

THE ARIMAT

“SERVE HUMANITY AND YOU SERVE GOD”

VOLUME II.

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NUMBER 2 and 3

THE PRODIGAL'S RETURN.

All Bible readers are familiar with the beautiful story of the prodigal son who, moved by a spirit of unrest and adventure, demanded his inherited portion of his father's estate and took his departure into the great, gay world where he spent his substance in riotous living. Repenting of his folly, he returned to his father's house where he was graciously forgiven and made the recipient of a grand ovation. The story is always interesting, refreshing, and uplifting, showing as it does, the ever ready willingness of a fond parent to forgive and forget the sins of his erring children.

There's another story of a prodigal's return being told these days having a different setting and a different ending. It relates to modern civilization.

For half a century the nations of Europe watched one another with jealous envy as they raced for supremacy, militaristic and commercially, each seeking a position of advantage behind monster fortifications surmounted by guns of ever increasing caliber, while their ambassadors were constantly engaged at the international chessboard in a game of secret diplomacy and intrigue. Each with a chip on their shoulder dared the others to knock it off. At what appeared to be a favorable opportunity, Germany struck the fatal blow that called the nations to arms and the terrible tragedy of military greatness was staged which drenched the world with blood and tore the flimsy veneer of christian civilization from the social body. Sickened at the sight of the unwelcome disillusionment it was resolved to forever put an end to the old order of things that had proven so disastrous. Never again it was fondly asserted, will the nations engage in such a senseless orgy of destruction. The old order, discredited and disowned, was abandoned and the League of Nations, which would eventually cement the peoples of the earth in one common brotherhood, was fondly cherished by all. The world had acted the part of the prodigal son long enough. Brought to its self on a diet of husks, it resolved to return to its father's house and begin life anew.

Supplementary to the League of Nations, a League of Churches was proposed, culminating in the Interchurch World Movement. With this happy combination, hope revived and optimism dispersed the gloom that had settled down on humanity everywhere. Everybody, except the profiteers, a few pessimists, and the dyed-in-the-wool militarists, caught the vision of

(Continued on Page 3)

THE INTERCHURCH BREAK-DOWN.

Man's Wisdom Comes to Naught.

Coeval with the League of Nations, the Interchurch World Movement was launched to supplement the League of Nations and insure the peace of the world. It was proposed to raise the enormous sum of \$336,000,000, \$40,000,000 of which was to be collected from "friendly citizens," to evangelize the world. Considerable enthusiasm was manifest at the outset, and a ponderous machinery was created to carry on the work. Notwithstanding, there were rumblings of discord, the sure precursor of another Protestant failure. In the Presbyterian camp, there were Doubting Thomases who were fearful lest they might do one mite too much to the injury of their church, and the General Assembly at St. Louis demanded certain "limiting reservations" which darkened the horizon of Interchurch hopes.

Confident of success, however, the leaders of the movement proceeded to carry out the program, but after weary months of canvassing it is declared that they have "not come within sight" of their goal. According to The Continent, the Interchurch has failed, and the reasons are assigned.

Says this Presbyterian paper: "The Interchurch did not fail for want of quality in the church. It failed for its own mistakes—as to fact, judgment and policy."

"In the first place, the Interchurch failed because it was pledged not to molest or discredit any existing denominational divisions."

The second error of the Interchurch was in assuming that the great popular 'drive' which raised so much money for the government and the big welfare societies during the war was the best way to raise money for the church."

"Worst of all causes of failure was the weirdly clever scheme invented to finance the Interchurch Movement until the canvas."

In plain, simple terms, the Movement failed for the want of that cohesiveness by which the Church of Jesus Christ was bound together at the first. Their failure was easily predictable by a casual observation of their record through four hundred years of history. No effort to establish a desirable unity on a compromise basis will ever stand. That's precisely why the League of Nations failed. It was a human instrument based entirely on human wisdom, the Almighty being left out of it altogether.

(Continued on Page Six)

FAITH—Heb. 11:6; Mark 11:22; James 2:17-22; Eph. 4:16.

REPENTENCE—Luke 3:7, 7; Acts 3:19; 17:30; 2 Peter 3:9.

BAPTISMS—Matt. 3:13-15; 28:19, 20; Mark 16:16; Acts 2:38.

LAYING ON OF HANDS—Matt. 19:13-15; Luke 4:40; Acts 13:2, 3; 19:6.

RESURRECTION OF THE DEAD—Isa. 26:19; John 5:25-29; 1 Cor. 15:20-23.

ETERNAL JUDGMENT—Heb. 9:27; Rev. 20:12, 13; 2 Cor. 5:10.

WHOSOEVER transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 9.

LATTER DAY EVENTS FORETOLD.

By S. K. Sorensen.

"I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: **and he shall show you things to come...** He shall glorify me: for he shall receive of mine, and shall shew it unto you."—Christ.

"The right of the spiritual world to speak of its own phenomena is as secure as the right of the natural world to speak of itself."—Drummond.

The logic in the above quotation from Drummond can hardly be gain said; but the question arises, whose right is it to speak for the spiritual world? The answer is given in the first quotation as the word of our Lord and Master, and to whom all power in earth and heaven has been given; hence in him is vested the sole right to speak for the spiritual world, through the medium of the Holy Spirit.

"He shall glorify me: For he shall receive of mine and shall show it unto you."..

But if he does not receive from Christ and reveal it unto us, Christ is not glorified, and the glory which he should receive from his creatures, is, because of lack of such revelation, withheld.

We are living in the most important age of the world's history, an age to which the prophets of old have looked forward and prophesied of, and have foretold many of the important events to transpire in that period, besides many things related by the young seer and prophet, Joseph Smith, and many things revealed not formerly made known.

In 1831, the Lord revealed unto him the following: "Verily I say unto you, O, inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons and willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, **when peace shall be taken from the earth, and the Devil shall have power over his own dominion.**"

We have seen the literal fulfillment of this prediction in the late world war, and war and rumors of war,

and great distress and unrest among the people still going on, industrially, politically, and nationally, and peace not to be found.

In the year 1832 the Lord manifested to the young prophet the coming of the civil war between the northern and southern states which resulted in the abolition of slavery in the United States of America.

"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come when war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations * * * and thus with sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations."

Thus reads in part the revelation which God gave to his servant foreshadowing the great calamity awaiting this great nation. Had his advice and policy of freeing the slaves been adopted the war might have been averted. In 1844 he wrote in his policy on government in the United States as follows:

"Petition also, ye goodly inhabitants of the United States, your legislators to abolish slavery by the year 1850, or now and save the abolitionist from reproach and ruin, infamy and shame. Pray congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from the deduction of pay from the members of congress. Break off the shackles from the poor black man, and hire them to labor like other human beings; for an hour of virtuous liberty on earth is worth a whole eternity of bondage."

This advice was ignored and rejected, hence the war followed with all its terrible results, and from thence war has been poured out upon all nations; and the "Red" menace is now before us. John, on the isle of Patmos, saw its coming as described in the following language:

"And there came out another horse that was red: and power was given unto him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Rev. 6:4.

What could more fittingly describe the "red terror,"

(Continued on Page 8)

(Continued From Page 1)

THE PRODIGAL'S RETURN.

the new day and set about joyfully to erect a new order of things on the ruins of the old. But, alas! the fickle depravity of human nature must be reckoned with. The United States of America, foremost in the fight for peace, led the nations to the Conference at Versailles where the League of Nations Covenant was adopted, to be in force when ratified by the nations represented at the Conference. One after another the nations ratified the pact except Uncle Sam.

Meantime, the ponderous machinery of the Interchurch Movement was placed in running order, all but the oiling. Big machinery requires large quantities of oil to insure smooth running, and to put this gigantic proposition over, the enormous sum of \$336,000,000 was said to be necessary. Again the instability of human nature was manifest by the appearance of discordant elements, and the big "drive" to raise the money was a colossal failure.

Now, disappointed and perplexed, leaders of church and state are in a pessimistic mood as they see their cherished hopes blasted by the hot winds of political and ecclesiastical adversity. Selfish and unscrupulous politicians are charged with conspiracy to defeat the League of Nations, and narrow, bigoted sectarians are blamed for the Interchurch breakdown. Both the religious and secular press are giving considerable space to a discussion of the issues involved some showing bitter acrimony at the perfidy of trusted leaders, others assuming an We-told-you-so attitude. And in the meantime, the prodigal returns, not to his father's house but to his swine to feed on the husks they have befouled with their feet.

In a lengthy editorial entitled "Back to the Old System," The Cleveland (O.) Plain Dealer says in part:

"It is impossible to controvert the statements of European statesmen and publicists that the League of Nations is rapidly passing into a state of insignificance. One may perhaps disagree with the assertion of Pertinax to the effect that the league is decaying. It may be held that it is impossible for anything to decay before it has reached ripeness of even quasi-maturity. The league has never really functioned, and European politics is drifting back into the old ante-bellum rut because the leaders see no other way to solve the brain-racking difficulties with which they are confronted. Had the United States followed the European allies in ratifying the treaty at Versailles it is reasonable to suppose that by this time the League of Nations would have been on its feet and that much of the existing confusion would have been prevented. At present a rather common American pose is one of indifference to European affairs. Neither this attitude nor any other assumption of blamelessness can alter

the fact that the United States is largely responsible for the existing difficulties and for the loss of much which was thought to have been gained by the victory of justice and democracy."

The Omaha World Herald of June 4 quotes Oliver Kuhn of the Washington Star as follows:

"Without the moral influence of the United States the League of Nations, as has been predicted, is becoming a thing chimerical."

"This is distressingly true," says the World-Herald, and quotes Mr. Kuhn further:

"Governments of European nations today are resorting to old time diplomacy, old time scheming, old time intrigue."

Continuing, the editor of the World-Herald says:

"He might well have said, too, that governments are today working toward the same end they accomplished by this intrigue previous to 1915. They are doing the things that make for war. They are working inevitably toward such a holocaust as startled the world late in 1914."

And we are assured by the Cleveland Plain Dealer that "There is no present indication that conditions are to become more favorable for the new ideals of statecraft."

Nor is the religious press any less pessimistic in tone, as the following excerpt from the Christian Work indicates:

When the great war broke out it was at first a war of defence for France, England and Belgium. But it was not long before these nations, with America joining them, and doing most of the talking, began proclaiming to the world that the allied nations were out to establish democracy in all the world, to free all nations, even the Germany against which they were warring from tyranny of every sort, to lift all weak peoples up to their inherent rights, and to see that justice was done to every nation in the earth. It was a wonderful and, we believe, real enthusiasm. The contagion of it set the souls of men on fire. It put new heart into the war-weary legions of England and France and sent our boys forth with the fixed gaze and solemn step of crusaders. Before it Czars and Kaisers fell. Even Germany caught the contagion of it and half believed us. The enemy fell before armies filled with this holy zeal. The nations gathered at the Peace Table with the same high sounding phrases. The peoples of the world all turned their hearts to Paris. 'We shall have a Peace Conference different from any history has ever seen.' What has happened! Perhaps the greatest disappointment the world has ever known, the greatest depression, is today upon it. Before two years have gone between us and the war, this enthusiasm has become so dead that even to mention the glowing ideals for which we fought brings a smile to men's faces.

(Continued on Page 8.)

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WHY THEY PROFITEER.

The American Woolen Company, with its millionaire president, was caught profiteering, and properly indicted, but a Federal Judge quashed the indictments, ruling that woolen goods did not constitute wearing apparel.

So it was with Standard Oil, the Big Five packers, the coal trust, sugar trust, steel trust, lumber trust, and a host of other trusts that are waxing rich and wanton on the proceeds of the toilers, and upheld in their nefarious robbery by the powers that are sworn to protect the people. No matter how drastic the law may be, some lawyer will find a way to knock out a tooth and permit the criminal profiteer to escape. It is all very well for high churchman to denounce such things but until they proceed to clean house their high sounding platitudes are the merest twaddle, for the thieving profiteers are paying big pew rents with their ill-gotten gains.

PROFESSOR JASTROW EXPOSTULATES.

The Dearborn Independent quotes Joseph Jastrow, professor of psychology, as saying:

"Among the evidences of intellectual upheaval following the catastrophe of the World War, the revival of mystic and superstitious tendencies is notable. It is a phase of the general instability issuing from the proved insecurity of the social, political and educational institutions upon which the enlightened twentieth century had pinned its faith. The strongholds of reason have had to resist the fierce assaults of passion and prejudice, leaving the issue in doubt. While in its practical application to the instruments of destruction, and in the maintenance of a war regime, science has emerged with a magnified prestige, in its attempt to subject to reason the organized forces of desire and will, its reputation is damaged."

THE PROPHETS DECLARE IT.

Addressing the Methodist General Conference at Des Moines, Ia, Henry P. Davidson, chairman of the American Red Cross, pictured "the most terrible tragedy of the human race now being enacted between the Baltic, the Black and the Adriatic seas," in the following summary of his recital:

"In these war-ridden lands civilization has broken

down. Disease, bereavement and suffering are present in practically every household, while food and clothing are insufficient to make life tolerable. Men, women and children are dying by thousands, and over vast once-civilized areas there are to be found neither medical appliances nor medical skill sufficient to cope with the devastating plagues now raging. Wholesale starvation is threatened, influenza prevails, and there is sweeping westward one of the worst typhus epidemics in the world's history."

India, too, is poverty-stricken, and economic and social unrest prevails, according to reports of returning missionaries. Famine, riots, and plagues contribute to the abject conditions, six millions having been carried off by the flu. Nor is that all. The "Red" revolution continues to spread, both British and French armies suffering defeat in recent fighting, and now the Persian capitol is threatened. Added to all this is the spectacle of selfish and wicked American profiteers waxing rich by withholding food products from the market. Hell opens her mouth wide to receive such, and, verily, they will get their reward.

EDUCATE FOR LIFE.

Carl H. Mote has said "That there has been too wide a separation between education and practice." It is true that man has gone on accumulating knowledge. Scientists and thinkers have been producing new ideas with thought in mind that their research was practicable, and yet the workers on the other side have done their work without the application of this research or knowledge, which might have meant so much to them. Knowledge and work have each been kept in sealed packages to the hurt of each other. Mr. Mote further says: "That education is as much for men who are doing things as for those who are thinking about things."

We can only speak out of the real experience of life.

Our experiences should be that which results in achieving success, which success is not at all times measured by how much we are worth in properties or to the extent of learning we may attained, but to what advantage we may spend both in making this old world happier.

SPIRITUAL DECADENCE.

Says Dr. J. A. Adair in New Era Magazine, Presbyterian, for May 1920.

"The years 1913-1918 may be considered as normal years in our evangelistic work. In city churches it required 13 church members to win one person to a profession of faith in Christ. In the rural churches it required 24 church members to win one addition to profession of faith. In the year 1918-1919 it required 57 rural Presbyterians to win one addition on profession of faith."

KEEPING UP WITH H. C. L.

We are in a frightful orgy—
Where 'twill end is hard to tell—
Headed straight, it seems, for limbo,
In a race with H. C. L.

H. C. L. is quite familiar
To the people nowadays,
For he's everywhere enticing
Speedy spenders with his craze .

Notwithstanding we are losing
In the game that makes us sore,
H. C. L. excites our envy,
And we go right in for more.

So we part with hard earned dollars
For high heels and pointed toes,
And to H. C. L. attribute
Blame for all our aches and woes.

Now we're offered "price reduction,"
"One third off," the Ad men yell;
But we guess its hocus-pocus,
Camouflaging H. C. L.

We will cease our frightful orgy,
Racing H. C. L. up hill,
When we come to see our folly,
And decide to cut the bill.

HATE AND LOVE.

Hate drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in.
—Edwin Markham.

WANTED.

A big man in each branch to read the "ARIMAT"
and to tell his friends that he has found "A valuable
thing"

Do you get help and encouragement from the
"ARIMAT"? Haven't you a friend it would help, too?
Send us the name and address—we'll do the rest.

SEND YOUR FRIEND A SAMPLE OF THE ARIMAT

You know someone who would enjoy reading the lit-
tle messenger. Clip the coupon and send it in, and we
will do the rest.

Send a Sample Copy of the Arimat.
TO

Name
Street
City State

With my Compliments

Name

LITTLE ARIMATS.

There is only one place of safety, and it is not crowd-
ed.

It takes great courage to tell the truth when lying
is popular.

The flood of iniquity now engulfing the world deep-
ens and darkens with every official "investigation."

Nebraska has two murderers who have been re-
rieved for the twentieth time, and the game goes
merrily on. And yet, we wonder why crime increases.

The true test to apply to a Church creed is: "Is it
producing citizens of greater usefulness?"

The best things are still free if we moderns only
knew it.

Nothing is ever gained by winning an Argument for
arguments sake only and losing a friend. Moral:—Win
both of them.

Eating too much, sleeping too long, playing to excess
is a brake to real activities.

People do not admit it but many travel just to be
able to say that they have been there.

It is futile to demand respect; if you get it you must
command it.

The reason why Big Business is not prosecuted more
vigorously for its numerous crimes against society is
because a conviction would put its army of lickspittle
parasites out of business—and society would have to
go to jail.

He who says or thinks interesting things can write
interesting things, and he who can make himself un-
derstood in speech can make himself understood in
writing—if he goes the right way to work!—Arnold
Bennett.

If college education were made compulsory by the
state, and one-half of the curriculum consisted of
actual, useful manual labor, most of our social ills
would be solved, and we would be well on the highway
towards the Ideal City.—Elbert Hubbard.

A NEW RESOLUTION!

I resolve that I will read the ARIMAT throughout
the coming year.

I will apply the philosophy which it brings, and I
will serve my fellow workmen by introducing them to
this little messenger of good cheer, enthusiasm, self-
confidence and co-operation, and valuable thing.

(Continued From Page 1)

THE INTER-CHURCH BREAKDOWN.

Following the example of the Presbyterians at St. Louis, the Northern Baptists at Denver demanded certain "reservations," all of which goes to show how reluctant are the leaders of the sects to sacrifice a tradition, even for the sake of harmony.

Says **The Continent** on this point: "In the first place, the Interchurch failed because it was pledged not to molest or discredit any existing denominational divisions. Of course, this is not its own immediate fault. It was forced into this position by denominations that refused to co-operate until they had been given guarantees of this character. But when it submitted to this denominational demand, the Movement put itself out of line with the most imperious demand of God on his Church in the United States—that Christians must quit wasting their substance in riotous rivalries of separative tactics. Moreover, it rendered itself helpless before the world's sorest reproach against the Church—the selfishness of Christian factions following their divided advantages against the interest of the whole. The movement has declaimed a good deal on overchurching, but it has not dared take a direct step to end overchurching, anywhere. It has thus had more Interchurch label than goods."

The silence of the centuries was broken one hundred years ago when God spoke and offered to the divided forces of apostate christianity the only basis of unity. Strange to say, many devout people were expecting some kind of an extraordinary work at the time, and numerous reformers were appearing here and there, each claiming to represent the simon pure gospel of apostolic days.

But when it was announced that an angel from heaven had come to earth and commissioned a certain young man to proclaim a "Thus saith the Lord," condemning the popular churches, and offering an institution instead thereof based on a foundation which has stood the crucial test of time, it was immediately denounced as an imposition, and studied efforts at opposition have characterized their attitude from then until now.

Numerous efforts embodying the wisdom and efficiency of the ablest church and state leaders of the world, to unite in one common brotherhood have, one after another, proven a colossal failure, until today—yes, today—the prophecy of our Lord, "and upon the earth distress of nations with perplexity," has come to pass so literally and true that men stand appalled and helpless at the sight. Had they heeded the proclamation from heaven and accepted the overtures submitted by the Prince of Peace, they would not now be in distress and perplexed. But they have steadfastly rejected the counsel of God against themselves and

followed the path of their own choosing which has led them into the vortex of disappointment and despair.

**TWELVE DOLLARS FOR A MISSING LINK!
CAN YOU GUESS IT?**

Here is a chance to try your wits and win a cash prize every month for a year—and it will cost you nothing to try. The original Biggs and Bonnie verse below has one line omitted. If you can supply the missing line correctly, you will receive a cash prize of one dollar. Should there be more than one correct answer, the first one received will be awarded the cash prize and the others will each receive a yearly subscription to the ARIMAT.

RULES TO GOVERN:

Only regular subscribers and members of their family can enter the contest. If you are not a subscriber and desire to enter the contest send fifty cents to the Arimat, Box 291, Lincoln, Nebr., and you will be enrolled on our subscription list which will entitle you to a chance to win the twelve monthly prizes of one dollar each. Write your missing line plainly and send it in a sealed envelope to the editor of the ARIMAT.

Only one guess can be allowed to each person, but you may have as many guesses as you like provided you send a new subscription to the ARIMAT with each guess. If you are not sure your first guess is the right one, get some friend to subscribe for the ARIMAT and you may have another guess, and your friend will also be entitled to a guess. Here is the first verse with the missing line.

Biggs and Bonnie bought a collie
With a coat of shaggy hair;
But he wasn't worth his keeping
So they took him to the fair.
Swapped him to an English Noble--

Which they sold for fifty cents,
And sent and got the ARIMAT.

What did Biggs and Bonnie get for their collie? Was it a cat, a rat, a bat, or what? The missing line will be published next month with the name of the winner of the cash prize. And another Biggs and Bonnie puzzle verse will be given with a line omitted, and so on for twelve months. Boys, girls, get busy! Scratch your head and think. It costs you nothing to try, and you may win TWELVE DOLLARS, Who will be the first to win?

Address as follows: Editor ARIMAT, Box 291, Lincoln, Nebraska.

After all the scheme and inventions of human wisdom have been weighed in the balance and found wanting, the gospel of Christ will still remain untried, for it is not in demand.

THEY SHALL BECOME A DELIGHTSOME PEOPLE.

So said the Book of Mormon, God's message to the Indian, when it was published in 1830. At that time, it was thought the Indian would never become civilized. will be interesting to our Indian readers, as well as to The following clipping from The Los Angeles Times all others who are interested in their development:

First Los Angeles Papoose.

Strapped to a narrow board and swung in the tree branches for her morning nap or sleep on her mother's back? Oh, no, not this modern papoose who sleeps snugly in her blue baby blanket, dressed in dainty linen and lace and on her mother's big bed.

Wee Baby Bird, but two weeks old, born in the Frances Campbell apartments, 249 Pine avenue, Long Beach, is the first Indian to call that city a birthplace. She belongs to the blue Blood, too, her great-grandfather, Bull Bear, and uncle, Young Bull Bear, both being Indian chiefs of Oklahoma Cheyenne tribes. The grand-father, Thunder Bird, is well known in Long Beach and Los Angeles. He was educated at the Carlisle Indian school. He is a member of the chautauqua lecture circuit and has given the larger part of his life to serving his government as member of the Seventh U. S. cavalry in Oklahoma as an Indian scout, as a disciplinarian of government Indian schools, including Carlisle, and as a supervisor over large tracts of land in Oklahoma.

Virgil Bird, the father of little May Bird, belongs to the Chickasaw tribe, one of the five recognized by the government as being civilized.

The others are the Creek, Choctaw, Cherokee and Seminole.

"While Cheyenne Indian not recognized as civilized, he is more so than other tribes who got wrong end of civilization. They learned to drink, gamble, carouse, see? Old Indian honest, too good, didn't want to cheat, always praying to Great Spirit, but civilization got on weakest side of him, see?" said Thunder Bird, better known as Richard Davis.

The infant's mother is a fine looking young matron, who was educated at the \$1,000,000 government school Chilocco, Okla. The child's father is in the oil business in Oklahoma and Texas. He hasn't yet made the acquaintance of his small daughter, who weighed eight and a half pounds at birth and is a fine specimen of babyhood. Baby May was named for the landlady, Miss May Johnson, who is about one-eighth Indian and who was the first person to have seen her. She is the only daughter of her parents and the fifth grand-daughter of Thunder Bird, who has one grandson, one son and five daughters, all of whom are living in Oklahoma.

Mrs. Bird, who is on a visit to her father, will return to her home in Kingfisher, Okla., as soon as she is able to travel.

It is a matter of history that Chief Bull Bear was the

first to sign the treaty of Medicine Lodge Creek, Kas., in 1867, between representatives of the United States government and the Cheyenne and the Arapahoe Indians. With his warriors he came down from Wyoming. Chiefs of the Kansas Indians had refused to sign the treaty, saying "big chief come down from north, he sign, we sign," and they did. They kept the representatives, including General Howard and General Terry, who were friends of the Indians, there a week, waiting for Chief Bull Bear. When the treaty was signed the warring ceased and the Indians settled down into a peaceful existence and tried to become "like white men."

"THEY SAY, AND DO NOT."

The following paragraph of "fulsome phrases" is found in the address to the Methodist Quadrennial General Conference, Des Moines, Iowa, and which was signed by thirty-four bishops:

"Of course the church will stand in unflinching, uncompromising denunciation of all violation of law, against all murderous child labor, all foul sweat shops, all unsafe mines, all deadly tenements, all starvation wages, all excessive hours for those who toil, all standards of wage and life below the living standard, all unfairness and harshness of condition, all brutal exactions whether of the employer or union; all overlordships, whether of capital or labor; all godless profiteering, whether in food, clothing, profits or wages; against all inhumanity, injustice and blighting inequality; against all class-minded men who demand special privileges or exceptions on behalf of their class."

This declaration of good intentions reads very much like a plank in a political platform. and after reading the following biting words from Vice President, Thomas R. Marshall, one is reminded of the saying of the Master, "they say, and do not."

"Gentlemen may cry 'Peace! Peace!' but there will be no peace until the church resumes its functions, renews its faith and proves its faith by works. It is vain to enact laws punishing murder if the elders are to continue working little children to death. It is useless to forbid larceny if deacons make large church contributions out of excess profits wrung jointly from labor and the ultimate consumer. The church, with a complacent smile, has turned over to the state the enforcement of the moral law, and the state has failed, as it always wil, to enforce it."

The high cost of living will continue to be a familiar topic of conversation so long as the eighteen-dollar-a-week clerk wears silk shirts and smokes cigarettes, and the fifteen-dollar-a-week office girl wears silk pants under a \$90.00 dress, and both go joyriding in a three thousand dollar limousine.

(Continued From Page 3.)

THE PRODIGAL'S RETURN.

When the United States entered into the great war a wave of enthusiasm swept over England and America for industrial democracy. Not only was there going to be political freedom, but we were going to have industrial freedom, democracy in industry as well as in politics. Who does not recall the enthusiasm with which we told the workingman that the war was for his liberation and the enthusiasm with which he entered into the conflict on this expectation. The workingman was to become a partner in all enterprise. He was to have some share in the management of the industry with which he was connected. He was not to be considered a commodity any longer. His strength was to be his investment in the business--just as much an investment as was his employer's capital. All working conditions were to be ideal. There was going to be a sort of industrial commonwealth in which capital and labor were to be one, in happy co-operation for the good of all. We need not repeat. The press and the pulpit were full of it. We were talking millenniums. What has become of it all?-- Capital is trying to keep everything in its own hands: labor is trying to get everything into its own hands, and one sees little sign of that co-operation, that democracy of industry which loomed so large before the war. The war seems to have left both sides more selfish than ever, the enthusiasm is banished and the new co-operative industrial democracy is further off than ever. One state legislature spends a whole session eliminating what protective laws for women and children we had won before the war. Once more: when our nation entered the war, it was with a great enthusiasm to establish a new international order that should make a world without war. We wrought out a splendid scheme for a world community. We were all advocating it, even Senator Lodge. We were going to insist on world courts, councils of conciliation, universal disarmament down to only a necessary force to preserve the peace and check the criminal nation."

Thus this great Christian writer goes on in a lengthy editorial, finally exclaiming, "And how it has all vanished--all been forgotten." And he voices the sentiment of the religious press generally. The fascinating dream has turned out to be a troublesome nightmare, and the placid waters, seemingly, so near is discovered to be a delusive mirage, rapidly fading from view as the disillusionment becomes real.

One of the chief difficulties obstructing world peace is the fact that every proposition so far advanced is predicated on an "if." If the nations, so suspicious of one another, would endorse the league, and live up to its provisions, peace would be possible. And if the churches, divided and jealous, were willing to sacrifice creed and tradition, for truth and righteousness,

peace would be probable. But let the nations and the churches humbly endorse and obey the principles of life offered so freely by the Prince of Peace, and we will have peace without further ado. The fact that we have no peace is due to the further fact that we are not willing to do the things that make for peace. The prodigal, having been forgiven and showered with gifts and popular acclaim, like the sow that was washed, returns to his wallowing in the mire.

(Continued From Page 2)

LATTER DAY EVENTS FORETOLD.

—Bolshevism? They are known by the name, "Reds." Their banner is red, a symbol of danger. Surely, it is a danger to the world! The power is in their hands to take away peace from it. The absence of peace does not necessarily mean open warfare. It may consist in creating combines, dissensions, distrust, dissatisfaction, disloyalty, strikes, sedition, all foreign to the good and common interest of man, and thus sow the seed of discontent, which, when developed will be a great sword and power in the hands of the "reds" to accomplish their purpose. Surely, as Daniel said, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchednezzar what shall be in the latter days."

While the portal between the spiritual world and the natural world is closed, and that on the spiritual side, yet there is such a close connection between the two that it is difficult to tell where the one ends and the other begins. Revelation bridges the chasm between the two and what we know of the spiritual world must come by revelation. The trees, the flowers, the grass, the fields of grain and everything which grows, is a revelation of the unseen (spiritual) forces at work in earth and air. While these things are natural results of spiritual laws, we can not tell where one ends and the other begins. "He (the Holy Spirit) shall glorify me: for he shall receive of mine and shall show it unto you," was the statement of Christ. Without a revelation of the power of God to man, he (God) is not glorified. Without a revealment of the spiritual forces laid down in nature, in those things produced to feed and clothe us, and for the use and pleasure of man, God would not be glorified. So also in revealing future events, both of which are only the opening of the portals to the spiritual world, through which men are permitted a panoramic view of a portion of God's handiwork as manifested in the beauties of nature, and the unfolding to our intellect what the future will bring.

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Who said John Barleycorn was dead? It looks like he had merely gone on an extended vacation and left his office boys (bootleggers) in charge during his absence.