which could be so interpreted.

I was greatly interested by these things, because this was what Truth told me was the crowning glory of civilization; and truly it was a wondrous spectacle!

Behind this group of three came the multitude whose measured tramping I had heard. Regiment by regiment they passed before me, the "Trained Killers of Men". Million upon million they strode along, each man with slaughter weapons in his hand and, swinging at his belt, a large bottle. I observed that every little while the men took a drink from the bottle, and that after the drink looks of doubt and suspicion would clear from their faces, and they would step out at a much livelier pace than before.

I asked Truth what the bottle contained; and he told me that it was a mixture of false religion which acted as a conscience opiate, a concoction of degenerate public sentiment which aroused evil passions, and a misconceived patriotism which made homicide justifiable. It seemed to be days before this vast army had passed on its way to the gate of Death; but I noticed something rather peculiar in the demeanor of the last ranks that passed me. Scores of them seemed to be pouring the contents of their bottles upon the ground and casting away their weapons. The ranks were broken, and the men did not keep in line so well. Many sat down by the roadside in groups and talked passionately amongst themselves, pointing angrily first to the bottles, and then to the three

potentates marching unconsciously at the head of the army.

It was from these groups that the mutterings and growlings had emanated which had seemed to come from the dark cloud. I pondered what might be the meaning thereof. Even as I wondered, Truth took me by the arm and pointed right into the blackest part of the cloud. A ray of brilliant light shot through it from the effulgence behind; and in blazing letters of fire the words appeared, "Behold, I come quickly." And my heart quickly responded: "Even so, come, Lord Jesus."

Again the scene faded, the sounds of marching feet grew fainter and fainter. The groans and sighs of tortured souls, products of our wonderful civilization, died away; and a great peace fell upon my spirit, whilst through my mind rang the clarion notes of God's Word:

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"When these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh."

I turned my eyes again to the hill in the distances of the past. Again I saw the cross of sacrifice, and its pitiful burden. Even as I looked, a shaft of light struck full upon it; it quivered and dissolved, and in its place stood a gleaming figure with outstretched arms, gazing earnestly down the road of life to where

I stood. The glorious figure moved swiftly along toward me, passed me, and on into the dark cloud of the future; and as He passed I heard the sound of heavenly music. The words of the song were sweet and comforting; for they told of the victory of the Lamb who had overcome the world, and who would soon bring peace to a weary earth. "For nothing shall hurt nor destroy in all my holy kingdom, saith the Lord."

I turned to my guide; and he, too, pointed toward the future. Swiftly he moved toward it; and as he left me he spoke for the last time: "Soon I shall return. Out of these dark clouds shall come Truth, and with him will come the conquering Lamb, and this great road shall be purged of its sorrowing bands; its gate of Death shall be torn down; and joy and happiness shall be found thereon, for ever and ever."

Perhaps it was all a dream; it may have been nothing but imagination. I think, however, that if we honestly face the facts of the case as we know them, we shall see that our modern civilization is at best a rotten thing, and that this poor sad world needs reconstruction very badly. Thank God that it is "even at the door," and that soon He will replace this colossal failure with something which will bring true peace and prosperity to everyone who is prepared to coöperate with His righteous law. May it indeed be soon!

Frequent Idleness Inevitable *By J. A. Edmonds*

IT HAS been repeatedly proven that if all the working people and all present-day machinery worked three hours a day for three hundred days in a year they would produce all the necessary goods for the comfort of the human family; and that five hours a day would produce all their requirements, including the luxuries, which latter appear to be fast approaching one-half of the whole outfit.

This being a fact, what are the working people to do during the remainder of the time? There is but one answer and that is: They must be in idleness, enforced idleness. Now it is very evident that as long as big business continues to appropriate all the advantages derived from

invention and labor-saving machinery, and as long as a large majority of the working people spend all their earnings as they go when they do earn good wages, things will never be any better.

The writer has never been a spendthrift, but a victim of what the world calls hard luck, including much enforced idleness due to the above cause; and he ventures to say that any man in his line of employment who undertakes to live a strictly honest and honorable life, devotedly striving to serve the Lord and to observe the Golden Rule in the full and complete sense of the word will find himself up against difficulties at every turn.

"Merrie England" in 1922

IN FEW parts of the world are there as many public welfare plans in operation to help relieve the suffering of the poor as in England. Through the determined efforts of the British Labor Party for decades past, pensions were arranged for the old, cheap insurance for the injured, and doles for the out-of-works. If the management of things were in the hands of working people, these schemes for human betterment would make for the good of all concerned; but the British Government, being no exception to the rule, is run by the rich for their own benefit, and aims to do just enough for the poor as will keep them from open revolt.

The doles, or weekly allowances paid to the unemployed, are handed out under the supervision of wealthy magnates or their representatives; but on one of the London Poor Boards is a man of the people, George Lansbury. Every British institution or department of any importance must of necessity be headed by some person of title, to give it the proper distinction; and at the head of the system of doles is a member of the "nobility." Mr. Lansbury has seen at first-hand the operation of the doles, and he writes about it in the London *Daily Herald*:

"Sir Alfred Mond and his band of well-paid officials are getting on very nicely with the task of driving the working class deeper and deeper into the pit of destitution.

"The unemployed, the widows and orphans, the aged, the sick, and the infirm are going to have hell during the next few years if this Minister has his way. In an almost imperceptible manner his department is slowly but surely breaking down all the good work which Labor has done during the past thirty years.

"It is no longer a question of a humane administration of the Poor Laws. In scores of places what small vestiges of humanity existed have been swept away. In others, the Minister of Health is using all his powers to smother and completely destroy any small privileges the poor enjoyed.

"In Newcastle, after persistent badgering, the Guardians have decided that twenty shillings (\$4.48) a week is enough for a man, wife, and family to starve on; and this iniquitous scale will soon operate wherever outdoor relief is being given, unless organized Labor wakes up and says it shall not be done.

"In the most barefaced, brazen manner Mond and his officials have repudiated all the talk about looking after heroes. He now declares that the nation, which provides fortunes for millionaires who can spend money like water on all kinds of ostentatious pomp and show, cannot afford to maintain the men who fought and bled for it. It is pitiable to read letters which come

to me as Guardian of the Poor and editor of this paper. Some are from men struggling with poverty, one or two of whom have been in prison because of petty crimes committed under the stress of hunger and privation.

"He may say he is acting on the advice of his expert advisers. Perhaps he is; but that is no excuse. He knows, as I know, that neither of us could exist for a week on the miserable pittance upon which he is dooming many thousands of as good men and better than himself to exist. As for women and children, neither Lady Mond nor any of his family could live a day under the conditions that he is prescribing for others of the same flesh and blood as himself.

"If Mond succeeds in his policy, the working class will suffer in the mass as they have not suffered since 1834. It is a piteous kind of outlook, and one I cannot think of without the most direful foreboding.

"I dare say it is true that few will die of starvation, but thousands will die from the effects of starvation. Babies will die more readily and in larger numbers because Sir A. Mond has cut down the provision of milk and other necessities of life for babies and nursing mothers. All the schemes for assisting these victims of modern society have been cut down to the vanishing point.

"Many of those who survive will do so only to become the C3 [subnormal, inefficient, unemployables, morons] population of the future, not C3 merely as regards physical health, but C3 in the mental sense also. All the rubbish talked about unfit children is beside the mark. Children born and bred under decent healthy conditions and surroundings do not usually grow up unfit. I am no believer in the doctrine that it is the poor who create poverty because of the superabundance of their children, or that the poor are responsible for the mentally deficient to be found in their midst. All these evils are the price which society pays for the lack of individual and social consciousness of our duty toward each other.

"In future times those who come after us will wonder what sort of people we were who could allow conditions to continue which must, as sure as night follows day, result in the social evils which we all so much deplore. They will wonder most of all that in this year of peace, 1922, nearly four years after the end of a great war, we allowed such a person as Sir Alfred Mond to be at the head of a Department of State said to be devoted to the preservation of health and life; for history will record the fact that his administration of affairs made for death, not life, for the spread of sickness and disease, and not for the spread of good health.

"Therefore let us each see to it that, so far from allowing Mond to have his way, we will join together in a determined struggle to get rid of the Government of which he is a part, and in the meantime, use every bit of local power and authority we possess to find people the assistance they need in time of trouble. But

first, last, and best of all, let each man and woman resolve that, come what may, they will not rest until poverty and all the crimes which poverty makes possible, are a thing of the past. Life will be sweeter and happier for us all, once we know that our happiness in this world is not accompanied by the misery and degradation of any one of our fellow men or women."

Editor Lansbury is a brave man, as proved by his voluntarily enduring some wretched prison life for the good of the poor in his district of London. That he is one of earth's nobility none can doubt who read such words as these. And that the things he seeks for the benefit of all

are about to be realized no careful student of Biblical prophecy can fail to see. And that such men as he will soon find the widest scope for their beneficent aims in a better order of things in England, no reader of THE GOLDEN AGE can but believe. For the kingdom of God, after a brief period of trouble, the culmination of conditions since 1914, is about to come in answer to the prayer which Mr. Lansbury himself doubtless has often repeated, "Thy kingdom come; thy will be done *on earth* as it is done in heaven."

Why Enter a Pen? *By Leslie Wright*

MR. EDITOR:

I love to dream and retrospect,
When there's nothing else to do,
And—

but since you probably prefer prose, I will state my business promptly, which is that I am writing for myself as well possibly as for hundreds of your readers who are young fellows like myself. I have

never attended a college,
But have tried to learn something each day,
Knowledge thusly acquired does not make me
get tired,
And I think it's the most modern way.
For the world's moving forward so swiftly,
That things yesteryear which seemed true,
Are brightened in lustre so quickly,
The light fairly dazzles my view.

Excuse me again; I will just drift into rhyme,

And I'm sure it's high time,
To say what I want,
But it seems that I can't—

But, laying good English aside, in true American style I must say I surely do get my money's worth from reading your Fact, Hope and Conviction Journal. For these nice words about your publication, though true, can you spend some of your valuable time to answer something for the benefit of many fellows? These are good reg'lar fellows, who are being invited, coaxed, enticed and cajoled into "joining" at least one of the various modern social clubs masquerading as churches or sects for religious instruction, which to my observation simply means, "Sign on the dotted line your donation for This, That, and Thus, Far, Near,

Co, and O Missions; and we will then declare you a 'regular' member [whatever that means]; you can believe what you please, need not bother to study your Bible, and when you come to die we will give you a passport to heaven."

Do you think—with all seriousness—that St. Peter, or whoever guards the pearly gates, will honor the O. K. of these Reverends? Anyway, I don't think that I would like to go to heaven if it is to be filled with ministers (and of course I reckon they will all be there, since they assume a monopoly on the place); for I might get to walking backwards from seeing their collars that way. I don't think I would like to go to hell either, if it as hot as the D. D.'s say it is; and they must know, or they would hardly tell of the horrible place and scare some people so.

These United States seem pretty good to me; and if the hypocrites, profiteers, unhappy and unhealthy people, jails, asylums, fertilizer factories and crowded subways were changed to their opposites, and if men could work for work's sake and for their ideals, not as slaves but free, it would be fine to live here for ever.

I can experience the joy of being a man today, with blessings not known of in bygone days; I am the age considered "legal" from the standard of the only nation to date that God ever called His "peculiar treasure."

I can experience the joy of possessing a physical make-up that knows little pain, due to favorable traits of heredity and proper training in childhood.

I can experience the joy of commercial activity, being engaged as an office clerk and viewing the intricacies of one of the greatest busi-

ness propositions in the world. I know the reward of patience when difficult tasks present themselves. I know the satisfaction of doing the proper thing at the opportune time. I know the inner happiness of standing for the right when right fails, temporarily, to carry the point at issue.

I can experience the joy of recording human speech as fast as it is spoken; which brings varied subjects to my attention in the best of phrase.

I can experience the joy of placing words on paper with my nimble fingers by a typewriter at a speed of over a word a second. I can experience the joy of producing music, creating such a combination of vibrations upon my violin that will cause the index of my hearers' sentient beings or souls, viz., the countenance, to register at my will bravado, fear, mirth or sadness, or other emotions.

I can look with some degree of familiarity upon the starry heavens at night and recognize by name the various suns as in their accurate procession they exhibit their radiance to this

and other planets and mark time for us so minutely.

I can experience the joys of philanthropy and helpfulness, it not being necessary to use all my money or strength to care for my own self.

I arise by music of a victrola instead of an alarm clock; I can go to sleep likewise, or listening to an opera, produced miles away, by means of my radio set.

I try to practise the Golden Rule throughout the day. This endeavor begets many smiles and kind deeds, of which I get a goodly share in return. But I do not do any favor for return; therefore I never suffer disappointment.

I am not at all ostracised by the Fair Sex.

In view of the above, which only partially covers the joys of living a clean life at the present time, pray, why under the sun should I join a "church?" And if your advice is "Yes," which shall it be — "heathen" or "Christian"? The "heathen" start a celebration and might eat each other; but the "Christians" start a war and murder each other!

The Modern Printing-Press *By W. W. Kessler*

EVER since his creation, man has sought to make records of his activities for the benefit of succeeding generations; first upon stone, and later upon skins and parchments. Contrast the laborious efforts of scribes to reproduce a volume with the manner in which books are produced today. Contrast the process employed by Gutenberg with the first printing-press, which resembled a wine-press, with that of today.

Improvement in the printing-press was very slow from its invention in the fifteenth century until about 1825, when Frederick Koenig, a German machinist residing in London, invented a workable cylinder machine. This was a great step forward from the wine-press method, but much improvement could still be made. The feeder in placing a sheet of paper for printing had no guides, but must judge the correct position with his eye. A helper was required to pull the sheet from the type form below. Later, by means of grippers which held the sheet to the cylinder until the impression was taken, more speed was attained. Still later,

some one conceived the idea that stripper fingers close to the cylinder would deliver the printed sheet after the impression was made. Thus, step by step, came what is known today as a two-revolution-cylinder press; the first revolution being the impression revolution, the second the delivery revolution. During the delivery revolution the type form and ink table return to the fountain for ink, while the cylinder delivers the printed sheet. This type of press is used in book work where good, clear printing is required on fine paper.

Agility is required on the part of the feeder to keep the sheets coming down at regular intervals. Recently a machine has been perfected to relieve the feeder of this tedious task. It is known as the "automatic suction feeder." The paper has only to be placed at the front of the machine in a straight pile. The machine lifts the pile as it feeds the paper in. The sheets are combed taut at the two rear corners by means of marble-like stones encased in a bearing container. At the same time that the combing is being done, air is forced between

the sheets from the sides of the pile to separate them. This operation continues until the suction mouth is caused to come down on the sheet and lifts one sheet, holding it about two inches above the pile. Instantly another air-pipe, but this time a blower, is moved forward and down, finding its place directly under the raised sheet on top of the pile. It is so timed that immediately it finds its place where it holds the sheet on the top of the pile at the same time sending a stream of air under the raised sheet, forming thus a cushion of air. The sheet thus held is not given time to settle down again and feel at home on that pile, but is ready for its journey through the press. Three forwarding suction mouths now gently pick up the front of the sheet and advance it to the tapes which move it downward to the cylinder.

It may be interesting to know that, apparently, this wonderful machine has "brains." Should two sheets start forward the machine finds it out by means of calipers located along the forwarding tapes. By means of cam and rods the air and power are shut off, automatically stopping the press. If no sheet is delivered, the same result obtains. Again, a sheet failing to come straight will produce the same effect. The perfect sheet travels down until it strikes the drop-guides above the cylinder. To insure the proper position sidewise for printing, a roller device draws it over against the side-guide. The grippers then carry the sheet over the cylinder down to the type for the impression. The impression completed, the cylinder brings the sheet around; the grippers release it, while tiny shoo-fly fingers raise it up on the stripper fingers, which strip it from the cylinder and guide it forward to the tapes. The tapes in turn carry it to the end of the machine, where it is piled and jogged straight. As the sheets continue to be delivered, the pile thus formed is lowered automatically on a platform to the floor. As the sheets are being delivered they pass over a gas flame which removes the static electricity, allowing the sheets to pile evenly. The same process is repeated when the sheet is printed on the reverse side. They are now ready for the folding machine and the book bindery.

Sir Rowland Hill, as early as 1835, had suggested the possibilities of a press which should print both sides at once from a roll of paper. In England, the idea had long been made

practical use of in the printing of cotton cloth from engraved cylinders. It remained for Richard M. Hoe, of New York, in 1846 to carry out the idea by perfecting his invention for holding type on a revolving cylinder. This laid the foundation for modern newspaper and magazine rotary web presses. Invention added to invention has given us the web perfecting rotary press. From large rolls of paper, this machine prints both sides of the sheet as it passes through, gathering, folding, and stitching the magazine.

The double octuple is the largest press, composed of two separate and complete machines, each fed with four, four-page-wide rolls of paper, the gathering and folding apparatus being located in the center of the machine. Each half of the double octuple has nine pairs of cylinders, arranged with their axles parallel, in four tiers of two pairs each, with an additional pair in the lower tier. It prints both sides of four webs of paper at once. The full capacity of a double octuple, when printing all black, is three hundred thousand four-page, six-page and eight-page newspapers, or one hundred fifty thousand ten-page to sixteen-page papers per hour. Eighteen-page and twenty-page papers are turned out at the rate of 112,500 per hour; twenty-page to thirty-two-page papers at the rate of 75,000 per hour. The double octuple under discussion is forty-eight feet long and nineteen and a half feet high, and is composed of 65,000 parts. The weight is 350,000 pounds. It uses eighteen tons of paper per hour, while its cylinders at normal speed make 300 revolutions per minute.

A large New York newspaper recently added to their plant the invention of a Chicago man which makes possible a continuous run of the presses without the necessity of stopping to paste the end of one roll of paper to the next one. The speed is slackened only when the flying splice is being made.

Few realize the importance of the printing industry. In the United States at present, printing ranks sixth among the important industries with an invested capital of \$1,191,505,247 and affording employment to over 287,278 persons, to whom is paid annually in wages the sum of \$331,519,423. The number of printing and publishing establishments is 32,476. The cost of materials used is \$571,510,277. The value of the finished products is \$1,699,789,229.

The value added by manufacture is \$1,128,278, 952.

An infidel a short time ago asked why, if God is in charge of affairs, did He allow the devil to use the printing-press to propagate his lies? Why allow the great interests who control everything to control also the press and use it to lull an unsuspecting public to sleep by keeping from them the facts? My brother, every-

thing thus far has been used for evil; but the evidence is clear that the Lord is using these same inventions to enlighten the people as never before.

The GOLDEN AGE, thank God! is helping to enlighten many people. Others still will join! Soon every secret thing will be uncovered! The printing press is only one of the evidences that we are in the day of preparation for the Golden Age.

The Housing Problem *By John Buckley*

THAT part of the American public that are making the conditions in the country today are optimists; and to them, prosperity is in sight. They decry anarchy and bolshevism; yet they are actively engaged in creating conditions that can produce nothing else.

From a statement in a daily paper of twenty years ago, we learned that there were 40,000 vacant tenements in the city of Berlin, which in part accounts for the fact that German labor at the time was worth but fifty cents a day. In the large cities of America today, there are scarcely a dozen vacant houses. The real estate agencies get none of the renting business now, and it is no use to go to them for tenements or houses to hire. There are no rental cards in the windows, as formerly; and if you want a place, you must trust to friends or look in the daily papers.

Everybody is boosting rents; and when you read of a place to rent, you will know that the rent has been raised to a point that a tenant cannot pay, and that he has been ordered to move. In my neighborhood, a house has just been completed which before the war would have cost \$7,000, but which cost \$16,000 to build. For the two lower flats, the owner is asking \$65 each; and for four attic rooms \$45 each. A nearby tenement formerly rented for \$18. They are now asking \$45 for it. Another place has a rental of \$40; the roof leaks, some of the ceilings are down, and there is water in the cellar.

Everybody is grabbing while the grabbing is good, and their own welfare comes before any thought of others. The cost of shelter more

than offsets the reduced cost of living, and even that is again advancing.

In Boston Harbor recently two Shipping-Board vessels were burned to get the old metal which the hulls contained. The vessels contained hundreds of cords of wood; and while thousands who are out of work would have been glad for a chance to separate the wood and the iron, if they were given the wood, they were not given a chance. Many will suffer for lack of heat, and some will die for the lack, before spring; yet nobody cares very much as long as the suffering is not in their own families; and the general public will be guilty for their deaths, by a criminal carelessness.

Winter is coming, with a coal shortage, housing shortage, unemployment, and a general reign of profiteering. The money looks good; and nobody will let go until the bubble bursts. But when red ruin sweeps away the accumulation of years, these people will wonder why God afflicts them so, and will lay the blame on an unthinking rabble. Insurance does not cover loss by riot or warfare; and in their blind avarice they are planting a mine for their own destruction.

The class of houses that are in building is by far too costly for workingmen's homes; and no workingman can afford either to rent or to buy them. Everybody realizes that the price must come down; and in a few years it will do so. But when a man buys a house today, he must pay sufficient in hard cash to cover any possible shrinkage. If prices decline, he will be the only loser. The banker takes no chances.

"A little while, the ills that now o'erwhelm men
Shall to the memories of the past belong;
A little while, the love that once redeemed them
Shall change their weeping into grateful song.

"A little while! 'Tis ever drawing nearer—
The brighter dawning of that glorious day.
Praise God, the light is hourly growing clearer,
Shining more and more unto the perfect day."

Tax Levying by the Executive

AMONG the powers of Congress stipulated by the Constitution is the following: "The Congress shall have power: 1. To lay and collect taxes, duties, imposts, and excises..." Nowhere does the venerable basic law suggest that the laying of duties, imposts and excises shall be done by the executive branch of the government.

Yet the Sixty-seventh Congress has reposed in the hands of the President the power to raise and lower duties; in other words, to make such changes in taxation as he pleases. It is much the same power as might be arranged for by allowing the President to change at will the income tax, or any other of the federal schemes, such as the tax on soda water, automobiles, cigars, perfumes, movie tickets and bank checks, for screwing enough money out of the people to help pay the cost of the recent Wall-Street war.

When something unconstitutional is to be put over, a good excuse (alias, a reason) is placed in the foreground for the common people to look at, while the politicians do the real business behind the shrubbery. In this case a "flexible tariff" was "urged as an essential means of meeting fluctuating world trade conditions." Other suitable "reasons" were advanced, as popular attention might wander from the foreground and try to peer into the things forbidden.

The President, of course, was pleased with any small addition to the executive power and wrote to Senator McCumber:

"How deeply I am interested in the provision for flexibility in the tariff bill. . . . It has seemed to me that the varying conditions in the world and the unusual conditions following the World War make it extremely essential that we have this means of adapting our tariffs to meet the new conditions. . . . Congress in providing for flexibility must bestow some *exceptional powers upon the President*. . . ."

It is well known to the informed that a tariff law is not a public-spirited method for securing proper protection for home industries, as the people are made to believe; but that it is a scheme used by big business to obtain exceptionally favorable conditions for certain industries and worse ones for others. The businesses for which a protective tariff is made by the subservient politicians are those in which big business has much money invested. The goods dis-

avored with a low tariff are, wherever possible, those made by parties whom big business wishes to put out of business. Politicians never say what they intend to do, nor tell what they are really up to, but always something else that will appear well to the common people—the voters. Then while the populace is gazing mentally at the seemingly good work being done, they have their pockets picked by the political tools of Wall Street.

This is the regular tariff scheme; and when in the formative stage, as when the tariff law was being framed, it produced unwonted activity in the lobbies at Washington, which represent big business and tell the politicians what to do. Never was there such a good chance—except during the war—for laying the legal foundation for an immense theft from the common people, as when the recent tariff bill was being worked over into a law.

An ordinary tariff, with its provisions favorable to the favored, is an exceptionally good money-getting means, but it is nothing beside the new kind of tariff. Under a flexible tariff, when the tack industry, for example, needs more money and is unable to get it through the usual trade methods, the lobbyists representing tacks can explain to the executive branch of the government the danger of ruination to the tack industry from foreign competition. The President thereupon exercises some of the "exceptional powers" and proclaims a raise in the duties on imported tacks. Or if there is a new company in the pin business with a non-Wall-Street personnel, the pin lobby proves to the President that the pin industry abroad is operating at such high cost as to warrant a much lower duty on pins. Some more "exceptional power" is drawn on; the tariff on pins is lowered; and the disfavored crowd are forced to the wall, so that they have to go out of business or sell out to the pin trust. Then foreign competition in pins becomes acute, and up goes the duty on pins—this time permanently. The possibilities for profit in a flexible tariff are not only endless, but the best yet—for big business. Now, nothing is certain for the business man not in some "well-recognized" trust.

The President was appreciative of his new powers, but the men in Congress that actually cared a little for the common people were not

so well pleased. Senator Walsh from Montana said:

"The pending proposition would be an abandonment of the functions of Congress into the hands of the Executive. . . . Perhaps Congress had better take the advice given, delegate the taxing powers to the President, and go home. . . . Within fifty percent limitation the President under this proposition will be vested with the power to change the tax laws of the country. . . . Outside of the shameful confession made by Congress in surrendering its power, this is very dangerous to the American people to put in the hands of the Executive this great power of taxation. . . . When you confer on the President the power to levy taxes in secrecy and behind closed doors, as you do in this instance, you put in his hand a tremendous power that may be used for the political advantage of himself or his party, or both. This power not only can be used to make, but it can be used to destroy. Are you going to organize a machine that will wrest the control of elections from the people until it becomes so great that a revolution will be necessary to tear it down?"

Senator Reed, a friend of the people, said:

"For hundreds of years, under our Anglo-Saxon form of government, the power to levy taxes and to create revenues has been the great lever employed by the friends of free government to preserve the rights of the people. The action of this body is the reversal of all the traditions and of all the principles of the British and American Governments with reference to the raising of revenues. It is an invasion of the greatest right reserved to the people for their protection. We are

breaking down the greatest safeguard there is in our Government. We are traitorously assassinating the great principle which has been ingrained in Anglo-Saxon government and liberty. I say traitorously doing it; for the man or the body that, by subterfuge and a technicality, will defeat or undermine a great principle of government is guilty of a traitorous and infamous act.

"The most dangerous man in public life is not he who boldly defies the Constitution; he is not the man who on a soapbox inveighs against human government or harangues the mob under the red flag. But when men sit in a great legislative body and professing friendship for the Constitution, yet devise a means by which they can technically avoid it if possible, and can accomplish the overthrow of its principle by a subterfuge, those are the enemies to be feared. That kind of statesman is a real enemy to his country."

If a politician is chosen by the rich and associates with the wealthy, it would be unreasonable to expect him not to favor that class. However estimable he may be in character, however blameless in record, he cannot but unconsciously side with his friends. It is common report throughout the state of Ohio that five months before the Republican Presidential nominating Convention the officials of a certain great oil group met in an Ohio city and decided that the man to be actually nominated for the Presidency should be the one who was afterward elected President.

The European Situation *(By a high official in one of New York's largest banks)*

I HAVE received the following from one of my personal correspondents in England, which I send to you for your general information:

"You ask me about political and economic conditions in Europe. It seems to me that the economic question has overshadowed the political considerations, as most of the European Continental Governments are pretty near bankruptcy and are struggling against the inevitable necessity of wiping out the greater part of their bad debts, as well as confessing frankly their inability to pay what they owe.

"In business circles any ray of light in the prevailing darkness is welcomed as a sign that we have reached the bottom. I am afraid, however, that the bottom has fallen out of Europe altogether.

"The European workman and agriculturist has from inherited tradition been a hard-working and saving individual, and has slowly created the capital that has been instrumental in developing the New World to what it is today. This fountain of capital is now com-

pletely dried up. In five years of madness the savings of a century have disappeared in smoke; and when the European workman finds that owing to the absence of a stable currency it is useless to economize and save, the very foundations of social peace will be destroyed.

"This is the reason for the general feeling of insecurity and depression that hangs like a leaden cloud over the people of Europe. It is gaining weight in France and Italy; and here in England the condition of labor and commerce is such that they cannot possibly go on paying the enormous taxes much longer. Over £60 millions of taxes were in arrears on last year's taxes, and more still will be unpaid this year. The picture is not a pleasant one to paint, but I believe you have already seen it the same as I do."

It may be that my correspondent takes too pessimistic a view of the situation. At any rate, it is the expression of an intelligent man who is on the spot and in a position to get a good view of conditions.

Let the Department of Justice Investigate its Chief

By John A. Van Valzah, Ph. D.

THE *Dispatch-Herald* of this city has sent me a letter begging for French orphans. I, as has every other sympathetic American, have been begged deaf, dumb and blind. For whom? The following answer in a measure explains. I think it of sufficient interest to publish, but know of no other paper than yours that dares to tell the truth.

The begging sheet is headed: National Good Will Elections, conducted by American Committee for Devastated France, etc., 16 E. 39th St., New York. My reply was as follows:

GOOD-WILL COMMITTEE:

Good friends and fellow citizens: Has it ever occurred to you that America is being robbed by the most consummate set of 'High-binders' that ever put anything across an enlightened, civilized nation, and that nation with a heart as big as the largest planet?

Has it ever occurred to you that today the press is subsidized by the same interests that put the world into the recent holocaust, bond-enslaved its inhabitants for interminable centuries to come, passed the most iniquitous law (espionage) ever tolerated by a free people, conceal the truth from the public today, distort news, defeat and withhold facts, but allow lies to remain?

The *Congressional Record* of May 26, 1921, page 1818, reads as follows:

"In March, 1915, the J. P. Morgan interests, the steel, ship-building and powder interests, and other subsidiary organizations got together twelve men high up in the newspaper world, and employed them to select the most influential newspapers in the United States and a sufficient number of them to control generally the policy of the daily press of the United States."

Who Got America into the War?

FROM the same *Record*, page 1819, we quote the following:

"M. Gabriel Hanoteaux, formerly Minister of Foreign Affairs of the Republic of France in his 'Histoire de la Guerre,' 1914, book No. 107, page 54, states in effect that France was ready to make peace in the latter part of the year 1914, but was dissuaded from doing so by three Americans: namely, Robert Bacon, of the financial house of J. P. Morgan & Co., fiscal agents for the British Government; Myron T. Herrick; and William G. Sharp; and that these men represented to French officials that if France would continue the war these

three men would organize a propaganda to put the United States into the war on the side of the Allies, and M. Hanoteaux further stated that the sum of money which was provided to goad the United States into the war was too large even for American comprehension."

Where, let me ask, is your sense of humor? What is your estimation of the intelligence of America when, after reading the above, you write: "The fatherless children and the widowed mothers of France are still in a pitiable condition"? Then the audacious, grotesque, incongruous act of placing as president one Myron T. Herrick, one of the three Americans responsible for the horrible condition of these poor people, to be president of the committee for their relief! Why does not this monstrosity who caused the troubles of these poor people get them out?

Why should you continue to beg for the French, who repudiate their great debt owed this country, who repeatedly in their papers hold America and Americans up to scorn? Why should these ingrates, the French, be taken care of, and our own soldiers who saved their lives be permitted to continue to walk our streets, clothesless, penniless, foodless, homeless, jobless, and despised, and prevented from obtaining a bonus by the very ones who forced them into the war, or into prison cells; by the very ones who now refuse to permit our President to grant general amnesty to these political prisoners, causing their families, their innocent wives and little children to suffer untold agony, poverty and disgrace—and what for? Just because, as M. Hanoteaux's history shows, the interests and the international bankers threw the world into the recent war for the express purpose of bond-enslaving the world; and they got what they went after!

The Daugherty Case

IN THE *Congressional Record*, page 8170, May 24, 1922, Senator Caraway said:

"Everyone knows how I came into this case. It is not worth while possibly to relate it again. But in the interest of honest history, although the record is clear, I am going to write it again. I was criticizing the President of the United States for refusing to see a lot of little children who had come a thousand miles to beg for mercy for their fathers; the President had that day seen two variety actresses, the tallest man in the world

and the shortest man. He had seen every kind and variety of man; he was at the time setting out to play a game of golf with his close friend; and everybody knows who he is. He would not see the children. I incidentally said that I presumed if these children had money instead of merely hope, so that they could have employed an influential pardon attorney as the present Attorney General was before he was appointed as Attorney General and could have paid \$25,000 they would have been able to see the President. The Senator from Indiana [Mr. Watson] thereupon rose, and with some heat said that the Attorney General had had nothing to do with getting Morse's pardon. I asked him how he knew; and he said that the Attorney General had told him so.

"The President was just setting out to a game of golf, and therefore had no time to see these little folks. They had nothing but time, Mr. President; and therefore they were willing to wait until the President should have finished his amusements and come back to his place of business. But they were denied an opportunity to see him; and wandering around in this presumably Christian city on Sunday, they chanced upon a church—a Baptist church—and wanted to go in because services were being held. The usher, I am informed, asked them in; but the policeman, I presume acting under the orders of the people of authority, denied them the right to go in. The President of the United States was in the church worshipping, and these poor little outcasts were told that they must not go in. They were finally taken into some room and heard a lecture on being good to animals, when they had come thousands of miles, some of them, with a prayer on their lips to ask the President to be good to their fathers.

"The fathers of these little fellows were convicted of violations of the espionage act. I do not know that the fathers ought to have been pardoned; but I know that, unless Jesus Christ was wrong, the children ought to have been received, because somewhere in His Book He said: 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' But, of course, the present President has revised the text, so that a prayer must have stricken from it the name of Jesus Christ, and children are not to enter church if the President is there.

"I would like to give you the life history of a few of these little fellows. One of them comes from within fifteen miles of where I live. I knew his father well. He was about as inoffensive a man as I ever knew. He belonged to the ne'er-do-well class, and that is about all that could be said against him. He had conscientious scruples against wearing his country's uniform in war. He thought that the Bible meant what it said when it commanded, 'Thou shalt not kill'; and he would not go. He has a boy whose name is James. I read from the News that James is twelve. His mother died a year after his father, J. M. Danley, a tenant farmer living near Paragould, Arkansas, was sent to prison for

violation of the espionage act. He went to live with another family, and until he joined the child crusaders worked in the cotton fields from ten to twelve hours a day. His sisters May, eighteen, and Irene, fifteen, are with other families and also work in the fields. His youngest sister Elva, four, is with May. He came more than a thousand miles from a little, humble home to ask the great President of the United States to grant his father a pardon. He was refused an audience with the President. Then he tried to go to church, and he was refused admission to church because the President of the United States was there."

"Another: Three-year-old Helen was born after her daddy, William Malison Hicks, went to prison. He is a grandson of Elias Hicks, who founded the Hicksite order of the Friends church, and has never seen his little girl, except when at Leavenworth, on the prison movie screen was flashed a picture of children parading. Among them was his little girl bearing a banner which read: 'I have never seen my daddy.' Now he teaches in prison, and the courses he gives are credited toward a degree in Kansas State University. But, as he gets no money for the work, his wife and three children—Robert, ten, Rose, eight, and Helen—have been driven from their home in Guthrie, Oklahoma, by poverty.

"These are two; there are others, but I will not clutter the *Record* by reading them.

"I want to pause here long enough to say that I believe the present President is the most gracious man in manner I ever knew. It is a delight to see him; and if he ever missed an opportunity to have his picture taken, except with these little children, I never heard of it. I may say that the President, according to local newspapers, has been generous with his time; and here is a list of the people he recently took time to see:

- American National Banker's Association
- Associated Advertising Clubs of America
- National Maritime League
- United States Cotton Association
- Motion Pictures Producers' Association
- Ophthalmologists' Association
- Daughters of American Revolution
- American Press Association

"He had time to see David Wark Griffith, Lillian Gish and Dorothy Gish, Freckles Barry, Babe Ruth, and the tallest man in the world, whose name nobody remembers; the midgets, Lillian Russell, and many others. He had time to see all of those; but when a lot of little children weary with thousands of miles of traveling, and with hope in their hearts, because they had read these rumors about the President being full of mercy, came to see him, they were denied an opportunity of seeing him. It may be that is the thing the President ought to have done; I do not know."

And now, good people of the Good-Will Committee, does it seem the proper thing to place

on your committee Myron T. Herrick, the man, or practically one of the three men, responsible for both the orphans of France and the orphans of America, the widows of France and the widows of America? We ask in all fairness: What has he ever done for the widows and orphans of America?

Granting that these men deserved to be in prison, yet why should their innocent wives and children be permitted to continue to suffer while you give your aid to these French widows and orphans?

We have investigated these cases and find those in prison are there as a consequence of the most damnable law (English Espionage) ever placed upon a free people! A law that was absolutely unconstitutional was forced upon America through the propaganda of the aforementioned people—of whom Myron T. Herrick was one. Were justice meted out, these propagandists and the thieving profiteers who passed it should be thrust into the prison cells from which these innocent people should be liberated. The United States is the only country that has not liberated its political prisoners! Many of these people were placed in prison because they simply stated: "It was the rich man's war"; and they told the truth; it is so recorded in our *Congressional Record*.

Now when our Senators have called attention to the facts about the liberation of Morse, who by refusing to permit five cent blocks of ice to be sold in New York City caused, it was said, fifty deaths a week, our so-called public press denounces said Senators and champions Daugherty. Why? They refuse to print the truth, or Daugherty would not last over night.

And who owns these papers? The same people that propagandized America into the war so the interests could make their untold millions. Senator Watson stated:

"I wonder how many of our people know that the London editor and millionaire . . . Lord Northcliffe, owns twenty-eight leading daily papers in the United States and is now controlling the policy of the *Saturday Evening Post*! So far as our foreign relations are concerned we have again become British Colonies. . . . Of course Woodrow Wilson began it when he embraced Smut's elaborate plan for Great Britain's control of the world—under the deceptive name of League of Nations, and the conceited Wilson was made to believe that he was the author. He was taken to London, put to bed in the king's palace, flatteringly told that he was the biggest man that ever led a queen to dinner,

and handsomely made a fool of generally. The poor old snob fell for it. But President Harding is following in Wilson's footsteps. His Four Power Pact is a bastard League of Nations."

What we need in America is a few American papers that will tell the American people the truth; papers that are not owned or controlled by the English or by International Bankers.

An American paper would tell the people that on page 8284, *Congressional Record*, May 25, 1922, Senator Watson stated:

"No Army surgeon ever came from Washington to see Morse. A specimen was sent from Atlanta to these Army doctors; in Georgia a specimen of water from a patient suffering from Bright's disease could easily have been obtained and sent to these surgeons in Washington. They never went to Atlanta. They never saw Morse. They saw the specimen Fielder sent. Where did Fielder get it?"

And yet the papers print a statement purporting to come from Daugherty fooling the innocent public into believing that these surgeons went to Atlanta and made an exhaustive examination. The truth half told is a lie; and so the American public is being lied to in this case. If the people were told the truth, as printed in the *Congressional Record*, Daugherty would be obliged to resign immediately. But never mind, the people will know the truth.

The American press withholds the fact brought out in the *Record* that Morse was got out through the greatest fraud ever put across a civilized nation, and that nation the United States.

The press should print "Attorney General Daugherty—The Morse Case," page 8719, *Congressional Record*, June 2, 1922. Then every red-blooded man in America should demand that President Harding without further fooling dismiss Daugherty. The press should print, from the *Congressional Record*, May 24, 1922, pages 8166 to and including 8171; and if they are not afraid to let the public know the facts therein given they will save the President from dismissing Daugherty; for an incensed public will do it for him and they do not need to join or belong to the Ku Klux Klan to give them the courage to do the act.

If the press of America would print what Senator Watson placed in the *Congressional Record*, page 8720, June 2, 1922, as follows, what do you think would be the answer of the American Public?

"Mr. President, the newspapers inform us that the

noble efforts of Republican Congressmen Johnson and Woodruff to get an investigation of the Department of Justice have been choked down in the other House. That is another of the blunders Mr. Daugherty is making. The American people admire a man who will face his enemies and who, if he has to go down will go down fighting, like the sailor on the battleship and the soldier on the battle-line. They do not love a man who skulks, who slinks away, who will not face his enemies, who will not answer material charges when made by persons responsible as they have been made here on the floor of the Senate by representatives of great sovereign States.

"Mr. Daugherty has been charged again and again with having falsified as to the Morse case and his connection with it; and he does not answer because he cannot. He has been charged with having ordered the release of the British ship *J. M. Young*, which came into New York Harbor with a cargo of liquor, in violation of the Federal statutes. It has been charged that T. B. Fielder, the unspeakably corrupt crook, came to Washington City and prevailed upon the Attorney General to telegraph to New York to have the proceedings dismissed and the liquor restored to those who had it in charge. He has been specifically charged with having ordered the release of \$200,000 worth of wine seized in up-State New York. The wine was released, although those who had it were violating the law of the land. He has been charged with having stopped the proceedings against four or five dry agents who had proven recreant to their trust, and had illegally released 2,000,000 gallons of whiskey in New York.

"Mr. President, another one of these definite charges hurled at the Attorney General from this floor, whose records he says he does not read, is that he caused the pardon of an Ohio millionaire who had violated the

Federal law known as the Mann Act, the victim being a little fifteen-year-old girl. What reason could any honorable lawyer give for recommending a pardon in such a case? A crime like that proceeds from deliberation, premeditation, full consciousness of guilt, full consciousness of the penalty about to be risked; and when that penalty falls upon him as the law requires, it is the Attorney General acting officially, who has the President pardon him. My God! what kind of reason did the Attorney General give the President of the United States for clemency in a case like that?"

Read June 1, 1922, *Record*, page 8639 to and including 8644; then if there are any men in America worthy of the name—in the name of all you hold dear — for the sanctity of your homes, for the continuation of the liberty your forefathers bequeathed to you, for the reputation of your country, the greatest on the globe, repudiate the actions of those who are now holding us up as the laughing stock for the entire world. Compel our public officers, who are nothing more or less than our public servants, to be honest, to obey the laws, to execute the laws, and not to openly defy law, order, and common decency; and thus assume the powers of dictators from which — if permitted to continue as in the past and present administrations — one of two things will happen: Either our citizens will become more debased than the lowest fawning sycophants of the rottenest monarchy on earth, or our beloved country will drift as Russia has done. It is up to you, fellow citizens: take your choice!

The Force of Youth in Ireland

ACCORDING to one of the foremost living Irishmen, Sir Horace Plunkett, one of the chief factors in the ever-boiling Irish situation, one that makes for continuance of unrest and of blind resistance, is the bottled-up youth of Ireland resisting real or imagined British pressure. In the last few years some twenty thousand young men who in ordinary times would have found vent for their powers in the diffused field of the world to which they would have emigrated, have been obliged to remain on the island. The total number of ambitious, resistent, and courageous young men is estimated at a hundred thousand.

The fatal error of British policy was to think that with military force it could suppress the

effervescent power of youth. The harder the pressure the greater the resistance, it was discovered. These young men imagine that the Empire brought to bear its military forces, and that they have successfully withstood the might of Britain. The youthful mind runs on a single track, and Irish youth will probably have to wait for the supernatural power of the world-wide kingdom of God before it will submit to authority from without. We have great respect for the sincerity of the Irish people in matters on which they are convinced; and we look for passionate support of the coming administration of earth's affairs on the part of a people that will then have a chance, unfettered by selfish outside interests.

The Last Spasms of a Dying Patient (Contributed)

WE HAVE become so accustomed to things as they are that we do not always recognize the many absurdities and wrongs of our present arrangements. However, it needs little insight to observe the giant figure of big business with the dollar sign as a scepter marshaling the civil powers, the press, and the pulpit, to fight his battles and do his bidding. It is sickening indeed to see the game for material possessions as played by big business today. Human hearts become pawns, and the welfare of whole races of peoples means nothing; for gold is trump and the only recognized rule of the game is: "Business is business."

Witness the comedy at Genoa. I say comedy, but history will write it tragedy. First, Falstaff comes out with a number of high-sounding principles; but just before the curtain goes down, the only thing recognizable is a general scramble for the oil-fields of southern Russia. Oh, and to think those wicked Russians would dare to question the sacredness of the fetish of modern business and the corner-stone of our so-called civilization, "Private Property!" We are still a long way from the Biblical condition when a man's life shall be more precious than the gold of Ophir.

There is the case of Semenoff, a Russian general who, taking advantage of the general situation in Siberia, carried on a looting and slaughtering campaign, ostensibly fighting against the Soviet government of Russia. But behold the magic of the modern Lamp of Aladdin, a money-controlled press! You would hardly trust your eyes; but under a few treatments by this handmaiden of big business, this brutal leader of half-civilized Cossacks becomes a holy crusader in the cause of private property against the infidel Russians who naively consider that such things as oil, etc., belong to the people as a whole, just as some simple-minded Bible students today feel that salvation belongs to humanity as a whole.

The climax of this ludicrous bit of acting came just the other day when Semenoff, simple-minded enough to believe all that paid editorial writers had said about him, comes to these shores expecting a welcome similar to the one given Foch, Joffre, and others. Poor benighted fool, he was in for a rude awakening. His ride of triumph was in a police wagon, and New York gave him the liberty of one of its jails.

And what do you suppose was the crime that called for such punishment? Surely our government had just awakened to the fact that the blood of innocent babies and the honor of ravished women cried to heaven for a redress of some kind. Guess again, my good reader. The thing that landed our hero in jail was an alleged theft of \$500 from an American firm doing business in Siberia. Think of it, but do not smile; for \$500 is \$500, and a human life is, after all, only a human life and cannot be deposited in a private bank account. If the angels have any sense of humor, and I believe they have, they must have many a quiet chuckle at the absurdities of humans.

There is a multitude of laws governing everything, from spitting on the sidewalk to the amount of alcohol permissible in your daily beverage. Yet a few financiers can with impunity order a lockout burdening the hearts of mothers, taking the food out the mouths of already underfed babes, and in general robbing thousands of homes of the joys of living, and still be within the law. Let us see: Who was it that mentioned "straining at a gnat and swallowing a camel"?

It surely borders on the ridiculous when, during the recent World War, church organizations solemnly debated whether under the circumstances it would not be right to knit for the boys on Sunday, never once raising the question as to the right or the wrong of the war itself.

We may be evolving, but most of us fail to see it. And still we feel, with the friends of Job, that we are the people and that wisdom shall die with us. As fast as our would-be reformers point to anything that is considered harmful to society, we meet in solemn conclave and pass a law to prevent it. And as laws multiply, law-breakers multiply, until the thing becomes so complex that you have to hire a lawyer to find out whether you are a good citizen or whether you ought to brush up on your one-hundred percent Americanism.

So far, so good; but when one family gobbles up the oil supply of the country, indirectly making life harder for millions of people, there is no law to prevent it; and it becomes heresy even to question the propriety of it. Yes, and more: The men who put these things over on the public get their pictures into our popular

magazines and become examples for the youth of the country to follow. Yes; and you and I love to have it so because we hold the foolish idea that some day we may have a chance at the oil.

From our ears down we work for a mere living; but from our ears up we imagine ourselves to be in turn Carnegie, Rockefeller, or Harding. When the masses begin to recognize that there are giants in our days, and that equal opportunity is a myth, the pillars of our present evil world will crumble and completely wreck a social order that was conceived in blood and born in injustice.

It would be interesting to note here the origin of our modern idea of private property, and to recall how that twenty centuries ago there were God-given laws in vogue among the

people of Israel, such as the Jubilee arrangement, etc., to check the very evils that are proving the undoing of our present social order or, more properly, disorder. Suffice it to say that after centuries of praying by men in long garments, "That God may behold and bless all in authority; and so replenish them with His grace and holy spirit, that they may always incline to His will, and walk in His way" (See Episcopal "Prayer Book), there are no signs of improvement.

As little Marie remarked to her nurse one day: "Nurse, you heard me pray to God to make me a better girl"; and after the nurse answered, "Yes," little Marie exclaimed: "Well, he ain't done it!" That is all we can say for present institutions. God has not made them better. At least not yet, not just yet.

A Freak Bill *By A. L. Geyer*

THE *Pittsburgh Gazette-Times*, referring to the bill recently before the Massachusetts legislature which would compel all residents of the state to attend church services, makes several statements that are right to the point: That the enactment would not promote morality, would tend to lower moral standards, would increase contempt for the law, would not stand the constitutional test and, if it did, would be none the less indefensible, and that, although foredoomed to defeat it was all the more curious that the Bay State lawmakers gave the bill serious consideration through public hearings. The *Gozette--Times* proceeds:

"It would be a very good thing were our people irresistibly drawn to church for worship, but it would be a very bad thing were citizens compelled to attend services against their will. That they would not submit need not be considered. But if it were possible to compel them to go, who should decide where? First it would be necessary to abolish all denominational and sectarian lines. There could be only one church and that would become in effect a state church. The separation of church and state is a cardinal principle of the American democracy. The church people themselves would be the first to rebel against a compulsory attendance law and rightly so; for such a law inevitably would destroy their liberty of choice as to place and form of their worshipping. Beyond all that, however, a grave evil would be the creation of legions of hypocrites which would swiftly destroy all the moral standards that lie at the base of a sound social order."

Who is back of this serious consideration in Catholic Massachusetts, the home of Cardinal (Prince) O'Connell of Papal hierarchy fame in the U. S.? There is the National Catholic Welfare Council and also an organization called the Federal Council of the Church of Christ in America, a Protestant organization without the "Protest," which no doubt would like to have every one attend church on Sunday whether people wanted to or not; for would not that be help for—the collection plate?

Priest Phelan, in the *Western Watchman* of St. Louis, says:

"The ideal condition, and the condition that Jesus Christ has given us as a model to go by, is a free church, a church free to make known the whole counsel of God, and not an absolutely free state, but a state that stands by the church and enforces her ordinances. We would not like that, even we Catholics. We would not like to have a policeman visit us on Sunday evening and say, 'You were not at Mass this morning; come with me; I will put you in jail.' You would not like that, but I would like it very much. I hope to God the day may come when every Catholic who won't go to Mass on Sunday will be handed behind the bars before sundown. Unworthy, degraded Catholics who trample on the law of the church and on the law of God, and claim the right to do it because of their liberty, should be punished."

In view of the above statement which was made in the *Western Watchman* dated April 16, 1916, Priest Phelan if he were not dead and

were aware of the proposed law in Massachusetts, would no doubt do some lobbying in behalf of its passage.

The following appeal is taken from the Union Council, *Knights of Columbus News* of Syracuse, N. Y.:

"We need new members, because every organism needs growth, new parts to replace those wearing out, decaying, useless. Men die who are members of the K. of C. They must be replaced to keep the strength of numbers and the present degrees of activity undiminished. Men resign or are suspended from the order. They must be replaced exactly as those who die must be replaced. So far as the order is concerned, the resigned or suspended member is dead. Etc., etc., etc. Fraternally yours, John G. Coyle, M.D., State Deputy."

Of course if they are good Knights of Columbus they will go to church and help others go to church and not to (Priest Phelan's) jail.

The Constitution of the United States says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Pope Pius IX, said: "Liberty of conscience is a most pestiferous error."

Wendell Phillips, American statesman, said: "If there is anything in the universe that cannot stand discussion, let it crack."

Note: This is just what is happening to the nominal church today, its walls are cracking and the people who have been in bondage are coming out.

Pope Pius IX: "It is an error to believe that every man is free to embrace and profess that religion which, guided by the light of reason, he shall consider true."

Theodore Roosevelt, 26th President of the U. S. said: "We exact full religious toleration and the complete separation of church and state."

Note: Remember that Teddy would not go to the Vatican, but ex-President Wilson did.

Cardinal O'Connell's Boston *Pilot* says:

"No good government can exist without religion, and there can be no religion without an Inquisition, which is wisely designed for the promotion and protection of the true faith."

The people are leaving the churches—Babylon, both Catholic and Protestant—and especially is this true of the Roman Catholic Church. In the Pittsburgh district during the past year, over 6000 Lithuanians have left their church, to say nothing of the Polish and

Russian. Also the English-speaking just recently for the first time in the history of the R. C. Church in the Western Pennsylvania held revival services at the Harris Theatre for two weeks.

"The Finished Mystery," pages 42, 43, says, commenting on Revelation 2: 22, 23, as follows: "Behold, I will cast her into a bed [not a bed of ease, but a bed of pain. There where she sinned she shall suffer] and them that commit adultery with her [All the powers that receive her legates or that maintain representatives at the Vatican. Knowing her character, they are equally guilty.] into great tribulation [They are getting some now, and will get more soon.] except they repent of her deeds [This teaches that the present situation in Europe is the direct result of the teachings of the Roman Catholic church.] And I will kill her children [Both Romanists and Protestants now freely own the relationship of mother (Papacy) and daughters (Protestant churches), the former continually styling herself the Holy Mother Church, and the latter, with pleased complacency, endorsing the idea.] with death [they shall be as though they had not been.—Obadiah 16]."

This blessing for the common people is near at hand when the system of big business, big church and big politics shall forever be swept from the earth and Christ's kingdom shall be established on this earth. Then the people will say: "And it shall come to pass . . . that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it [not unto the Vatican]. And many people shall go and say [not some policeman or Priest Phelan or Cardinal O'Connell], Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob [with the aid of Christ and not leaning on a policeman or a clergyman]! And he [Christ] will teach us of his ways and we will walk in his paths: for out of Zion [Christ and the faithful 144,000 partakers of the divine nature—spiritual phase of the kingdom] shall go forth the law, and the word of the Lord from Jerusalem [from the princes Abraham, Isaac, Jacob, etc., the earthly phase of God's kingdom]."—Isaiah 2: 2, 3.

Instead of Cardinal O'Connell, Priest Phelan, Pope Pius, it will be plain Mr. O'Connell, etc., and they will get the word of the Lord from Jerusalem, not the word of the devil from Rome.

Religious Hall of Fame

THE several-million-dollar partly built and never-to-be-completed Episcopal Cathedral of St. John the Divine in New York contains a row of carved wooden statues, constituting an ecclesiastical conception of a "Christian" Hall of Fame. Each century is represented by a statue; and the medley of good and bad, faithful and faithless, genuine and apostate, is an interesting exhibit of how the natural mind works.

The first and second centuries are well represented by St. Paul and Justin Martyr, who were true Christians then, but today would be jailed by the clergy.

The third century has Clement of Alexandria, who, as the *Boston Transcript* says, "first brought Greek culture to bear upon the exposition of the Christian faith"—in other words standardized for church members the teachings of the pagan Plato that man is inherently immortal. Plato also taught that the ideal republic should be based on slave-labor, and that the most ferocious young men should have unrestricted license among women, to keep up the supply of warlike youth for consumption by the war god—but this is not mentioned in the Hall of Fame.

The Great Apostasy

ATHANASIUS, of Alexandria, stands for the best the bishops can show for the fourth century. He is known as "the father of orthodoxy." He helped the bishops of that century to destroy the holy primitive church with the fire and sword of the Roman government and to deliver what was left, bound hand and foot—and gagged—into the power of the state.

The fifth century has St. Augustine. He laid the foundation for the papal empire by substituting for the original Christian requirement of a changed life, the novel one that membership in the Roman Catholic Church was essential for salvation, to which not even Episcopalian ecclesiastics would assent.

Saint Benedict represents the sixth century. "The Americana" says that he engaged in the useful occupation of withdrawing at the age of fourteen to a cavern situated in the desert of Subiaca, forty miles from Rome, from which hole-in-the-ground he organized the order of Benedictine monks, one of the leaders of the brood against whose laziness, beggary and looseness Protestantism revolted.

The seventh century is graced by Gregory the Great, who in the accepted papal fashion "displayed great zeal for the conversion of heretics." As recited in the Seventh Volume of "Studies in the Scriptures" (page 33), "When Phocas murdered Emperor Maurice and ascended the throne, Gregory wrote, 'The Almighty has chosen you and put you on the throne. Let the heavens rejoice, and let the earth leap for joy.' Phocas was not ungrateful and in return established the supremacy of the see of Rome over all the other sees. Gregory was the discoverer of Purgatory, it having been revealed to him by means of 'apparitions and visions.'" Gregory was obviously under demon influence, and was one of the most efficient agents the devil ever had.

Charles Martel, king of the Franks, occupies the eighth-century vacancy in the Episcopalian Hall of Fame. Charles was an energetic and successful monarch, waged wars, caused many people to be killed, and paved the road for a long period of persecuting power of the Papacy. Along with other kings, if he had lived in the first two or three centuries of Christianity, he could not even have received baptism or been admitted in any manner or degree into the church on the two grounds that a magistrate could not be a Christian and that no soldier in combatant service might be admitted into the holy circle of the consecrated.

The Counterfeit Millennium

CHARLEMAGNE the Great, of the ninth century, was the founder of the Holy Roman Empire, under which there began the millennium of papal supremacy (799 to 1799 A.D.), and during which the prophecy of Jehovah through Daniel was fulfilled: "The same horn made war with the saints, and prevailed against them," and "He shall speak great words against the most High, and shall wear out the saints of the most High."—Daniel 7:21, 25.

Alfred the Great, king of England, selected for the tenth century, was both a valiant fighter and a humble and brave ruler, but was heartily associated with the Romish system and in spite of his political and personal virtues could not have gained admittance into the early church, as being a man whose hands were stained with blood, and associated with an heretical and apostate church.

The "Christian" deemed most fit for the elev-

enth century post of honor is Godfrey of Bouillon, "king of Jerusalem." Godfrey became ruler of the Holy City by virtue of his exploits for the faith in a crusade, cruel and brutal to the limit to Jews and unbelievers. Thousands of infidels and Jews were butchered when the city was taken. After the manner of the devout members of the big politics of that day Godfrey "declined the kingly title, contenting himself with that of duke and guardian of the holy sepulchre." He was buried in the Church of the Holy Sepulchre, which of itself is enough to endear him to other Roman Catholics.

The twelfth century is adorned by "Saint" Bernard, of Burgundy, now France. In the following from "The Americana" there may be recalled the brutality of the Crusades, the unhallowed union of church and state, and the devastation of liberty and of true Christianity by the papal empire: "He promoted the crusade of 1146. . . . Innocent II owed to him the possession of the right of investiture in Germany. . . . He was at the same time the umpire of princes and bishops. . . . He did much to confirm the power and influence of the Church in the Middle Ages." Enough said!

Italy is again honored by the selection of one of its sons for the Religious Hall of Fame of the Cathedral of Saint John the Divine, corner of Amsterdam Avenue and 112th Street, Manhattan, New York City, by the choice of "Saint" Francis of Assisi to represent the thirteenth century. To quote again from "The Americana," about this "saint": "His zeal for church [buildings] restoration grew in intensity; he obtained the necessary means by begging, he himself laboring at the buildings with his own hands." No branch of the Romish system ever distinguished itself more for ferocity against true Christians than the various orders of monks and friars, and "Saint" Francis founded the Franciscan monks, with the help of his friend "Saint" Dominic, founder of the cruel persecutors, the Dominican monks. In the church which Saint Paul knew, the rule was that "if any would not work, neither should he eat" (2 Thessalonians 3:10), but this counterfeit "saint" founded a new order of Christians for whom the rule was "dependence on the alms of the faithful." That Reverend Francis was not unacquainted with spiritualistic influences is manifest from the following:

"The visions and miracles reported of Francis are

bewildering in their number and character. . . . His ecstasies were frequent; and while on Mount Alverno he received on his person what are known as the stigmata, namely, bleeding wounds on the hands, feet and side, corresponding to the marks on the crucified body of the Savior." He also "preached to the birds."

It is such as this man that the twentieth-century Episcopalians desire to honor.

Dawn of the Reformation

A TRUE saint of God is selected for the fourteenth century — John Wycliffe, of England. He was hated and persecuted by the ecclesiastics of the then Episcopalian Church and the Romish Church, but died in time to escape the martyrdom inflicted at their hands upon scores of his followers.

"The Council of Constance (May 5, 1415) condemned his doctrines, and in 1428 his remains were dug up and burned; the ashes were cast into the adjoining Swift, which as Wordsworth poetically remarked, conveyed them through the Avon and the Severn into the sea, and thus disseminated them over the world. His doctrines, carried into Bohemia, originated the Hussite movement. The New Testament was published about 1378, and the entire Old Testament was completed shortly before his death."—"The Finished Mystery," page 46.

Wycliffe was called "The Morning Star of the Reformation," and was "the angel of [divine messenger to] the church in Sardis," or the fifth age of the Christian church.—Rev. 3:1.

The best the Episcopalian ecclesiastics could do for the fifteenth century post in the Religious Hall of Fame was the noted Roman Catholic discoverer, Christopher Columbus, whose fame, however, lies in entirely different fields than religion. In his day big business was excited over the possibilities of immense wealth to be gained by a new route to the Indies, to take the place of the ancient one shut off by Mohammedan encroachments. Columbus had the big idea then entirely heretical, that the earth was round, and that by sailing due west from Spain he might open up the hoped-for trade route. For his novel and dangerous heresies he was rounded up by the church and barely escaped burning at the stake. It is recorded of him that he inaugurated the "Christianizing" of American natives, i. e., so efficiently, bloodily and treacherously pursued by Pizarro in Peru and Cortez in Mexico, in which the sword and the stake go hand in hand with the cross.

"He collected gold from the natives," relates "The Americana," "which was not done without violence and some cruelty. . . . In order to supply the deficiency of laborers he distributed the land and the inhabitants, subjecting the latter to the arbitrary will of their masters, and thus laying the foundation of that system of slavery which has lasted down to our time. . . . [His followers] alienated the minds of the natives by their cruel treatment."

Columbus was a consistent supporter of the papal empire, which endears him to the hearts of the "catholic" Episcopalians. In his honor is named what is commonly regarded as a branch of the Jesuits, known as "The Knights of Columbus."

Thomas Cranmer was chosen for the sixteenth century. He was made archbishop of Canterbury and prepared the treatise on "Divorce" for King Henry VIII, on the basis of which the king's marriage with Catherine was declared invalid—though Episcopalians nowadays do not follow that treatise. Cranmer became chaplain to Henry and helped declare him head of the Church of England, an honor to which the members of that Church consider both Henry and Christ entitled—a curious admixture of church and state. On Henry's death he further exemplified his participation in what the regular reformers termed "spiritual adultery"—in plain language, union of church and state—by becoming one of the co-regents to govern England for the minor Edward VI.

"He proceeded to model the Church of England according to the notions of Zwinglius, rather than those of Luther. By his instrumentality the liturgy [of the church] was drawn up and established by act of Parliament, and articles of religion were compiled the validity of which was enforced by royal authority, and for which infallibility was claimed."—"The Americana."

When the papist Mary became queen, Cranmer was arrested, imprisoned and tried before a papal commissioner "on the charges of blasphemy, perjury, incontinence and heresy," and in fear of death recanted. Being nevertheless condemned to the stake, he retracted his recantation, was hurried to the stake, and there "kept his right hand, with which he had signed his recantation, extended in the flames, that it might be consumed before the rest of his body, exclaiming from time to time, 'That unworthy hand!'"

Not having any men particularly renowned

for Christlikeness or for aiding in the union of church and state in the sixteenth century, the Cathedral-of-St.-John-the-Divine clerics took William Shakespeare, though just how that play-writer who immortalized many of the pagan divinities, qualified for a Religious Hall of Fame "doth not appear." There are few writings more full of the spirit of the world, the flesh and the devil, in quite a high-class way, than those of William Shakespeare, and unpurgated editions are not just the thing to place in the hands of the young.

Two Lovers of True Liberty

GEORGE WASHINGTON, who occupies the place for the eighteenth century is illustrious enough in his distinctive field of statecraft and political freedom, without being drawn into company with such liberty-hating characters as are many of the papal-empire adherents that adorn some of the centuries in this spurious Hall of Fame.

No greater man, no more potent friend of the common people, lived in the nineteenth century than the one chosen to represent it—Abraham Lincoln. But it is not plain why this man should be chosen by one of the churches for a place in the Religious Hall of Fame, when Lincoln was vehemently opposed by the clergymen of his home town, Springfield, Illinois, and when he was too honest to join any of the churches—unless it is on the principle enunciated by Jesus Christ, as follows: "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers." (Matthew 23: 29-32) For the clanging of prison doors upon the righteous of today is scarcely silenced, and the howlings of clergy-inspired mobs for the blood of consecrated Christians still echo in the ears of the common people, and these things are not atoned for by the clergy of the churches and cathedrals and are not forgotten at the bar of Divine Justice.

The Philosophy of Restitution (Part II)

By Frederick J. Falkiner (Ireland)

HOW blind Satan must have become through his unrighteous self-esteem that he could not recognize the utter futility of every effort which he could possibly exert to oppose successfully himself, mighty though he was, to the great everlasting God—the majestic Omnipotent Being who inhabiteth eternity, whose name is Holy!

THE DECEPTION OF EVE

In pursuance of his fiendish purposes, Satan devised the seduction of mother Eve. Through the subtlety of deception he sought to inveigle the woman into violation of the divine command so that through her the man might be led into rebellion against the Most High. Lucifer contrived to ensnare Adam along what he correctly reasoned to be the line of least resistance and the one most conducive to the successful accomplishment of his wicked designs; malignancy characterized his stratagem.

The forbidden tree occupied a prominent place in the Garden of Eden; towards it the curious gaze of Adam and his beautiful companion was frequently directed. Observing this one day, while Eve was viewing the prohibited fruit, Satan exerted his power upon a serpent—the most sagacious of the lower creation. He caused it to approach the tree and, under the vision of the woman, probably to partake of the fruit.

Thus, by his actions, which spoke louder than words, did the serpent address “the mother of all living.”

The woman saw that the serpent did not die; she remembered that Adam had informed her that the Lord God had said that if she or her husband ate of the fruit, death would surely follow. Eve was unable to harmonize the matter; to her mind it seemed as if there was a discrepancy. She did not seek the counsel of God nor that of her husband.

Slowly but surely, as she meditated upon the matter, her faith and confidence in God became undermined. Her mind worked rapidly; error followed error in quick succession in her reasonings; the evil train of thought, once started, led her further and further away from the truth. Truth was being lost. Rebellious thoughts against the divine restriction obtained power in her mind. She concluded that God was withholding from her something to which she had

a right; she became persuaded that her knowledge would be immensely increased if she ate even so little as one meal of the forbidden fruit; a conviction that death would not result became firmly enthroned in her mind.

THE FALL

The desire to taste the fruit grew in her heart to such an extent that eventually it became irresistible. Reaching forth her hand Eve took and ate. It was delicious to the palate. Just as she had expected, she did not die.

Hastening to her husband she informed him of all that had occurred. The woman invited Adam to have some of the fruit; he took it and ate. Herein lies an important distinction.

Eve was deceived; Adam was not deceived. This was Paul's contention, as will be seen from his argument in 1 Timothy 2:14. Hence Adam's transgression was willful, the full penalty of the divine law being thereby incurred. That punishment was death. Adam probably knew that Eve, whom he had learned to love dearly, would surely die in accordance with the warning of Jehovah and despite the subtle declaration of the adversary to the contrary, through the action of the serpent. Adam, too, failed to obtain the counsel of God, his Father; he did not even try to reason the matter out. Had he done so he would, in consequence of his knowledge of the Omnipotent Being, have decided that this wise and loving God of his would see that he should not suffer any permanent loss if, notwithstanding this sore trial, he maintained his obedience. It did not seem to dawn upon him that God was fully competent to keep Eve from going into death, on the ground that she was not fully responsible for her act, or to resurrect her from the dead, after she had learned her lesson to the full, or to supply him with another companion, if that would have been best.

It would appear that Adam hastily decided to share his wife's disobedience in order that he might die with her; to this end he acquiesced in her suggestion and ate of the fruit. His action was practically suicidal.—Genesis 3:1-6.

THE PENALTY

Adam's conduct subsequent to his transgression shows what grave injury was wrought

upon his morality by his willful disobedience. In their shame he and his wife tried at first to hide themselves from the presence of the Supreme Being.

The curse was then pronounced; the divine punishment upon the first man was reiterated by God; a vague promise was given, implying a future restoration, in the intimation that the seed of the woman would bruise the serpent's head; Adam and Eve were expelled from their Edenic home. No longer had they access to the life-sustaining trees of the garden; they were banished to the inhospitable wilderness without, which was still unsubdued, so that the sentence of death might go into effect through the operation of natural laws and in accordance with the decree of the Most High.—Gen. 3: 7-24.

How long these two beautiful creatures enjoyed the bliss and happiness of their Paradisaic perfection may not be positively known. Various suggestions have been offered as to its duration, but mere speculation is useless. Nevertheless, it is proper to mention that there is prophetic evidence, which need not here be discussed, that Adam may have lived in Eden for a period of about two years.

Outside of Eden, amidst imperfect surroundings, the constitution of the first man struggled against hostile nature for over nine hundred years. The fight from the beginning was hopeless. As God had foretold, Adam succumbed after living for nine hundred and thirty years; he paid in full the penalty of death. His posterity, through circumstances of birth and environment, have been compelled to discharge that same debt punctiliously.—Genesis 5: 5.

ADAMIC SIN, SUFFERING AND DEATH

It should be noted that our first parents did not exercise their powers of procreation till some time subsequent to their expulsion from the garden. Hence their posterity were all born under the condemnation which came upon Adam; mankind became the inheritors of Adamic sin, suffering and death.

In harmony with this we read in the Scripture of Truth: "There is none righteous, no, not one."—Romans 3: 10.

"All have sinned and come short of the glory of God."—Romans 3: 23.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Romans 5: 12.

"The wages of sin is death."—Romans 6: 23.

"The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."—Romans 8: 20.

"All in Adam die."—1 Corinthians 15: 22.

"All the wicked will he destroy."—Psalm 145: 20.

"All are of the dust and all turn to dust again."—Ecclesiastes 3: 20.

Six thousand years have now elapsed since the far-reaching and tragic events enacted in Eden. With increased momentum, as age has succeeded age, the race has plunged deeper and deeper into the quicksand of suffering, sorrow, sin and death. Today the great crisis of crises has been reached; the world at last has arrived at its extremity.

THE ORIGINAL DIVINE PURPOSE

The Scriptural revelation concerning the origin of the human race has now been perused. It has been observed that happiness, mental moral and physical perfection, life-sustaining food and an eternal home on this planet, have been forfeited for mankind, through the disobedience of Adam, who in his innocency was an image and likeness of his Creator; and that degradation, ruin, desolation and death, in which every descendant of Adam has been involved, have been a natural sequence to the reign of sin and death.

How do these facts, which are of eminent importance and which consequently have been considered in detail herein, assist in the understanding of the philosophy of restitution? The ensuing remarks will render the answer to this query apparent.

The Biblical statements, to which we have heretofore referred, are devoid of equivocation. It is distinctly indicated in the Scriptural presentation of the matter, that, as far as mankind is concerned generically, it was the will of the Creator that this planet should be peopled by a race of human beings, the offspring of Adam and Eve and the possessors of mental, moral and physical perfection.—Genesis 1: 28.

The inference is also clear that it was the divine intention that this perfect race, conditional upon the continuity of their individual obedience, should live for ever on the earth, which in the process of time, as the race increased numerically, would have been gradually subdued and brought to a state of natural perfection.

Had Adam and Eve not sinned they would have continued to live, their children would have been born perfect and, accordingly, in due time, the earth would have been inhabited by a people in the image and likeness of Jehovah. Sin, suffering, pain, and death, to them would have been unknown.

HAS GOD'S PLAN BEEN FRUSTRATED?

The plan of God, thus clearly expressed in Eden, has not been accomplished. Satanic efforts apparently have been crowned with success. The benevolent purposes of the great God of heaven seemingly have been frustrated. For the first time in the history of eternity an appalling disaster would appear to have occurred in the government of the universe. Wherein lies the explanation?

A correct comprehension of the character of Jehovah renders the solution of this intricate problem, and many others, a matter of great simplicity.

The conception of the Lord God Almighty vouchsafed in the Word of God is exalted in the highest degree. Jehovah, the Ancient of Days, is omniscient, omnipotent, incorruptible, invisible, immortal, and immutable. He is the personification of every grace and virtue: holiness, justice, righteousness, goodness, faithfulness, mercy and truth inhere in Him. Infinity in its most absolute sense can be found in God alone.

Failure with this majestic Being is, therefore, a matter of utter impossibility.

Notice the inspired and profound statements of the following godly men in the past, in support of the foregoing:

MOSES: "His work is perfect, for all his ways are judgment: a God of truth and without iniquity, just and right is he." (Deuteronomy 32:4) "From everlasting to everlasting, thou art God."—Psalm 90:2.

DAVID: "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face."—Psalm 89:14.

JESUS: "Your Father which is in heaven is perfect."—Matthew 5:48.

JAMES: "Known unto God are all his works from the foundation of the world." (Acts 15:18) "With whom is no variableness, neither shadow of turning."—James 1:17.

JOHN: "God is love."—1 John 4:16.

PAUL: "The King eternal, immortal, invisible, the only wise God." (1 Timothy 1:17) "Of him, and through him, and to him are all things."—Rom. 11:36.

Of Himself JEHOVAH declares: "Surely as I have

thought, so shall it come to pass; and as I have purposed so shall it stand." (Isaiah 14:24) "I am the Lord, I change not." (Malachi 3:6) "I am God, and there is none else: I am God; and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isaiah 46:9, 10.

Multiplex statements of similar character might be quoted; the ones already mentioned will suffice for the present purpose. Indeed, the truths therein expressed are so self-evident that an individual who fails to discern them is what the Scriptures fitly term a fool; that is, one who does not properly exercise his reasoning faculties, which are foremost among the many precious endowments bestowed by God upon man.—Psalm 53:1.

A LOGICAL CONCLUSION

It follows, then, that if the original purpose of the everlasting God, with whom none is comparable, is not accomplished in the populating of this earth with a race of perfect human beings, the posterity of Adam and Eve; and if, through necessity, the destruction of the planet is decreed by the Almighty, then it will mean that Lucifer, a finite creature, has proved to be master of the Infinite.

That such a contingency can ever arise is unthinkable; its possibility no logical mind can admit. Manifestly, it would be absurd to contend that any creature can ever thwart Jehovah—the invincible, insuperable God, whose glory no human language can adequately express.

The child of God may, therefore, rest assured that all the purposes of the Most High shall be accomplished ultimately. No one—neither angel nor man—can successfully oppose the will of the Creator. God has permitted Satan and his minions to interfere with His designs to a limited extent, because, in His omniscience, He foreknew that through the permission of evil there would evolve a lesson which would prove of lasting benefit, not only to mankind, but also to all created intelligences.

Jehovah permitted evil to exist as an active principle for a definite period of time, determining to overrule its effects for good. It has made possible the exaltation of Jesus to the divine nature. The glorification of the church of God and the establishment of the human race in a higher degree of earthly perfection than would have been possible had evil not

been permitted will be other astounding results. Mankind individually shall have learned, in the school of bitter experience, the undesirability of sin and the eternal advantage of righteousness—a fitting preparation for the everlasting future.

It should be clear then, that in order that the original purpose of the Lord God Almighty affecting the human family may be accomplished, a restitution of all things, as foretold by all God's holy prophets since the world began, is a necessity. To this end it was requisite that God should provide a means whereby, if so desired, each member of the posterity of Adam might be enabled to return to the perfection and majesty of manhood lost to the race in the person of the first man when because of his sin he was sentenced to death.

"THE EARTH ABIDETH FOREVER"

The teaching that this planet shall be destroyed by fire literally, is unscriptural, unreasonable and absurd. Solomon, the wise man, declares: "The earth abideth for ever." (Ecclesiastes 1:4) Again, the prophet Isaiah as the mouthpiece of the Lord, states: "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."—Isaiah 45:18; see also Psalm 104:5.

The confusion which prevails in this particular connection has arisen principally through a failure to understand the many metaphorical statements relevant to the destruction of this "present evil world" preparatory to the inauguration of the "world to come" "wherein dwelleth righteousness." Earth's existent evil social arrangement or "world" must perish prior to the complete establishment of the "everlasting kingdom of our Lord and Savior Jesus Christ." To this change of dispensation there are numerous figurative allusions in the Word of God.—2 Peter 3:1-13.

A thoughtful consideration of the matter will bring conviction that the planet Earth will endure for ever. It will be a suitable home for regenerated men; the whole earth will become a Paradise, and will naturally supply everything necessary to sustain life.

The Scriptures foretell that the time shall come when "there shall be no more curse." The earth shall "yield her increase"; "instead of

the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree"; "the desert shall rejoice, and blossom as the rose"; "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain"; "they shall build houses and inhabit them"; "the inhabitant shall not say: I am sick"; "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—Psalm 67:6; Isaiah 55:13; 35:1; Revelation 22:1-3; 21:1-7; Isaiah 65:17-25; 33:24; Genesis 8:22.

For further Scriptural evidence on this subject the reader is referred to pages 82 to 95 of the "The Finished Mystery" (published by the WATCH TOWER BIBLE & TRACT SOCIETY, New York and Lancaster Gate, London, W. 2.), where will be found a masterly collation of the predictions of twenty-four Hebrew prophets pertaining to the matter under analysis.

THE RANSOM

The sacrificial death of the Lord and Savior Jesus Christ guarantees to every member of the race an opportunity of restitution to the perfection enjoyed by Adam in his sinlessness. Without the ransom this gracious provision of God would be impossible—unless Jehovah selected some other expedient. The means which He has devised are unquestionably the wisest and best.

Adam, in the circumstances hitherto mentioned, violated divine justice, which consequently demanded his life and that of each member of his posterity, who through heredity inherited his condemnation. It should be clear, then, that human restoration cannot take place until the death sentence against the race is annulled. This can be effected only through the propitiation of justice.

The Mosaic code taught this principle of justice in requiring life for life, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.—See Exodus 21:23-25; Deuteronomy 19:21; Leviticus 24:17-21.

The exactitude of justice, a cardinal attribute of God, as illustrated in the law, necessitates a complete correspondence or equivalent before a reprieve of mankind can be rendered practicable. This provision has been made by God in His Son Jesus Christ, who by voluntarily lay-

ing down His human life at Calvary, provided the perfect correspondency demanded by justice. As a reward for this noble and meritorious self-sacrifice Jehovah raised His Son from the dead and "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Ephesians 1:20-23) Thus God hath "highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2:9-11.

That the doctrine of the ransom sacrifice of Jesus is thoroughly Scriptural can be proved by an examination of the following passages: "Without shedding of blood is no remission."—Hebrews 9:22.

"The Son of man came . . . to give his life a ransom for many."—Mark 10:45.

"He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John 2:2.

"Ye are bought with a price."—1 Corinthians 7:23.

"Since by man came death, by man came also the resurrection of the dead."—1 Corinthians 15:21.

"The man Christ Jesus who gave himself a ransom for all."—1 Timothy 2:5, 6.

The compound Greek word rendered "ransom" in 1 Timothy 2:6 signifies, literally, a corresponding price. A question now to be considered is this: In what sense can it be said that Jesus was a corresponding price "for all"?

Our glorified Master "in the days of his flesh" was a perfect man. He was like Adam in his perfection—holy, harmless, undefiled. He knew no sin. When Adam transgressed the command of God, the race, to use a Scriptural mode of expression, was in his loins. (Compare Hebrews 7:5, 9, 10) So, too, in the case of Jesus, in His perfect manhood, there was also in this sense a race in Him. It can be seen from this standpoint that Jesus in His humanity was a perfect correspondency to Adam in his sinless-

ness. The race in the loins of Jesus was a correspondency to the race in the loins of Adam which subsequently had actual existence. Hence Jesus and the possible race in Him constituted the ransom or corresponding price for Adam and all his posterity.

Adam had the right or privilege, contingent on obedience, to live as a perfect man for ever upon this planet. Similarly the race in him was individually heir to that same conditional right. Adam through transgression forfeited that privilege to which, resultantly, none of his offspring could lay claim.

THE NEW COVENANT

Jesus, by His death on Calvary, purchased the race. His was a substitutionary sacrifice, through the merit of which it has been made possible for Adam and all his posterity to be judicially released from divine condemnation and placed in the hands of Jesus that, during His Millennial reign, He may restore "whosoever will" of mankind to human perfection, under the terms of the new covenant provided for that purpose. This covenant is to be made, at the commencement of the reign of Christ, with regathered Israel, whose blindness respecting the Messiah and the promises of God shall then have passed away. (Jeremiah 31:31-34; Romans 11, etc.) Jesus, in association with His glorified gospel church, the members of His mystical body, His bride, shall be the Mediator of the new covenant.

Mankind eventually will come under that covenant and thus become "Israelites indeed," just as in the past, by subscribing to the various features of the Mosaic law covenant, the gentiles, through proselytism, could enter the commonwealth of Israel.

It is clear then that the sacrifice of Jesus Christ the Righteous assures that every individual member of the Adamic race shall have one perfect, complete opportunity of attaining to perfection of manhood. Hence, since the only ones who have had an opportunity of salvation are those who have been reconciled to God during this gospel age, whose reward is the divine nature (2 Peter 1:4), it follows that as the overwhelming majority of the race have gone into a Christless grave, not having heard of the only "name under heaven given among men, whereby we must be saved," the dead must come back to receive that knowledge and its atten-

dant opportunity of restitution. Jehovah has provided for this necessity in the resurrection of the dead.—John 5:28, 29.

MILLIONS NOW LIVING WILL NEVER DIE!

Many earnest students of the Word of God contend that we are today living in the period of time in which the gospel age is closing and the Millennial age dawning. The fundamental purpose of the former dispensation is the selection of the church of God, whose destiny is the divine nature with all its unspeakable concomitants; the latter has for its object the restitution to human perfection of all the willing and obedient of mankind through the instrumentality of the glorified church of which Jesus is the Head.

All mankind, with the exception of consecrated believers, are under legal sentence of death; this condemnation has not yet been annulled. In the process of time as the human race comes into harmony with Messiah's kingdom man shall obtain the earthly blessings which shall then be proffered. When the human family shall have been reprieved, it will be no longer necessary for any individual to enter the tomb on account of Adamic sin; and since there is reasonable evidence for the conclusion that the majority of mankind shall be restored to perfection and that only a small minority shall suffer the penalty of second death because of incorrigibility, it follows that there are millions of people now living upon this earth who will never die but will eventually through the process of restitution become the inheritors of eternal human life on this planet, which ulti-

mately shall reach a condition of natural perfection.

THE TRUE GOSPEL

When Jesus and His divine church shall have completed this great restitution work, then at the end of the thousand years, or Millennium, the kingdom shall be handed over to God, the Father, as St. Paul informs us in 1 Corinthians 15:24-28.

The consummation of this gigantic task will introduce the ages of glory and blessedness—the beginning of an eternal future. Each member of the human race shall have passed his final testings, the incorrigible shall have perished in the second death, and the earth shall be peopled with a family, each one of which shall be perfect mentally, morally and physically, in the image and likeness of Jehovah, the God and Father of all.—See Revelation 20.

In this manner shall the original purpose proclaimed in the Garden of Eden be accomplished—a logical effect of the ransom and a result which shall be to the eternal praise of the glory of Jehovah through Jesus Christ His Son.

This, then, is the Gospel or Good News—the one preached to Abraham four thousand years ago; the same proclaimed by the angel to the shepherds on the plains of Bethlehem at the birth of Jesus; the one taught by Jesus and His inspired apostles, and declared by all God's holy prophets since the world began. Truly it is a gospel of which no Christian need feel ashamed.—Genesis 12:1-3; Galatians 3:8, 16, 29; Luke 2:10; Acts 3:19-21.

"NOW"

By J. G. Fitz Gibbons

Tell It out among the nations,

Let them shout and sing

Hallelujah choruses

To Christ our Lord and King.

Earth's jubilee is sounding

Old things now pass away.

Glad tidings of great joy are due

In this Millennial Day.

Our King has come in glory

To take His power and reign;

Let all His saints proclaim It

And join the glad refrain.

Death's reign of sin and sorrow

Is passing fast away,

Earth's pristine Eden glory

Is coming back—to stay.

Now man will love his neighbor

And walk in wisdom's ways,

And every one will know his God

And give Him thanks and praise,

Glad tidings of great joy, indeed

Through Abraham's chosen seed,

Eternal life and happiness

And everything we need.

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.



¹²⁰After the death of Jacob his offspring were known as the children of Israel, or Israelites. Joseph when a lad had been sold into Egypt, had grown to manhood, had become a mighty man and ruler in Egypt under the king, and was dwelling there in power and glory when his father and the other members of his family moved into Egypt to live. During the lifetime of Joseph the Israelites were well treated. After his death, however, a new king came to the throne of Egypt, who began to oppress and persecute the Israelites. God raised up Moses and used him to deliver the Israelites from the land of Egypt and from the oppressive hand of Egypt's king.

¹²¹We incidentally remark that here are some other pictures foreshadowing portions of the divine plan. Egypt under the rule of a wicked king pictures or represents the world of mankind in darkness under the rule of the unrighteous one, Satan, who is the god of this world. The Israelites in Egypt picture the people of God and those who shall ultimately come into harmony with Him; while Moses was a type foreshadowing the great Messiah, who is to deliver all mankind from the bondage of sin and death.

¹²²Moses was a prophet of God and God spoke through Moses, using him as a mouthpiece or messenger. After the Lord had delivered the children of Israel from Egypt by the hand of Moses, He spoke through Moses, who prophesied unto Israel, saying: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deuteronomy 18:15; Acts 3:22) From that time forward the Israelites watched and waited for the coming of the great prophet, priest, and king who should be like unto Moses and of whom Moses was a picture or a type. They knew that such a one must

come from the house of Judah, because God had promised as much. David was a direct descendant of Judah.—Luke 3:31-34.

¹²³From time to time God's prophets gave utterance to words that kept alive in the minds of the Israelites the hope that God would send them a mighty one, through whom the promise made to Abraham would be fulfilled. In time this promise was specifically limited to the house of David, the Lord causing His prophet to write thus: "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore."—Psalm 132:11, 12.

QUESTIONS ON "THE HARP OF GOD"

After Jacob's death, by what name were his offspring known? ¶ 120.

What position did Joseph now hold in Egypt? ¶ 120.

How were the Israelites treated during Joseph's lifetime? ¶ 120.

How were they treated after Joseph's death? ¶ 120.

Whom did God raise up as a deliverer of the Israelites from Egypt? ¶ 120.

What did Egypt typify or picture? and what was typified or pictured by Egypt's ruler Pharaoh? ¶ 121.

Whom did the Israelites in Egypt picture? and of whom was Moses a type? ¶ 121.

Who was Moses? ¶ 122.

What prophecy did Moses speak relative to a mighty one to follow him? ¶ 122.

After hearing this prophecy for whom were the Israelites looking? ¶ 122.

Through whom did God repeat the promises to Israel? ¶ 123.

To what particular house or line was the promise finally limited? ¶ 123.

What promise did the Lord make to David relative to the throne of Israel? Quote the prophecy. ¶ 123.

Poet and seer that question caught,

Above the din of life's fears and frets;

It marched with letters, it toiled with thought,

Through schools and creeds which the earth forgets.

And statesmen trifle, and priests deceive,

And traders barter our world away;

Yet hearts to that golden promise cleave,

And still, at times, "Is it come?" they say.

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?

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