OLD WORLD DYING

The Golden Age

a Journal of fact hope and courage

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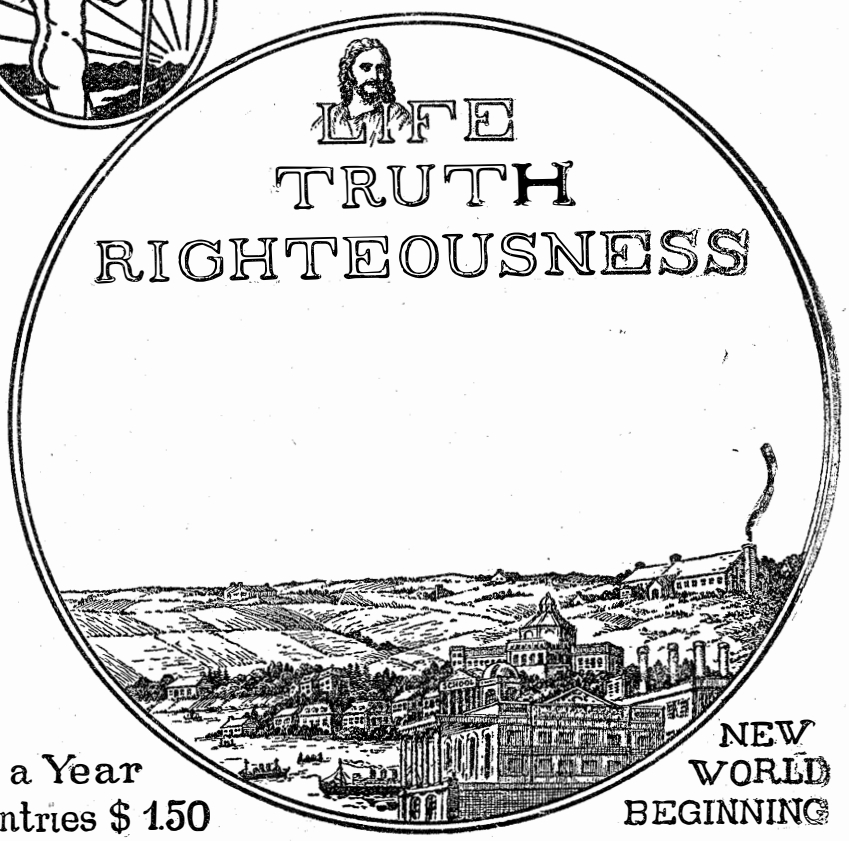

NEW WORLD BEGINNING

BEYOND AMERICAN SHORES

A JOINT DECLARATION OF MEDICAL LIBERTY RIGHTS

ARE WHITE MEN SICK?

REMARKABLE ABILITY IN HANDWRITING

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Beyond American Shores

[Radiocast, with other items, from Watchtower WBBR on a wave length of 273 meters, by the Editor]

Mexico—Brazil—Argentine

FROM time to time despatches have indicated that Japan is seeking in Mexico an outlet for surplus population. Japanese envoys have recently visited Mexico with that end in view, and there has been some apprehension that colonization south of the border might mean the gradual infiltration of the United States from the south. It now appears, however, that Mexican laws forbid foreign colonization near the sea coast or within sixty miles of the border; and that Mexico, remembering the loss of Texas after it had been well colonized by Americans, does not wish any Asiatic colonization at all.

For three hundred years one of the regiments of Brazil has had as nominal colonel one of the imaginary saints, named Anthony. Brazil has been paying his salary right along to one of the religious associations; but an honest man became Minister of War in Brazil and has just issued an order that St. Anthony, having served three centuries, is now gazetted and placed on the retired list, which means that this particular graft is over.

By a vote of seven to six the Argentine Council of Ministers has decided to discontinue any appropriations for the maintenance of an embassy to the Vatican. This action follows similar action by the French government within the past few weeks. Only a brief time ago the Argentine government served notice on the Vatican that its representative was unwelcome in Argentina, owing to interference in domestic political affairs.

The world has had its first International Congress on Social Economy, the sessions of which have just been concluded at Buenos Aires. Its recommendations include a universal eight-hour day, uniform social insurance laws, hygienic protection of workingmen, coöperative marketing and decentralization of population. It is a forward step in a right direction.

England's Great Air Vessel

THE United States having now safely received the ZR-3 Zeppelin, and being already the possessor of the Shenandoah, England has gone her one better by placing a contract with Vickers & Company for a zeppelin that will have a capacity of five million cubic feet. This is twice the capacity of the ZR-3 and then some.

England's super-zeppelin will be 720 feet long, 140 feet high, will have a speed of fifty miles an hour, and will be operated by seven engines each of 600 horse-power. The fuel will be crude oil. Twenty tons will be available for goods and passengers, spread out over two decks. Leaving London on Saturday noon, the ship will arrive in Cairo on Monday noon.

The statement of the Lord that unless the days of the impending troubles should be cut short there would no flesh be saved receives added weight from the following statement by General E. D. Swainton of the British Army. General Swainton said: "The great future weapon of war will be deadly germs. We have, since the war, discovered and developed germs which, dropped upon cities and armies, will slaughter a nation in a day."

Americans are mere beginners in diplomacy as compared with the brilliant statesmen of Britain. We always find out later just what it was they had in mind when they talked. We never find it out at the time. At present we are wondering what Sir Auckland Geddes, former British Ambassador at Washington, had in mind when he said in a speech in London recently: "We know that we have yielded the position of leadership to America in connection with the work designed for the higher service of humanity." Is it possible that Sir Auckland and his friends want America to be the head of the League of Nations, instead of the tail, as was originally planned? We can only wonder and wait.

In a seven-month period the United States Government paid out to two British lines $401,000 for mail assigned to those vessels to carry abroad for the United States' postal administration; but in that same time twelve of Uncle Sam's best ships headed in the other direction received a total of less than $5,000, four of them nothing at all. The Government is now making an inquiry into this, with a view of seeing whether fair play cannot be had.

Thirteen villages and parishes have disappeared from the East Riding of Yorkshire within a few hundred years last past. In one place a forest lies drowned. In another place the records show that certain men were excommunicated for poaching where fishes now live. On the rocky Jersey shore there is a tower which was built in the time of Napoleon, but which after less than 120 years is now nearly two miles out at sea.

Three women, spiritualists, took pictures of London's Cenotaph which, when developed, showed photographs of faces dimly revealed about the top of the monument. Accused of fraud, the woman explained that these photographic results "come from some power which works through me, and over which I have no control." We accept this as correct. The powers are demoniacal.

After the death of a ten-year-old patient at Gloucester, Dr. Hadwen, the world's most famous anti-vivisectionist and anti-vaccinationist, was arrested, charged with manslaughter, because he had failed to administer antitoxin. During the course of the trial, which lasted a week, Dr. Hadwen when asked why he did not follow the general view of his fellow physicians retorted that at one time the whole medical profession were in favor of bleeding. When asked why he set up his judgment as against that of all the other doctors, he answered by the one word Galileo. When the jury, after twenty minutes deliberation, brought in a verdict of Not Guilty, Dr. Hadwen received one of the greatest demonstrations ever witnessed in England.

Twenty million dead rats are the results of a week's campaign recently waged in Great Britain. It was calculated that about seventy percent of the baits fixed found victims. A form of poison was used called red squill, which has the peculiar property of killing rats but being harmless to domestic animals.

Possibly influenced more or less by the Ku Klux Klan movement, England has under way a fiery cross crusade. A cross made up of burning lamps is being taken around from one church building to another. Squads of men watch the lamps to see that they do not go out. It makes quite an exciting time for the small boys, who wonder, as do those of more mature years, what it is all about and what good it can possibly do. The clergy are reported as saying that they are determined by this means to get a fresh outpouring of the holy spirit. We do not remember that the early church ever engaged in such a crusade, but they had the holy spirit.

Ireland—Spain—France

A CATHOLIC lady, Agnes Casement Newman, writing in the New York *Times* declares that "at the present time Southern Ireland (outside the six counties of Ulster) is groaning under a cruel and shameful taxation; yet almost every week Free State Ministers are being banqueted at great expense, while their own countrymen are at their doors in a state of appalling starvation! Old men, women and children are the greatest sufferers. Thieving is rampant in Dublin streets. Railway rates have been raised 100 percent since 1922. Clothing and food are more expensive in many parts than in the United States."

Declaring that King Alfonso, during the World War, repeatedly conveyed to Berlin information which he thought might help the German cause, the novelist Ibanez says of Spain's present condition:

"Reading a Spanish newspaper is simply reading literature by Primo de Rivera, a fantastic author and a tragic clown. Throughout the nineteenth century no Western European country was in a situation like that of Spain today. Only Russia under the Czars in the most troubled times could offer such a spectacle of cruel, illiterate, grotesque generals enslaving the entire country and killing its thought. The country of Don Quixote has become the country of Sancho Panza—gluttonous, cowardly, servile, incapable of conceiving an idea which goes beyond the feed-bag."

Enough to make angels weep was the terrible parade, in Paris on Armistice Day, of 25,000 ex-soldiers of the World War. In wheeled chairs, on stretchers, or carried by relatives, or led by their children, came the armless, the legless, the blind, and those whose faces had been

destroyed by shrapnel. No such spectacle was ever seen on earth before, and God forbid it may ever be again. The parade was an appeal for pension enough to sustain life. By a new rule Americans born in France are liable to serve in the French army. General Pershing's Commission has decided that the 30,447 graves of American soldiers in France shall be marked with marble crosses instead of headstones, as in America.

In the eighteen years which have elapsed since the French government closed the monasteries and chased their tenants out of France, thousands of the monks have returned and, according to Camille Chautemps, French Secretary of the Interior, are now agitating throughout the country, asking the people to oppose the government and to refuse to pay taxes. According to Mr. Chautemps fifteen hundred young men in one district have formed a legion, and have taken an oath to obey the priest before the laws; and in other parts of the republic bishops and priests are inciting the people to bloodshed, in resistance of the government.

The French government has passed a law forbidding religious processions, similar to the Mexican law on the same subject. The Bishop of Montauban tried a test case. Dressed up in all the paraphernalia that goes with the Bishop business, he headed a funeral procession for the cemetery. But the police meant business; and when he neared the entrance they forcibly removed his black skirt. Then a fist fight followed, during which three were arrested.

Germany—Italy—Tripoli

THE Infanta Eulalie's famous glass dress, which created so much interest in America at the time of the World's Fair, in 1893, has finally found a resting place in the German museum at Munich. This dress, made of 2,500,000 threads of soft spun glass, is not transparent. It weighs only one pound, and makes no more noise when moved than does ordinary silk.

At a children's nursing home at Baden, near Vienna, six babies have died as a consequence of vaccination against diphtheria, and many others are seriously ill. The civic authorities of Leicester, England, take note of this and regard it as another justification of their stand against vaccination. Leicester keeps well, and refuses to vaccinate.

The grandson of Garibaldi the Great has been stirring things in Italy. He is opposed to the reign of Mussolini and the Fascisti. On Armistice Day he headed in Rome a parade of ex-soldiers, which was attacked by the Fascisti. Thereupon he challenged Mussolini to a duel, but the challenge was not accepted. Meantime Mussolini defends himself with the statement that Fascism does not tolerate illegal acts, that the government has demonstrated this by convicting and imprisoning 845 Fascists, and that he (Mussolini) has ordered the arrest of all who wear black shirts with abuses.

Azizia is the hottest place yet. It is an Italian town in Tripoli, on the edge of the Sahara. Some time last fall they had a warm day in Azizia. It was warm at 85, more warm at 95, still warmer at 105, hot at 115, hotter at 125, and hottest at 136.4 degrees, which is as hot as anybody can reasonably want it in this life. Some good people hope for a hotter place later, but they will never find it, nor will anybody else. There isn't any such place.

Asia and Australia

THE reason why we hear so little any more about the Far Eastern Republic is that it has ceased to exist. It started out with a constitution patterned after the Constitution of the United States, but after a few months gave up the ship and decided to cast in its lot with Soviet Russia. Today Soviet Russia covers all the territory once covered by the Russian Empire, except the fringe of states along the Baltic Sea.

Although China has been a republic for several years, she has nevertheless allowed the ex-emperor a salary of $4,000,000, with a considerable allowance for the 2,000 hangers-on that go with a court. As an act of war the emperor's salary has been cut to $250,000, his title has been taken away, and the 2,000 hangers-on have been paid off and dismissed.

Dr. Paul Monroe, of Columbia University, just returned from China, explains that he was caught in a typical Chinese naval battle. When the battle began, there were five fighting ships on each side. They drew near one another, and at the proper time began to shower one another with a volley of Chinese words. In due time the best talkers persuaded four of their five opponents to come over to their side of the line; and at last the fifth vessel came over, too. Chinese warriors fight in this fashion for 20c per day.

The Japanese government has brought about the registration of all opium smokers in the island of Formosa, which has been for many years under Japanese rule. By this method the number of smokers is gradually reduced, as the drug is sold only to those who are already incurables. The State monopoly system is recommended by the Opium Conference at Geneva as the best method of keeping the opium traffic in check.

A subscriber in New Zealand sends us a leaf from "The Parish Magazine" in which a new vicar says to his flock: "The call came to me very imperatively to come to you, and I had no hesitation in discerning it to be a clear call from God." Then the subscriber goes on to explain that the guarantors had originally offered him £400 per year, but that the dominie had held out until they had made it £500. After that, it seems, the call was imperative, but not sooner.

Education and Knowledge Versus Thinking

By A. J. Eshleman

A PRIVATE library was once considered an expensive and inexcusable luxury, only to be had by the ultra-rich and fastidious. But it is now recognized to be a valuable treasure in any good home; and every householder owes it to his offspring and his home influence to equip them with a collection of books whose true worth as an educational force has been well demonstrated. The selection, of course, would depend somewhat upon the standards set up in the home by worthy parents as well as upon the predilections of their children. The parent who can leave his child a rich legacy of well-trained character has more to be thankful for than have those who can bequeath wealth, luxury, and ease.

The value of a library can hardly be determined by the number of books one might have. Many people have a vast number of ponderous encumbrances because of a peculiar pride in book-owning; books which they have never read, perhaps never will, but which they accumulate simply to grace their homes. To confine the selection to those numbers which really feed the mind and induce men to think would probably reduce one's shelf capacity very materially. For to derive any possible benefit from books one must feel a sweet delight in their precious contents which can be had only by a consciousness of their true value.

While it is commendable to read, yet reading merely furnishes the mind with the raw materials of knowledge and wisdom. It is thinking that counts, and that makes what we read an integral part of ourselves. An ounce of mind-power enabling one to think is worth infinitely more than a ton of knowledge pent up in books.

The Power of Right Thinking

EDUCATION is defined as the training of one's mental, moral and physical qualities with the view of bringing these into spheres of usefulness contributing to the good of the commonwealth as well as one's own welfare. Thinking is defined as the employing of the intellectual faculties without the necessary aid of perception, or sense. Much detail might be given here, but the main point to be stressed is that education and knowledge are to thinking what sight is to seeing. One might have splendid ocular powers, and still not use them to their fullest capacity. Similarly one might be well informed without possessing the ability to think.

Thought is the greatest force in the world. The last war was a conflict between two great armies of thought. If the pen is mightier than the sword, then the drop of ink that makes men think is more powerful than all the material weapons used by our combined forces, land and sea. Out of the tiny threads of thought are woven social conditions; or, thought is the industrious worm that produces the thread. But as the worm must be cultivated lest the cloth be defective, so should thought be stimulated lest the fabric of society deteriorate. The importance of right thinking cannot be over-estimated; for the man who thinks right is unconquerable.

It has been said that as the twig is bent so the tree will grow. The wise man said: "Train up a child in the way he should go; and when he is old he will not depart from it." (Proverbs 22:6) But where shall the child be trained? Many good people think that men who are truly wise are always the product of much college

training. With all due courtesy to this prevailing opinion, a little reflection over the history of the past few centuries discloses that real genius in society, statesmanship, and commerce, is not always made there.

An elaborate and expensive college course does not of itself qualify a person; nor does the lack of it disqualify him. Very recent chapters in American history show that a certain ex-president is acknowledged to be one of the most finely educated gentlemen our system can produce; and yet many people now calmly, dispassionately regard his administration as a failure, if not a disaster. The father of our country was not a college graduate; Andrew Jackson had almost no education; and Abraham Lincoln acquired most of his education after he had left school. Interest in this is intensified when we recall that Mr. Lincoln, who was not a soldier, won the war against Gen. Lee, one of the ablest men in the annals of American generalship.

Proper Education Best Safeguard

THE groundwork of an intelligent and wisely ordered society begins in the home. The child that is there taught to regard constituted authority, and that by the aid of normally well-educated parents receives a well-balanced start in life, is more than half prepared to regard the welfare of the people in general in later years. If there could be a sincere and mutual coöperation between worthy parents, the teachers in our schools, and the leaders of state, with a keen desire to teach our children to think, then the ties that bind the interests of the people would be kind instead of cruel.

The proper kind of education is a better safeguard of liberty than a standing army. To distribute equally and impartially intellectual powers is of far greater importance than is the dividing of things material, and less dangerous to society; but this our great leaders have steadfastly refused to concede. But any system of education that does not so teach and interpret the brotherhood of man is hopelessly susceptible to sentiments and prejudices, and in the end will result inevitably in oligarchy.

We are headed in many directions educationally, but led somewhat into confusion and uncertainty. College life has become superficial if not perfunctory. Our colleges in many instances might explain why we should send our children to them at all to be tutored. We hear much loud talk about Americanism, loyalty, citizenship, etc.; but it does not seem to mean much when compared with the principles upon which the Constitution is built. It would be humorous were it not for the fact that it is a jumble with the welfare of our youths.

For as much as we may dislike to own it, we are still surrounded with an educational atmosphere producing mostly intellectual dependents who dare not think nor act in their own initiative. And much of this negation in life's possibilities and achievements is duly traceable to our indefensible, overworked system of endowed colleges supported by private or class interests.

Unreliability of College Education

RECENTLY Dr. Meiklejohn, late of Amherst, made some startling remarks in proof of the foregoing. As quoted by the "Literary Digest" and the "Century Magazine", he is reported to have said:

"But in many external ways the American college has confused its graduates. Not only has it asked for help; it has sought for favor. Often, and in many ways quite unworthy of itself, it has appealed to selfish and silly loyalties, to provincial and stupid prejudices; and for this we have had to pay. We who are in charge of learning have often craved the favor of men who do not care for learning, and the result is that at times the strain of labor under the hostile scrutiny of thousands of angry, uncomprehending eyes becomes almost unbearable."

About this same time the Boston *American* published an editorial as follows:

"It is time that we turned our attention once more to public instruction and recognized that we need higher education as well as primary education, and that we cannot get it satisfactorily in the endowed colleges. It is time that we awoke to the necessity of public universities just as we have public elementary schools. Let Wall Street then have its private colleges if it wants them, but let us establish in Massachusetts and all over the country great universities such as they have in the West. Then we shall not be interested in such scandals as now shame Amherst."

A few days later this same editor said:

"Professors know that they embarrass their presidents and they embarrass the financial condition of their

college when they give themselves over to free-thinking, especially when such free-thinking and free-speaking happen to be contrary to the class which makes the big contributions.... And the fact is that Harvard, like other endowed colleges, depends largely for financial support upon the voluntary contributions of rich men, who are perfectly satisfied with the present conditions and who have made their money largely out of conditions which most forward-looking people think ought to be corrected."

Not long since, Harvard announced that it would teach men to think, which, says Mr. Brisbane, "recalls the saying, You can lead a horse to water, but"—. Our college boards must know that untrammeled education and helpful, constructive thinking have contributed more to the welfare of society than has passive and gullible acquiescence for the sake of mere policy or filthy lucre. A small fire that warms is better by far than a large one that burns.

The fathers of our country were all once considered irrational; and respectable English-gentlemen brooked no denial of their sore displeasure at being outwitted. Similarly in our time there is vehemence breathed out against any one who would give the people the power to think; and while statesmen realize that we must have education, still they wink at a system that dexterously arranges that nothing inimical to "big interests" shall be taught to our rising generation.

But despite this deliberate handicap, the people are awakening to the situation; and the leaders must soon acknowledge the sovereign will of the people as superior to class interests. Only they must learn that pent-up steam, now released, may not run the machine so smoothly as if it had been used gradually. Iconoclasm and thinking play their parts alternatively.

Three Points for Consideration

RECENTLY a very prominent business man gave as his key to success three points to keep in mind. They were: To remember, to observe, and to compare. Those who wish to check up on their Americanism might go at it in a similar manner: First, memorize the underlying principles of the Constitution; then dare to live in harmony with them; and remember that this wonderful document was framed in about eighty-five working days by men who, for the most part, were considered by the English as backwoodsmen and novices—a piece of work so quickly and well done that it elicited the praise of England's grand old man, Mr. Gladstone.

Now contrast this masterpiece and its meaning with the present-day interlocking machinery composed of boards, auxiliaries, committees, etc., with modern facilities for rapid work who spend months in trying to interpret (?) our Constitution and put a few patches on state and national statutes. It is as though one could hope to beautify a silken garment by sewing on many cotton frills. One might honestly inquire why our government personnel in executive, judicial, and legislative capacity are for the most part the product of much college education; and why, when one arises to official prominence from the common ranks, he is regarded as a huge joke! It is well known that many of those who withhold their votes at the various elections, local to national, are the ones who think. They love the principles of righteousness and justice, but find little or no opportunity to express their desires at the polls.

Another point of interest here is that real genius is not always the offspring of ancestral brilliancy. Many a man who has boasted of his family tree in the field of education later hanged himself on that tree. While genius is born more often than created, still it usually arises out of conditions and environs that are considered common and ordinary. But one great error in our system is to disregard the things of commonplace, whereas the truly learned and cultured would consider equally things of high estate and low. Only the mediocre mind would condemn a thing because it is humble.

St. Paul said (Romans 12:16): "Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." The truly great mind scorns nothing, be it ever so humble; for he realizes that few men of unusual intelligence have left the imprint of their ability upon their children, especially to any noticeable degree. Thus further is attested that one cannot always endow another with talent even when that one is of one's own blood.

Even the commendable feat of memorizing is not of itself essential to thinking. The so-called memory tests, although good, are not always a criterion. One might memorize at great length a certain line of argument and re-

cite it by the yard; but who wishes to be a parrot? The famous French writer, Montesquieu, once said: "I write not that you may read, but that you may think." This same author again said: "One who talks without thinking resembles a hunter who shoots without aiming." Socrates showed where true thinking begins when he said that he was called the wisest of Greeks because he knew that he knew nothing.

Knowledge humbles the great man, astonishes the common man, and swells the little man. Instead of blushing with a sense of unwarranted shame and fear when confronted with the proverbial interrogation, "What do you know?" the young mind should be taught the dignity and import of the question, "What do you think?" The so-called smart set should know that real ability to think begins where boasting of knowledge ends. We are never more deceived than when we mistake bigness for greatness, orthodoxy and tradition for truth, and pomposity for erudition.

The proper use of education is not so much to teach one how to absorb the ideas of another, as to train him how to apply his own mind. This, and not the over-stuffed intellect, is the object of education. And while few men of our time possess the ability to teach, still we can induce men to think for themselves, independently, so that instead of being enslaved to the opinions of our idolized authors and leaders, we should all be philosophers, capable of seeing as clearly as they the rationale of things.

An earnest, prayerful session of study with the "Studies in the Scriptures", setting forth the divine plan regarding the welfare of the peoples and nations, is worth more than ten years in some of our colleges. "It is written in the prophets, And they shall all be taught of God."—John 6:45.

Mr. Goodenough *By Willard Price*

HE IS more dangerous to society than any anarchist, safe-blower, or gunman.

Compared with him, a professional assassin is a person of the most modest criminal accomplishments.

And yet this knave of whom I speak considers himself an eminently respectable and desirable citizen.

Mr. Goodenough is satisfied with himself as well as with everything about him.

Mr. Goodenough stands pat. What was good enough for his ancestors is good enough for him. He squats corpulently in the path of civilization. Those who would move on must climb over his gouty form.

From the crown of his hat to the sole of his shoe he is saturated with that dubious virtue, Content. His whole person breathes a mighty self-satisfaction. Of him it is written: "When a man gets perfectly contented, he and a clam are first cousins."

It was that sage humorist, Josh Billings, who said: "What we want is folks who won't be contented, who can't be contented, who get up in the morning not simply to have their bed made, but for the sake of getting tired."

Mr. Goodenough speaks reverently of the "good old days".

In politics, he says: "Don't fool with those new-fangled machinations of the devil—referendum, initiative, recall, direct primaries, commission government. Fads, unconstitutional fads! The government that suited Washington, Jefferson, and Lincoln is good enough for me!

"Ah, my friend," wags on Mr. Goodenough, "let us not tamper with the Divine plan! Browning was not mistaken when he wrote,

> 'God's in His Heaven,
> All's right with the world!'"

Thus, with specious argument, Mr. Goodenough makes the eager ones feel guilty and ashamed of their eagerness.

The influence of the radical is less to be feared than that of the man who is satisfied. The radical is a spur in the flank. The satisfied man is a chloroform-soaked rag over the racer's nose.

Humanity would not go fast or far if we were all to adopt the motto:

"Let well enough alone."

A Joint Declaration of Medical Liberty Rights

By Doctors H. M. Shelton and B. Stanford Claunch

IN PETITIONING the Federal Government, and the governments of the several states, speedily to enact and thereafter faithfully to enforce the proposed amendment to the Constitution of these United States, which proposed amendment is hereunto appended, we feel that the causes which have made such an amendment necessary, should be declared.

We hold these truths to be self-evident: That all men and all women are created with equal and inalienable Rights of Life, Liberty, Health, and the control of and over their own bodies. That to secure and protect these sacred rights, governments are instituted, deriving their just powers from the consent of the governed. That whenever any form of government, or any branch thereof, becomes oppressive and destructive to the free enjoyment of the interests and rights of the individual, or of the community, it is not only the privilege of the people, but their duty, to alter or abolish the same, and to establish a new form of government, or branch thereof, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to preserve and protect the interests and rights of the individual and the community.

Prudence, indeed, dictates that governments, long established, should not be changed for trivial and transient reasons; and, accordingly, all experience has shown that mankind are more disposed to suffer, while evils are sufferable, than to attempt to right their woes and wrongs by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to render the governed subservient to absolute autocracy, it is their right, yea, their duty, to abolish such forms, and to provide new guards for the protection of their future security. Such has been the patient suffering of the people of these United States, and such is now the necessity which constrains them to act by petitioning their Government to alter a part of its present system, to the end that more and fuller protection may be secured against a growing and threatening menace.

The history of the present medical regulations in this Nation is a history of repeated misuses, abuses, usurpations, and injuries, all of them having in direct object the establishment of an absolute oligarchy over the people, under which the most tyrannical abuses may be pursued and perpetrated. To substantiate this, the following statements of facts are respectfully submitted to our Government:

Laws have been passed permitting the graduates of certain schools of medicine only to practice their profession; graduates of all other schools by the same laws being outlawed and denied the right to practice their profession.

Physicians thus outlawed have been made responsible for the death of all patients dying under their care, while those physicians legally recognized are in nowise responsible for deaths occurring under their care, often occurring as the result of gross errors and negligence.

Physicians thus outlawed are subject to arrest, fine, and imprisonment, on charges of illegally practicing medicine, even though their patient recover; and this, in frequent cases, after said patients have tried for years to get relief through the treatment of those physicians legally recognized.

Parents, as well as physicians, are held responsible for the death of a child that dies under the care of the outlawed physician; whereas, if a parent has several children to die under the care of a legally recognized physician, neither the parents nor the physician is responsible.

The effect of such laws is to establish, promote, and protect certain schools of healing, to the exclusion and destruction of all others; while, and what is more important, at the same time effectually and actually denying to the individual the exercise of the right of choice in healing systems and practitioners. In a word, it is purely the establishment of compulsory state medicine. Such laws, in effect, say to the sick, If you cannot recover under the ministrations of those physicians legally recognized, you shall not turn elsewhere for relief; for it is better that you die under orthodox treatment, than that you get well under the treatment of an unorthodox physician.

Such pernicious laws give to the legalized school the right and privilege of saying to the patient, You must accept the treatment we give, or you shall have none at all.

These laws discriminate against certain schools of healing, while favoring and upholding others, denying the right of the individual

to serve the sick or well, who desire his services, toward the recovery or maintenance of health and are, therefore, class legislation. They also discriminate against the sick person or the parent of the sick child, in favor of one privileged school.

State and municipal Health Boards have been instituted throughout the land and their members are supplied almost exclusively from the ranks of one particular school of medicine. The public is taxed for the support of medical schools, medical boards and bureaus, and medical officials of many kinds. The regulations of these Health Boards are enforced by means of the police powers of the state, and often to the detriment of the health of both the individual and the community, in restraint of legitimate commerce, and in defiance of the rights of the people of such community.

Laws are passed prohibiting the entrance of children into the public schools until they have had their blood and tissues contaminated by the introduction therein of vile pus taken from suppurating sores on sick animals, on pretense of protecting such children from disease.

The introduction of such pus into the bodies of children not only does not prevent the disease for which it is administered, as is amply demonstrated by official statistics from every country that has enforced the practice, but does often cause and spread the disease; while, according to authoritative statements contained in the textbook of those who are advocates of this practice, and attested by many thousands of well authenticated cases, it does produce and result in pain, fever, inflammation, suppuration, skin eruptions, sickness and often septicemia, cellulitis, sloughing, erysipelas, syphilis, tuberculosis and other diseases, and, neither last nor least, it often results in the loss of a limb, or even of life itself, or it is often followed by tumors and cancers.

In many of our cities laws exist whereby the local Health Boards declare an epidemic to exist, when only a few cases of some disease are reported, and then enforce this blood contamination upon everyone, often threatening to close business houses, factories, mines and work shops, unless the vicious practice is submitted to. This is true not only as to vaccination for smallpox, but in diphtheria; and this practice is coming to be more and more resorted to in other diseases.

Since under the present theories almost every disease is thought to be caused by a germ, and is thought to be communicable (though these theories have been, and can be, proven absolutely without foundation in fact), and a serum or vaccine is sought with which to prevent and cure each disease, the tendency is to seek more power to enforce the vaccination and inoculation of all persons, of all ages and conditions, for each and every disease. The ultimate result of such wholesale blood pollution cannot be but annihilation.

The Army and Navy is completely under the control of one school of healing, members of all other schools, though licensed to practice, being denied places on the medical staffs. The superstitions of vaccination and inoculation are forced upon all men and women in the service of the Army and Navy, even in violation of their conscientious and religious convictions. Men in the Army and Navy are forced, against their wills, to undergo dangerous operations at the behest of the doctor. Enlisted men in any branch of the service are sentenced to long prison terms, even as high as ten years, for refusing to be vaccinated or inoculated, or for refusing to undergo an operation. The trial of him who refuses an operation often taking place after his recovery, has demonstrated that the operation, possibly a dangerous one, was unnecessary.

Law abiding citizens, in good health and engaged in the peaceful pursuit of their vocations, are caught up, examined and declared to be "disease carriers". They are then forcibly taken from their families, business, and occupations and isolated where they are forced to undergo treatment. Their right to the physician of their choice, at such times, is also denied them.

Medical examinations of school children are carried out, often without the knowledge or consent of the parents, and parents are intimidated into having their children treated or operated on by the orders sent home by the child.

In many of the cities in the United States, if a case of small-pox, or other so-called contagious disease, is reported, the Board of Health, with the aid of the Police Department, sets an arbitrary boundary around the locality in which the case exists, stretches ropes around this lo-

cality, stations guards at frequent intervals, and vaccinates or inoculates everyone in the circumscribed area who has not been recently vaccinated or inoculated, regardless of their condition, their objections to such violations of their persons, or whether they have been near the case of disease or not. Often in such unjust raids, hundreds and even thousands are vaccinated or inoculated.

In factories, mines and workshops, in many departments of the Civil Service, and in many branches of public service employees and officials are required to have their blood and tissues contaminated with vile pus collected from the festering sores of a sick cow, before they are permitted to assume their duties.

In many cities regulations are enforced requiring all milk sold in the city to be first submitted to a high degree of heat, on the pretext of preventing disease. The milk is thereby vitiated, its chemistry changed, it is denatured and no longer fit for food.

Valuable animals have been ruthlessly and neednessly slaughtered, thereby causing great loss to stock owners; and both human beings, food stuff, and even automobiles, have been put under quarantine because of some disease confined to cattle.

In many cities, inorganic iodine, a well known poison, has been used to pollute the public water supply, by order of the Board of Health, on the absurd pretext of preventing goitre. Not only is the pollution of the public water supply a direct violation of all the cardinal laws of hygiene and sanitation, and a crime against the public welfare, but the practice, if allowed to continue unchecked, will be extended to other drugs and other diseases, to the inevitable detriment of the public health. It is a rank injustice to the individual and to the community, the well and the sick alike, to compel them to undergo indiscriminate drugging in this manner, and this all without a proper inquiry into their condition—with no proper examination of the patient and no diagnosis of his case.

Such laws, regulations and institutions are designed not only to fasten upon the people certain medical theories and practices, which a great majority of an enlightened public have outgrown and repudiated, but to deny to this enlightened public the right to employ such methods and practices as its reason and common sense deem best.

Such laws assume that a man can do no harm if he holds a medical diploma and a state license; while, if he does not possess these documents and privileges, he just naturally must be wrong, ignorant and dangerous, no matter what his education, training, methods or results may be. It enthrones one school of medicine, representing a very small percentage of the citizenry of this nation, above all other citizens as a supreme authority over all matters of life, health, disease, cure or death of the common people; and, by throttling all other schools, stands as an effectual bar to progress and increase of knowledge.

Such laws deprive a man and his children of their right of self-ownership, and forcibly subject them, as mere slaves, to treatment and medication that they do not desire, and often do not need; while just as forcibly withholding from them the treatment and assistance they do desire and need. The subversion of the rights of self-ownership of a man's body in matters of health, treatment, and medication, by any profession, association, public officer, or private citizen; any and all appropriations of public money to force and fasten the theories and practices of any school of healing upon the individual, community or state; the medicalization of our public schools; the forcing of people to go to hospitals against their wills, where dangerous experiments are performed that often cause death, or make them invalids for life; the quarantine of healthy persons on medical suspicion; compulsory vaccination and inoculation; operations and medical inspections, whether performed on private citizens, soldiers, sailors, or public officers, are unjust and tyrannical, contrary to our form of government, and a menace to our country and all mankind.

The physician is only a citizen. He has no other constitutional rights than those of other citizens. Neither is he appointed or anointed of God to rule over his fellowmen in matters of health and disease; and since humanity has always made its greatest progress under differences of opinion and constructive commercial, educational, and scientific competition; and, since physicians of no school are infallible, and no system of medicine is perfect; and, since no

school has a monopoly on truth, knowledge, moral integrity, and sincerity of purpose; and since some of the most damnable impositions and damaging practices and some of the basest deceits ever perpetrated upon the people or the public, have emanated from medical sources, under the protection of legalized medicine, the existing medical institutions, laws, and regulations represent some of the craftiest pieces of pure class legislation that ever existed; creating a medical trust, with a monopoly of, and exercising an autocratic control over the life and health of the people; and forcing, by unjust laws, the judgment of a small minority upon the great majority.

Under the cloak of public service, public safety, and public health, such laws and institutions fix absolutely and irrevocably the channels through which all money expended to secure relief from disease and protect the public health, must be paid out; forcing the public to contribute millions of dollars for worthless and dangerous preparations; thereby filling the coffers of the drug and serum interests; while making a criminal of the man who seeks, with reason and common sense, to stem the tide of this destructive stream of poison pus, and diseased animal serums.

Patients are not permitted, if taken to public hospitals, to continue to be served by the physician of their choice, even though such physician is licensed to practice in that state, unless he be a member of the present privileged school of medicine; but they must submit to the ministrations of a physician whose service, under existing laws and conditions, is forced upon them. Why in this land of freedom should certain reputable practitioners of the healing art be denied the right of admission to all public hospitals, and other public institutions, upon equal terms and accorded the same rights and privileges as are now granted and permitted to a favored class? On what grounds are certain ones entitled to these special rights and privileges?

Therefore, we, as peaceful and law-abiding citizens of these United States, do rightfully and justly hold that ours is the right to accept or reject any physician or method, as fully and as freely as we now accept or reject the priest or preacher; that our right to medical liberty, and to the care and control of our own bodies, is no less valuable and sacred than our right to religious liberty, and the right to care for and control our own souls; and we do hereby and hereon petition our Congress, and the several States of this Union, to recognize and affirm these rights by the proper and immediate enactment of the appended proposed amendment to our Federal Constitution.

Proposed Amendment Guarantees Liberty

SEC. I. The sovereign right of the people to be secure in their persons, health, houses, and effects, against the enforcement of unreasonable medical regulations and restrictions; the inalienable right of every individual subject to the jurisdiction of the United States of America to choose his own physician, or to rely on self-help without the aid of a physician, shall not be violated; and neither enforced submission to any form of medical treatment, nor involuntary isolation and deprivation of any person, upon any pretext whatsoever, except in cases of dangerous insanity and contagious diseases, shall exist within the United States or any place subject to this jurisdiction.

Sec. II. No enforcement of quarantine or isolation in cases of contagious disease, and no restriction of the liberty of the insane shall be carried into effect, except by due process of law, and only in cases presenting diagnostic evidence beyond a reasonable doubt, supported by oath or affirmation, and particularly describing the person against whom enforcement is to be made, and the cause or condition making the enforcement necessary. No person isolated or quarantined under the provision of this section shall be deprived of his right to the physician and methods of his choice, or of his right to rely upon self-help.

Sec. III. Neither Congress nor any of these states and territories shall make any law restricting the establishment of any school of medicine, or granting to any school a monopoly of the healing art; or make any law discriminating against any school, or prohibiting the free exercise of the rights of any person to choose his physician from any school he desires; or abridging the right of the individual to control his own body and care for his own health and life; or to enforce upon either the well or the sick any prophylactic or therapeutic measures to which he is opposed.

Sec. IV. The Congress shall have power to enforce this article by appropriate legislation.

Shall the People Surrender Their Liberties?

MOST emphatically NO! is the answer made to this question by the Hon. John W. Davis formerly Solicitor General of the U. S., and later the Democratic Candidate for President, according to the Chicago *Tribune* of Sept. 14, 1924, which reported his speech at Grand Island, Nebr., from which speech the following quotations are taken:

"And what are those liberties?" he said. "Freedom of speech; freedom of the press; freedom of assembly; trial by jury; the right of religious worship according to the dictates of our own conscience; freedom from search and seizure; freedom from conviction by bill of attainder at the hands of any Legislature; and all that long calendar of things that makes every man a freeborn and independent citizen.

"Shall we surrender them? Never! Shall we surrender them at the will of a majority of the people? Not so long as one individual remains to claim them! Shall we surrender them at the demand of any Legislature, or a majority of the Legislature? Never! Shall we surrender them at the demand of a majority of Congress? Never!

"And if we are disposed not to surrender them, what is our guaranty and our protection for their preservation?

"It is that when any Congress, any Legislature, or any executive, passes a law or undertakes to enforce a law that would deprive us of them, we will ignore the law and declare that it has no value or substance.

"And then if we are arrested for this disobedience, what happens? We stand before the court and say, 'This law under which arrest has been made is no law at all, and we call upon you so to declare; to declare that our liberties have been invaded, and release us from this unlawful custody.'

"That is the American theory, my friends. And so long as that power remains in an impartial court, so long our liberties are safe."

Are White Men Sick? *By T. A. H. Clark*

IN YOUR issue No. 134 I notice, on page 71, the statement:

"The discovery of White Indians in Panama has led some scientists to suggest that perhaps the natural color of man is swarthy, and that all the white people of the earth are white because they are suffering from some mild, hereditary disease. This identical thought appeared in the writings of Pastor C. T. Russell in 1902."

In line with this hypothesis, permit me to give to you, as follows, some excerpts taken from the writings of the late Professor Arnold Ehret, who was one of the foremost authorities on the Nature Cure and Natural Diet.

His assertion was that disease is always accompanied by a clogging-up of the smallest blood vessels or capillaries by mucus, and that this is brought about by the excessive consumption of mucus-forming (starchy, protein) foods, hardened accumulations and "pathologic beds" being thus formed, which were the common fundamental cause of all disease. He states:

"If potatoes, grain meal, rice, or the respective meat materials are boiled long enough, we get a jelly-like slime or mucus, similar to the paste used by bookbinders. This mucus substance soon becomes sour, ferments, and forms a bed for fungi, moulds, and bacilli. In digestion—which is nothing but a boiling or combustion—this slime or paste is secreted in the same manner; for the blood can use only the ex-digested sugar transformed from starch. This secreted matter, the superfluous product (i. e., this paste or slime) is a foreign matter to the body, and at first is completely excreted. It is, therefore, easy to understand that in the course of life, the intestines and stomach gradually become pasted up and slimed to such an extent that this paste of floral and this slime of faunal origin turn into fermentation, clog up the blood vessels, and finally decompose the stagnating blood....

"Fatigue is, in the first place, a reducing of strength by too much digestion work; secondly, a clogging-up of the heated, and consequently narrowed-down, blood vessels; and, thirdly, a self-poisoning, and a re-poisoning, through the excretion of mucus during exercise....

"If, according to Paradisaic, primary laws, the lungs and skin were given nothing but pure air and sun electricity, and the stomach and bowels nothing but sun foods (i. e., fruits) there seems to be no reason why the tube system of the human body should become defective, weaken, age, and finally break down entirely. Instead of the living 'energy-cells' of the fruit, one eats 'killed' foods, which, biologically, are meant for beasts of prey, i. e., food chemically changed by air oxidation (decay), dead-boiled, and robbed of

its energy. Mucus accumulates especially in the heating channel (stomach and bowels) of this tube machine, and slowly clogs up the channel and filters (glands). The sum total of this defilement causes chronic effects, makes one grow old, and is the main factor in the nature of all diseases. Growing old, therefore, is a latent disease; i. e., a slow, but constantly increasing disturbance in the operation of the motor of life. . . .

"The white corpse-like color of the lightless and sunless man of culture can not be called beautiful, and emanates mainly from the corpse-like color of the dead-boiled, wrong food. What wonderful color a man gets who feeds on 'bleeding' grapes, cherries and oranges, and who takes systematically air and sun baths, can not be imagined by the modern artist of 'plenair' painting. Mucus, and at the same time, lack of mineral matter, means as much as lack of color.... Mucusless food —fruit and vegetables— occupy the first place as regards their content of necessary mineral matter, especially lime....

"Perhaps this corpse-like mucus is even the cause of the paleness of the white race; and perhaps in an entirely healthy condition, the so-called mucus membrane should not be white and slimy, but clean and red, as in animals.

"On the basis of my detection that this mucus, coming from cultured food, is the fundamental cause and main factor in the nature of all diseases, symptoms of age, obesity, falling out of the hair, etc., there is a justified hope for the creation of a new phase of development of progressive healing methods and biological medicine....

"If nourishment by mucus and over-eating is the the fundamental cause of all disease without exception (which I can prove to anyone on his own body), then there can exist but one natural remedy; i. e., fasting and fruit diet. That every animal fasts in case of the slightest uneasiness is a well-known fact. In spite of their having lost, to an extent, thanks to unnatural feeding by men, their sharp instinct for the right kind of food and natural hours of feeding, and therewith their proper state of health and acuteness of sense, they will, nevertheless, when sick, accept only the most necessary food, or will fast themselves back into health. Poor, sick man, however, must in no circumstances live on short rations for more than one or two days, for fear that he may 'lose strength'."

It would appear to me personally to be a perfectly logical hypothesis that the whiteness of complexion of the modern man of culture is due: First, to the eating of denatured, demineralized, degerminated, "refined," "bleached" and chemically treated "unnatural" foods, including "white" bread, "boiled" vegetables, "pearled" rice and barley, and so on "ad nauseam"; second, to the consumption of excessive quantities of protein and starchy foods and the consequent accumulation, on account of imperfect elimination, of mucus or slime (waste and poisonous substances); third, to the gradual clogging and pasting-up of the capillaries; and fourth, to our present mode of indoor life in heated, ill-ventilated houses and offices where we breathe and re-breathe our own exhalations and those of others, instead of the life of the more natural man in the glorious sunlight and fresh air.

[It is a significant fact that the primary word for man, Adam, means ruddy, and is derived from the verb *adam*, signifying "to show blood (in the face), i. e., to flush or turn rosy." The thought thus suggests itself that the normal condition of the healthy is what we so often see in children, a reddish cast to the skin, instead of the sickly white so often seen in adults.—Ed.]

"The Vicar Will Say a Few Words"

Art, Music and Literature *(Contributed)*

I AM wondering how many of your readers have been giving thought to the question as to where art, music, and literature will find themselves when the Messianic kingdom has fully arrived. Especially should it concern those of your readers who are particularly interested in one or more of these subjects; and no doubt the majority of them are, if not all.

Literature, such as the Bible, needs no comment; for it is the source of light in a dark world. Music of the best, when disassociated with thoughts pertaining to the Deceiver, needs no discussion; and art of the purest kind must be in the same class. But there are some other phases of which to think.

Surely any passages of literature, parts of opera, or works of art that have a tendency to magnify the power of evil will have to go when the Golden Age shall have fully arrived. Grand opera, we are assured, is built upon the basic passions of man, and much that is evil is incorporated therein.

Will the people of a restored earth wish to witness the tempting of Marguerite by Mephisto, even to the tune of beautiful music? Will they wish to see her misery after the murder of her child at the instigation of the cunning devil, all the while seeing his sneering, arrogant countenance as he glories in the style of work he has been doing against poor, fallen humanity these many centuries; and finally to see the going to heaven as pictured at the end of the opera, which it seems is strictly at variance with Bible teaching? Tinctured through and through with error and the superstition associated with Satan's empire the story could not be of interest to a race growing back into the very image of a perfect Maker! A performance of Faust depicting his past deviltries would be about the only pleasure that a chained Lucifer might have; and I think he will be denied even that. Would the fiery Carmen be in any better taste? Think of the bull fight, the stabbing, and all the rest of the bloodthirstiness in Carmen which even our refined people now have not the courage to condemn; for Carmen is a standard opera.

If the things of the coming age will be such that the heart of man can not now conceive of them then it will be of no advantage to save even the music of these operas; for they would always carry with them the hateful associations of the full expression of brutal, unchained passion.

In the field of art, where would a man perfect in body and mind get any good out of looking at anything like the Laocoön group with the three figures twisting and writhing in the coils of serpents? In this respect I should like to think that the former things will not be recalled, to paraphrase a passage of Scripture. The Laocoön story is based on myth, from which source so much of the world's mischief has come. Myth has been called "fact distorted"; in other words, the truth has been twisted and lied about so thoroughly that it serves well to carry out Satan's schemes. How much myth and superstition sometimes called myth there is in the world today! Beautiful myths, some say. Yes; and there are beautiful lies that some people prefer to the truth.

Venus de Milo has been much admired for her figure, and it is beautiful. But a restored race will so far outstrip Venus that her attractions will be outshone then; and she, too, is another myth. As for pictures, while many of them are inspiring and good to see, many of them will be out of tune with a perfect earth. Where would we put some of the old, discolored portraits of kings and queens who ruled with might, but with no mercy; and some of the portraits of the popes and other church dignitaries of bygone centuries showing men of advanced years, "high livers" and "hard lookers", as some of them were? Do you remember that awful, malicious expression of one of the popes named "Innocent"? I fear that some of these things would be as thorns in the flesh.

There is a number of pictures called "The Judgment of Paris", based on a myth, also. Paris was a shepherd and was chosen to decide which was the most beautiful—Venus, Juno or Minerva. Each of these goddesses promised him a reward if he gave her the golden apple, which was the sign of being the most beautiful. Venus promised him the most beautiful woman in the world as his wife, and Paris gave her the apple. The most beautiful woman was Helen of Troy, a married woman.

Venus was not blessed with good principles. So she helped Paris steal Helen of Troy, who seems to have gone willingly with him; and to get her back her husband stirred up the trouble that precipitated the Trojan War.

Juno and Minerva, angered beyond expres-

sion, took sides against Venus and Paris; and such a display of petty jealousy, ferocity, and general uproar could hardly be exceeded. All this is classical and forms the basis of Homer's Iliad and part of Virgil's Æneid. Out with it!

The story of the golden apple will pale in comparison with the thrilling events of the Golden Age.

Literature will surely have to be renovated, in places at least. Besides the Iliad and the Æneid, there are the more modern plays of Shakespeare. Ghosts of Hamlet's father and of Banquo would look very funny to a restored race. They might serve as comedy, but I am not sure that they would be a success even as such. These ghosts were invented in a day when people respected them, and most people believed in them, and that day has not yet passed. What about the ghosts who are supposed to communicate with the living now, and the haunted houses? Oh, they are still with us, these ghosts in story, song, and belief! This is why the ghosts of Shakespeare are rather looked up to now. And Shakespeare's murders! Who would want to see Desdemona smothered by a blackamoor, when people will then be looking forward to life eternal? And Hamlet, the melancholy Dane; would he make good entertainment when people will be casting gloom out for evermore? Seeing Hamlet during the Golden Age would be like lying down in a coffin and weeping on your wedding day.

I would not be understood as decrying the works of the world's great writers, musicians, and artists; for they produced much that is wonderful. But being like the rest of us born and reared under the hoof of the Evil One, and under his rule, they knew no other world, and so sought to express their genius with the things about them. They have made the world better for their having lived; and some of their work, the immortal part, will live on, for truth never dies.

Grappling with the perplexing questions of the evil world has driven many of these men of genius to despair and madness. Poe is one example how a brilliant mind was crushed under the miseries of the world, which always lay like a millstone upon him. These men of great gifts who earnestly sought to express truth and beauty in their lives will find themselves greatly advanced in that better kingdom, when they are raised from the dead; for they surely shall be reanimated and have resurrection privileges.

Winter Days *By E. Redfern White (New Zealand)*

Winter days are here again,
Winter winds and biting rain.
Stands the tree forlorn and bare;
Frost is in the biting air.
Winter days are bleak and long.
Few the birds and scant their song.
Haste the folk along their ways;
Hearts grow warm beside the blaze.

Winter days of storm and blast;
Grave their moments while they last;
Winter hours of mem'ry lead
Back to youthful word and deed.
Winter days of life are here;
Gone the bloom of yesteryear.
But what though wintry storms should rage,
Spring comes with the Golden Age!

Remarkable Ability in Handwriting *By J. J. Fakourey*

SOME months ago, while I was seated at dinner with a company of probably over one hundred friends, one of them drew from his pocket a piece of lead about an inch square, on one side of which was an inscription of the Lord's Prayer. The workmanship was a sample of marked ability on the part of the inscriber, and caused many remarks on the part of the company.

Perceiving that this inscription hardly compared with what I have read along the same line in an Arabic magazine, I was encouraged to give an account of the article which I had read and to send it to THE GOLDEN AGE. The substance of the article follows:

Remarkable Ability in Fine Handwriting

A YOUNG Syrian man who has marvelous ability to use his pen has written sixty-one words on a grain of rice. This grain was exhibited at a fair in Zehlet, Syria, where it won the first prize. On another occasion he pre-

pared what is called "The Notable Egg of Independence". This is a piece of marble in size and shape like a hen's egg. Upon it was drawn the Turkish imperial cipher, which consists of eight or more words, reading in Arabic:

السلطان عبد الحميد خان ابن السلطان عبد العزيز خان

the English equivalent of which is, Sultan Abdul Hamid Khan, the son of Sultan Abdul Aziz Khan. The egg also had drawn upon it the preface to the Turkish Constitution in the Turkish language, the Constitution itself in the Arabic language, the date of the Declaration, two poems relating to the independence and the army, fifty-nine stanzas in all, and a chart of the Turkish domain with the names of all its principal cities. The "heel" of the egg is left without writing, and is large enough to hold more than a thousand words. The approximate number of words written upon the egg is about ten thousand, exclusive of the Turkish inscription and the map of the kingdom. The writing can not be erased. About one thousand pens were employed in doing the job, and about two years were expended in the writing.

A third piece of wonderful workmanship was the writing of one hundred and one words upon a grain of wheat, which was presented to the headquarters of the Red Cross at Washington, D. C. The words were an expression of thanks and appreciation of the charitable deeds of the Red Cross shown toward humanity during the great World War, and especially those done towards the sons of Syria—Syrian people.

Still another exhibition of fine penmanship is shown on a grain of wheat now in the museum at Damascus, Syria. On this grain of wheat is written a poem containing one hundred and thirteen words. Another is a grain of rice on which are four chapters of the Koran, in all one hundred and fourteen words. This grain was exhibited at a fair in Beirut, Syria. At the same fair was exhibited a grain of rice on which was written a sentence in the French language, containing in all sixty-five words.

Another marvel is a silver ring containing a stone of five by six and one-half millimeters on which is written the genealogy of the Arabian King Hussein, of the Hedjaz, back to his ancestor the prophet Mohammed. This ring was presented to his Majesty, King Hussein.

On a gold ring in which is set a silver plate of seven by seven millimeters is an inscription consisting of a poem with a preface. The poem contains six stanzas embracing two hundred seventy-six dates of events that occurred during the lifetime of King Fuad of Egypt.

These are indeed wonderful things in that they show what man can do in his fallen state, yes, after 6000 years of falling. They also suggest what man may do with his God-given talents when these are brought to perfection at the end of the incoming Golden Age, in which I am a firm believer.

The Day of Atonement

THE Hebrews observe the Day of Atonement on the tenth day of the seventh month of the Hebrew religious year. This makes the annual observance fall about October 1st. On that day every orthodox Hebrew is supposed to spend virtually all his waking moments in worship, while the 361 pages which now go to make up the services of the day are being read.

We have one of these Atonement Day service books in hand. Page 1 is in the back of the book, and page 361 in what we would regard as the front. Each right hand page is in Hebrew, while the left hand pages are given to an English translation of the text opposite.

The service is preceded by the sacrifice of a cock, for the sin of man. The vain tradition is that "Gever [a man] has sinned, and only Gever [a cock—the same word in the Hebrew] can pay the penalty."

The language of the ritual is sublime. It includes Psalm 145 in its entirety. Following this we give a sample of the contents as they flow steadily onward, page after page:

"Magnified and sanctified be his great Name in the world he hath created according to his will. May he establish his kingdom in your life-time and in your days, and in the life-time of all the house of Israel, speedily and at a near time: and say ye, Amen.

"Let his great Name be blessed for ever and ever. Blessed, praised and glorified, exalted, extolled and honored, adored and lauded, be the Name of the Holy One; blessed be he, beyond, yea, beyond all blessings and hymns, praises and songs, which are uttered in the world; and say ye, Amen.

"O Lord, open thou my lips; and my mouth shall declare thy praise. Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, O great, mighty and awful God, most high God, who bestowest gracious favors, and who possessest all things, who rememberest the piety of the patriarchs, and who in love wilt bring a redeemer to their children's children, for the sake of thy Name.

"Remember us into life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God. O King, Helper, Savior and Shield: blessed art thou, O Lord, the Shield of Abraham.

"Thou art mighty for ever, O Lord: it is thou who quickenest the dead, and art mighty to save. Thou sustainest the living with loving kindness, quickenest the dead with great mercy, supportest the falling and healest the sick, loosest the bound, and keepest thy faith unto them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who can be compared unto thee, O King, who killest and restorest to life and causest salvation to spring forth?

"Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life? And faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead. Thou art holy and thy Name is holy, and holy beings praise thee daily. Selah. Blessed are thou, O Lord, the holy King."

There are so many good things in the book that it is hard to make selections; but we give a few more excerpts:

"Sound the great horn for our freedom: lift up the ensign to gather our exiles, and gather us together from the four corners of the earth. Restore our judges as at the first, and our councillors as at the beginning: remove from us sorrow and sighing: reign thou over us, O Lord, thou alone, in kindness and tender mercy, and justify us in judgment. Blessed art thou, O Lord, the King of judgment.

"Hear our voice, O Lord our God, pity and compassionate us and accept our prayer in mercy and favor; for thou art a God who hearkenest unto prayers and supplications. And from thy presence, O our King, turn us not away empty: for thou hearkenest in mercy to the prayer of thy people Israel. Blessed art thou, O Lord, who hearkenest unto prayer."

The acknowledgment of sins is a very complete one:

"We have trespassed, we have dealt treacherously, we have robbed, we have spoken slander, we have acted perversely and we have wrought wickedness, we have acted presumptuously, we have done violence, we have framed lies, we have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have provoked, we have rebelled, we have committed iniquity, we have transgressed, we have oppressed, we have been stiff-necked, we have acted wickedly, we have corrupted, we have committed abomination, we have gone astray, we have led others astray."

Forgiveness is then asked for sins committed under compulsion or of free will; by hardening of heart; by utterance of lips; by unchastity, unwittingly, openly, secretly, knowingly, deceitfully, in speech; by wronging of neighbors; by wrongful meditation of heart; by impurity; by confession of lips; by despising parents and teachers; by presumption and error; by violence; by profanation of God's name; by impurity of lips; by foolish speech; by evil inclination; by denying; by lying; by bribery; by evil speech, in business, in eating and drinking, in usury, and increase; by arrogant mien; by wanton glance; by haughty eyes, with obdurate brow; by breaking off the yoke; by contentiousness; by ensnaring of neighbors; by envy; by levity; by being stiff-necked; by running to do evil; by tale bearing; by a vain oath; by causeless hatred; by a breach of trust; by error of the heart, etc.

"It is certainly so, that the evil imagination is predominant within us: we therefore depend on thee to justify us, O thou who aboundest in charity. Oh answer us, I have pardoned. Oh abhor the tale-bearer [Satan], and abominate his tale: and let me hear, beloved God! thy voice proclaim, I have pardoned. Oh silence the accuser [Satan], and suffer the advocate to take his place: and be thou, O Eternal! his support; and in consequence of his pleading, declare, I have pardoned."

For an answer to the prayer for forgiveness appeal is made to the One who answered Abraham on Mount Moriah, Isaac when bound on the altar, Jacob in Bethel, Joseph in the dungeon, Israel at the Red Sea, Moses in Horeb, Aaron with the censer, Phinehas when he rose up, Joshua in Gilgal, Samuel in Mizpah, David and Solomon in Jerusalem, Elijah on Mount Carmel, Elisha in Jericho, Jonah in the belly of the great fish, Hezekiah in his sickness, Hananiah and Mishael and Azariah in the midst of the fiery furnace, Daniel in the lion's den, Mordecai and Esther in Shushan, and Ezra in captivity.

"Therefore we hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and

the idols shall be utterly cut off: when the world shall be set under the kingdom of the Almighty, and all the children of flesh shall call upon thy Name, when thou wilt turn unto thyself all the wicked of earth. All the inhabitants of the world shall know and acknowledge that unto thee every knee must bend, every tongue must swear. Before thee, O Lord our God, shall they kneel and fall: and they shall give honor unto thy glorious Name: they shall all accept the yoke of thy kingdom, and over them thou wilt speedily reign for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory: as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be King over all the earth: on that day shall the Lord be One, and his Name One."

There is a vision of the coming Messiah in the following passage:

"Our righteous anointed is departed from us: horror hath seized us and we have none to justify us. He hath borne the yoke of our iniquities, and our transgression, and is wounded for our transgression. He beareth our sins on his shoulder, that he may find pardon for our iniquities. We shall be healed by his wound at the time that the Eternal will create him [the Messiah] as a new creature. O bring him up from the circle of the earth. Raise him up from mount Seir, to assemble us the second time on mount Lebanon."

The traditions respecting procedure on the Day of Atonement confirm the conclusions of Bible Students as to where the goats were presented for sacrifice:

"He then proceeded to the east of the court, where two kids were placed, purchased by the congregation: they were both alike in form and height and stood there to make expiation for the iniquity of the backsliding daughter (the nation). There were two lots of gold, which, after shaking them in a box, he plunged his hand in, and drew out the lot for the Lord, and the other for the strong rock: having put the lot on the kid, he proclaimed aloud, A sin offering to the Lord! Those who heard him, answered him by blessing the Lord. He tied a scarlet twist on the head of the scape-goat, and placed it exactly opposite to where it was to be sent."

The traditions also show that on the Day of Atonement the incense was offered in the Most Holy:

"He took a censer of pure gold, which was thin, light, and had a long handle, and put into it three Kabins of red hot flaming coals: they then brought him a large spoonful of the finest beaten incense, of which he took two handsful, and put into the lesser spoon: taking the censer in his right hand, and the spoon in his left. He straight went toward the vail, and approached the staves of the ark between which he put the incense, causing the smoke to ascend."

As to the disposition made of the scape-goat the Manual states:

"He [the high priest] sent it [the scape-goat] with a proper person to the strong rock, in the desert, that it might carry away the sins of this people to an uninhabited country: he threw it down from the point of the rock, and rolling over as it descended, its bones were broken, as one breaketh a potter's vessel."

Many of our readers will note with keenest interest the following passage in the Manual and will make immediate and proper application to the world's great High Priest, the Christ, Head and body, as He will appear to the world when the time of sacrificing is over and the time of blessing has come:

"Verily, how glorious was the appearance of the high priest, when he came forth from the holy sanctuary, without any evil occurrence. Even as the expanded canopy of heaven, was the countenance of the priest. As the lightning that proceedeth from the splendor of the Chajoth [angels] was the countenance of the priest. As the beautiful blue thread in the fringes of the four corners of the garments, was the countenance of the priest. As the appearance of the bow, in the midst of the cloud, was the countenance of the priest. As the majesty with which the Creator attired the patriarch, was the countenance of the priest. As the rose in the midst of a delightful garden, was the countenance of the priest. As the diadem put on the forehead of a king, was the countenance of the priest. As the beauty of the pure mitre, was the countenance of the priest. As the amiable tenderness depicted on the face of the bridegroom, was the countenance of the priest. As he who sat in concealment, to supplicate the presence of the Supreme King, was the countenance of the priest. As a bright star, in the border of the east, was the countenance of the priest. As the beautiful mantle, and the breast-plate of righteousness, was the countenance of the priest. As the angel that stood at the head of the way, was the countenance of the priest. As the light that shineth in the windows, was the countenance of the priest. As the commanders of the hosts at the head of the holy people, was the countenance of the priest. As the strength with which the pure One hath clothed him who is to be cleansed, was the countenance of the priest. As the golden bells in the skirts of the mantle, was the countenance of the priest. As the congregation covered with blue and purple, was the countenance of the priest. As the appearance of the rising sun on the earth, was the countenance of the priest. As the likeness of Orion and Pleiades, from the south, was the countenance of the priest."

How May One Become a Christian?

[Radiocast from Watchtower WBBR on a wave length of 273 meters, by Judge Rutherford.]

AMONG the people there is much misunderstanding about how one may become a Christian. This misunderstanding is due to the fact that the people have not been taught the truth according to the Bible. Many professed teachers of the Bible have stood before their congregations and said to them: 'All that is necessary for you to become a Christian is to come forward, at some church meeting, say that you believe on the Lord Jesus Christ, have your name placed upon the church roll, be baptized or sprinkled with water, receive the right hand of fellowship and thereafter contribute your part to the minister's salary and to the up-keep of the church expense.' Many of you who now hear my voice know from experience that these are what you have been told to be the necessary steps.

The only safe rule to lay down in the beginning is to refuse to accept any man's opinion as to how you may become a Christian; because the opinions of men, unsupported by competent evidence coming from a truthful source, will not be taken as evidence in any earthly court of law, and surely as much or more should be required to establish the truth upon such a vital question as becoming a Christian. Evidence therefore should always be required to support this answer.

A Christian means a faithful follower of Christ. The word Christ means the anointed one. Jesus Christ, the first anointed one, is the Head over His Church, which are members of His body, (Colossians 1:18) Where, then, may we expect to find the truth upon this great question? Jesus answers this identical question and says: "Sanctify them through thy truth; thy word is truth." (John 17:17) The Bible is the Word of God given to man for his instruction in righteousness. (2 Timothy 3:16) There we shall find the true answer as to how to become a Christian, and nowhere else.

Man a Sinner

A CHRISTIAN must be a follower of Christ Jesus. Christ Jesus on earth was a perfect man. All other men were born sinners. So say St. Paul in Romans 5:12 and the Prophet in Psalm 51:5. Man, being conscious of the fact that he is imperfect and a sinner, needs some help; and when he desires to turn away from the course of unrighteousness, come to Jesus and do right, he has come to the point of repentance. Repentance means a change of mind. How can he come to Jesus, who is the Redeemer? Jesus answers the question: "No man can come to me, except the Father which hath sent me draw him." (John 6:44) God draws a man to Jesus by calling to his attention through some one else or through His Word that Jesus is the great Redeemer of mankind. Man, being thus drawn to Jesus, and seeing that He is the Savior and turning away from the world to follow the righteous Lord, is converted. Conversion means a change of course of action.

Many of you have been told by your ministers that to repent and to be converted is all that is necessary for you to go to heaven. As a matter of fact it is not even starting for heaven. St. Peter (Acts 3:19) said: "Repent, ... and be converted, that your sins may be blotted out."

When one is drawn to Jesus he learns from the Bible, or otherwise being taught, that Christ Jesus gave His life a sacrifice in order that mankind might have an opportunity for life. Some Scriptural proof upon this is at follows: John 10:10; Matthew 20:28; Hebrews 2:9; Acts 4:11, 12.

Learning then that there is no other name under heaven whereby he may be saved man asks: What shall I do? This same identical question was asked, and the answer recorded in Acts 16:31 as follows: "Believe on the Lord Jesus Christ, and thou shalt be saved." To believe does not merely mean to have a mental conception that Jesus Christ is the Son of God. The devil believes that. But if we believe a thing, and know that to act upon that thing will bring us good results and blessings, we prove our belief by our acts. If we believe, then, that Jesus is the way to life and that there is no other way, and if we want to live, then we prove our belief by taking the steps the Scriptures point out that we must take. Jesus said in John 17:3: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Progressing to this point, the man can see that he was born a sinner, and that by reason

of sin he has been alienated from God; that for him to live he must, through Christ Jesus, get back into harmony with God. What then shall he do? Jesus answers: "I am the way, and the truth, and the life: no man cometh unto the Father but by me."—John 14:6.

It follows, then, from this Scriptural answer that in order to live as a Christian, one must come to God through Christ; and that one must come in God's appointed way. And what is that way? To this question Jesus answers in Matthew 16:24: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Since a Christian is a follower of Jesus, the man now must know what Jesus did in order that he may follow Him. Jesus, the perfect man, at the time of His legal majority presented himself to Jehovah, saying, as it was prophetically written of him, "Lo, I come,... to do thy will, O my God." (Psalm 40:7,8; Hebrews 10:7) Jesus was perfect, had a right to live on earth forever, had the perfect right to exercise his own will to this effect. His life had been transferred, however, from the spirit to the human plane for a purpose; and now He was saying to Jehovah, His Father: 'Whatsoever is thy will, I agree to do it.' This was the consecration of Jesus.

It was the will of God that Jesus should die upon the cross as a perfect man in order to meet the requirements of the divine law enforced against the perfect man Adam, to the end that Adam and all of his offspring might be released from the condemnation and have an opportunity for life. (Romans 5:18,19) For this reason Jesus died, as stated in John 3:16, 17, and dying in obedience to the Father's will, God raised Him out of death a divine being, and exalted Him above all other creatures in the universe.—Philippians 2:5-11.

Therefore it is seen that what Jesus meant when He said a man must deny himself, was that man must agree to do the will of God and trust in the merit of Christ Jesus. Hence the next step for the man to take before he becomes a Christian is consecration. This means a full and unconditional surrender of oneself to Jehovah, trusting in the Lord Jesus Christ as his Redeemer. He does not have to do this before an assembled body of people, with the minister standing in the pulpit. He may go to his own closet alone or to the woods and, kneeling down before the Lord, humbly submit himself to the Lord by telling the Lord in his heart that he desires to do His holy will, and that he has full faith and confidence in Jesus as his Savior. This is exactly what Cornelius did.—Acts 10:44,45.

For such the Lord Jesus Christ, the Redeemer, stands as Advocate or Sponsor. (1 John 2:1,2) Upon the basis of faith in the blood of Christ Jesus, Jehovah now accepts the man who consecrates himself, and justifies him. Justification means made right with God. Three steps are essential to justification, as the Scriptures read: By faith are we justified (Romans 5:1); we are justified by the blood of Christ (Romans 5:9); it is God that justifies. (Romans 8:33) Otherwise stated: (1) The first essential is our faith, which means belief and exercising that belief in the Lord's Word by consecration; and (2) the blood or merit of Christ imputed to us as a basis upon which Jehovah acts; and (3) the judicial determination by Jehovah that the one thus consecrating himself is right with Him.

All justified creatures have the right to live. All justified men have a right to life on the earth. But now, having agreed to do God's holy will, what is the will of God concerning the one now justified? The answer is that justification during the Gospel Age is only for the purpose of permitting the one justified to be a joint sacrificer with Christ Jesus. What, then, does he sacrifice? The answer is, He sacrifices his right to live on the earth as a human being. (2 Timothy 2:11,12) And when this is done, what follows? The answer is that he is begotten to the divine nature by Jehovah. Begetting means a beginning. This means that now by the will of God the man has become a Christian. The Scriptural proof of this is found in James 1:18, which reads: "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures."

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a hope of life by the resurrection of Jesus Christ from the dead." (1 Peter 1:3) For the first time now the *man is a Christian.*

Does the man have to be baptized into water? Water baptism is merely a symbol of the real

baptism. His real baptism is into Christ Jesus' death; and afterwards when he performs the water immersion that baptism symbolizes or testifies before others that he has taken the step of consecration. In proof of this we read the scripture: "Know ye not, that so many of you as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Romans 6:3-5.

Is the man now, who has become a Christian, ready to go immediately to heaven? I answer: No, indeed. (Acts 14:22) He must through much tribulation enter into the kingdom of God. He is just ready to start on his trial. The Apostle says: "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1 Peter 2:21.

The Christian must now prove his love and devotion to the Lord and to His cause, and this will entail upon him suffering. This suffering will consist of being misunderstood, misrepresented and persecuted by men of the world, even those who claim to be Christians. Is this essential? The Scriptures answer: "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us."—2 Timothy 2:11, 12; 1 Peter 4:13-15.

Will every one who claims to be a Christian go to heaven? Jesus answers: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) "Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."—Matthew 7:14.

Easy Way

THE clergymen have pointed out a much easier way. But theirs is not God's way. At the same time they have taught that all who do not go to heaven must go to hell-fire and brimstone and there be roasted, stewed, baked, and fricasseed forever. It will be seen that their desire to make the way easy to become a Christian, in order that their church members might get in, was really the father of their wrong doctrine. Had they made the way narrow, as Jesus did, they would have told the people that only a few will go to heaven. According to their own doctrine of hell, all the rest of their parishioners would have to go to hell. Had they told the people that the Bible says that only a little flock will be in heaven, then they could not have consistently told the people that all the world must be converted by the churches. Had they these Bible truths to give the people then they would have had nothing upon which to base their pleas for money to extend their organization and to erect expensive buildings.

The clergy have missed a marvelous opportunity to tell the people truly what the Bible teaches, in order that they might see the office of the Church both here and hereafter.

Office of the Christian

WHAT, then, is the office of a Christian on earth? The Scriptures answer (2 Corinthians 5:20) that each Christian truly devoted to the Lord is an ambassador of Christ, whose duty it is to tell others about Christ's kingdom.

As above stated, when one becomes a real Christian, he is anointed of the Lord, as stated in Isaiah 61; 1, 2. As an anointed ambassador of the Lord it becomes his duty to hold himself separate from the scheming machinations of selfish men, and honestly and fearlessly and lovingly to tell the people about God, about Christ Jesus and about the Lord's wonderful kingdom that is going to be the blessing of mankind and bring the desire of their hearts. The Lord instructs him that he must be an overcomer in order to reach heaven. He must overcome the influence of the world, which is the devil's organization; and he does that by devoting himself absolutely to the Lord. He must overcome his own selfish propensities by learning to be unselfish and to devote himself to trying to do good to others.

Concerning his future office, the Lord says to him: "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10) This means the highest element of life, participating with the Lord in His kingdom. Again, Jesus said: "To him that overcometh will I grant to sit with me in my throne."—Revelation 3:21.

The office of the Anointed Priesthood dur-

ing the reign of Christ is to bless the world by giving them a knowledge of the divine plan and by teaching mankind the way that leads to life. The faithful Christians are the seed of Abraham according to the promise. (Galatians 3:16, 27-29) The promise was that through this seed all the families of the earth should be blessed.—Genesis 12:3, 4.

A Christian, therefore, is really in this life in training for his future work. It is not the business of the Christian now to convert the world, but it is his office and duty to be a witness for the Lord in the earth to tell others about the gracious things that are coming to mankind through the Lord's kingdom. It requires much courage to be a Christian now; because he must withstand the taunts, jeers and misrepresentation of the world, who know nothing about God's arrangement. But the kingdom of heaven is at hand; and with its full establishment the work of the Christian will take on a far greater scope.

Fresno's Newspaper Battle

FRESNO, California, has been having a newspaper battle. We reprint two of the many letters which appeared while the conflict was on, feeling sure that many of our readers will enjoy them:

To *The Republican*: I have been interested and somewhat amused at the letters from members of the so-called "Bible Students Association" in reply to your recent editorial concerning what their great mogul, Rutherford, said about the eighteenth amendment.

Not one of these letter writers has made any attempt to either deny or explain what Mr. Rutherford is alleged to have said, but each one props up a little man of straw, marked persecution, and proceeds to bark at it.

That is the leading stock in trade of those fellows, but it is silly. No one is persecuting them. The fact is that if they did not yell out "Persecution! Persecution!" every now and then, and advertise lectures with "no collections" nineteen-twentieths of the Christian world would not know that such people existed.

However, they should remember the proverb concerning glass houses.

I heard their great demigod, Russell, preach; and in one of his sermons I heard more abuse of other churches and more sarcasm concerning other preachers than I have ever heard altogether in all other churches I have ever attended. May I not say here, too, that I challenge any Bible Student in America to prove that he has heard more sermons from more different preachers than I have listened to. The fact is that I have yet to hear the first preacher of any denomination mention either Russell or Rutherford in a sermon, so far as I can now remember.

No one cares what Bible doctrine they hold to. If they want to believe as Russell intimated in one of his books that the body of Jesus may have become decomposed and gone off into gases, since it never rose from the dead, let them believe it. Again, if they believe as their present mogul, Rutherford, teaches, that after 1925 no one need die, I am willing. Every Christian will agree with me in this; but when their leader takes an attitude toward the laws of our land that will really encourage lawlessness, then I take the attitude that his room is better than his company.

No one, you, Mr. Editor, included, has accused any of the Bible Students of being bootleggers or boozers; but no one can deny that the stand recently taken by their leader encourages bootlegging and boozing.

I believe firmly in religious liberty; but when one's religious liberty leads him to go contrary to the laws of the country in which he lives, then he should seek a home in some other country. Either this, or seek in a proper manner to have the laws changed, but obey them until they are changed.

No one can be a good Christian or a good American who encourages lawlessness against our nation.

(REV.) J. W. M'KEAN
American Sunday School Union, Fresno.

Answer to Above

Fresno, Calif., July 30, 1924.

Editor, *Republican*:

If my memory serves me right, I had the pleasure of meeting Rev. M'Kean during a former visit to this city. During my years of reportorial activity it has seldom been my privilege to meet a more interesting man. With this introduction, I trust he will take in good part my comments on his good-humored thrust at the Bible Students in Wednesday's issue.

I hold no brief for the Bible Students, but among them I do number some good friends and neighbors. Also, I have met and personally known both Mr. C. T. Russell and Mr. J. F. Rutherford.

Rev. M'Kean observes that none of the Bible Students has attempted to either deny or explain what Mr. Rutherford is alleged to have said at Columbus, Ohio, on the subject of the 18th Amendment recently,

but that instead "each one props up a little man of straw and proceeds to bark at it".

Not so good, Reverend. Rev. M'Kean is connected with the "American Sunday School Union". Now, just for the sake of comparison, let's suppose that one of the moguls (or demigods, whichever title is preferred) of the American Sunday School Union is speaking at a convention in Tokyo.

I can in my mind's eye picture the bored reporters at the table below the speaker's platform. They have been listening to what has been to them a very somniferous sermon, and have well-nigh despaired of catching a single striking phrase which can be played up for a lead. In fact, they would dearly love to see the report headed "Driest Sermon Ever Preached".

(This is by no means meant as a reflection against the Sunday School Union speakers. Most sermons sound that way to the usual reporter.)

Suddenly every reporter sits up with a jerk and begins to make notes with lightning speed. The speaker has forcibly criticized the 19th Amendment to the Constitution! (We shall merely suppose this, although I have heard more than one high church official make this very criticism.)

Associated Presto!—and every city, town, hamlet, and home in Christendom has been apprised that a leader, mogul, demigod, of the Sunday School Union has rapped women's suffrage! Editorial comments quickly appear, more or less sharply condemning the speaker for his alleged stand.

Now then, what would Rev. M'Kean do in such a pass? Could he deny the report? Hardly, since he is presumed to be in Fresno just then, and not in Tokyo. Could he explain the report? Not very well, since he was not the speaker who made the alleged remark. He would, logically, do only what the local Bible Students have done in their own case:

He would object to editorial condemnation without more complete verification and would assure the public —and possibly also his wife—that he himself is not opposed to women's suffrage, the constitution, and the laws of the United States.

And, from what I know of Bible Students, I do not believe a single one of them would say that Rev. M'Kean thereby "props up a little man of straw and proceeds to bark at it".

After mentioning that he heard Mr. Russell abuse other preachers and churches, Rev. M'Kean tells us of the great number of different sermons he has heard and says: "The fact is that I have yet to hear the first preacher of any denomination mention either Russell of Rutherford in a sermon."

As I said, I do not feel especially called upon to defend the Bible Students; but in the spirit of fair play I wish to say that I have also heard Mr. Russell and Mr. Rutherford, and have repeatedly reported their lectures for the press.

Both have made some very sharp criticisms of preachers and churches. Some of these criticisms I myself cannot subscribe to and never will approve of. But I must admit this much, that the Bible Students can safely challenge Rev. M'Kean to prove that either Mr. Russell or Mr. Rutherford ever made a personal criticism directed against any clergyman individually. Their "abuse and sarcasm", if you wish to call it such, has always been entirely impersonal, and invariably coupled with the qualifying statement that their charges did not apply to all preachers and all ministers.

In direct contrast to this, Rev. M'Kean knows that Rev. Billy Sunday habitually heaps the vilest of abuse on the very clergymen seated upon his lecture platform, and that the clerical gentlemen sit there and take it all with a smile. To select some of his mildest epithets, he calls them "lily livered skunks, semi-spineless cactus plants, lop-sided and long-haired sob-sisters, refrigerator rats," etc., etc. The clergy take this vituperation smiling, but grow indignant over the statements of Russell and Rutherford. The worst "abuse and sarcasm" that the last-named speakers ever voiced against preachers or churches are compliments compared to the vilification of Rev. Billy Sunday.

Now to take the other side of the story. Rev. M'Kean says he has "yet to hear the first preacher of any denomination mention either Russell or Rutherford in a sermon". I believe him, of course. With a little care, it is quite possible to accomplish this feat. I presume the gentleman has carefully avoided visiting-evangelists and their tents; for it is well known that one of the stock discourses of an evangelist is at least one all-night tirade against "Russellism".

Rev. M'Kean must also have made at least some selection as to which church to attend; for during my own frequent trips through this beautiful valley I have several times observed advertisements and reports in local papers which seemed to indicate that both Russell and Rutherford were "mentioned" by clergymen in their sermons, and mentioned rather violently, one would gather.

I must also add that I have personally reported for publication at least a dozen sermons, some of them by the most noted lights of the Protestant firmament, in which Russell and Rutherford were not only "mentioned", but were mentioned in language which was abusive to the last degree. What is more, the speakers in three of the instances made personal charges against these men which I knew to be entirely contrary to the facts.

Furthermore, every denominational book-room of any size that I have ever entered has a full stock of books, pamphlets, and tracts, all prominently displayed, in which Russell and Rutherford are most certainly "men-

tioned", and mentioned in words that would make a saint weep. Not being a saint, however, I have been merely amused at the unchristianity of Christianity when involved in religious disputes in the name of the Lord Christ!

Again I say: Compared to this sort of thing, the statements made by Mr. Russell and Mr. Rutherford against churches and clergy are the acme of moderation and gentleness.

Finally, the suggestion of the good reverend that Mr. Rutherford's alleged expressions relative to the 18th Amendment encourage lawlessness and that therefore "his room is better than his company" is a good one, if consistently carried out.

Let us see. We first of all, according to this suggestion, must deport Mr. Rutherford because he exercises the freedom of speech which the Constitution guarantees to one and all.

That being accomplished, we suddenly realize that if merely making a single remark against the 18th Amendment is a terrible sin, encourages lawlessness, merits instant condemnation and punishment, then those who actually break the 18th Amendment are infinitely more reprehensible!

Hence we immediately deport two-thirds of the population of the United States, including nearly all the senators and representatives, and quite a number of clergymen of my acquaintance whose cellars are most decidedly damp.

Afterwards it occurs to us—meaning by "us" Rev. M'Kean and a few others who may be left—that the other Constitutional Amendments are just as much the law of the United States of America as the 18th. Hence we at once deport all the white population residing south of the Mason and Dixon line for their open and flagrant violation of the 15th Amendment!

Finally, it dawns on us—what is left of us—that any one who even suggests deporting someone because he merely uses his Constitutionally bequeathed power of freedom of speech is at least equally as guilty as the deportee. So we bid Rev. M'Kean a reluctant good-bye. He is deported, too.

This leaves, let's see, why goodness me! About the only ones left are a reporter or two—and the Bible Students!

Come now. Let's be sensible, and admit that the only reason Mr. Rutherford's remark was given such immense publicity was that he happens to possess peculiar ideas on religion in general, ideas that differ from the majority. Let's also agree with the editor of the *Republican* that to magnify and spread what is evidently a minor statement is nothing more or less than a form of "devil worship" that brings no good. And let us agree that Rev. M'Kean is a good scout in spite of his sharp tongue, and that the Bible Students are good friends and neighbors in spite of their peculiar religion. (Or is it because of their peculiar religion?)

Now that I have made peace in the Fresno family, I bid you all good-bye for a while, trusting soon to revisit your fair city.

Yours very truly,
Old Reporter.

A Belated Poem

ON CHRISTMAS Eve, 1924, the Pope broke down the Holy Door, inaugurating the Holy Year. The Associated Press made a show of itself by publishing broadcast over the country 232 lines from which we quote in part as follows:

"The penitentiaries [that is what the Associated Press called them] of the Vatican basilica, using sponges, washed with holy water all the parts of the aperture left bare after the Holy Door was removed, and also dried these parts by specially blessed towels. At this moment the bells of St. Peter's, followed by those of Rome's other 400 churches, pealed forth the tidings that Holy Year had actually begun. Simultaneously the Pope, standing erect on the throne, chanted prayers of thanksgiving for having granted him grace for inaugurating the Holy Year, and the Sistine choir sang the sublime music of Palestrina. Then the Pope, holding a lighted candle in his hand and a cross in his right, went to the Holy Door and knelt on its threshold, singing the Te Deum. The Pontiff was the first to cross the threshold, followed by Cardinals Bisleti and Lega, and then by all the other cardinals, who kissed the doorpost as they passed."

If they ever have another such ceremony, we proffer the use of the following poem, to be chanted by the Holy Father just as he soaks the Holy Door with his quarter-million-dollar jewel-encrusted holy gold hammer:

"Hey diddle, diddle,
The Holy Cat and the Holy Fiddle;
The Holy Cow jumped over the Holy Moon;
The Holy Little Dog laughed
To see such Holy Sport,
And the Holy Dish ran away with the Holy Spoon."

Rome Reverses Even the Ten Commandments

(Reprinted by request from the Toronto, Canada, *Sentinel*)

PREACHING in St. Paul's Roman Catholic Church, Saskatoon, on Sunday evening, Sept 28, Father Willian Bryne-Grant made a violent attack upon an article in the Walther League Messenger, official publications of the international organization of Lutheran Young People. The title of the article to which the Saskatoon priest objected so vigorously is reported to be "Why I am not a Roman Catholic." Seventeen reasons are given, and "half of them," Father Grant declared, "are deliberate lies and the others are mis-statements of Catholic teaching." He did not condescend to quote them all. "I'll give you enough of them to show of what rubbish they consist," said the irate priest. Father Bryne-Grant is reported in the Saskatoon Daily Star of Sept. 29 to have quoted the following seven statements from the objectionable article; and he then proceeded to annihilate them, frequently employing in the course of his sermon such gentle terms as "rubbish," "lies," "deliberate lies," "mallicious lies," "blindest bigotry," "slander," "calumny," "false witnesses." The priest quoted these statements from the article in the Walther League Messenger:

Seven Assertions

"1. The Pope curses and damns justification by faith.

"2. The Pope teaches people to worship the Virgin, the saints, and even the bones and other relics and the pictures and images of saints.

"3. The Bible teaches that there are only two places after death—heaven and hell; the Pope teaches a third —purgatory.

"4. The Bible characterizes forbidding to marry and commanding abstinence from meat the doctrine of devils. The Pope forbids his clergy to marry and commands to abstain from meat on Fridays.

"5. Christ bids us 'Search the Scriptures.' The Pope forbids the search of Scriptures.

"6. Christ bids us 'Preach the Gospel.' The Pope neglects the preaching of the Gospel, and substitutes ceremonies, processions, etc.

"7. The Bible teaches that holiness is obedience to God's Commandments. The Pope teaches obedience to the Pope's commandments."

Father Bryne-Grant denounced these seven statements in such violent terms that a stranger to Roman Catholic tactics would think they were the vilest kind of falsehoods. Let us examine then one by one. The two following official canons of the Church of Rome prove conclusively that both the doctrine of Justification by faith and those who believe it are "accursed":

"If anyone shall say that the ungodly man is justified by faith only so as to understand that nothing else is required that may coöperate to obtain the grace of justification, and that it is in no wise necessary for him to be prepared and disposed by the motion of his own will—let him be accursed."—Canon 9, Council of Trent.

"If anyone shall say that justifying faith is nothing else than confidence in the Divine mercy pardoning sins for Christ's sake; or that it is that confidence alone by which we are justified—let him be accursed."—Canon 12, Council of Trent.

Father Grant disdains to answer the second statement. "It is too stupid and absurd to be worth answering," he said. He points out that "$1,000 reward has been offered" by "Our Sunday Visitor," a violent Romanist paper published in Huntington, Indiana, for anyone who can prove that the Roman Church teaches her people to adore the Virgin Mary or the saints. "Our Sunday Visitor" and Father Bryne-Grant are quite safe in issuing this loud challenge, because they make it with a mental reservation. It is the simplest thing in the world to prove to those who accept the Bible as the only rule of faith and practice that the Roman Church teaches the worship of Virgin, saints, images and relics. The mental reservation as to degree of worship is explained below. Besides that, who could give impartial judgment in such a controversy? The first question to settle would be: What is the measure, the depth and the degree of worship that is due to God alone? To Protestants who believe the Bible all religious or spiritual worship is due to God, but the Roman system attempts to divide religious worship into three separate water-tight compartments.

Rome Divides Worship

IT IS necessary to explain that the Church of Rome divids religious worship into three kinds:—1. "Latria," due to God alone. 2. "Hyperdulia," to the Virgin. 3. "Dulia," to the saints. Such distinctions are false in theory and useless in practice, as Rev. Dr. Blakeney has pointed out in his "Manual of Romish Controversy." The word "dulia" often denotes the service belonging to God alone. It is the iden-

tical word translated "serve" and "serving" in the following among other verses in the Bible: "Ye cannot serve God and mammon."—Matt. 6:24. "Ye turned from idols to serve the living and true God."—1 Thess. 1:9. "Not slothful in business; fervent in spirit, serving the Lord."—Romans 12:11.

The Word of God therefore commands that "dulia," which the Roman Church teaches is the least of her three degrees of worship, is to be given to the Lord only. It follows that "hyperdulia," a higher degree of worship, so called by Rome, is to be given to God alone. But the Bible does not recognize any of Rome's fine distinctions. Our God is "a jealous God, and he will not suffer his glory—any degree of it—to be given to another, nor his praise —any degree or part of it—to be given to graven images." "Him only shalt thou serve," or honor with dulia, hyperdulia or latria worship, is the plain and unmistakable command of the eternal God, who is the same yesterday, to-day and forever.

The following authoritative quotations from papal sources prove that the Pope and his church teach their people to worship Virgin, saints and images, in violation of the plain commands of the Bible:

In "The Glories of Mary," written by St. A. di Liguori, approved by the Vatican and recommended to the faithful by Cardinal Wiseman and Cardinal Manning, are these prayers:

"Thou (Mary) art my only hope; thou alone canst help me"—page 20. "Thou art the only advocate of sinners"; and "Through thee we have been reconciled with our God"—page 248. "We often obtain more promptly what we ask by calling on the name of Mary than by invoking that of Jesus"—page 112.

Pope Pius IX., in an encyclical letter, dated Dec. 8, 1869, instructed the faithful as follows:

"But in order that God may accede more easily to our and your prayers, and to those of all his faithful servants, let us employ in all confidence as our mediatrix with Him the Virgin Mary, Mother of God, who has destroyed all heresies throughout the world, and who, the most loving mother of us all, is very gracious ... and full of mercy ... allows herself to be entreated by all, shows herself most clement towards all, and takes under her pitying care all our necessities with a most ample affection, and who, sitting as queen upon the right hand of her only begotten Son, our Lord Jesus Christ, in a golden vestment, clothed around with various adornments, there is nothing which she cannot obtain from Him."

The following prayer. from the "Missal for Every Day," is offered in every Roman Catholic Church on Dec. 6th:

"O God, who didst adorn blessed Nicholas, the bishop, with miracles unnumbered, grant, we beseech Thee, that by his merits and prayers we may be delivered from the fires of hell."

Many similar prayers may be found in the Roman Missal, such as the following:

"O God, who, to recommend to us innocence of life, wast pleased to let the soul of the Blessed Virgin ascend to heaven in the shape of a dove, grant by her merits and prayers that we may lead innocent lives here, and ascend to eternal joys hereafter."

"May the intercession, O Lord, of Bishop Peter, thy apostle, render the prayers and offerings of thy church acceptable to Thee, that the mysteries we celebrate in his honor may obtain for us the pardon of our sins."

Worship of Images

"I MOST firmly assert that the images of Christ, of the Mother of God, ever virgin, and also of other saints, may be had and retained, and that due honor and veneration are to be given them."—Article 8, Creed of Pope Pius IV.

Papal authorities disagree as to the degree of worship that is "due" to graven images. The Second Council of Nice declared: "And to give them (the images) the salutation and honorary worship, not indeed the true latria, according to our faith, which belongs to the divine nature only." But Saint Thomas Aquinas, whose works are all approved by the Vatican, teaches that supreme worship ought to be given to images:

"Since, therefore, Christ is to be adored with the worship of Latria, it follows that His image is to be adored with the worship of latria."—Question 25. Art, 3. 3rd Part, Sum. Theol.

The following from the Roman Pontifical, containing official papal instructions for the services at the ordination of priests, directs that "latria," or supreme worship, is to be given to the crucifix belonging to the Pope's legate:

"The cross of the legate, because latria is due to it, should be on the right hand."

For all Scriptural, Protestant, practical and common-sense purposes it is therefore proven conclusively that the Roman system teaches the worship of Virgin, saints and images, but The Sentinel does not expect that Father Grant or "Our Sunday Visitor" will come across with that thousand-dollar cheque.

Father Bryne-Grant admits that his church teaches that there is a purgatory, for which

there is no Scriptural authority. It is unnecessary, therefore, to argue the point.

Neither is it necessary to argue the fourth assertion, for the Saskatoon priest admits that his church both teaches and practices that which is expressly condemned in the Bible. The Bible teaches that "Marriage is honorable in all," but priests and nuns are forbidden to marry. The Roman Church also commands abstinence from meat on certain days. Both of these practices are plainly condemned by the Bible as "doctrines of devils."

Father Bryne-Grant asserts that there is also a reward of $1,000 offered by the same Romanist organ for anyone who can prove the fifth assertion in the Walther League articles, namely, that Roman Catholics are forbidden to "search the Scriptures." There is a mental reservation in this loud challenge also. Let us examine the teachings of the Roman Church on the subject.

Following are the first two articles of the creed of Pope Pius IV.:

1.—"I most steadfastly admit and embrace apostolic and ecclesiastical traditions, and all other observances and constitutions of the same church."

2.—"I also admit the Holy Scriptures, according to that sense which our holy mother the church has held, and does hold, to which it belongs, to judge of the true sense and interpretation of the Scriptures: Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers."

The joke is that "the Fathers" are not "unanimous" on any point, so that for all practical purposes the Bible is a sealed book to devout Romanists.

In the English Churchman of Oct. 22, 1908, W. Walsh quoted the following from page 201 of "The Larger Catechism," prescribed by the then Pope, Pius X., for all the dioceses of the province of Rome:

"Q.—What ought a Christian to do if a Bible should be offered him by a Protestant or by some emissary of Protestants?

"A.—If a Christian should be offered a Bible by a Protestant or by some emissary of the Protestants, he ought indignantly to spurn it, because it is forbidden by the church; and if he should have accepted it without adverting to what it was, he should at once pitch it into the fire or fetch it to his priest."—From the "Protestant's Treasury".

Consider the following question and answers from Butler's Catechism, the official Roman Catholic Church Catechism in the Archdiocese of Toronto:

"Q.—What is the Catholic rule of faith?

"A.—The revealed Word of God.

"Q.—Of what does the revealed Word of God consist?

"A.—It consists of two parts: the Written Word, called the Holy Scripture; and the unwritten word, called Divine Tradition.

"Q.—Are these two parts of equal authority?

"A.—Yes; because they have been equally revealed by God....

"Q.—Has no Christian nation or province since the time of the Apostles been converted by reading the Holy Scriptures?

"A.—No; they have all been converted by preachers, succeeding, by due authority, to the above-mentioned commission, given to the Apostles....

"B.—Is there any obligation of reading the Scriptures?

"A.—The Catholic clergy are required to read and to pray out of it every day. A more strict obligation of studying both the Written and Unwritten Word of God lies on the pastors, whose duty it is to inculcate it to the faithful. But there is no such general obligation incumbent on the laity: it being sufficient that they listen to it from their pastors.

"Q.—Is it lawful for the laity to read the Holy Scriptures?

"A.—They may read them in the language in which they were written, as likewise in the ancient Vulgate translation, which the church vouches to be authentic. They may also read them in approved modern versions; but with due submission to the interpretation and authority of the church.

"Q.—Have any great evils ensued from an unrestricted reading of the Bible, in vulgar language, by the unlearned and unstable?

"A.—Yes; numberless heresies and impieties; as also many rebellions and civil wars."

Volumes could be quoted from the highest papal authorities to the same effect. By means of papal restrictions Romanists are practically forbidden to read the Scriptures, and they are certainly forbidden to "search" them in the sense in which that word was used by Christ when He told His hearers to "search the Scriptures." How many can read Hebrew and Greek, the languages in which the Scriptures were written? How many can read Latin, the language of the "Vulgate Translation"? Too few Romanists in many parts of this country can read plain English. But even if they can read, are they likely to read with any freedom or enthusiasm a Book which their church catechism tells them has caused "numerous her-

esies and impieties; as also many rebellions and civil wars"? The devout Romanist who has mastered his catechism will naturally avoid such a book as he would flee from the plague.

The Bible is a banned book on the papal black list—the "Index Expurgatorius." Bible societies are condemned in Section 4 of the Syllabus of Errors of Pope Pius IX., 1864. A bonfire was made with Bibles at a Roman Church festival in the city of Rome in June, 1923. Bibles have been burned in this country and many Bible readers and Bible believers have been handed over by the Roman system to the civil power to be slain.

The sixth proposition is so obviously true that it is entirely unnecessary to offer any argument in its defence.

In reply to the seventh statement in the offending article, Father Bryne-Grant said:

"Every Catholic child knows that his first and most important duty is to keep the commandments of God."

Is that so? How can a Roman Catholic child keep the commandments of God if he has not learned them? Turn again to Butler's Catechism, the official Roman Church catechism in Toronto, and it will be noted that the second commandment of God is deliberately eliminated from the list! Here is a commandment of God, one of the ten commandments, that is not taught to Roman Catholic children:

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments."—Exodus 20:4-6.

The Church of Rome, probably afraid that the children might get wise if they were only taught nine commandments of God, makes up for the elimination of the second commandment by splitting the tenth commandment in two. This is the way the tenth commandment is divided in Butler's Catechism, so as to complete the list and make it appear that the ten commandments are being taught:

"9.—Thou shalt not covet thy neighbor's wife.

"10.—Thou shalt not covet thy neighbor's goods."

This is nothing short of deliberate mutilation of the Word of God. The purpose, however, is quite obvious. If children learned the second commandment they might hesitate to bow down to the graven images of Rome, or, worse still, they might turn Protestant when they grow up. The second commandment is in its proper place in the Douay Roman Catholic version of the Bible, but that is practically a sealed book to the masses. They are taught the catechism, and that does not teach the children the second commandment. Someone ought to offer two prizes, one for a priest and the other for a Roman Catholic layman who can repeat the second commandment of God. Many have been ordained to the priesthood who have never heard of this commandment or of many other verses, chapters and books of the Bible. There are men in the Roman Catholic Priesthood who have never had an entire copy of the Bible in their possession.

Another Item About Hell *By a Bible Student*

I HAD submitted to a class of Bible Students the question: "Who may be made responsible for the bad translation of the words *Sheol* and *Hades?*" I thought at first that Martin Luther, who was the first translator of the Bible into the German language, was to blame for it. But looking up the word "hell" in one of the older editions of "Mayer's Encyclopedia" I found that the word "hell" is derived from the old Germanic word "Hel", which was the name of the goddess of the infernal regions.

I therefore believe that the first translators for want of a corresponding word for either *Sheol* or *Hades* regarded the name of the goddress of the infernal regions of the old Germanic tribes as the most suitable.

The elaborations of hell and eternal torture theories were evolved from the writings of Vervil, Giotto, and Dante, where we find the waterhell of the Edda and the sinking of the mountain near Mori, which has sunk down into the volcanic parts of the earth.

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.

[370]Seeing, then, that Jesus Christ is a glorious spirit being with a divine organism, and that as the wind cannot be seen, but comes and goes, so a spirit can thus come and go without being discerned by human eyes, could not our Lord be present and yet not observable by any natural eyes? That is exactly according to the facts. Satan is a spirit being. For many centuries Satan has been the god or invisible ruler of the present evil world (2 Corinthians 4:3, 4); yet no human eyes have seen Satan, although men have felt his influence and still feel it. Satan is not only the god of this world, but he is the chief one of his wicked, invisible heaven; that is to say, the invisible ruling order of things composed of Satan and the other fallen angels who exercise power over human beings. The apostle Peter said: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3:13; Revelation 21:1-5) The coming kingdom of the Lord is the new heavenly kingdom. This new ruling power, the Messiah, is invisible, and will be invisible to human eyes, but will establish in the earth visible agencies and representatives, namely, a new social and political order of things. We should not, therefore, expect the Lord's second coming to be in a body visible to human eyes, but should expect that He would be present, exercising His power in His own sovereign way.

[371]In many places in our Bible referring to the second coming of the Lord the word translated into the English as "coming" is properly translated *presence*. The proper meaning is distinguished by the Greek word used, from which the English is translated. The Greek word *parousia* (pronounced par-oo-seé-ah) means presence, and refers to the invisible presence of the Lord and is used in the following Scriptural texts. We here quote the texts as they appear in the King James Version, putting in brackets the proper word immediately following the word "coming".

[372]"What shall be the sign of thy coming [presence]?"—Matthew 24:3.

[373]"As the days of Noah were, so shall also the coming [presence] of the Son of man be."—Matthew 24:37, 39.

[374]"They that are Christ's at his coming [presence]."—1 Corinthians 15:23.

[375]"Are not even ye in the presence of our Lord Jesus Christ at his coming [presence]?"—1 Thessalonians 2:19.

[376]"To the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming [presence] of our Lord Jesus Christ."—1 Thessalonians 3:13.

[377]"We which are alive and remain unto the coming [presence] of the Lord shall not prevent them which are asleep."—1 Thessalonians 4:15.

[378]"I pray God your whole spirit and soul and body be preserved blameless unto the coming [presence] of our Lord Jesus Christ."—1 Thessalonians 5:23.

[379]"Now we beseech you, brethren, by the coming [presence] of our Lord Jesus Christ."—2 Thessalonians 2:1.

[380]"Be patient therefore, brethren, unto the coming [presence] of the Lord."—James 5:7.

[381]"For the coming [presence] of the Lord draweth nigh."—James 5:8.

[382]"Where is the promise of his coming [presence]?"—2 Peter 3:4.

QUESTIONS ON "THE HARP OF GOD"

Should we expect, then, our Lord to be present, not seen by human eyes, but discernible by those who are His true followers? ¶ 370.

Satan is the god of this present evil world. Have human eyes seen him? ¶ 370.

What will constitute the new heavens and new earth? ¶ 370.

Will the ruler of those new heavens, the Messiah, be visible or invisible? ¶ 370.

Is there any reason for us to expect human beings to see the Lord? ¶ 370.

Is it always proper to use the word "coming" with reference to our Lord's second appearence? If not, what other word is properly used? ¶ 371.

Quote a number of scriptures in which the word "coming" is properly translated "presence". ¶ 372-382.

PROBLEMS, BUT UNSOLVED

Problems of 1924 are for the most part unsolved, whether world affairs in national and international relations or finance or domestic settlement.

And with postponement of grappling with the problems for a solutio follow an accumulation and congestion interrupting and hampering the course of progress.

1925 seems, then, to be greeted with a halt that threatens stagnation —corruption. The trend events will take will likely be more marked, their relation more manifest and occur with more certain consequence of the events they are making the way for.

To think clearly when it is easier to join in the tendency toward abandon—despair—one should be enabled to put one's confidence in a plan that promises stability.

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