



The Golden Age

a Journal of fact
hope and courage

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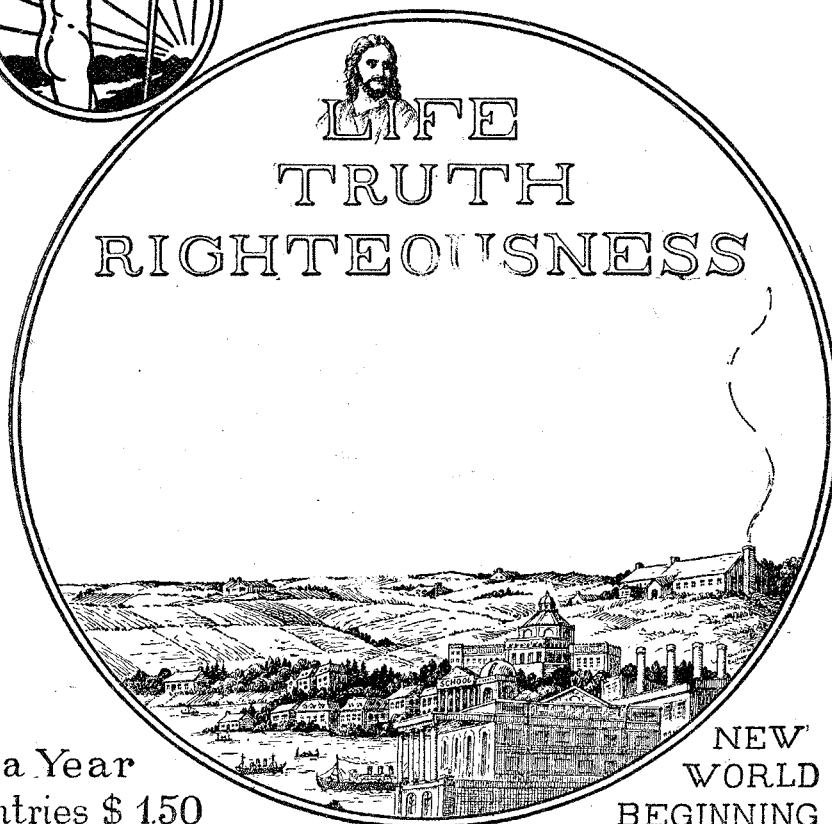
**PROHIBITION
VS. TEMPERANCE**

**CHILD
MANAGEMENT**

**MAKING CHRISTIANS
IN SOUTH AFRICA**

**COMFORT FOR
THE JEWS**

**LIFE
TRUTH
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The Golden Age

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Number 171

Prohibition Versus Temperance *By Walter H. Candler*

THE other day a Chicago policeman, observing an excited crowd of boys gathered in the middle of a block in an outlying section, rushed up breathlessly and asked what all the noise was about.

"A fella just turned the corner," a small boy informed him.

"Well, what about it?" queried the officer, "What's that to get excited about?"

"They ain't no corner," called back the boy as he swung astride his bicycle.

So it would seem about prohibition: "They ain't none."

The anomaly we call prohibition is not a very hard thing to discuss, because everybody everywhere is pretty well informed about it. However, as an average American citizen who goes to church occasionally, loves home, family, law and order, and who understands the ordinary things of life about as you do, I shall herein jot down a few commonplace observations.

Macaulay said: "The habit of breaking even an unreasonable law tends to make men altogether lawless." A paragrapher in the *Chicago Daily News* recently observed: "A consistent violation of the law makes a man a sneak. Then he resorts to the weapons of sneaks and fights his battles with sawed-off shot guns and dynamite."

Resumption of Temperance Work Necessary

WHEN the research department of the Federal Council of Churches of Christ in America published its report on prohibition some time ago, one of the very definite conclusions set forth was that conditions as to the sale and use of intoxicants were such that the churches found it necessary to resume their previously suspended work in behalf of temperance; that reliance on legal compulsion had been very unfortunate.

The Church Temperance Society, composed mostly of members of the Protestant Episcopal church, recently made a categorical demand for the modification of the Volstead act, in the interest of temperance, law and public morality. An overwhelming majority of the members of that society are convinced that Volsteadism lacks the sentiment of public opinion, that it encourages evasion and violation of law, and puts insurmountable obstacles in the way of teachers and preachers of temperance. It is claimed that Volsteadism has been so interpreted or applied in practice that it has assumed the character of obnoxious class legislation.

The Temperance Society recommends the legalization of light wines and beer. It wants rational prohibition, where education in scientific temperance may be inaugurated by religious and ethical bodies, with the hope of ultimate success. As matters now stand, the advocate of temperance is taunted with responsibility for a drastic, arbitrary and unenforceable law; and his influence is thus undermined, at a time when it is most needed.

The *Daily News* comments: "That a church temperance society should have reached and proclaimed the conclusion that the Volstead act is the foe of temperance is, of course, arresting. It furnishes one more reason why congress should cause to be made an unprejudiced, scientific survey of the proper requirements of a law enforcing the eighteenth amendment to the constitution."

As to whether prohibition as we have known it for seven years past is doomed, is not a question for any individual to determine; but it is safe to predict that when an outraged public conscience becomes aroused some sort of radical changes are likely to occur; and that such changes are now imminent needs no stretch of the imagination.

What Its Friends Had Hoped of Prohibition

BACK in the early days no one was stronger or more indefatigable in support of the eighteenth amendment than I, because I believed conscientiously that it was the greatest forward-step we had ever taken, that it would be directly instrumental in purifying our political, social, and economical problems and complexes as nothing else could. I believed with thousands of others that it soon would empty our jails, penitentiaries, and other places for the detention of criminals and delinquents. I could see nothing but an outcome of great and lasting good.

Should someone have come to me, say in the summer of 1919, and told me that the number of murders in Chicago and all over our country in 1925 would quadruple that of 1919; that our annual crime bill would be over three billion dollars per year; that our jails and penitentiaries would be filled to capacity; that many of our high officials would be working with, abetting and protecting millionaire bootleggers; that I, along with other drys who had not fallen by the way, would be lined up against this bootlegging element, still trying to fight for temperance, and that the bootleggers would rejoice in the eighteenth amendment, I should have thought him crazy. But I am forced to admit that such is the present state of affairs.

No one can be more enthusiastic over the eighteenth amendment than the bootlegger; it has made him rich. Why shouldn't he be for it? The bootlegger's greatest ally is the believer in and "enforcer" of the prohibition law. We cannot escape the facts, and for the good of ourselves and all mankind we should face them unflinchingly, and openly accept the fruits of our six years' experience.

When the great heads of the various churches and religious bodies made the discovery that they were being used as tools in the filthy hands of the heads of the world's greatest industry today, they very naturally rebelled; and regardless of what his previous convictions were, every good citizen, if he had not already rebelled, soon will rebel also.

The President's Council

A SHORT time ago in Chicago the President's Council, composed of twenty-seven of the leading business organizations in the city, met.

William R. Dawes, brother of the vice president, presided. Philip Kinsley, who covered the meeting for the *Chicago Tribune*, made some very interesting notes. The report states that "the law breaker is found in all levels of society"; but no effort is being made to trace the social ramifications of crime, as was done in the Roscoe Pound report on Cleveland. There is no discussion of fundamental causes; the report merely deals with more practical and obvious effects. Murders committed in Chicago are given at the outset as follows:

1920	194
1921	190
1922	228
1923	270
1924	347
1925	352

The report of the aforementioned committee continues:

Robbery is increasing not only in the number of offences committed but in values involved. The frequency and subtlety with which this crime is committed and the large losses sustained through it tend to support the assertion that it is the work of highly organized specialists.

Jewelry losses by robbery in Chicago for eleven months in 1925 exceeded \$2,000,000.

But while crime has increased the punishment of crime has diminished, and this in turn adds to its volume.

Difficult as it is to secure conviction of offenders, the public has come to believe that the operation of the machinery by which convictions are obtained is often counteracted and its results nullified by such administrative agencies as the board of pardons.

Figuring Human Equation

THE report then speaks of the extent to which "human frailty" enters into the acts of officialdom, the ease with which crime is committed, the protection afforded the criminal by "the ramifications of modern civilization", and charges that one great contributing cause to the increase of crime is the apathy of the citizens toward the character of men elected to office:

The nation-wide prevalence of crime was discussed and attention called to the recent organization in New York of the National Crime Commission and a similar concentration of roused public sentiment in several other states.

The great insurance companies dealing with the subject of the direct annual loss caused by crime estimate it at about three billion dollars for the entire country.

The good work of the committee is, of course, to be commended; but the people cannot understand why, in its report, it failed to discuss fundamental causes instead of simply dealing with "practical and obvious effects". Would it not appear that our courts, jails and penitentiaries are meant to function in this sense—dealing, as it were, with "obvious effects"? The work of any committee, at least where crime is involved, which ignores fundamental causes cannot progress very far. Our big problems are not effects, but causes.

Human frailty is and always has been a factor in the detection and punishment of crime. But, if the ramifications of modern civilization, and the apathy of citizens toward the character of men elected to office, constitutes the great contributing cause to the increase in crime, is it not obvious that strenuous measures are necessary?

A Fundamental Cause of Crime

LET us not try to remedy fundamental causes by ignoring them and concentrating our remedial agencies on effects only. Let's not ignore the millions on millions of dollars being continually contributed by the nation-wide bootlegging interests for the purpose of "handling" crooked politicians and their appointees who are charged with law enforcement.

The greatest calamity that could befall the organized bootleg ring would be the repeal of the Volstead act. If you doubt this assertion, please observe the fight that will be waged should the subject be brought up in Congress. Do you believe these fellows who have grown fabulously wealthy these six years by hoodwinking a gullible people who thought they were championing a noble cause, will stand quietly by and allow their source of revenue to be cut off by the repeal of the Volstead law? Anyone who cannot see this plainly is blinded by his own prejudices and passions.

A nation cannot rise above its ideals nor the integrity of its institutions. Occasionally so-called ideals prove to be boomerangs, as in this instance. We realize our mistake, that is, most of us do; and the question now arises as to what is best to be done. We know that all religious organizations and school teachers quit trying to teach temperance with relation to intoxicating liquors in 1919, because they reasoned

that it was useless to waste time in teaching something that wasn't needed.

A Popularization of Lawlessness

THE few years previous to the Volstead era the liquor habit was becoming more and more disreputable; being restricted largely to the lower strata of society. But, as a recent writer says:

Federal prohibition has engendered in the scofflaw a spirit of bravado, a tenderness about personal liberty, so that the erstwhile feminine applauder of Carrie Nation and her hatchet is now fain to connive at her husband's concoction of mysterious and head-racking home brews. The sober citizen who seldom or never visited a saloon now winks diabolically to his vis-a-vis as he toasts "Success to crime"! The bootlegger finds customers not merely among the old-time bar-fly class but in good society, among college students and high school pupils, upon whose indiscriminating palates he can foist any brand of "tombstone" abomination masquerading under counterfeit stamps and labels as the genuine "bonded stuff".

Does it not seem that if the President's Council had reasoned a little in searching for a cause for the great crime wave, and had started with the premise that assimilation is a law of association, it would have, at least, made some progress?

Big, little, old and young, we are creatures of environment, and our assimilation of characteristics proceeds in the same ratio as the intimacy and congeniality of the association increases; and by tremendous, logical converse action the congeniality is intensified and precipitated in its approximation to an equilibrium and saneness of disposition, in the same ratio as the assimilation proceeds. The ratio of the assimilative procession is not therefore, mathematical, but accelerative. Familiarity with danger or evil dissipates the fear of it.

The True Office of Law

A MAN'S integrity, conscience and attitude represent the sum-total of his training; and if such be deficient all the laws ever enacted, prohibitive and inhibitive, are inadequate to rectify the subsequent derelictions of his conduct. Laws may repress for a time because of the dire consequences of their breaking, but they cannot force a man whose early training has been defective or utterly neglected, to be a good, law-abiding citizen. At best, laws can serve only as guides to conduct; they do not train,

they direct. A good soldier comes to be such only by rigid discipline and proper military training.

A good citizen does not kill, steal, cheat, lie, or get drunk; because he has been taught—by his daily associations, home, church, school and companions, not to. He does not need prohibition; nor does the man who has not been taught, for he will break one law as readily as another.

Education in the broadest sense does not consist so much in the accumulation of knowledge, but largely in subordinating our instincts to conform to the inexorable mandate of society. The outstanding difference between the civilized man, as we know him, and the savage, is that the former is capable of restraint and is amenable to intellectual appeal, whereas the latter is made subservient only through force, fear or taboo. A man's fear decreases in the same ratio that his knowledge of living increases.

Had the prohibition law been enforced to the letter, as may be possible in an autocracy—never in a democracy—and every person who broke it had been summarily punished, our prison facilities would necessarily have had to be increased many fold, and the greater portion of our population would have spent considerable time behind the bars these last six years.

In fact, I doubt seriously if enough of us would have been on the outside at any one time to have been able to feed those on the inside. An autocratic law cannot be enforced in a democratic country. This fact, coupled with the American tendency to see a joke, to laugh at the ridiculous, has served to offset grave consequences to the country.

The Desire for Forbidden Things

AS A CHILD I disliked beer and olives. Beer was prohibited. Today, I am very fond of beer, but am not enthusiastic over olives. Had the contrary been true, I doubt not that my taste would have been reversed. It is human nature to want that which has been forbidden. Prohibit a thing, no matter what it is, and instantly you place a value upon it. Values are determined largely by the degree of difficulty in possessing. If pearls could be found in shallow pools instead of at the bottom of the ocean, a string of them would not be worth a million dollars, and they would be less sought after.

Men pay the biggest premiums for the things hardest to obtain; and, as has been demon-

strated, if that thing is legally prohibited, they not only will pay a big price for it, but will break the law to get it. When a man breaks one law, no matter if it is an unreasonable one, it diminishes his respect for all laws and renders the breaking of them less difficult.

Does this not explain why the laws of our country are respected less today than ever? Does it not explain why judges, juries, and prosecutors—conforming to this principle—are letting off dyed-in-the-wool criminals with lighter sentences and, in many instances, none? We are bewailing the terrible crime-wave that is sweeping our country, yet we wink at the real cause while we endeavor to deal with "practical obvious effects".

The Demand for Modification

THE demand for "modification" of the prohibition law is being made from various quarters. "Light wines and beer" are considered by many as ameliorative measures. The difference between prohibition (represented by force) and temperance (the outgrowth of education) is beginning to dawn on certain minds. Prohibition is antagonistic to human nature and consequently defeats its own ends, as has been proved.

Temperance, though a generic word, specifically allows the moderate use of intoxicating liquors, and is engendered by training, precept, example. If abstinence is the objective, it can be brought about only by an irreproachable example, the same way in which a child may be taught not to lie, steal, kill, etc.

Assimilation of disposition is a law of association, and it is a solemn truth that the groundwork on character is laid in youth; and if it be defective or faulty it usually remains so. To the false discipline of children by indulgent, indifferent parents, are directly traceable nearly all the obliquities of manhood and womanhood.

The Lure of Illegality

OUR idle children stand among the shifting and rapidly developing events of the day. They see all kinds and grades of minds industriously rivaling minds. They see the kindled eye of aspiration, the rushing pinions of hope, the elevating strides of science.

Standing at the threshold of life they are astounded by the voluble din of foreign tongues,

the roar and whirl of machinery, the hoarse whisper of ambition, the earnest shouts of contestants, the thunder tread of civilization. Their young hearts beat with excitement, their young bodies and plastic minds are restless and eager to do something, but there is nothing to do. Taught nothing useful, they think of nothing useful.

Anything which promises to relieve the dull monotony of life, they hail with zest; they obey the impulses of their natures. In the young mind, the imaginative and impulsive predominate—hence the irresistible attraction of the glitter and sparkle of all that is erotic and salacious, which invariably pave the road of least resistance.

Many years ago when whiskey could be bought at the cross-roads grocery store for a dollar or less per gallon, it was used in every home as a medicine and a general auxiliary. To "get drunk" was to be disgraced. But when restrictions were put upon the manufacture and sale of it, drunkenness began to increase. Finally, when the sale of it was prohibited altogether, nearly everybody went to drinking.

Formerly when the town souse became too free with his libations he was passed up in utter disgust; but now, since all imbibe more or less, the greatest form of indoor sports on Main Street is to get together afterward and relate, for the delectation of all, the idiotic escapades indulged in while inebriated. The illiterate duldard and pool-hall habitue, the local doctor, lawyer, dentist, groceryman, town barber, blacksmith, teamster and mayor, meet on common grounds of fraternalism at the corner drugstore where they noisily recount their inane experiences and deride the eighteenth amendment.

An Advertisement for Liquor

THERE can be no question but that the greatest form of liquor advertisement is prohibition. There never has been anything for which a demand has exceeded that of liquor, under whatever disguise assumed, since its enactment. The leading advertising men no doubt make a note of this fact and profit thereby.

Should Congress prohibit the sale and use of coffee, it soon would be selling at ten to twenty dollars per pound, and people who always have disliked it would develop into coffee fiends. Coffee-jags would soon become as commonplace

as are moonshine parties today. The same principle may be conservatively applied to everything else.

Prohibition creates a demand. People want what they cannot have. The newly born infant quickly shows evidence of this contrary human trait; and if unrestrained, and you follow that child to maturity, you will find it to be an outlaw—unless, by rigid, unflagging discipline, it has been *taught* otherwise.

If you and I are not thieves and murderers, it is not because such practices are prohibited; it is because of our past training. Fallen man is a killer at heart, and a thief. It can scarcely be otherwise, considering our heritage. The killing instinct appears early in children. It is well known that, uninstructed, children will gravitate to the ruthless slaughter of inoffensive animals. This trait is primordial.

A child cannot understand why it should not have what it wants; and, unrestrained, goes after it and gets it. You and I can easily recall the little things we deliberately stole in our childhood and thought nothing about it, until we ran afoul of parental discipline.

The *savage* is just below the surface in all of us. It is surprising indeed, under the stress of anger, jealousy, hatred or fear, to discover the terrible vestigial monsters that are lurking within us. "Him whom the gods would destroy, they first make mad."

Wanting What is Hard to Get

THE trait of wanting that which is hard to get is not a bad one, if trained to conform to certain prescribed standards. We owe our present state of civilization, such as it is, to it. An examination into the lives of great men and women will reveal this outstanding trait—Columbus, Newton, Lincoln, Franklin, Washington, Steinmetz, Burbank, Edison, and thousands of others.

How easy would it have been for them, under improper training, to have become master criminals instead of great benefactors. And, likewise, how easy may it have been for many inglorious criminals to have become, under the right environment, association, and training in their youth, great benefactors of the human race. Who can say?

In pre-prohibition days one could go to any drugstore and purchase a pint of whiskey for

thirty-five cents. Occasionally some extortionist would charge as high as fifty cents. But very little drugstore whiskey was consumed, as it was not considered to be the best grade.

One druggist whom I have known for many years, sold less than two cases a year. Now that druggist is doing a whiskey business which, at \$6 a pint, has made him a wealthy man within the past six years. In 1919 he was too poor to own a flivver, and lived in a small, stove-heated apartment. Now he owns a Rolls Royce, and pays \$450 monthly rental for a luxurious apartment in the fashionable residential district of Chicago. He belongs to several exclusive clubs, and his wife and family now move about in the best society.

How to Get into Society

I COULD compile a list of his kind, in Chicago alone, that would make a rather imposing directory. Appended to that list would be the names of hundreds of disreputable hoodlums who in pre-prohibition days picked up only a sort of half-living by working a little under pressure, gambling and petty thievery, but who today are wealthy, many of them being millionaires.

I know of men, born and reared in foreign countries, who never learned to read and write their own language, much less ours, and who, because of our prohibition law and the general laxity of other laws, have become immensely wealthy aristocrats. It is not an uncommon sight to see these known law-breakers riding about the streets of Chicago and other cities in their fine cars in open defiance to the laws of our country.

Not so long ago, on account of contempt of court, two of them, recognized millionaires, from whom the government has not collected one cent in income taxes, nor the state and county in personal and property taxes, were lodged in jail for a period of one year.

Soon it came to be generally known that they were being allowed to run about over the city, taking in the cabarets, visiting their homes, transacting their illegal business of wholesale bootlegging as usual, doing about as they pleased.

Upon investigation by the court, it was brought out by their confessions that they had bribed the warden, a man with a long, enviable record as a police officer; and even the sheriff had become involved. Both sheriff and warden

were found guilty and sentenced to serve jail terms. But, at the present writing, the sheriff is not only at large but still in office; and the two millionaire bootleggers, known in newspaper circles as "beer barons", are plying their nefarious trades without interruption.

Temperance Destroyed by Prohibition

IF THE Volstead act had done nothing else but turn millions on millions of dollars in legitimate taxes out of the Treasury of our government into the gaping pockets of thousands of illiterate bootleggers, many of them foreigners unable to read and write the English language, it would have been bad enough. But this is only one of the many great evils resulting from it.

Consider, if you please, the vast amount of time, money, energy, patience and toil expended by our educators and various and sundry institutions throughout the country, to say nothing of the tireless efforts of our fathers and mothers, trying to inculcate the Temperance Ideal in the minds of our youth, and to behold the results of all this noble, self-sacrificing work almost entirely swept away within a short period of seven years! Is it not indeed discouraging? Whither are we tending?

It appears to the attentive observer so extraordinary, so replete with incongruities, that if the most acute and experienced statesman were to guide his judgment of the future by the rule of precedent he would be at a loss to find anything bordering on analogy.

Prohibition has made the contemptible outlaw rich, and those of us who have sponsored and stood by Volsteadism these past seven years have done our part in filling the despicable bootlegger's pockets with blood money. This is common knowledge.

Wets Favor the Volstead Act

SIX years ago we heard of fabulous sums of money to be spent by the "wets" for the repeal of the Volstead act. We do not hear that today, because the "wets" of 1919 have changed into the "drys" (?) of 1926; and however much money they would have spent for the repeal of the Volstead act then, they will spend many times over that amount now to prevent its repeal. Why? The answer is obvious; any school boy or girl should know it.

Those crooks who have made their millions because of prohibition will not stand helplessly by while it is being repealed. Threaten the source of their revenue and watch them act. "*Money speaks a various language*," and convincingly. The bootlegging element with millions of dollars at its command will fight any modification of the Volstead act to the very last ditch.

Will modification of the eighteenth amendment tend to lighten the country's burden? No. If a man will get drunk, what difference does it make whether the condition is produced by "light wine and beer" or by "hard liquor"?

The prohibition act was meant to prevent *men* from drinking—few women and no children participated in pre-Volstead days. It was preached by theorists that to remove the cause—intoxicating liquors—men could not get drunk, because they would not have anything to drink. The law was passed, and we all know what has followed. Men who had never been known to touch whiskey before went to drinking, and

many of them have developed into the worst of all drunkards. Even women and children began to imbibe, and seven years of this general outlawry have brought us face to face with some of the most serious and portentous problems we or any other nation ever faced.

Does it not stand to reason that when you have consistently taught a man to be a drunkard and an outlaw that you cannot cure him by giving him "light wines and beer"? Such a modification would only tend to complicate bad matters.

It appears, in the light of seven years' experience and close observation, that our only hope lies in the repeal, if such is possible, of the eighteenth amendment, and the inauguration of a campaign of vigilant temperance education in the homes, in the church, and in the schools.

[Note: We publish this article as a concise statement of existing conditions. But the remedy, and the only remedy, is Messiah's kingdom of righteousness, which is at hand. He will clean up the earth so that it will stay clean.—Ed.]

Transparent Red Fish in Idaho *By J. A. Bohnet*

IN THE Stanley Basin in the state of Idaho, there is a connecting chain of thirty-six lakes in which there are transparent bright red fish, with deep green heads, averaging about ten inches in length, which cannot be caught by baithook nor fly catchings.

Some of these lakes have been sounded to the depths of 2700 feet without finding bottom. These red fish stay in the deepest depths of these waters and are never seen until two weeks in the month of August, when they come to the shores and shallow places to spawn.

There they cluster together in pools and can readily be snaghooked until the very last one has been thus jerked out. But the government imposes a fine of \$300 for either catching one or having any of them in possession alive or dead.

When the sunlight is on the opposite side of the fish one can see right through them. They

are not a good eatable fish, but have been eaten. Nowhere else on the American continent are these distinctive fish to be found. It is a pretty sight to see them by hundreds swimming about in the clear waters of these mountains lakes in August.

Before the law came to protect the fish people jerked them out of the waters by hundreds and left them lying on the shores just for what they called sport. After being out of the water a short while their body turned pinkish gray, though the head stayed bright green.

These lake waters are so clear that a person can see plainly every pebble on the bottom a hundred feet below the surface; and yet not one of these red, transparent fish is in sight before the second week in August. What they live on is a mystery so far as the writer has been able to ascertain. Perchance some of the readers of THE GOLDEN AGE may know.

"The morning comes across the hills,
The green and golden hills of June,
And stirs the air with blissful thrills
And wakes the landscape into tune.

"The lily swings her fragrant bells;
The birds make vocal all the trees;
And on the beach long tidal swells
Break into music of the seas."

Impeachment of a Federal Judge

FEDERAL judges are so powerful that their impeachment is a rare occurrence, only seven such instances having occurred since the foundation of the government. But a federal judge in Illinois has been impeached by the House and is to be tried before the Senate for favoring friends in bankruptcy cases, splitting fees with a receiver, using cuss words and disbarring attorneys who antagonized him. He is charged with tyranny, usurpation of power and indecency.

The Heroin Peril

OFFICIAL estimates place at nearly 200,000 the number of drug addicts in New York City, constituting sixty percent of all inmates of correctional institutions, nearly all of them heroin addicts, averaging about twenty-two years of age. The gravity of the drug menace has been accentuated by the discovery of processes of manufacturing the drugs synthetically.

Wide Distribution of Radios

IN NEW ENGLAND and in the Middle Atlantic States four families out of every ten have a radio receiving set. In the Middle West three out of every ten have one. The farmers claim to be receiving practical benefits from weather and market reports and the educational lectures, while everybody enjoys at least some of the musical numbers. In the country as a whole there are about two radios in every ten homes.

Another Scheme to Skin the Farmers

ANOTHER scheme to skin the farmers has been developed. Along comes a man who agrees to purchase a fine farm at a little above its value. He makes a small down payment and agrees to make the large payment at an agreed date eighteen months later. Then he works the farm for all it is worth until he gets his second crop from it and departs, having paid as rental only the small down payment made on arrival.

Lion Farm in California

THE New York Times contains an interesting account of a lion farm at El Monte, California, which in an area of two acres, houses

behind a high stockade seventy-four lions and lionesses. The lionesses bring forth two litters of cubs each year, three to four cubs in a litter. The cubs are fed on milk for six weeks, after which they go on a diet of raw meat. It takes an entire horse to feed this herd of lions one day. The cubs are worth \$300 apiece and the larger lions are worth many thousands.

Transmission of Signatures by Wireless

IT SEEMS almost beyond the realms of thought that a man can sit in his office in New York and sign a contract in London which is accepted in the courts as a legal signature. Yet such is now possible; and it is freely predicted that by the new method of transmitting radio pictures the principal New York papers will appear in London and Paris at almost the same instant that they appear in New York. It will also be possible shortly for invalids or others to sit in their own homes and watch the progress of baseball games or other events of interest.

No More Broadcasters

WITH 530 stations broadcasting in the United States Uncle Sam has gone the limit on exercising hospitality in the air and no new licenses have been issued since the fall of 1925. At present there are as many applicants for the privilege of broadcasting as are already exercising that privilege.

Rapid Increase in Number of Insane

NEARLY three times as many persons are now insane per 100,000 persons in the United States as were insane in 1880. New admissions into the asylums are 75,000 per year, or 750,000 every ten years, with the proportions increasing. Foreign-born admissions are twice or more than twice that of native-born. They are unable to stand the characteristic American rush and drive, which neither they nor their parents ever witnessed in their home lands.

Snowed Under in Michigan

IN APRIL, in the state of Michigan, two women were dug out of a snow drift, safe and sound, after being in it for seven days. They were in a sedan which ran into a snow drift.

They had plenty of groceries, blankets and robes and managed to keep fairly comfortable. When found the top of the sedan was barely visible. People call this a temperate zone, but why they do this in a region where a thing like this can happen in the seventh month of winter weather is somewhat of a mystery. In the north and east we never brag about our weather.

Horrors of North Carolina Convict Camps

IN STANLEY County, North Carolina, according to the North Carolina state commissioner of charities and public welfare, they have a convict camp which answers well the description of the good old-fashioned but entirely unscriptural and unreasonable hell of our forefathers. The supervisor of the camp is a church-going man, but he hung an aged negro head down for two hours for being happy and dancing on Sunday. He got down on another colored man and beat him so often and so savagely that in twenty-eight days the poor man died. Another man with a broken wrist was refused medical attention. Another, insufficiently clad, was whipped till he bled, for going to bed in his trousers in a vain effort to keep warm. What a wonderful type of Christianity it must be that produces such a graduate! He believes in hell? Oh, yes!

Roman Empire Not so Great

THE newspaper *Labor* published in Washington, D. C., estimates that in its palmyest days the Roman Empire had 120,000,000 people, with not more than 20,000,000 work animals of all kinds. Then it points out that in New York State alone there are 2,000,000 motor cars registered this year, each with an average of twenty horse-power. Thus it appears, from *Labor's* estimate, that in its autos alone New York state has twice the power resources of the Roman Empire.

The Highways of the Future

HIGHWAY engineers are predicting that in twenty-five years they will be building roads 120 feet in width, electric lighted, policed, no grade crossings and no maximum speed limit. According to their view pedestrians will then be forbidden to cross the streets except by subways and overhead crossings. In down town districts all sidewalks will be up one flight.

The Decadence of Newspapers

THE New York Society for the Prevention of Vice, in its annual report, says: "The average newspaper today lacks the character and integrity of the journal of a generation ago, and many by their editorial and news policies are direct incentives to lawlessness." Concerning the tabloid newspapers the report says: "Such publications are a disgrace and a stumbling block in the way of common decency, individual modesty, industry and mental effort. They are a menace to any home from many angles."

Efficiency in Fire Protection

THE Pennsylvania Railroad System made a remarkable record for protection of its properties from fires during the year 1925. A total of 290 fires were put out during the year. The actual property loss on all fires put together was only \$16,720, whereas the value of property endangered was approximately \$25,000,000. Trained employes put out the fires.

Union Freight Stations for Manhattan

THE Port Authority of New York, having on its hands the improvement of transportation facilities for the greatest port in the world, is considering the establishment of nine or more union freight stations in Manhattan, open to all shippers and all railroads. It is believed that this will release forty-three additional Manhattan piers for ocean and coastwise shipping.

Diamond Mines in Arkansas

ONLY one-twentieth as rich as the diamond mines of South Africa, the diamond mines in Arkansas are nevertheless important. The South African mines go down a mile into the earth while the Arkansas mines go down only two hundred feet; but in the Arkansas mines one diamond was found which was worth over \$5,000 uncut, and 3,000 stones were taken out in one year. The average weight of the Arkansas diamonds is small, running only about a carat apiece.

Racing a Cyclone in Texas

IN TEXAS they have originated a new sport. An aviator was carrying a lady passenger from San Antonio to Orange. As he got op-

posite Beaumont he ran across a cyclone going in the same general direction. He raced it successfully for about half an hour, ducked to the ground and within a minute after he had his passenger alighted the machine was blown into a barbed wire fence and smashed to smithereens. It is not known whether or not this sport will become popular, but it must be admitted that it is interesting anyway. In some respects it resembles the efforts to keep house with our depreciated currency.

Cathedral of St. John the Divine

IN THE new cathedral of St. John the Divine, among the pictures that are intended to draw the worshipers to higher things is a wrestling match in which the original slugging method has been toned down somewhat. According to the *New York Times*, "in the new picture the figure on the left is shown receiving both punches and drawing back his right to counter." The Bishop is said to be very well pleased with these pictures. They must be very uplifting and encouraging, especially to prizefighters and wrestlers.

Encouragement for the Scribblers

A PROFESSOR in the University of Pittsburgh has come forth with a dictum that will make him beloved by all poor writers. He says, "Intelligent people think twenty times faster than they can write, and therefore muscular movement is so far behind the activity of the brain that the result is a poor scrawl." What a relief this is to some of us! We knew it all the time, but we did not like to say so. Cheer up. You can write as you like now, and if anybody reproves you for poor penmanship you can lift your chin and look him in the eye and calmly tell him that this is merely one more proof of your innately superior intelligence.

Open Sewers Around New York

A JOINT legislative committee which has been investigating the subject says that New York City must soon do something modern and adequate in respect to sewage and garbage disposal. Trainloads of food are brought into New York every day and all of this food goes into the harbor in the form of sewage or garbage. The condition is growing intolerable. All the rivers and inlets about the harbor are filled

with sewage. In some places the contamination of the bay and harbor waters is eight feet deep. Bathing in clean waters anywhere near New York is now well nigh impossible. It is time for old Father Knickerbocker to wake up.

Jesus Christ Died for All

SOME of the newspapers are carrying advertisements that "Jesus Christ Died for All", and yet they want 30,000 people to come forward and give them \$975,000 so that they can save *some*. It would seem to suggest itself to almost anybody that if a great and wise and good God could and did provide for the redemption of all, He could and did make arrangements for the complete success of His plan without asking anybody to beg for Him. And, besides, if the 30,000 people each gave up their quota, how do we know that God would ever get the \$975,000? The advertisers call themselves "The Catholic Church Extension Society of the U. S. A."

Was Peter Ever Pope?

ANSWERING this important question in *The Fellowship Forum* a writer says:

Peter never celebrated mass, nor did he hear confession; he never directed a soul to pray to Mary nor to the saints, nor to use beads; he never advocated the use of holy water and scapulars, and old bones; he never ordered the people to abstain from meat on Fridays and during Lent; he never declared that priests and nuns should not marry; he never lived in a palace with soldiers to guard him and hundreds of servants to supply his every want. Why did he not do these things? Because he never was pope.

Answering Doctor Pallen's Question

AT THE Bridgeport Armory, Dr. Andrew Pallen, editor of the "Catholic Encyclopedia", lecturing to two thousand Catholics, said that the World War was due to that bad monk, Martin Luther, who fell away from the faith and took a nation with him. Then he asks, "Do you think that we would have had the war if the pope had been guardian of the Christian nations?" Our answer to the question is Yes. Those years in which the popes reigned supreme were the bloodiest years in human history. Not infrequently the popes have actually provoked wars. Their record is not a record making for peace but for bloodshed.

Bishop Advocates Anarchy

THE Bishop of Monterey, Mexico, has issued a so-called pastoral letter in which he urges the people in his diocese to resist the sections of the Mexican constitution relating to religion. How can the people of a country be expected to be law-abiding when their religious teachers incite them to contempt for and disobedience to the highest established law of the land? The natural outcome of this vicious meddling is liable to be a religious war and it may even spread to the United States. The people will not be ruled by any collection of priests, and that is flat.

Mexico for the Mexicans

BATTLING for the restoration of rights taken from them when the pope gave their country to the Spaniards, the Mexicans now have laws under which, hereafter, no alien may acquire landed property within sixty miles of any frontier or thirty miles of any seacoast. Aliens now possessed of such property may retain it until death but after death the property must within five years be sold to Mexicans. The effect of this legislation will be to make all persons owning property in Mexico become Mexicans. It is sure to work out for the welfare of the country and its rapid development. It is a similar policy which has made the United States of America what it is today.

Industrial Life in Guatemala

THE Guatemalan dictator has had a law passed which makes strikes illegal, and punishable by eight years imprisonment. The penalty for inducing a strike breaker to quit work is two years in jail. The enforcement of the law is in the hands of the military. This is Fascism, a relapse to slavery, with a vengeance.

Japan May Colonize Upper Brazil

THE Japanese people are reported to be greatly interested in an offer by the Brazilian government of a great tract of land, half the size of the state of Pennsylvania, near the head waters of the Amazon. The climate is excellent, the soil rich and productive. It is our expectation that the Japanese will accept this offer and we believe it will be a good thing for them and for the advancement of civilization and progress if they do so.

The Burning of British Mansions

ALL Britain, and for that matter all the world, is concerned over the series of fires which are destroying the great houses of the land. The fires, of which sixteen have been reported in a very brief time, occur at widely separated points, always at a distance from fire fighting apparatus, and frequently with considerable loss of life.

Britain Still Has Plenty of Money

THE fact that Britain still has plenty of money is evidenced by the fact that the drink bill for last year, 1925, was \$1,500,000,000. This was more than three times the amount expended for education and, in fact, was considerably more than the sum total expended for education, unemployment, poor law relief, national health insurance and old age pensions. In the liquor drinking families the average expenditure for the year was close to \$200 for the liquor consumed.

Europe Arming for War

DISPATCHES from Europe show that millions of dollars have been expended for munitions since the first of the year. The total is already far into the hundreds of millions. The only nation not buying heavily is said to be Sweden. Germany is prohibited from either making or importing implements of war.

Europe Jealous of America's Wealth

THEY have been having debates in the British Parliament, in which America has been freely criticized all around for wanting the repayment of the billions that were loaned in good faith to Europe in time of stress. In all the speeches there have been frequent allusions to America's boundless wealth. Britain, it is said, must pay the United States \$500,000 a day for three generations in order to repay what she borrowed. Perhaps some may feel inclined to say that America did not have to lend it, but those who remember the methods that were used in forcing these loans out of the American people will not share the view. In the Parliament they say, justly, that France's record in the matter of repaying what she has borrowed, or at least trying to repay it, is one of the most discreditable in the history of national finance. It can be set down as certain that France will never pay what she owes.

154 Miles an Hour by Auto

BRITAIN'S most famous motorist has a new twelve cylinder racing car that has put all others in the shade. On the sands at Southport he went at 154 miles per hour. Striking a little elevation in the sand the car jumped fifty-four feet, rising eighteen inches off the ground. The car is too rapid for use on highways, and is intended only for use as a racer.

En Route to Devil's Island

FRANCE has the honor, if such it be, of having the worst penal colony in the world. France has the honor, if such it be, of having the only prison ship afloat. On that ship, according to the captain, hot steam from ten pumps would be pumped into the cages of the doomed prisoners if they should make any outcry, while a special torture chamber is available for those who need more severe treatment. Has France any real claim to be called a civilized country? Her Devil's Island penal camp in French Guiana is admittedly the worst prison camp on earth. The prison ship has just gone there with 340 more poor men consigned to the living death which awaits them.

Vatican Kept Germany Out of League

THE London *Daily News* claims that it has the best of reasons to understand that it was not the influence of Mussolini with Brazil that kept Germany out of the League, but that it was the influence of the pope himself, who is peeved because he was not given admission to the League councils in 1919. The *News* goes on to say that the pope, not having been able to gain admission to the League, is now showing that he has at least some ability as a wrecker, and found Brazil willing to do the work.

Matteotti Murderers Practically Free

IT IS true that three of the cowardly murderers of the Italian Socialist Deputy and Patriot, Matteotti, were given sentences of six years each, after a trial which was more in the nature of a friendly visit than anything else; but by means of a special amnesty decree of the king the three men will be at liberty in a few weeks—and Mussolini and his friends hope that the world will forget the incident, but it won't.

Berlin to Tokio by Air

DISPATCHES from Washington state the intention of Germany to put on this summer an air mail line to Vladivostock and thence to Tokio, following the line of the Trans-Siberian Railway. It is expected that the planes will travel day and night, and make the trip from Berlin to Tokio in two and one-half days, as against the present time of two weeks by rail.

Russian Wives Go on Strike

RUSSIA has developed something new under the sun. In the village of Vertyevka all the women in town went on strike because the men were in the habit of beating them too often and too much. They drew up a paper, which all the men of the town signed, demanding that they have better treatment henceforth.

Commerce and Finance Not Frightened

UNDER the general heading of Russia the well-known financial journal *Commerce and Finance* makes the following rather remarkable statement: "If the information given in the Commercial Handbook of the Soviet Socialist Republics issued by the Russian Information Bureau at Washington, be as reliable as it is interesting, Russia may yet give the world some valuable economic lessons." This should make some of the Red howlers of a few years back rub their eyes.

Authorizes Printing of Russian Bibles

DISPATCHES say that the Soviet Government has authorized the American Bible Society to print Russian editions of the Bible in the government printing offices at Moscow and Leningrad. The Society will provide new plates in which the spelling of words will conform to the new government requirements.

Humanity Low in Vitality

IN THE World War it was found in Great Britain that out of every nine men only three were fit and healthy, two were definitely infirm in health and strength, three were incapable of undergoing more than a very moderate physical exertion, and one was a chronic invalid. Earth's new King, Christ Jesus, will correct all this and restore man to what he was at the beginning.

WHAT is disease? The dictionary says, "(1) A disturbed or abnormal physiological action in the living organism; (2) a morbid condition resulting from such disturbance."

The human body is a machine, a wonderful machine, that stands much abuse, but repairs itself if given an opportunity. But when it is so badly out of order that it cannot do so, death results. To illustrate; a cut or bruise may start a flow of blood. Now if the flow is stopped the arteries bring along the elements of a new skin and repair it so skilfully that one can hardly see where the break occurred.

Not only do the arteries bring along the repair material, but the veins carry back the waste material and, taking these poisons to the lungs, burn them up if you breathe air full of life-giving oxygen. The product of the combustion is exhaled as poisonous carbon dioxide.

There is no great mystery in the healing of sickness, or rather the repair of the human machine damaged by carelessness. The food taken into the mouth and properly masticated, moistened and partially dissolved by the saliva, which flows only when chewing the food, passes on to the stomach, where another solvent (gastric juice) still further emulsifies the mass; and then it passes through the pylorus, the gate at the bottom of the stomach, into the duodenum or small intestine. There two more solvents or ferments are supplied—the bile from the liver and the pancreatic juice from the pancreas—and soon the lacteals absorb certain portions called "chyle", just as a carpenter selects his lumber for building purposes.

The kind of food we eat, the proper proportions of each, are the important things to build up these bodies. The lacteals deliver the chyle, by way of the thoracic duct, to the veins at the left side of the neck, and then through the heart and lungs, where it is oxygenized, after which it is carried to every part of the body by the arteries to build flesh, bone, finger nails, etc. Then the veins bring back the wornout material to be burned up.

If we want bright red blood in our arteries to do the rebuilding, let us see that we furnish the proper material in the proper proportions, so that the organs of the body can operate in harmony with each other; in other words, possess good health.

Now let us suppose the machine is out of

order with constipation: First, an enema may be necessary to remove the waste material; then the proper food should be supplied, and in ordinary cases this is sufficient. A gentle laxative, not a cathartic, may be necessary in some cases. A cathartic weakens the muscles of the intestines. Food laxatives are best.

The devitamizing and demineralizing of wheat in the roller mills, the polishing of rice, and the pasteurizing of milk and other foods, are responsible for nearly all the physical ills of humanity today. For over 6,000 years these machines have been repairing and oiling themselves; and just as in a Ford the engine is the important part, so with the engine of the body, the heart, the motive power behind every movement.

There is no modern improved method over the method used since creation. Electrical waves stimulate some of the organs to greater activity and perhaps enable them to throw off some waste matter; but they have no constructive ability, cannot build cells or repair the machine. Without proper food these palliatives, giving temporary benefits, would be of little use. The "life is in the blood"; and this will go on circulating all over us, into every part of the body, giving new life and vigor to every part, if proper food is supplied.

Your heart like mine may be nearly worn out, but by relieving it of much needless work that it used to do when I was foolish in my eating, I am getting along much better than I did in my former course of life. It has been doing hard work for nearly sixty-eight years.

What is here written is not theory, unsupported by facts, but knowledge gained by years of experience and study of foods and feeding, and the application of such knowledge, not to some other person but to my own organism. It was an old, badly worn machine that I had to work with. Tobacco and coffee for about thirty years, together with sorrow and death of loved ones, etc., nearly stalled the old engine, the heart. After I had quit tobacco, the M. D.s started me on what I called a "strychnine diet", beginning with one-sixteenth grain, two or three times a day, and after a while one-thirtieth grain many times a day. I always carried them in my pocket with other drugs, for emergencies.

One day, fourteen years ago, a friend looked me over and asked if I would like to get well.

I doubted his ability to show me how, but was willing to do anything at that time for improvement. Two months was sufficient to show me that proper food (with certain other accessories) was what I needed; so I have kept it up. After losing fifty pounds of useless flesh I got well, and have kept well ever since. Naturally, with advancing age I find it a little difficult at times to keep up my strength, though I study my diet carefully and keep going. When the heart is weak all the muscles of the body are weak, including those of the internal organs;

hence careful treatment of these faithful servants for many years is important.

I am glad that I am living, and that I can pass on to others the knowledge that I have gained by my experience. Some will not heed and will reach an untimely death. However I wish to "do good to all men as I have opportunity" and try to follow the Master's injunction: "As ye would that others do unto you, do ye even so unto them." Daily I thank my Heavenly Father for His favor, and for the dear friend used by Him in bringing me back to health.

Child Management *By Dr. D. A. Thom*

TO THE child the parent should be companion, friend, and confidant. The parent whose little child brings all his troubles and doubts to him for solution has established a relationship of tremendous value. This can never be brought about if the parent's attitude is cold and repelling. A mother who is too busy to bother with a little child's nonsense will never be bothered with his real problems.

A child should be treated with as much courtesy as an adult. Children have affairs and plans of their own which they are following. These plans are frequently utterly disregarded by the "grown-ups". If they must be interfered with, let it be with some explanation and consideration for the children.

The small daughter of a young couple was playing contentedly on the hearth by her father's feet when her mother called from upstairs for her to come to bed. Two or three minutes more and Betty could have completed the task she had in hand; and had mother known this, she would have waited before calling her. With quivering chin and eyes filled with tears Betty turned to her father saying, "But, Daddy, I don't want to go. I want to finish."

Father could see the little girl's point, and his answer was, "That's too bad, Betty. Mother didn't know how near through you were, or she would have let you finish; but never mind, 'orders is orders,' so run off to bed." And off she went. In this way he showed that he sympathized with her in her disappointment and that he expected her to meet it bravely, and he also considerably upheld the mother in her request.

It might here be said that one of the fundamental rules of child training should be that

parents present a united front to the child. If differences in judgment occur, let them be settled in private.

There is no finer or more important job than being a parent. This generation or the next will not handle it perfectly. There is a great deal to learn, but much will be accomplished if the approach to the problems of childhood is not blocked nor impeded by anger, fear, oversolicitude, or the idea that being a parent means at all times being obeyed. Kindness, common sense, and an effort to understand the child's own attitude toward his difficulties will do much to bring about an intelligent solution for most of the problems.

Some parents greatly fear that their children will get hurt (which, by the way, is not an unreasonable fear in the crowded tenement sections) or that they will associate with children of undesirable neighbors and perhaps pick up profane or obscene language. Even so, it may be better to take a chance than to cripple a child's life by allowing him no opportunities to learn independence and develop initiative. The child who is closely tied to mother's apron strings is deprived of all chance of really learning how to live with his neighbors. When the time comes to break the home ties and enter school he is lacking in strength and courage. This lack may handicap him through life.

Very early in life the child must learn that things can not be his simply because he desires them. Do not try to give him everything he demands or wishes; he must develop the habit of foregoing certain of his wants, of giving when he would like to take, and of dividing and shar-

ing his toys. He will not understand why he should do these things, but even a little child can appreciate that such acts bring approbation and praise and make other people happy. In this way he will grow to manhood with courage to face the disappointments and failures of everyday life.

Always avoid bribing and do not make promises which you know you cannot or do not intend to keep. So often we hear, "Now, Johnny, be a good boy and mother will buy lots of candy," or "Do this and mother will give you a penny." Soon Johnny will no longer be satisfied with one penny, and you must give him two and then three. A child with a little determination can easily work this method to his advantage. Or again, if a reward has been promised and the little girl or boy has made a great effort to do as asked, do you carelessly disregard the just demand for the reward?

Threatening a child is a common method of setting out to obtain control. It is, however, useless and inexcusable. The simple statement of what will follow if a child persists in disobeying can not be considered a threat if the promised results really follow. But many parents indulge in meaningless threats.

"Be good or the doctor will cut your tongue out," "Stop or I'll go for the policeman," "Be quiet or I'll lick you," or "The old man with the bag picks up little girls who don't mind their mothers, and they never come home again"—these and many others are in everyday use, with one of two results. Either the child is controlled by terror, which may have a far deeper and more disastrous effect than is apparent, or he senses the fact that none of the promised happenings takes place and develops an utter disregard for them. Either result is unsatisfactory and should never be brought about.

The Magic Shadow

(Translation from the German Wächter und Anzeiger)

"THE Magic Shadow"—one would believe this to be the title of a sensational drama, or a thrilling novel. The "Magic Shadow" is a peculiar instrument which a Russian engineer demonstrated recently for the first time before a group of technical experts and invited guests. The instrument, hardly as large as a cigar box, can start powerful machinery with a mere wave of the hand. It is only necessary that a shadow fall across the metal tube containing the instrument, and all wheels cease to move.

To avoid misunderstanding, we remark that the "wave of the hand" as above used is not an empty phrase; it is to be understood literally. The hand of the mechanic does not need to turn on an electric current, nor to press upon any antenna; it only waves from a distance, and the miracle is done. The wheels begin to whirr, and the machine only stops again when the shadow of the operator's hand falls upon a small opening in the metal tube.

The inventor is a Russian immigrant to America, called Dr. Sworkin, who left Russia since the Bolshevistic revolution, and has since been working in the laboratories of the Westinghouse Company, in New York. Several years ago he had constructed the instrument, which he named the "Magic Shadow", but it was only

recently that he was able to improve upon this invention, so that it may be put to practical use.

The first demonstration of the invention was quite successful. Of course, Dr. Sworkin did not show his guests the original model, but the modified instrument. It was connected with a dynamo. Above the small metal case, which permits the light to enter only in one direction through the very small opening, was an electric light. The moment the rays of the light penetrated into the case, the dynamo began operation. Dr. Sworkin then passed his hand over the case, covering the small opening with its shadow, and immediately the dynamo stood still.

A practical use for the instrument is in connection with burglar alarms. The "Magic Shadow" might be attached to the lock of a safe. Even before the burglar touches the lock the alarm sounds. It is only necessary for the dim rays of a searchlight to illuminate the safe door. Attached to a garage door, the instrument would be especially practical, says Dr. Sworkin. The owner of the garage saves the expense of a porter. It is only necessary that the chauffeur direct the rays of a spot light upon a certain place in the garage, and that very moment the doors will open. As soon as the light is extinguished, the doors could automatically close.

Events in Canada

By our Canadian Correspondent

RECENT events in Canada seem to indicate that the understanding which has hitherto held big business, big politics and big ecclesiasticism together as a triumvirate to perpetuate the present order of things, is about to get a pretty severe jolt, precipitated by the announcement of the new Budget by the Minister of Finance which has stirred up a veritable hornet's nest among the automobile manufacturers of Canada.

Three of the most prominent ones promptly closed down as a protest against the proposed reduction in the tariff on imported machines and parts, which they contend means ruin to the automotive trade in the Dominion. This trade, according to figures given out by the Dominion Bureau of Statistics at Ottawa, represented a total of \$110,835,000 for the calendar year 1925.

A deputation of over 3000 delegates gathered from among manufacturers and employes in various parts of the country, proceeded to Ottawa to protest against the reduction in the tariff on the cheaper grades of cars and parts, but so far the only satisfaction they have received from the Premier is that "Parliament will have to deal with the matter in due course". Meanwhile it is reported that employes are leaving for the States to search for positions.

The third wheel of the "tricycle" (no longer a trinity) seems to be having trouble with its "spokes" which as a result of "church union" are not functioning harmoniously, and their "spokesmen" are filling the public press with conflicting views regarding the truth as each one sees it in the Bible through sectarian and creedal spectacles. Fundamentalists and Modernists, lay and clerical, taking part in the discussion in the daily papers, which are giving more space than hitherto to religious matters.

There seems to be a distinct trend in Western Canada to use denominationalism as a political weapon in future elections. *The Orange Sentinel*, organ of the Orange Order, in a recent issue gives statistics showing the relative strength of Roman Catholic and Protestant population in Alberta, and concludes its article as follows:

Bishop O'Leary is co-operating with bishops in the United States to get Romanist farmers to settle in Alberta. He is also working with Father Macdonald to

get Scottish Roman Catholics from the Hebrides and other parts of Britain. While all this is going on secretly, the Protestants of that province are pursuing the even tenor of their way, unconscious of the intrigues to control legislation to the advantage of Rome in the West. It is time the Orangemen of Alberta aroused themselves, and gave a lead to Protestant sentiment to checkmate the activities of the Roman clerical party.

Two days later a despatch from Washington appears in the *Catholic Register* under the heading "Paulists to Preach this Summer in Manitoba Streets", which states:

His Grace the Archbishop of Winnipeg will make a trial of street preaching this summer in Manitoba towns where there is no Catholic Church. He has entrusted the work to the Paulist Fathers and will be assisted in financing it by the Catholic Missionary Union. The missionaries plan to preach chiefly about fundamentals: God the Father, Christ the Redeemer, the Comfort of the Holy Spirit, How to Pray, Where to Go for Guidance, the Rule of Faith. Laymen in business and professional life will motor out to the missions from Winnipeg and address the congregations, testifying to their own joy in being members of the church. Attractive music will be supplied by experts. When moving picture halls are rented, Catholic films will be exhibited.

A leading layman in Toronto, author of "The Destiny of America", in a recent letter to the *Toronto Globe* in defence of the literal interpretation of the story of Jonah and the Whale, has this to say, after quoting Mark 16: 17-18:

I believe that our Lord raised the dead and that when He went hence He sent God the Holy Ghost, the Comforter, to be with His people until our Lord returns, and that the Holy Ghost is quite as competent to raise the dead today. The trouble with most Modernists is they do not believe our Lord ever performed miracles. Well I do, and believe He still can and does, even in Canada. Christ was, and is, God. He could not make a mistake, but alas! many of our Modernists are teaching that Christ was not, and is not, God, but merely a good man who could be and was mistaken.

Following this a leading clergyman in Toronto in writing to the *Globe* on the "Status of Christ" as contributing to this controversy, makes this statement:

Jesus Christ claimed to be God; "I and my Father are one." Our Lord proved this claim to deity by healing the sick, by forgiving sins (the prerogative of deity), by raising the dead and by rising from the dead Himself,

How confused is Babylon and how ready to ignore the plain statements of Jesus Himself when He declared, "My Father is greater than I"; and "Verily, verily I say unto you, the Son can do nothing of himself"; "I can of mine own self do nothing."—John 14:28; 5:19, 30.

To cap the climax on Biblical interpretation comes the remarkable statement by Rev. R. Bruce Taylor, Principal of Queens' University,

Kingston (Presbyterian), at a memorial service on the ninth anniversary of the Battle of Vimy Ridge, as reported in the *Globe*:

Vimy, the turning of the tide, was the first prepared offensive of the Canadian corps. The speaker chose as his text the fiftieth Psalm, fifth verse, "Gather my saints together unto me, those that have made a covenant with my by sacrifice." The men who paid the supreme sacrifice at Vimy, and during the four long years of war, come within that great text, said Principal Taylor.

The Holy Name Society

IN A SPEECH before a gathering of the Holy Name Society of Hoboken, N. J., one of the speakers said in part:

You hear some fool say over the radio that Jesus Christ is not God. If he is not God you and I have been wasting our time. Still you find this doctrine preached and practiced today. I don't mean that Protestants do not adhere to immortality. You must be with God, or hell is your portion. The Holy Name Society and the Knights of Columbus have the means of keeping the fundamental standards of immortality. It is our faith.

Why rush to call anybody a fool simply because he believes that there is but one God and that Jesus Christ is His Son and not actually God Himself? Do not the Scriptures say that "to us there is but one God, the Father, of whom are all things, and we in him: and one Lord Jesus Christ, by whom are all things, and we by him"?—1 Corinthians 8:6.

Is there anything particularly holy or particularly wise in the theory that God is His own Son and that Jesus Christ is the Father of Himself, and that each of these is another person who is the same as the other two and yet different from them? Even if the Bible said so, it would be hard to understand and hard to believe; but the Bible does not say this, and nothing can be found within its lids to justify the thought.

Everywhere in the Bible the testimony is the same. It was because God loved us that He sent His Son to be our Savior. He did not come Himself. Jesus plainly said: "My Father is greater than I" (John 14:28), and prayed the Father to glorify Him with the glory which at one time He had. He then and elsewhere acknowledged God as His God.

The Scriptures show that "the head of Christ is God" and they also show that even at the end

of the millennium, when all things shall have been brought into subjection, then Jesus Himself will still be subject unto the Father. The word "God" means mighty one, and Jesus is indeed a mighty One, and in that sense of the word He is a God; but there is but one Almighty God, the Father, and He Himself has said, "I am Jehovah: that is my name, and my glory will I not give to another."

It is true, as claimed at the speech in Hoboken, that the Protestants are one with the Roman Catholics on the inherent immortality of man. Both believe that Jehovah cannot destroy that which He creates, and that He will not do so, and that everybody is sure of everlasting life on some plane, whether Christ died for him or not.

But both are wrong. The only hope for Roman Catholics or Protestants or anybody else lies in the fact that Jesus actually died (not merely seemed to die) to take father Adam's place in death, and that the only way by which anybody will gain everlasting life is by coming into harmony with God through Him.

The Holy Name Society and the Knights of Columbus may have some "means of keeping the fundamental standards of immortality", of which we have no knowledge, even as they claim; but it is not and could not be a Scriptural means, for the Bible is openly and everywhere opposed to the thought that man can get any life at all except as a gift of God through Jesus Christ our Lord.

Any members of the Holy Name Society, or others, who are worried over the Hell question, either on their own account or on behalf of their friends, can get this subject all straightened out by writing to us for a free explanation of every passage in the Bible where the word occurs.

Making Christians in South Africa

WE HAVE before us three clippings from the *Natal Mercury*, of Durban, South Africa, which show the noble efforts being put forth there by the Christians who have migrated to that happy land to bring the blessings of Christianity and civilization to the benighted natives and other inhabitants. The first shows how they encourage young men to militant righteousness:

Charged with failing to register for peace training, a lad named R. E. Marsburg, appeared before Mr. B. M. Lang in the District Court yesterday morning, and was ordered to pay a fine of £2 or ten days with hard labour. A similar sentence was also imposed on accused for failing to give notice of a change of his address.

Marsburg, who limped slowly into Court, pleaded that he had been ill for some time and had been afforded no opportunity of complying with the requirements of the law. He said he could not pay the fine, and was led away to the grille to serve a term of twenty days' hard labour.

The second item shows how they encourage reverence for tax collectors:

A few days ago a warder from the Zeerust Gaol was at work with a batch of native prisoners, when one of the batch ran off. The warder hurriedly took the remainder of the prisoners back to prison, and started in pursuit of the fugitive. The native refused to stop, and was shot by the warder and killed. An inquiry found that the warder was justified in shooting the native, who was undergoing a term of imprisonment for not having paid his taxes.

The third shows how they teach industry, obedience, frugality, and other things in which the white Christians specialize:

The case of Rex versus Felix W. Konigkramer, a planter residing at Ginginhlovu, was concluded on Friday, July 10, and a lengthy judgment was delivered by Mr. E. C. Middlewick, Presiding Magistrate, at a Special Court held at Mtunzini, Zululand, a large number of local planters being present.

The accused was charged first on one count of assault with intent to do grievous bodily harm. The evidence showed that a native in his employ, Johnson Hobo, through being continuously assaulted, endeavoured to escape from a guarded gang of labourers in one of the cane fields. His attempt was detected, and Johnson was pursued and recaptured.

He was stripped of his clothing and, at the instance of the accused, flogged with a sjambok by one of the indunas, to such an extent that he lost consciousness, and was left lying in the fields until sundown, when he was removed in a hand-cart to the barracks, where he was

locked up for a period of fourteen days pending his recovery.

On this count the accused was found guilty, and sentenced to pay a fine of £20 or one month's imprisonment with hard labour.

The accused next pleaded not guilty to eleven counts of common assault on his native labourers, and depriving them of their liberty, in that they were allowed no freedom, during the day time being under constant guard of indunas armed with sjamboks and kerries, and on completion of their daily tasks were locked up in cells until the next day.

The evidence for the Crown showed that natives on contract on arrival at the farm were compelled to remove their clothing, and hand same over together with any personal effects to accused, while the farm uniform which all labourers were compelled to wear consisted of an ordinary sack.

They were marched to and from the fields under guard, and locked up at night. The labourers alleged that any native who was slow at his work was immediately assaulted by the indunas, who had been instructed accordingly by the accused.

The natives were confined in one cell, and alleged that they had to sleep with a native suffering from dysentery, and it appears this native died during one night. The remaining occupants endeavoured to raise the alarm, but without response, and accordingly had to sleep throughout the night alongside the corpse.

The Court-room was strewn with Crown productions, such as chains, padlocks, sjamboks, sticks, kerries, clothing, and native effects.

On each of the eleven counts the accused was found guilty, and sentenced to pay a fine of £2 or seven days' imprisonment with hard labour on each count.

The charge of withholding wages and making illegal deductions from wages was next proceeded with, the accused being charged on twenty-three counts. From the evidence it appeared that the labourers were compelled to continue working after the expiration of their contracts, and were paid no wages for, in some cases, nine and ten months.

The evidence also showed that labourers were compelled, under pain of flogging, to purchase articles of clothing and food at exorbitant prices.

The clothing produced in Court was mostly second-hand, and suits were produced which had been sold to the boys at prices ranging from £6 to £8, shirts at 17s. 6d., coat and trousers £4 10s. hats 18s., singlets or jerseys 15s.

It was also disclosed that the natives were compelled to buy shares in oxen to be slaughtered, each share ranging from 10s. to £1 per boy, and these amounts debited against wages. The natives allege that they were all lined up, and each informed that he had to purchase a share, any one who dissented being severely flogged. Oxen in this manner realised from £24 per head up.

A verdict of guilty on all 23 counts was returned, and the accused sentenced to pay a fine of 10s. on each count, or in default serve four days' imprisonment with hard labour, and was further ordered to pay an amount of £245 being wages found to be due to native labourers.

Notice of appeal was given against all three convictions. The defence was a total denial of the charges.

Two native indunas employed by the accused were also tried on charges of assault, one on a native Bhekumuzi, who as a result of the assault lost the sight of one eye.

A sentence of £15 fine or three months' imprisonment was imposed, and the second induna was fined £10 or imprisonment with hard labour for two months, for assault on Johnson Hobo, mentioned above.

Fountains of Living Water *By Dr. H. C. Temple*

WATER consists of two elements, hydrogen and oxygen. Two atoms of hydrogen gas unite chemically with one atom of oxygen gas when heated to a temperature of five hundred degrees centigrade, to form water. The earth must have been extremely hot at some time in the far distant past to cause these two gasses to unite in such abundance as to fill all the oceans, lakes and rivers of earth with water.

Water is used in the Bible as a symbol of truth, and also as a symbol of life. And since the two elements that compose water cannot be separated without destroying the water, so also truth and life are inseparable. Error and falsehood tend to death; truth tends to life.

Fountains, wells, rivers, pools and springs are mentioned as containing water; and in the prophecy of Isaiah 41:18, they refer to life. The water supply is derived from fountains. There are two fountains especially mentioned in the Bible:

(1) In Psalm 36:9: "For with thee is the fountain of life." The fountain referred to here is Jehovah, the great Life-giver, the source from which all life is derived.

(2) In Zechariah 13:1: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." This refers to a new fountain of life, a source of new life to be opened up for those "of the house of David and Jerusalem", who are dead in "sin" and "uncleanness", and who are willing to come to the new fountain and drink of the "water of life freely".

This "new fountain" was symbolized by the pool of Siloam, just outside of the temple in Jerusalem. This pool was the source of water supply for the temple service. Here it was that the blind man washed "and came seeing". (John

9:1, 11) As Jesus stood in the temple on the last day of the Feast of Tabernacles watching the people going to and from this pool, He cried, saying, "If any man thirst let him come unto me and drink." (John 7:37) As if to say, 'This pool represents Me, the source or fountain of living water.'

Likewise two wells of special import are mentioned: (1) The well "without the city", before which Abraham's servant, Eliezer, made his camels to kneel down, when on his errand to seek a bride for Isaac. (Genesis 24:11) From this well Rekekah, a type of the bride of the Lamb, drew water. This well, in the land of Abraham's nativity, might be called Abraham's well; for as Abraham is a type of Jehovah so this well represents Him as the source of living water, the source of life.

(2) The well in the land of Samaria, called Jacob's well. It was here that Jesus conversed with the "woman of Samaria" (John 4:10), saying, "If thou knewest the gift of God ["The gift of God is eternal life."—Romans 6:23.] and who it is that sayest to thee, Give me to drink: thou wouldst have asked of him, and he would have given thee living water." This well represents the "new fountain" to be opened up "in that day", in the Millennial day, "for sin and for uncleanness."

Referring to man's efforts to provide for himself a source of life, living water, the Prophet Jeremiah says, "My people have committed two evils: they have forsaken the fountain of living water, and have hewn them out cisterns, broken cisterns, that can hold no water." (Jeremiah 2:13) The Apostle Peter, referring to the same, says, "These are wells without water." (2 Peter 2:17) These "broken cisterns" and "wells without water" would seem to be the doc-

trines and traditions of men, of which Jesus said, "Thus have you made the commandments of God of none effect by your traditions."—Matthew 15:6.

Both natural and spiritual Israel were great cistern-builders and well-diggers; but their cisterns were "broken" and their wells "without water". Such doctrines as inherent immortality in man, three gods in one, everlasting torture in hell fire, etc., may be some of the concrete material out of which these cisterns are built.

"Rivers of water of life" represent the life-current which, starting from the Life fountain and being transmitted from parent to posterity, flows on down the stream of time, increasing and multiplying as it flows on. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Revelation 22:1)—from the throne of God, the great first Life-fountain; and from the Lamb, the new Life-fountain opened up.

Rivers of Eden

IN THE second chapter of Genesis, verses 10 to 14 inclusive, is a divinely inspired allegory descriptive of the human life-current starting in Eden from the fountain, Jehovah. "And a river went out of Eden to water the garden: and from thence it was parted, and became into four heads." (Genesis 2:10) God started the flow of this river when He created man in the divine image and endowed him with power to transmit life to posterity.

And God said, "Be fruitful, multiply, and fill the earth and subdue it." (Genesis 1:28) In the natural course of rivers, branches flow into them and increase the volume. But the reverse is observed here; the *river* parted and became into four heads. That is, three branches went out from the first or original channel. This original channel was the Euphrates river, which symbolizes the human race, humanity.

PISON: "And the name of the first [branch] is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good; there is bdellium and the onyx stone." (Gen. 2:11, 12) Gold is a symbol of divine things, the divine nature: bdellium is the white stone of Revelation 2:17, in which the new name is written that no man knoweth save he that receiveth it. The onyx stone was

worn by the high priest upon the shoulders of the ephod.

Havilah seems a very appropriate name for the courts of heaven. From this description it is evident the course of the river Pison is toward the divine nature, and is descriptive of the "little flock" of which Jesus said, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." This kingdom class, flowing out from the Euphrates, the human nature, is changed into the divine nature, Havilah, the land of gold.

GIHON: "The name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia." Ethiopia was settled by the descendents of Ham; and upon Ham and his posterity Noah pronounced a curse, saying, "Cursed be Canaan; a servant of servants shall he be unto his brethren." Ethiopia, to which Gihon flows, is the land of servants. We therefore look for a class of beings branching off from the human race, the Euphrates, whose everlasting portion is to serve.

We find such a class in the "great multitude" of Revelation 7:15. These having made a consecration unto the Lord are begotten to the spirit nature, thus they branch off from Euphrates and, failing to make their calling and election sure to the divine nature (Havilah), they land in "Ethiopia". "Therefore are they before the throne of God, and serve him day and night in his temple."

HIDDEKEL: "And the name of the third river is Hiddekel: that is it which goeth toward the east to Assyria." This river flows toward the sun-rise. Assyria is a narrow strip of land lying between Mesopotamia and Babylon. Probably this refers to the Ancient Worthies: they are promised a better resurrection than the world of mankind. To be raised to perfect human nature and made "princes in all the earth" would not take them out of the channel of the antitypical Euphrates, the human nature; but an exaltation to a higher nature at the end of the Millennium would do so. Assyria might imply the difficult course pursued "toward the east", to the attainment of "the better promises" of a resurrection.—Hebrews 11:35.

EUPHRATES: "And the fourth river is Euphrates" (Genesis 2:14)—the human channel, which will flow by the course of "restitution" back to Eden "to water the garden".

In Memoriam

IN HIS regard for those who have passed out of this life the Christian occupies neither extreme. On the one hand he does not worship his ancestors and ascribe to them mythological virtues which they do not possess; nor does he on the other hand thoughtlessly, indifferently and heartlessly drop them from his memory.

God's law required the burial of all who died, even of those who had been hanged for the commission of crime; and the accounts of the wars in David's time showed that this law was understood to apply even to the bodies of enemies killed in battle. Thus a decent regard for the dead was required on the part of every Jew.

It was laid upon Jezebel as a distinct mark of God's disfavor that there should be none to bury her, even as the Prophet Jeremiah warned the faithless inhabitants of Jerusalem that their bones should bleach in the open and should not be gathered nor buried but should be as dung upon the face of the earth.

On the other hand the good and faithful high priest Jehoida was buried in the city of David among the kings, because of his faithfulness toward Israel and toward God and toward his own house. And when King Joash turned against the Lord, and against the family of Jehoida, God remembered it against him; and in his burial his body was excluded from the sepulchres of the kings.—2 Chronicles 24: 25.

In the case of His own dear Son, Christ Jesus our Lord, the Heavenly Father made provision in advance that He should make His grave with the rich; and without a doubt it was also by God's express will that Mary broke upon Jesus' dear head the expensive alabaster box of ointment which anointed Him for His burial.

We can pause to notice also that the tomb of Joseph of Arimathea was new and therefore clean, that the body was wrapped in a clean linen cloth, and that Nicodemus, who really believed in and loved the Lord, contributed a hundred pounds of myrrh and aloes to give the body the reverent attention which was appropriate to God and to the people of God at that time.

It does not make us think any the less of our Lord when we find that He desired to be remembered after His death and made elaborate arrangements that once each year, at the proper

time, the fourteenth of Nisan, those who specially love Him and appreciate what it meant for Him to lay down His perfect body in death, should commemorate Him by the simple feast of wine and unleavened bread which we designate "The Lord's Supper".

That this commemoration of the Lord's death is of God's express design is proven by the fact that it was laid upon the Israelites as an annual memorial more than sixteen hundred years before the event itself took place, and is still observed by them.

The Jew does not know that every time he partakes of the Passover, which he does once in the Spring of every year, he is commemorating the death of Christ. He thinks that he is commemorating the escape or passing over of the first-born in the land of Egypt, and for him indeed that is true. But the Christian sees that all of this is really a memorial of Christ; for "Christ our Passover is sacrificed for us".

Christ did not ask His followers to build Him any mausoleum, and yet indeed He has two of them. The Great Pyramid of Egypt is not only "for a sign and for a witness" and "a pillar", as the Scriptures declare it to be (Isaiah 19: 19, 20), but it is also an altar in memory of the One who was slain on Calvary. And then there is Calvary itself. Notwithstanding that every other so-called sacred place about Jerusalem has been covered with a church edifice, God has taken care that Golgotha, the holiest place of all, remains barren to this day. The hill itself is a monument which God erected to His Son when the foundations of the earth were laid.

The time is coming when the monuments to the dead which now deck the earth will be things of the past. People will cease to be interested in cemeteries and in stones marking the resting places of their loved ones, when those loved ones have come back from the tomb.

But there is one sort of memorial that will never perish. There will be some, a few, who will be forever missing from the family circle. And of these it shall be said that this and that man was born in Zion. (Psalm 87: 5, 6) The memory of these will be forever green in the hearts of men.

Comfort for the Jews

[Radiocast from Watchtower WBBR on a wave length of 272.6 meters, by Judge Rutherford.]

UP TO this point every Scriptural authority cited in this series of radio lectures has been taken from the Hebrew prophets as recorded in the Hebrew Bible. Many of these prophecies are now in course of fulfilment, and are being fulfilled in such a manner that any and all may understand them. Their fulfilment should not only cause comfort to the heart of the Jews, but cause them to rejoice. The history of that people shows that God has always been pleased with them when they exercised faith in His Word and tried to obey it. God never changes. Every Jew should have full faith and confidence now in the Word of God. According to your faith will be your comfort and joy and blessing.

Long centuries ago there was born in the humble city of Bethlehem a Jew. From His youth up He manifested unusual brilliancy. When He grew to manhood's estate He went about the country, particularly in Jerusalem and vicinity, teaching the people. His name was Jesus. Other Jews had been named Jesus before. This, in fact, was the name of Joshua. Joshua and Jesus mean the same thing. Many Jews believed that Jesus of Nazareth, born at Bethlehem, was a prophet. Jews have been prejudiced against Him and His testimony by so-called Christians. Satan the enemy has used some who call themselves Christians to make the name of Jesus odious to Jews.

The only purpose of introducing Jesus' testimony at this point is to show by the physical facts how His testimony fully corroborates that of the prophets hereinbefore cited. Whatever else Jews believe about Jesus of Bethlehem, they recognize Him as a great Teacher of unusual attainments. His testimony therefore is submitted here with confidence that all unbiased Jews will consider it candidly along with the testimony of the prophets of old.

Whether Jesus is what some claim Him to be is not at this point material to the argument. The fact that He was a Jew, born of the house of Judah, was a great Teacher, had many disciples who followed Him, and that His words are corroborated by the prophets of old, is sufficient to warrant any Jew at this time to examine the testimony of Jesus as a witness and to determine from the physical facts whether or

not it is reliable. He was on earth at a very critical time in Jewish history; yea, at a most important time. And now let each reader have in mind only one thing—Jesus was a Jew, and that as a Jew He is so testifying.

At the time Jesus taught in Jerusalem, the Jews had been for many years under the yoke of the Gentile world-powers. Their forefathers had witnessed the fall of the Babylonians, the Medo-Persians, and the Grecian universal empires; and now Rome ruled the earth. Most of the Jews were familiar with the words of their prophets, because the law of Moses required that they learn these.

The devout ones knew that God had promised that in due time He would overturn the Gentiles and that His favor would return to the Jews. These looked forward to the time when God would restore the kingdom of Israel and, through that kingdom, would bless all the families of the earth, even as He had promised to Abraham. It was the most natural thing that the disciples of Jesus should go to Him and ask Him about the prospects for the establishment of the kingdom and when the Gentile times would end.

The disciples knew as well as did Jesus that the Gentile times would end sometime, because God had promised that the Gentiles should rule only for a specific period. They understood that the end of the Gentile times meant the end of the world. The word "world" does not mean the earth, but signifies the peoples organized into a form of government under the supervision of an overlord. The Jews were anxious that the world should end and that the Lord should establish the new world or government. For this reason the disciples of Jesus approached Him and propounded this question: Tell us, what shall be the proof of the end of the world?

Now in considering the answer to this question, call to mind the proof given in a former lecture, which showed that the Gentile times would legally end in 1914 and what would occur at that time.

The answer of Jesus to the question was this: "Nation shall rise against nation, and kingdom against kingdom"—in a world war. This prophecy was fulfilled in 1914. Never before was there a world war. Prior to that time wars were

fought army against army, but from 1914 to 1918 it was nation against nation and kingdom against kingdom; and every person in the nation, men, women and children, was forced to have some part in either preparing material at home or going to the front or conserving food as a war measure. The nations were organized as never before. It was indeed a world war. It marked exactly the end of the Gentile times or the end of the world.

Further answering this question, Jesus said that the World War would be followed by famines, pestilences and earthquakes. The famines which accompanied the World War in Russia, in Germany, in Austria and in other parts of the earth, are unprecedented. Furthermore, in 1918 came the greatest pestilence the earth has ever known, exactly as Jesus had foretold. That pestilence, called the Spanish flu, swept the population from the frozen zones of the north to the torrid zones of the south, and killed more people in six months than the World War did in four years.

Further testifying in answer to the question, Jesus said that following the war, famines and pestilence there would be general distress of nations with perplexity. All the nations of earth have been in distress and perplexity since the World War, and no one yet has brought forth a scheme that will overcome these difficulties.

Further answering the question Jesus, testifying to His disciples, said: 'Then the Jews shall fall away by the edge of the sword; they shall be led away captives into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.'—Matthew, 24th chapter; Luke 21st chapter.

The testimony of Jesus therefore is a complete corroboration of what has heretofore been proven by the prophets of old and by the physical facts in fulfilment of those prophecies. This of itself should cause every Jew to calmly consider what Jesus did on earth. In subsequent lectures will be cited the testimony of Jesus in corroboration of the prophets of old, and these should be considered together in the light of what is transpiring at this time. He could not have been a Prophet except by the authority of Jehovah God. If He was a Prophet, then His testimony must be considered as authoritative and coming from Jehovah God.

Jews' "Double" and Jubilee

IT IS now ascertainable, after the fulfilment of certain prophecies, what the prophets meant by Israel's "double", and by this means to determine exactly the date when God's favor should begin to return to Israel. The facts show that Israel's period of disfavor or punishment was exactly the same length as the period of time during which God had shown His favor to Israel. Jeremiah prophesied concerning the dispersion of Israel and the regathering of that people.

This dispersion without doubt refers to the final overthrow of the Jews in the month of Nisan, A. D. 73. When they were taken captive and carried away to Babylon, God still held out His hand of favor to the Jews and in due time brought them back into their land. His favor continued with them until the days of their overthrow by the Romans. Then they were driven into many countries, particularly into Russia, which is the "north country" mentioned by the Prophet Jeremiah. The facts all show that it is from Russia, the north country, that the majority of the Jews have returned to Palestine during the past few years.

The word "double" used by the prophet in Jer. 16: 14-18 is from the Hebrew *mishneh*, which means repetition, duplication or double as to amount. The irresistible conclusion is that the period of God's disfavor upon the Jews would be the same length of time as the period of his favor—the one being a double of the other.

All historians agree that the final overthrow of Israel occurred in the month of Nisan, A. D. 73, and that their trouble began just forty years prior thereto; to wit, in Nisan, 33 A. D. Counting back from A. D. 33 to the date of the organization of the nation at the death of Jacob we find that the period is exactly 1845 years. This then would mark the period in years of God's favor to Israel. The disfavor should be exactly the same length to fulfil the double. Before the evidence showing the fulfilment of this prophecy is examined, another prophecy is considered in corroboration of the above which shows that the time is accurately calculated.

The Prophet Zechariah addressing the Jews said:

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King

cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. . . . Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee." —Zechariah 9: 9, 12.

The words "even today do I declare that I will render double unto thee" show that the fulfilment of this prophecy of Zechariah will mark the day or time from which the double begins to count. Now again we introduce the testimony in regard to Jesus and cite some of His words. If the physical facts show a fulfilment of Zechariah's prophecy, and this is corroborated by the prophecy of Isaiah, then this should at least be taken as competent evidence upon the point at issue. All Jews must admit that Jesus was a competent witness.

It is an historical fact that on the 10th day of Nisan, A. D. 33, Jesus rode into Jerusalem upon an ass and offered Himself to the Jews as their King. Whether they accepted Him or rejected Him makes no difference. The fact is that He was a Jew, a great Teacher with a following, and possessed the qualifications to be King, and that He offered Himself as such. The following historical record appears concerning the same:

"And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

"And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord: Hosanna in the highest!"—Matthew 21: 1-9.

Here then in A. D. 33, is the occurrence of that which is stated as a fulfilment of Zechariah's prophecy. It was a turning point. From that day back to the time of the organization of Israel at Jacob's death is 1845 years, while from that date forty years forward mark the complete overthrow of the nation of Israel. The "Jewish Encyclopedia" says: "With the fall of Masada the war came to an end on the 14th of Nisan, 73 A. D." Other historians corroborate this date.

It is therefore to be seen that the double began to count in the spring of the year A. D. 33; and since there had been 1845 years of favor to Israel, 1845 years must pass away before it could be expected that any favor could begin to Israel. And 1845 years forward from 33 A. D. brings us to A. D. 1878. That date then should mark the beginning of God's favor to Israel; while forty years later or A. D. 1918, which would correspond with the date of the complete fall of Palestine, should mark the beginning of the official reestablishment of the Jews in Palestine, provided that we have properly interpreted this scripture with reference to the beginning of the "double".

Now let us note the physical facts and see how these facts show that the dates above mentioned are correct:

Prophecy Fulfilled

TURKEY had long been in possession of the land of Palestine as the governing factor. A war was in progress between Turkey and Russia in 1878. Russia was successful in that war and forced the Turks to sign the Treaty of San Stefano. This treaty was so unjust that the British Empire took a hand in the affair. At that time Disraeli, known officially as Lord Beaconsfield, a Jew, was Prime Minister of the British Empire. After Russia had agreed to discuss the matter with Great Britain a congress was called which convened at Berlin, Germany, on June 13th, 1878, and remained in session for thirty days. Lord Beaconsfield was present and dominated that Congress and also wrote the treaty. He was the first and only Jewish Prime Minister of Great Britain. The following is an excerpt from the "Jewish Encyclopedia":

Russia, at war with Turkey, was successful, and by the treaty of San Stefano practically effaced Turkey

from Europe. Lord Beaconsfield, a Jew, came into power in 1874. As premier of Great Britain Beaconsfield sent the English fleet into the Dardanelles and brought Indian troops to Malta and made a demonstration against Russia. She yielded and agreed to a discussion of the whole affair at Berlin. Accordingly, from June 13 to July 13, 1878, the Berlin Congress was held. Beaconsfield compelled Russia to greatly modify this. Turkey was enfranchised and made independent, but *upon condition that civil and religious rights be granted to the Jews*. This had an important bearing on the history of the Jews.

It was exactly at the proper time, to wit, 1878, that the first favor toward the Jew was manifested. A short time thereafter there began in Russia, Roumania and Germany a great persecution of the Jews. Undoubtedly the Lord permitted this persecution in order to create in the Jews themselves a desire to return to Palestine.

It was because of this persecution that Zionism had its birth. In 1896 Theodor Herzl was publishing a newspaper under the title *A Jewish State*. In this paper he championed the cause of the Jews. In stating the reason why he had championed the cause of the Jews and would attempt to recolonize them in Palestine the beloved Herzl said:

The scheme in question included the employment of an existent propelling force. Everything depends on our propelling force. And what is our propelling force? *The miseries of the Jews*.

Zionism Organized

ZIONISM was officially organized in 1897. The first Zionist Congress was held at Basel, Switzerland, in that year and was attended by 206 delegates. The purpose of organizing Zionism was declared at that congress:

Zionism aims to create a publicly secured, legally assured home for the Jewish people in Palestine.

In order to attain this object, the congress adopts the following means:

(1) The promotion of the settlement in Palestine of Jewish agriculturists, handicraftsmen, industrialists, and men following professions.

(2) The federation and association of entire Jewry by means of local and general institutions in conformity with the local laws.

(3) The strengthening of Jewish sentiment and national consciousness.

(4) The procuring of such government sanctions as are necessary for achieving the objects of Zionism.

When due time came for God's favor to begin

to return to the Jew He permitted conditions to arise whereby the Jews would be persecuted in the countries where they were, in order that their minds might turn with hope toward Palestine. An effort on the part of the Jews to gain Palestine was pushed from the time of the organization of Zionism. Not a great deal of progress was made, however, until during the World War.

Now again note the parallel. It was forty years after 33 A. D., that is, in 73 A. D., that the final trouble came upon Israel, when they were dispersed from Palestine; and the corresponding date to that must be forty years after 1878, which is 1918. These parallel dates are exactly 1845 years apart. It should be expected then that some time in 1918 some official recognition would be taken by the governing factors toward the reestablishment of the Jews in Palestine.

The atonement day of the Jews is in the fall of the year. Therefore the Jewish fiscal year is often counted from that period. It was in the fall of 1917, the fall beginning the year 1918, that the Balfour letter was written to Lord Rothschild. It was in the spring of 1918 that Dr. Chaim Weizmann, clothed with an official commission from the British Empire, the Mandatory over Palestine, opened offices in Jerusalem and began the laying of the foundation of the new Jewish government. Here then was the first official recognition; and it came exactly on time to fulfil the double, as pointed out by the foregoing prophecies.

It will be found that the Lord's returning favor to the Jew is not sudden but gradual and progressive, even as the turning away of His favor was gradual, 1845 years previous. As we examine the evidence we shall see that 1925 A. D. is another marked date in favor of the Jews. It was in 1925, in the spring of the year, that the great Jewish university was dedicated at Jerusalem. Other evidence relating to 1925 is here considered.

The Jubilee

THE prophet of God under inspiration wrote: "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted." (Psalm 89:15,16) The Psalmist here referred to the jubilee year. Jews have

long looked forward to the time when they might enjoy their great jubilee. The word jubilee means an acclamation of joy or battle cry, a shout or joyful sound. A trumpet was sounded, announcing the jubilee.

The Scriptures show that because of the disobedience of Adam he was sentenced to death and expelled from Eden; that he lost favor with God and lost everything for himself and for his offspring. (Psalm 51:5) For this reason the whole human family has been born in sin, not because they wanted to be sinners but because they could not avoid it. The great desire of man has been to get away from sin and to enjoy peace and happiness. Complete harmony with God brings such.

The nation of Israel is the only nation with which God ever dealt. This He makes clear to them when He says: "You only have I known of all the families of the earth." (Amos 3:2) It is manifest therefore that Israel was intended to be used and was used as an example or type for the benefit of the nations of earth that should follow thereafter. It likewise follows that the law which God gave to Israel was typical and foreshadowed a greater and better thing to come in the future; that is to say, the coming of a time when God will make good His promise to bless all the families of the earth through the seed of Abraham.

The promise that God made to Abraham in which He said, "In thy seed shall all the nations of the earth be blessed" (Genesis 22:18), could mean nothing less than a full restoration to man of all the things lost, the chiefest among which is life in its fullness and the right thereto. This blessing carries with it all the favors of health, peace, prosperity and happiness. Every feature of the divine law therefore becomes important to the Jew first and afterwards to all those who shall receive the blessings through the divinely provided seed.

One of the most prominent statutes of the law given to Israel through the hand of Moses is that pertaining to the jubilee. Without a question of a doubt this law foreshadowed a time future during which God would bless all the families of the earth through the seed of Abraham, and that this blessing shall be a restoration to all the things that were lost in Eden.

The beginning of the law with Israel was really at the institution of the Passover. Moses

had already received divine appointment as the deliverer of Israel from Egypt. Instructions had been given concerning the preparation and observation of the Passover. The people of Israel, by accepting and obeying Moses as their leader, had thereby made a covenant or contract in solemn form with Jehovah God that they would obey His law. The law covenant therefore dated from the time of the Passover. What transpired at Mount Sinai was a formal ratification of the covenant made in Egypt.

Within a short time after the deliverance from Egypt the Lord provided manna for the Israelites for food. This was while they journeyed in the desert and had no other means of food. The law here clearly defines the sabbath day as a day of rest. The law required the keeping of the sabbath day and the sabbath year as a memorial of the deliverance of Israel from Egypt. God said to them: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm: therefore the Lord thy God commandeth thee to keep the sabbath day."—Deuteronomy 5:15.

The first mention of the sabbath day is in connection with the giving of the manna to the Israelites. There we read that Moses spoke unto the children of Israel concerning the sabbath and the manna: "And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you, to be kept until the morning."—Exodus 16:23.

Thus is definitely established that the word sabbath means rest. The distinction between the sabbath and the jubilee is that the jubilee is the time not merely of rest but of great rejoicing because of restoration.

Institution of the Jubilee

AT MOUNT SINAI God enacted the law governing the jubilee. The reading of that statute is illuminating:

"And the Lord spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow

thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed; for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be meat.

"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shall thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound through all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

"In the year of this jubilee ye shall return every man unto his possession. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: according to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

"Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land

shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store. The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me."—Leviticus 25:1-23.

There is a fixed purpose in everything God causes to be done. If God provided for a certain number of jubilees to be kept we may be sure that He had a purpose therefor. Ascertaining that purpose will bring comfort to the heart of the searcher for truth. We should expect to find in the Scriptures a reason for providing for the jubilee.

God permitted the Jews to be carried away to Babylon as captives and let the land of Palestine lie idle during that period of captivity of seventy years. This is in exact harmony with the prophecy of Jeremiah. This prophet of God had, as the Lord's mouthpiece, spoken to Israel (25:11, 12): "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolation."

Since the prophet here said that they were to serve another king for seventy years the presumption would be indulged that at the end of that time they should be relieved of this servitude. The same prophet in Jeremiah 29:10 says: "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."

It was exactly seventy years from the beginning of the desolation of their land by Nebuchadnezzar until the Jews did return from Babylon to Palestine. God through the prophet states why the land was left desolate for this period of time, as it is written in 2 Chronicles 36:21: "To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sab-

baths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years."

Exactly on time and at the end of this seventy year period of desolation the Lord stirred up the spirit of the king of Persia to send the Jews back into their own land, as it is written in 2 Chronicles 36:22: "Now, in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing."

Thus the Lord definitely shows that since the Jews had not obeyed Him in keeping the sabbath years which the law had commanded, He had permitted them to be carried away captive

and Palestine desolated for seventy years that the land might thereby enjoy her allotted sabbaths during this period of time. This is further corroborated by the prophet in Leviticus 26:34, 35 and 43.

"Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. . . . The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes."

Radio Programs

[Station WBBR, Staten Island, New York City.—272.6 meters.]

Sunday Morning, July 4

10:00 Violin Duets.
10:20 Forrest J. Kleinhans, baritone.
10:30 Bible Lecture—C. J. Fekel, "Witnessing to Jehovah."
11:00 Choral Singers.
11:10 Violin Duet.
11:15 Sunday School Lesson—W. L. Pelle
11:45 Violin Duets.
11:55 Choral Singers.

Sunday Afternoon, July 4

2:00 Watchtower Orchestra.
2:20 Forrest J. Kleinhans, baritone.
2:30 Bible Lecture—C. J. Fekel, "God's Great Victory."
3:00 Forrest J. Kleinhans, baritone.
3:10 Bible Instruction—John Dawson.
3:25 Forrest J. Kleinhans, baritone.
3:35 Watchtower Orchestra.

Sunday Evening, July 4

9:00 Watchtower String Quartette.
9:20 Fred Twaroschk, tenor.
9:30 Bible Questions and Answers.

Monday Evening, July 5

8:00 Irene Kleinpeter, soprano.
8:10 Josephine Locke, violinist.
8:20 Bible Lecture—M. L. Hartman, "Old World Ending."
8:40 Irene Kleinpeter, soprano.
8:50 Josephine Locke, violinist.

Thursday Evening, July 8

8:00 George Twaroschk, pianist.
8:10 Stanley Gohlinghorst, baritone.
8:20 Bible Lecture—W. E. Van Amburgh, "The Stone Witness—The First Bible."
8:40 Stanley Gohlinghorst, baritone.
8:50 George Twaroschk, pianist.

Saturday Evening, July 10

8:00 Joseph Bonaccorso, violinist.
8:10 L. Marion Brown, soprano.
8:25 Bible Questions and Answers.
8:50 Joseph Bonaccorso, violinist.

Sunday Morning, July 11

10:00 Watchtower Orchestra.
10:20 L. Marion Brown, soprano.
10:30 Bible Lecture.
11:00 L. Marion Brown, soprano.
11:15 Ruskin McKnight, cellist.
11:25 Sunday School Lesson—W. N. Woodworth.
11:40 Watchtower Orchestra.

Sunday Afternoon, July 11

2:00 Watchtower Orchestra.
2:20 Bible Lecture.
2:50 L. Marion Brown, soprano.
3:05 Ruskin McKnight, cellist.
3:15 Bible Instruction—Martin L. Hartman.
3:30 L. Marion Brown, soprano.
3:40 Watchtower Orchestra.

Sunday Evening, July 11

9:00 Watchtower Violin Choir.
9:30 Bible Questions and Answers.

Monday Evening, July 12

8:00 Syrian Music—Professor Toufic Moubaid and Elizabeth Awad.
8:10 Items of World News—C. J. Woodworth.
8:20 R. S. Seklemian, baritone.
8:30 Bible Lecture—C. J. Woodworth.
8:45 Syrian Music.

Thursday Evening, July 15

8:00 Josephine Locke, violinist.
8:10 Walter Stoll, tenor.
8:20 Bible Lecture—W. E. Van Amburgh, "Abraham the Father of the Faithful."
8:40 Walter Stoll, tenor.
8:50 Josephine Locke, violinist.

Saturday Evening, July 17

8:00 Professor Charles Rohner, violinist.
8:10 Fred Twaroschk, tenor.
8:25 Bible Questions and Answers.
8:45 Professor Charles Rohner, violinist.

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



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



⁵²²Thus St. Paul pictures the gathering together of those who compose the spiritual phase of Messiah's kingdom; namely, the church, Head and body. He describes this as the heavenly Jerusalem.

⁵²³That the peoples of earth and the creatures of heaven might ever have in remembrance the importance of this great day in which we are now living God is manifesting His power and His justice through His dealings with the nations; and in due time the people will learn to appreciate the love of God.

⁵²⁴What a marvelously wonderful time now to be on the earth! Four thousand years ago holy men looked down to the time when God's kingdom might come, but they could not understand it. The angels of heaven were not permitted to know. Many of these faithful men were martyrs to the cause of righteousness. Moved by the spirit of Jehovah, they wrote concerning the kingdom. The psalmist composed songs and sang of the coming blessed age. For nineteen hundred years Christians have been trudging along the narrow way. And now it can be truly said, The Lord is present; the Lord reigneth! The kingdom of heaven is at hand!

⁵²⁵Necessarily the members of the body this side the vail are looking forward with anticipation to their change, when they may put off this mortal and be clothed upon with immortality, and be caught up to be for ever with the Lord, and by Him be presented to the great Jehovah. When all the members of the body have passed beyond the vail, then in God's due time they will be presented by the Lord Jesus before the presence of Jehovah. Since we are so close to that time, let us now assume in our minds that we are standing just beyond the vail and that we are getting the first glimpse of the glories of the kingdom.

⁵²⁶Whom would the true Christian first expect to meet in the kingdom? Necessarily he would look for some one who had been a special friend to him during the time of his humiliation. If a person who expected to be presented to an earthly king or potentate had an acquaintance or friend at that court, he would first desire to consult his friend and receive some advice and sug-

gestions before entering the presence of the noble one. Entering heaven, the Christian expects to see the Lord Jesus, and ultimately the heavenly Father, according to the promise. As the Christian looks over the precious promises given to the church, he finds many assurances that he has had an unseen friend during his earthly pilgrimage; namely, his guardian angel. Of such the psalmist wrote: "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Psalm 34:7; Hebrews 1:14) These angels are doubtless messengers for Jehovah; for of them Jesus said: 'In heaven they do always behold the face of my Father.'—Matthew 18:10.

⁵²⁷Describing the conditions and events in connection with the general assembly of the church of the first-born, St. Paul writes: "Ye are come . . . to an innumerable company of angels." These must be pure, lovable, and beautiful in form and character. These have been the ones who have kept the record of each member of the body of Christ. (Malachi 3:16) It will be a real joy to become acquainted with these precious and beautiful creatures who have been helpers of the Christians along the way. It would be expected that they would render assistance to the one just appearing in the presence of the Lord Jesus. Therefore it is not unreasonable to anticipate that the first one to be met beyond the vail is the Christian's guardian angel.

QUESTIONS ON "THE HARP OF GOD"

Why is God now manifesting His power and justice in dealing with the nations of earth? ¶ 523.

How does the privilege of living on earth now compare with that in centuries past? ¶ 524.

Did the prophets understand what would happen at this time? ¶ 524.

Did the angels understand? ¶ 524.

Did these seek to find out? ¶ 524.

What is the privilege of the Christian now compared with that of Christians living in the early part of the Gospel Age? ¶ 525.

Whom will the Christian first expect to meet in the heavenly kingdom? ¶ 526.

Quote the scriptures with reference to the Christian's guardian angel. ¶ 526.

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