

SHORT

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### THE UNSETTLED CONDITIONS OF WORLD AND THE REMEDY

To the Editor:

Several years ago a member of the Russian duma said these words: "The history of mankind leads us to hope that the principles of liberty and justice will eventually triumph over wrong and oppression, and that the happiness of the human family will some day cease to be merely a dream. But the road to liberty is so covered with the bodies of martyrs, and the pages of history so clogged with humanity's blood, that one well might despair of the solution of humanity's problems."

To me the only remedy to better these conditions of mankind and make the world better is faith in God, faith in man, and the Golden Rule. The prevailing sins of mankind, and largely the cause of all wars, is pride, selfishness and the undue love of money to gain riches for riches sake. And the twin evils of our time are extreme riches and extreme poverty, both are demoralizing in their tendency, and are the natural results of pride, selfishness, and Mammon worship.

Mankind demands, and with honest effort deserves substantial comfort and convenience. More than this tends to evil, degeneracy and crime. Riches are not all happiness, but the right use of wealth may prove a blessing and add materially to the sum of human happiness. What may my possessions do for me; how can I twist them so as to prove a blessing individually, to family, and to society at large? Unless man puts the question to himself he will become a mere gathering machine. I do not want to believe that the rich inhabitants of Wall Street and Fifth Avenue with their unearned wealth, reveling in the foolish luxury of monkey dinners and jazz display they frequently indulge in, is the best that God would do with the rich, neither do I believe that the grinding poverty of the slums is the best that God would do with the poor. Poverty is more often a curse than a blessing, as some would have us believe, and those who praise its virtue most are the last to accept its hard conditions.

Praise it who will, poverty in its extreme form is narrowing, belittling, ambition killing, an unmitigating curse. There is no joy in it, little hope, and it often kills love in some, who would otherwise live happily together.

In Jesus' allegory of the rich man and Lazarus, he did not mean to condemn a man because he was rich, neither did he claim it a virtue to be poor. He realized that it was man's inhumanity to man that made countless thousands mourn, and that the greed and avarice to gain riches for riches sake, hardened men's hearts, seared their consciences, and made them oblivious to the wrongs of society, and the needs of the poor. That's why he said: "How hard for a rich man to enter the kingdom of heaven."

Several years ago I read a sermon in the Oregon Journal by Dr. Boyd, pastor of the Presbyterian church, on the topic, "Is the church losing its influence over mankind." And among other things he said, "The churches have done everything with Jesus but to learn to express His character in life and to become obedient to His natural and perfect will." A prominent minister in an eastern state is quoted as saying, "Our present system, industrial, political and religious is founded on a system that is fundamentally wrong, and anti-Christian, and the church of Jesus and the hard sense of business ought alike to wage a war on it until it is changed and in harmony with the life, the teaching and the spirit of Jesus." And there is much truth in both these sayings. Cooperation must replace competitive strife. Love, brotherhood and loving, helpful service to each other must supplant war, cruelty and hatred. The weakest of humanity, mental and physical, must receive the tenderest care that society can bestow, the same as any well regulated family tenderly cares for the weakest member.

Like oil and water, love and hate do not mingle. Let love and helpful service to each other supplant our insane system of war, cruelty and hatred, and heaven on earth with all its beauty, and glory, as foretold by the Nazarene, and taught His disciples to pray for, will become a reality. And I thank God that from the modern viewpoint of life and immortality we are learning to love humanity as never before. We are discovering the truth that all men are divine, that all mankind are spirits, even in the body of flesh, and we have come to an understanding of life and immortality with an understanding never before possible. When one gets the full sense that he is a spirit, and that he is the immortal child of an Infinite Father, that this world is but a kindergarten and nursery of souls, that here he first learns the mere alphabet of God's great volume of truth, that this life of the physical body on the earth plane, is but a short space in his whole career, that he has an eternity of progressive life in spirit before him. When one can fully grasp these great truths (supported by the bible) he will stir himself and rise out of his misanthropic indifference, selfishness and sinful ways and begin to realize his affinity with God, the good the true, and the beautiful in life. And he will be good, and do good for goodness sake, and not from fear of an angry God and a literal hell. Man can be led much easier than he can be driven, love is a stronger incentive than fear. God created man in his own image, and endowed him with a progressive nature, and God-like powers of mind, and reason. He has an intuitive sense of good and evil, a consciousness of right and wrong, and he has within him a something that approves the right and condemns the wrong. He has also that wonderful attribute of God

his father, mind, with all its wonderful characteristics and possibilities that were inherent in Jesus' disciples in healing all manner of disease and sickness.

It is the will of God, and of Jesus that all should come to a knowledge of the truth and be saved from sin. Sin is violation of natural, physical and moral law, and they are God made, and cannot be violated with impunity. Sooner or later, directly or indirectly, we must pay the penalty for any violation. God does not punish us for our sins, it is our sins that punish us, we must reap what we sow. So said Jesus, the Christ, and no one placed more emphasis on this great truth than Jesus. When he healed the sick and pardoned the sinner it was with the injunction, "Go your way, sin no more lest a worse thing come upon you." Well indeed will it be for us if our lives are so spent that their retrospect will cause no pang of regret, but rather serve to brighten the joys of succeeding years. But what a sad reflection it must be for anyone, in passing out of this life to feel that no one was any better for his little life in it, with no visible fruits of righteous or noble deeds on their tree of life, nothing but leaves with vain regrets of a selfish, misspent life.

W. D. Honens.

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### A Cultured Man

What is a cultured man? I have just had dealings with a prize human boor (that is he looked human, had a face, hands, and everything), and set me to thinking what a cultured man ought to be, says the Maryland School News.

And I met a cultured man once, which gave an idea of what one ought to be.

So here goes:

A cultured man tries to make everyone happy. A boor delights to hurt your feelings.

The most striking thing about a cultured man is that he is disciplined. Some well bred people lose control of themselves at times. All vulgar people do.

A cultured man becomes angry but never lets his temper get the best of him.

It is the instinctive desire to please, which in a cultured man, leads him to dress so as to pass unnoticed, to avoid anything of loudness of speech, manner or appearance, to be polite and self-effacing.

Culture never bluffs, never boasts, never threatens. The deed is as eloquent as the matter is simple.

He may accomplish much, but always with a suggestion of leisure, with the air of poise, never with the bluster of being very busy.

Culture includes tolerance. The sign of sound education is a certain hospitality of mind.

The cultured man easily adapts himself to the company he is in. He is a human, common denominator with anyone. There are two spirits in which one may be "all things to all men," one that is cunning hypocrisy and fawning, which is vulgar enough; the other that of quick sympathy, clear understanding, and an inborn love of folks, which makes such culture as we see Lincoln or Burns.

Foppishness, display, jewelry, perfumes, affected speech, superciliousness, condescension, haughtiness, airs of exclusiveness and all such things are bits of egotism, emanations of ignorance and shout out a vulgar note. So that perhaps the vulgarst person in an absolute monarchy would be the absolute monarch.

### Document Purported to be Jesus' Death Warrant Found

In 1810 workmen while excavating in the ancient city of Amternum (now Aquila) in the kingdom of Naples, says the Los Angeles Times, found an antique vase in which lay concealed a copper plate, bearing on one side a long inscription in the Hebrew tongue—this, when translated, was said to be the death warrant of Jesus.

On the reverse side were these words, "A similar plate be sent to each tribe."


Faithfully transcribed it read as follows:

"In the year seventeen of the Emperor Tiberius Caesar, and the twenty seventh day of March in the city of the Holy Jerusalem—Anas and Caiaphas being priests and sacrificers of the people of God, Pontius Pilate, governor of Lower Galilee, sitting in the presidential chair of the praetory condemn Jesus of Nazareth to die on the cross between two thieves, the great and notorious evidence of the people saying:

"Jesus is a seducer."  
"He is the enemy of the law."  
"He calls himself falsely the Son of God."  
"He calls himself falsely the king of Israel."  
"He entered into the temples followed by a multitude bearing palm branches in their hands."  
"Ordered the first centurion Gullius Cornelius to lead him to the place of execution. Forbid any person whatsoever, either rich or poor, to oppose the death of Jesus Christ."

The witnesses, who signed the condemnation were: Daniel Robanis, a Pharisee; Raphael Robanis, Joannus Robanis, Capet, a citizen.

It was also stated that Jesus should go out of the city of Jerusalem by the gate of Struenna.



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