PRESIDENT OF REVOLUTION DAUGHTERS ATTENDS UNVEILING OF NOTED STATUE

Mrs. Oscar Straus, Wife of Famous Viennese Musician, to Accompany Husband to New York Soon—Miss Florence King Is the Only Woman Patent Attorney to Win Case in Supreme Court.

Mrs. George Minor

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Miss Florence King

Mrs. Oscar Straus

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Mme Cattier

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MRS. GEORGE MAYNARD MINOR, president general of the Daughters of the American Revolution, was present at the unveiling of the statue of Jeanne d'Arc in Washington, D. C., to accept the statue in the name of the women of America. The statue is the gift of the French women of New York city to the women of America. It is placed in Meridian Hill Park in Washington.

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Miss Florence King is the only woman patent attorney who has won a case in the supreme court. She appeared recently before the court in a case which involves the construction and interpretation of the constitution of the United States affecting patent grants.

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Mrs. Oscar Straus, wife of the famous Viennese musician, will accompany her husband to New York soon, it is reported. Straus composed "The Waltz Dream," "The Chocolate Soldier," and "The Last Waltz." "The Chocolate Soldier" is one of the many revivals of this dramatic season and is to be heard soon at the Century in New York.

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Among the foreign women who have accompanied their husbands to the arms conference is Mme. Felician Cattier, wife of M. Felician Cattier, a technical adviser to the Belgian arms delegation. She is one of the leading figures at the social gatherings of the delegates.

Funeral Feast Ordered in Woman's Autobiography.

Mrs. Honor Purcell Requests That Meal Be Furnished.

COLFAX, Wash., January 21.—To maintain her reputation for hospitality to the last, Mrs Honor Purcell, when she died near here recently at the age of 85, left a written request that the minister who should officiate at her funeral, the undertaker, pallbearers, and other members of the funeral party, should have a dinner served to them the day of the funeral. She realized that her home was quite a distance out in the country, and far from the cemetery to which she would be taken. The instructions, which were included in "Grandma" Purcell's autobiography, were carried out to the letter.

Mrs. Purcell had been in the habit of taking a bag of cookies to the church every Sunday for children required to stay for the long services. It is said no one ever passed her house during the noon hour without receiving an invitation to dinner.

Drowning Had Its Terrors.

Syracuse (N. Y.) Post-Standard.

Two horse thieves out west had been captured and sentenced before the court of ranchers to be lynched forthwith. The handiest place to execute the sentence of the court was a bridge over a river.

The noose was adjusted on the neck of the first horse thief and he was swung over the side of the bridge. The knot was not properly tied and he fell into the river. He swam down it and escaped.

It came the turn of the second man to meet his fate, and he turned to the executioner, saying:

"Be sure of that knot, now, I can't swim."

Christ's Teachings Rule in One Business Firm.

Directors of American Castiron Pipe Company All Are Church Members.

ATLANTA, Jan. 21.—The teachings of Jesus Christ are to be "the ruling principles of our business," said John J. Eagan of this city, following his election as president of the American Cast Iron Pipe company. He expressed surprise on learning that his election on such a platform had occasioned any comment.

"The directors of the organization all are church members," he explained. "They have elected another professing Christian as president, on a basis that the teachings of Christ Jesus are to be the ruling principles of the business. I am glad if the action of the directors will cause other professed followers of Christ to give this question their thought."

Christians who did not make Christ's teachings the rule for their business were characterized by Mr. Eagan as "lacking faith in the power of those principles to save the world."

Employes of the company have been enjoying the results of efforts of the officers to practice Christ's teachings for about eight years, it was pointed out by Mr. Eagan. First, a large industrial Y. M. C. A. building was erected, he said, and "with that as a center we have been enlarging constantly the scope of the company's services to its employes. Now we have a staff including physicians, a surgeon, a dentist and a nurse. We have a mutual benefit association, operated by company and employes jointly, and recently we established a pension fund for old age or disability."

Mr. Eagan summarized his "platform" briefly in the following:

"A reasonable living wage to the lowest paid workman.

"Constant employment for every member of the organization.

"An actual application of the golden rule to all relations between employes and employer."

Results to the company from such a course of action, Mr. Eagan believes, will include:

"Service to the public, by manufacturing an honest product.

"Service to employes by the application of the golden rule and the payment of a least a comfortable living wage to each.

"Service to the stockholders by earning for them a fair return on their investment."

In proof of his contention that business may be operated successfully on the principles he advocates, Mr. Eagan pointed out that in the last 20 months his company "provided work for all its employes—and this was not exactly an easy matter—and we are paying wages above the market."

Mr. Eagan is known as a philanthropist and prominent layman of the Central Presbyterian church. During the war he was chairman of the commission on training camp activities for the navy, with headquarters at Washington, and was a member of the executive and finance committees of the national war work council of the Y. M. C. A. and chairman of its southwestern division.

THE LITERARY PERISCOPE

BY JENNETTE KENNEDY,
Assistant in Circulation Department, Public Library.

"THE Land of Haunted Castles" is the phrase in which Robert J. Casey describes Luxemburg, and tells its story in a 500-page volume. This little principality is characterized as an area "where rival empires stubbed their imperial toes for a thousand years."

* * *

Java is the scene for the action of Louis Couperus' recently translated novel, "The Hidden Force." To the Hollander who knows his Java, the appearance of Malay words on nearly every page would be only a touch of realism. In translation, however, much of the effectiveness is lost on an American reading public whose knowledge of the Malayan tongue would probably be in a proportion of about one to every 5000 persons. The "Hidden Force" is a subtle intangible something which may be racial hostility to Dutch dominance, the crafty, insidious oriental method of presenting obstacles to European absorption, thus preserving eastern standards under western rule. This "hidden force" operates like a slow poison on the hero, Van Oudjik, the Dutch government representative, who, with his wife, his son, his daughter, succumb in turn to its power over their lives.

* * *

"The Tower of Babel, if set opposite Wall street, would squat as low as Trinity. . . . On these streets there is a roar of traffic that Babylon never heard. Nineveh in its golden age could have packed itself with all its splendid luggage in a single building. Athens could have mustered in a street. . . . There is what seems to be a chapel on the roof of the Bush terminal. . . . Northward are nests of streets, thick with children. Here are dim restaurants, with truant smells for their advertisement."

Does this not recall New York of today? It is the way Charles S. Brooks writes of the metropolis in his little volume, "Hints to Pilgrims." He relates in another essay "that an old scholar had told him it was his practice to recommend four books which, taken end to end, furnished the general history of English letters from the Restoration to our time." These books were "Pepys Dairy," "Boswell's Johnson," the "Diary and Letters of Madame d'Arblay" and the "Diary of Crabb Robinson"—gossipy, pleasant old books, covering a period of about 200 years.

* * *

Zona Gale promises us a better future in novels, for she says: "The chief course of the novel of tomorrow is to uncover commonplace beauty, as today it is uncovering commonplace ugliness."

* * *

Mistress—Can you tell me how it is, Jane, that whenever I come to the kitchen I find you reading?

Jane—I think that it must be them rubber 'eels you wear, ma'am.—From Punch Drawings.

* * *

Of "Erik Dorn," the much-discussed novel by Ben Hecht, H. W. Boynton has said: "His novel is more apt to be enjoyed by those who look upon literary productions as laboratory experiments and affect a certain tired disgust for persons who care for a good story rather than the spectacle of a novelist in torture."

* * *

The romance of the telephone service is summed up in the biography by Albert Bigelow Paine, called "In One Man's Life; the Career of Theodore N. Vail." The biography prints on the title page the phrase: "Bell created the telephone and Vail created the telephone business." This indispensable, irritating, importunate, time-saving household and office luxury, in existence but a few years, through the services of Mr. Vail has become the one device we cannot surrender. It is all-important for business, for social engagements, for personal needs; we are the debtors of the men who developed this vital instrument.

* * *

A Japanese professor of English literature in Keio university has written a work called "Japan and America," in which he gives impressions and estimates of both countries. Yone Noguchi is a poet and an essayist, but also an observer. Speaking of American humor he says: "What a grand manner of yours is that, just like the manner of an elephant whose little eyes beam in humor mingled with sagacity." He also finds us "the incarnation of complacency," and notes that we are "dreamers, but perhaps not very deep."

He says further: "I heard at Honolulu in 1885 that an 'American tip' (and some American missionaries) had corrupted the whole islands. I heard in London in 1912 that the 'American tip' (and American journalism) had also corrupted England. And I am observing here at Tokio today that this 'American tip' (and American chewing gum and moving pictures) is working a speedy corruption on Japanese mind."

* * *

Susan Glaspell has written a play of modern American life in a university town, called "Inheritors."

* * *

Rather a biting appraisement of Stephen McKenna's autobiography, "While I Remember; Memoirs of a Man of Thirty," is John Stoddard's. He suggests "there is nothing that wouldn't have waited—some of it a long time."

Referring to the English mission to America in 1917 during which Mr. McKenna was attached to Mr. Balfour's party, the critic says of the diary kept by Mr. McKenna: "If he noted anything important, he has suppressed it. Of illumination there is none, and his diary seems to deal principally with impressions of the train he rode on and the joy he felt for being able to wear his top hat and morning coat at a reception. Such reticence from one of 33 is admirable."

The reviewer must be 55 and unable to speak briefly—or feel joy in his top hat. He sounds a bit sour.

* * *

The Princess Pauline Metternich, who is both the granddaughter and the daughter-in-law of the noted Austrian statesman, Prince Metternich, who played such a leading role in events preceding the second French revolution, has published some reminiscences under the title, "The Days That Are No More." Edward Legge, who has written a preface to her memoirs, confers on her the distinction of being the first one to discard crinoline in 1868. It is stated in her final chaper, dealing with reminiscences of the musical world, that Wagner's "Tannhauser" was first performed in Paris at the request of Princess Pauline herself.

* * *

The automobile blue books this year will be issued in four sections instead of the usual 11. The divisions will be New York and New England, central Atlantic and southeastern, middle west, western with all transcontinental routes.

ILLITERACY BLACK SPOT

Coast and Rocky Mountain States to Meet in Education Conference.

SAN FRANCISCO, Jan. 21.—Steps intended to wipe out the "black spots" of illiteracy in the Pacific coast and Rocky mountain states will be discussed at a conference to be held here February 3 and 4.

Delegates from educational, political, social and civic interests of 11 western states are expected to attend. The conference is to be held under the auspices of the illiteracy commission of the United States.

Illiteracy can be reduced by a systematic campaign of education, according to Arthur H. Chamberlin, secretary of the conference committee.

"Contrary to popular belief, large numbers of illiterates are not foreign-born," Mr. Chamberlin said. "Many native Americans have escaped the educational advantages offered and, although they apparently speak and conduct themselves intelligently, they cannot read or write. In California alone approximately 3.3 per cent of the total population is illiterate."

Among the speakers at the conference will be President David P. Barrows of the University of California and Will C. Wood, state superintendent of education.

BOOKS

By Joseph Macqueen.

To the Last Man, by Zane Grey. Illustrated. Harper & Brothers, New York city.

In reading this splendid western novel of the open, one gets the idea that it is like a stage where living actors portray action calling for dramatic intensity, and where words that burn are spoken.

"To the Last Man" is a novel of wildest Arizona of the old days when lawlessness and gun-play were everyday occurrences. It is a story of hate, revenge, murder, "getting even" and love. Nearly every character takes the law into his or her own hands, on the plea of common necessity.

The author spent some little time to get color and material for his story. It seems that some years ago a cattleman of Vermejo park, New Mexico, told Mr. Grey he thought interesting material for a feud between cattlemen and sheepmen could be found concerning a "Pleasant valley war"—in the Tonto basin, Arizona. An old guide, Al Doyle, was found, and under Doyle's guidance Grey came across "the wildest, most rugged and most remarkable country either of us had ever visited; and the few inhabitants were like the country. I went in ostensibly to hunt bear, lion and turkey, but what I really was hunting was the story of that Pleasant valley war. I engaged the services of a bear-hunter who had three strapping sons as reserved and strange and aloof as he was. No wheel tracks of any kind have ever come within miles of their cabin. These Texans and their few neighbors did not talk, but what I saw and felt only impressed me all the more. I went back in 1918, and this time I did not ask any questions. In 1920 I went back with a larger outfit, equipped to stay as long as I liked.

This time different natives of the Tonto came to tell me about the Pleasant valley war. No two of them agreed on anything concerning it—except that only one of the active participants survived the fighting. There really was a terrible and bloody feud, perhaps the most deadly and least known in all the annals of the west. I saw the ground, cabins and graves, all so darkly suggestive of what must have happened."

This much is quoted to show the diligent preparatory work Mr. Grey engaged in to get his literary material from real life. The hero of this novel is Jean Isbel, who with his half-brothers, Bill and Guy, had been born in Oregon. The boy's father, Gaston Isbel, was a Texan who had fought in the civil war of '61 and had afterward settled in Oregon. In his Texas home Gaston Isbel had been injured by a "Colonel" Lee Jorth, who had married the girl Gaston loved. Gaston's first wife, the mother of Guy and Bill, died in Oregon, and Gaston's second wife was an Indian, the mother of Jean. The father and Bill and Guy leave Oregon to settle in Pleasant valley, Arizona, where they engage in the cattle-raising business. Gaston is displeased to find he has a near neighbor in his old enemy, Lee Jorth, professional cattle thief.

When Jean has grown to man's estate his father sends for him. Jean is swarthy like an Indian, prefers to walk in moccasins and is a noted tracker and marksman. Jean rides from San Diego, Cal., to his father's ranch, and near it he meets a pretty, wild-looking girl who is Ellen Jorth, daughter of Lee Jorth, the mortal enemy of the clan of Isbel. Jean falls in love with her.

The wordy feud breaks out with renewed violence between the cattlemen and sheepmen and the Jorths kill one of the Isbel employes. According to custom of that wild time the killing meant life for life. The Isbels barricaded themselves in their house. The Jorths, heavily armed, stormed it in regular battle fashion, and some of their rifle bullets struck and killed Isbels. Jean, wary, cool and Indian, becomes the leader of the Isbel faction and then some of the Jorths fall. Ultimately the Jorths withdraw, considerably damaged. Ellen Jorth, perverse, exasperating and pretty, will not bring herself to love her family's enemy, Jean, and she spreads reports that she is not of good reputation.

The feud rages backward and forward, and the recital becomes punctuated with rifle shots. Through it all lives Jean's pure love for Ellen. The fight for life between the two families, until one male only is left, is sufficiently exciting to please the most blase.

Zane Grey, author of "To the Last Man," a novel of Arizona.

Through the Toru, by Yone Noguchi. The Four Seas Co., Boston.

What is a Toru? Noguchi, a famous Japanese poet, says it is "an entrance gate tower of a Shinto temple, made of stone or wood, the signal that your earthly ambition should not go any further," and that "through the toru you reach the land holy and innocent."

Here are 35 finely written essays filled with pretty sentiment, and consisting of prose that really is elegant poetry in disguise. The thought is Japanese.

In the first essay on "Kyoto" our Japanese author writes:

"Content is natural here. The Kyoto people are born for pleasure-making, and to sip the tea. . . . I say they sip the tea; I do not mean the black tea or the red tea which the western people drink, calling it oriental tea; but I mean that pale green tea, so mild that it does not kill the taste of the boiled water. It is the high art of the tea-master to make you taste the water beside the taste of the tea; he is very particular about the water when he is going to make the tea; I am told that his keen tongue at once differentiates the waters from a well or a stream, and he can distinguish even the season from the taste of the water, whether it be spring or autumn. He always laughs at the attempt to make tea with the ready water from a screw in a kitchen, which most unpoetically comes through a tube from a certain reservoir. We do not call you a real tea-drinker when you think you only drink the tea; you must really taste the fragrance and spirits of tender leaves of a living tea-tree, which grew by accident and fortune under a particular sunlight and rain. And, more than that, you must learn to sip the tea philosophically; I mean that you must taste, through the medium of a tea-cup, the general atmosphere, gray and silent. And there is no better place than Kyoto, the capital of the medieval, to drink tea as a real tea-sipper."

The essays are mostly on men, women, manners and customs of Japan. The book was printed in Japan.

Coal; Government Ownership or Control, by D. J. McAdam, LL. D. The Authors' and Publishers' corporation, New York city.

Our learned author is professor of engineering in Washington and Jefferson college, Pa., and is president of a coal company.

This book of 188 pages is written in constructive, common-sense fashion and is a plea for conservation and sane use of our natural resources, such as coal, natural gas and oil, to produce power.

Dr. McAdam thinks that for "a large part of coal land, private ownership is the best plan. The stimulus of ownership, the appeal to efficiency and the urge to new inventions are good for any business. For one part of the coal fields, however, government ownership is imperative." The plea is made to save from waste our coal resources, as our coal supply is being depleted rapidly.

In addition to his argument on the necessity of smokeless coal for the insurance of a great navy, Dr. McAdam lays before his public vital matters, as for example: Labor and wages in the mining world, co-operative coal mining, the settlement of strikes, railroad control of fields, syndicalism, and the case of the public. He formulates a programme for a federal mining bureau, the proper functioning of which would aid the operator of the mine, safeguard the owner and be the salvation of the diminishing coal supply. Great in scope and overflowing with wisdom amassed from many fields of experience in the coal and fuel industry, this volume should go far toward creating a better understanding between employe and employer.

The Sieve; or Revelations of the Man Mill, by Peri Felix Weiss. Illustrated. The Page Co., Boston.

Mr. Weiss was once an emigrant, but his book shows that soon he became an American. He is a master of many languages, and for upward of one dozen years has been one of Uncle Sam's immigration board inspectors, presumably in New York harbor. It is stated that during the years of his experience as inspector he has inspected more than 100,000 immigrants. He makes a strong plea for the sifting of our immigrants, so that the accepted ones may make good citizens and Americans. He pleads for a new, helpful industrial democracy.

His book is made up of his interesting experiences as official immigration inspector.

Nostrums and Quackery, compiled and edited by Arthur J. Cramp, M. D. American Medical association, Chicago.

This is volume two of a valuable and informing book which consists of articles reprinted from various sources, legal reports of law cases, etc., on the nostrum or so-called patent medicine evil, "quackery and allied matters affecting the public health, and reprinted with or without modifications, from the journal of the American Medical association."

None of the articles in the first volume are reproduced here, and it is stated that the materials presented are new.

What is printed in these 832 pages is stated to be "wholly educational in character—not punitive. The matter that appears has been prepared and written in no spirit of malice, and with no object except that of laying before the public certain facts, the knowledge of which is essential to a proper concept of community health."

Names and particulars of certain so-called patent medicines are printed, and statements are made that certain of these "cures" contain alcohol.

The Best Plays of 1920-21, by Burns Mantle. Small, Maynard & Co., Boston.

Mr. Mantle is dramatic critic of the New York Evening Mail newspaper. He writes from Forest Hills, Long Island, under date of June 15, 1921, and writes clearly and concisely of plays with which he undoubtedly had intimate association, while engaged in his theater duties in New York. He observes that last year was a comedy year in the theaters of that city.

With presentations of selected plays, our author gives liberal quotations from each play, with his own accompanying comments. Plays discussed in this fashion include "Deburau," "The First Year," "Enter Madame," "The Green Goddess," "Liliom," "Mary Rose," "Nice People," "The Bad Man," "The Emperor Jones" and "The Skin Game."

Notable chapters are those on: The theatrical season in New York and Chicago; the plays and their authors; statistical summary of the New York season; casts and synopses of plays produced in New York city, 1920-21; plays that have run more than 500 performances on Broadway; birthplaces and birth dates of prominent players; necrology and index of plays and casts.

Little Rays of Sunshine, by A. P. Herbert. Alfred A. Knopf, New York city.

There is keen enjoyment to be met with in the quiet humor of this clever and gifted English writer, whose articles have appeared in London Punch and other magazines.

There are 21 of these sketches, and one of the most laughable is "Wrong Numbers." In the latter, the author pretends when a perfect stranger is introduced to him, in error, on the telephone, to make believe that the number spoken to is "right." by this plan, it is stated, many exasperating conversations are the result.

Standard Legal and Business Forms, by Leslie M. O'Connor of the Chicago bar. Flynn Publishing Co., Chicago.

A handy pocket manual, consisting of 549 pages, and containing well selected and edited information concerning legal procedure in different states. It is annotated for different businesses, corporate and legal transactions, with explanations and citations, including synopses of the law of acknowledgments, agency, assignments, contracts, copyrights, negotiable instruments, patents, sales, trademarks, etc.

Songs of Florida, by George Graham Currie. James T. White & Co., New York city.

Mr. Currie is a new poet whose work is well worth acquaintance. The poems in this volume number about 200 and his verse has the right ring. The contents are: "Songs of Florida," "Sonnets of the Southland," "Echoes of the Great War," "Love Songs," "Love Songs, When the Love is Cold" and sonnets, epigrams and miscellaneous verse. The binding and cover of red and gold are admirably done.

You, by Magdeleine Marx. Thomas Seltzer, New York city.

It is stated that when this novel recently was published in France it created a sensation. "You" is a daring, frankly written novel, picturing the grossness and finer instincts of a young woman named Anne, a newspaper writer who is pursued by a constant desire for love. She has many strange adventures in her quest after "love." For adult readers.

Tollers of the Trails, by George Marsh. Illustrated. The Penn Publishing Co., Philadelphia.

Dramatic, pulsing tales of Canada and the Canadian north, its out of doors, Indians, trappers, snows, dogs and the spirit of wild adventure. There are nine stories, and one, "For the Great Father," visions the prowess of Canadians in the recent world war. It is a splendid, flowing war tale.

Seahaven Keep, by J. S. Fletcher. Alfred A. Knopf, New York city.

An exciting mystery novel of the British coast line and depicting the disappearance and supposed murder of Basset Oliver, a famous actor. There are also in the recital a pretty, independent girl for a heroine and an engrossing love story.

Arts and Crafts.

We wish to correct an impression that the Gainsborough painting, "The Blue Boy," which is coming to America, is a portrait of Dr. Wilbur F. Crafts.

GOD IS DECLARED TO BE SALVATION OF THE ENTIRE HUMAN FAMILY

Aristocracy and Finery of Wealth Are Considered Nice to Have, but Are No Help in Entering Into Kingdom of Heaven—Gold and Treasure Must Be Left Behind.

By Dr. C. W. Huett, Pastor of Rose City Park Methodist Episcopal Church.

"And He said, nay, Father Abraham: but if one went unto them from the dead, they will repent."—Luke 16:30.

WE HAVE here in the 16th chapter of Luke's gospel one of the controversial passages of the scripture. Many people hold it to be a parable, but nowhere in the text is it so stated. These people believe Jesus was simply expounding general principles and used this passage to make clear his meaning. It does not greatly matter, one way or the other. If it was a parable we must all admit that Jesus used it to make clear his meaning, to illustrate a condition that is too often met with in our day and even though there was no real rich man, no beggar laid at his gate full of sores whose only friends were the dogs of the street, nevertheless, the essential meaning is the same. If we believe, as many of us do, that Jesus was stating fact, that there was a veritable rich man, a real beggar, that death, that great leveler of all distinctions of wealth and place, stepped in and that conditions in the eternal world were exactly the reverse to what they had been in this life. The practical inferences and meaning of the Master are essentially the same. One thing is certain in this passage of holy writ, Luke xvi:19-31 Jesus lifted the curtain from the eternal world and gave us a glimpse of conditions there to which we all would do well to give most earnest heed. For, without doubt, it is one of the plainest passages to be found in all the New Testament in its practical applications. Let us pass it in rapid review.

There was a certain rich man, clothed in purple and fine linen (the apparel of royalty), faring sumptuously every day. This was the fact cited. And there was a certain beggar named Lazarus, which was laid at his gate full of sores. Another fact. This beggar was hungry and desired to be fed with the crumbs that fell from the rich man's table; moreover the dogs came, liking his sores, his only friends. It is a fact of history too often disregarded that in every age when the springs of decay are about to send their floods over past civilizations and empires of renown, that ostentatious wealth and abject poverty have flourished side by side.

Egypt, Babylon, Nineveh, Greece and Rome all unfold the same gruesome tale, an aristocracy of wealth and privilege, a beggar population, filled with bitterness and despair until human nature can and will stand no more, and the lurid fires of revolt break out and the land flows with blood, in modern times a French revolution, in former times a wasted and destroyed civilization whose glories are but dimly revealed by the ruins left behind. It has always been so, must it always be so? In the particular case cited, death steps in and ends the tragedy already ripe for the reaper. The rich man dies and is buried, says the record; the beggar is carried by the angels into "Abraham's bosom." The rich man lifts up his eyes in hell (hades) and sees Lazarous afar off in "Abraham's bosom," and there begins a question and answer dialogue which is so full of meaning and rich in teaching value that the world has by no means exhausted it in our time and probably never will so long as time lasts.

The rich man is tormented in the flame he finds and wants Lazarous sent that he may dip his finger in water and cool his parched tongue. Lazarous had gotten crumbs and the rich man, a legalist probably, asks only for drops of water, but between the two, so Abraham tells him, there is a great gulf fixed and there is no going from one place to the other. His next plea is that Lazarous may be sent to his father's house, for he has yet five brothers, that they may be warned lest they also come to this place of torment. Abraham tells him they have Moses and the prophets, let them hear them, and in the words of our text he replies, "Nay, Father Abraham; but if one went unto them from the dead, they will repent." Abraham tells him, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

We learn from this passage and the unmistakable lessons the Master drew from it, that first of all earthly conditions and circumstances are a poor criterion to judge eternal standards by. While purple and fine linens are desirable clothing and not in themselves wrong, that wealth and rich food are splendid servants and would be welcomed by most people, they are no sure passport to heavenly favor and that a man may have all that wealth, place and power can bring him in this life and still fail to reach heaven. He may even be a member of the church in good standing, meet all the obligations laid upon him and still not be a member of the Kingdom of God. He calls Abraham father and Abraham calls him son, all to no avail.

Secondly, if people miss heaven they do not wait to see their friends. The rich man had five brothers, but he was very anxious that they should not come where he was. There is even a justifiable inference if the lost could speak they would tell us that every soul we meet, if we should be numbered among the lost, will be an added pang and means of torment in the world to which they go, above whose portals we may write, "Abandon all hope, ye who enter here," as did the leaders of the French revolution over the gates to their graveyards. Let silly people talk all they please about their desire to be with their loved ones, one thing is very clear—lost souls are no comfort to each other. Sin always was and always will be in its final tendencies antisocial. Honor among thieves, constancy among the depraved, the sacredness of life among murderers is an idle dream, a mirage that vanishes in the stern light of facts.

In the third place, when one passes out of this life he takes with him the character he has formed during the years he has lived, and he takes absolutely nothing else. Houses and lands, stocks and bonds, silver and gold are all left behind. Even the influence he wielded in social, political and financial circles cannot avail. Naked came we into the world and naked must we go out of it. If life has been deflowered of all its finer qualities, shot through by sin and selfishness, bent and twisted and battered by bad living and sensual passions freely indulged, just that furniture and no other will we carry into eternity. As the world leaves us just so will eternity find us. Here we may change, amend our lives, learn to do well where we have done ill, but there no change is possible. There is "a great gulf fixed."

Jesus in this passage reveals somewhat of the nature of the punishment that shall be meted out to the finally impenitent and rejectors of the mercy provided in Jesus Christ, the saviour of men. There are three words in the Greek New Testament which our translators have indiscriminately translated hell, which are used in a very distinct way in the teachings of the New Testament, viz., Tatarus, Hades and Gehinna. The first is only used once in the entire New Testament, and then in II Peter 2:4, where it says that "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Tatarus is supposed by some of the best exegetical scholars to refer to the sphere within which the sinning angels were confined pending the judgment commonly regarded as the earth and its surroundings. Hades occurs ten times, twice in Matthew, twice in Luke, twice in Acts and four times in Revelation, ten in all, and refers to the intermediate state between death and the final resurrection where departed souls are, with their destinies fixed, awaiting judgment. The rich man was in hades, so was Lazarous, one comforted, the other tormented. Gehenna occurs 11 times in the New Testament, six times in Matthew, three times in Mark, once in Luke and once in James, and always refers to the abode of the finally impenitent and is represented to us in the New Testament as a lake burning with fire. Jesus uses it again and again. If hand, foot or eye offend thee, cut off or pluck out and cast away, for it is better to enter halt or blind into life rather than having both to be case into Gehenna fire, where their worm dieth not and the fire is not quenched. It is always used in connection with the final judgment and punishment of ungodly men. There is very little room for any Greek scholar to try to avoid the teaching of a literal hell in the New Testament. Just what it will be no one truly knows, but if words mean anything they mean that it will be as terrible to the soul as is fire to our physical bodies. The thing we are warned to shun is hell, God's final home for the won't-be-cured souls who, having life offered to them in many ways and through long years of opportunity, persistently refuse. Some will say they do not refuse, but when something is offered to us and we fail to take it the same result follows. Jesus says, "I am come that they might have life," and again, "Ye will not come unto me that ye might have life."

We come finally to the crux of the whole matter. God has provided salvation for all men. The parable of the great supper says, "All things are now ready, come ye unto the marriage." All kinds of excuses are offered; buying land and oxen and getting married, with the same result in each case, viz., refusing the invitation. At last, too late, when time and opportunity have gone never to return, the wail is raised for help when there is no help and, when that is clearly stated, the next move is as a skeptic seeking specters. The man who will openly and emphatically reject the plainest evidences and the most perfect of opportunities will seek strange and almost incomprehensible means to attain the end that could easily have been reached in a perfectly open way. The beliefs of unbelief, the credulity of the unbeliever, the crass fatalism of the man who denies most obvious of results, is one of the most pitiable things in the experiences of men. God has given us his word and we refuse to read it, or reading it refuse to believe it. He sends us his son and we reject him, His spirit strives with us and we do him despite, the church, the lives of good men and women, God's providences all call us and we stop our ears and will not listen. What are we sensible men, ruled by reason, seeking the most obvious of ways and means toward an end that all men in their heart of hearts long earnestly to attain to, viz., peace with God and a place at his right hand when the journey of life is done, or are we like the rich man of old sketics seeking specters? "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." God's way is the only way. Leaving that we lose all.

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