

PLUNDER RUSSIAN CHURCHES

Out of the plunder of the churches of Russia, that enormous organization of robbery, the soviet government, seeks to prolong its life for another period. From the beginning Lenin and Trotsky have banketed for the wealth of the churches, which is immense, but they have feared to stir up the wrath of the people against them, for the Russian people are fundamentally religious, says the Boston Transcript. Now, however, the soviet leaders have found a pretext in the famine. "Is it right," they ask, "that the priests should retain, in uselessness, these jewels, this gold and silver plate, these vessels of untold value, while the people are starving?" This dust they throw in the eyes of the people, though they have waited to throw it until millions have starved, and until the Red army is running short of equipment. They are now raiding the churches right and left, and their spoil already amounts to many millions of dollars. It is well known that the wealth of the Russian churches is enormous. Every church has its ikons or sacred pictures, which serve the purpose of images, barred in the orthodox worship, and the frames of these ikons are frequently studded with jewels. The altars are decorated with carvings in gold. Rich vessels abound, and vestments are ornamented with jewels as well as with gold.

Censorship, as practiced in modern societies, serves neither morals nor art. Censors are never—even when they are not appointed for obscure political reasons—fit for the job. No one who is fit for the job is ever willing to be a censor, writes Katherine Fullerton Gerould in the Saturday Evening Post. The things that get by are as absurd as the things that are held up, and vice versa. Censorship, properly managed, demands an immense store of knowledge, long experience of literature and art, extremely wise judgment, entire lack of prejudice and a profound acquaintance with human psychology. In all these gifts professional reformers are rather notoriously lacking. This is not the place to enter into a discussion of the reforming instinct, but it might be said in passing that more than most contemporary types the reformers cry out to be psycho-analyzed.

Who follows the dictates of an artistic conscience in the quest of beauty will discover that if he expects to reach its finest manifestations he must obey a code of conduct highly similar to that which another has come to by seeking spiritual beauty. To rest the case on physical beauty alone, anyone knows that physical beauty cannot survive in a career of debauchery, and that hate, selfishness, greed and frivolity cover the face with ugly handwriting. It was a sorry day for the world when it fell into supposing that there is any fundamental hostility between beauty and religion. Properly considered, they are two words for the same thing.

At Newport, Ky., a jury is so bewildered by the oratory of lawyers that it returns a criminal verdict in a civil case. Judge Caldwell gasps and orders the "12 good men and true" back to the jury room to rectify their mistake. When the average trial is over, few participants have a crystal-clear idea of what it was all about. The goal of most lawyers is to hypnotize the jury by the mesmeric music of oratory and by the dramatic staging of trials. This is the weakest point of our system of so-called justice—swaying the jurors by emotional instead of intellectual appeal.

Germany's floating debt at present is 277,320,000,000 marks. The reason this debt floats is that it is made of paper. The 66,500 tons of bullion that it would require to convert this debt into gold would sink, if there were so much bullion, which there is not.

"With all my earthly goods I thee endow" has been stricken out of a marriage ceremony, it is announced, "as a concession to the groom." It will take the place of what has had to be, in instances, a confession to the bride.

An Indian was never known to wear a beard. There is no proof to the contrary, at this time, although there was an age when a man meeting up with an Indian could not remember whether he wore one or not.

A cat jumped 150 feet into the great gorge at Niagara Falls. Whatever the occasion was, it probably was more in keeping with common sense than attempts by humans to go over in a barrel.

Education is the basis of sanitation. Teach the houseflies that life in the open is more healthful—and there you are.

The scientist who says brains are only helpful, not a necessity, confirms what unscientific observers have thought for some time.

The eruption of Etna may have nothing to do with the Genoa conference. It may be merely envy.

IMPROVED UNIFORM INTERNATIONAL

Sunday School Lesson

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LESSON FOR NOVEMBER 19

JESUS THE FRIEND OF SINNERS

LESSON TEXT—Luke 7:37-48.
GOLDEN TEXT—This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.—1 Tim. 1:15.
REFERENCE MATERIAL—Luke 15:1-32.

PRIMARY TOPIC—Jesus Loves Everybody.
JUNIOR TOPIC—Jesus the Friend of Sinners.
INTERMEDIATE AND SENIOR TOPIC—The Sympathy of Jesus.
YOUNG PEOPLE AND ADULT TOPIC—Jesus Helps the Sinful and Sorrowful.

I. A Penitent Woman's Act of Love (vv. 37, 48).

1. Place of (v. 37). It was in the home of Simon the Pharisee while Jesus was sitting at meat. The feast must have been public, else she could not have so readily gained access.

2. The Act of (v. 38). She washed Jesus' feet with her tears and wiped them with her hair. Through some means she had heard of Jesus' pardoning grace, and God had opened her heart to receive Him as her Saviour. Out of a heart of gratitude she kissed His feet and anointed them with precious ointment.

3. Who She Was (v. 37). Her name is not mentioned. She was of a notoriously bad character. Though known to the public as a bad woman, something had happened which transformed her. She was now a saved sinner, because she believed on Jesus Christ.

II. The Pharisee's Displeasure (v. 39).

Simon felt scandalized by such a happening at his table. He was a respectable man. For Jesus to tolerate such familiarity on the part of a woman of such evil repute greatly perplexed him. He reasoned that if Jesus were a prophet He would have known the character of this woman and would have either withdrawn His feet from her or thrust her back with them, or if He knew her character His tolerance of such familiarity proved that He was not a good man. Simon's righteousness was of that sort which gathers up its skirts and gives the sinner a backward push into his filth.

III. Jesus Teaches the Pharisee (vv. 40-48).

He taught him by means of a parable of a creditor and two debtors. Observe that Jesus made it very clear that He not only knew the woman, but knew Simon also.

1. The Common Debt (v. 41). The woman was a sinner, so was Simon, though he was not the same kind of a sinner that she was. There were two debtors, though the one owed ten times as much as the other. This is representative of all sinners still. The Bible declares all to be sinners, yet recognizes degrees of guilt. Full credit ought to be given to the man who is honest, virtuous, generous and kind. Yet such a life will not secure entrance into heaven. The Saviour's words are a severe rebuke to the respectable Pharisees who are sitting in judgment against the sinners of a coarser type.

2. The Common Insolvency (v. 42). "And when they had nothing to pay" Jesus freely granted the difference in the degree of the woman's sins and those of the Pharisee, but drove home to him the fact that they were both debtors and had nothing with which to pay (Rom. 3:23). Therefore all have need of a Saviour. As sinners we may quit our sinning and hate our deeds, but that does not make satisfaction for the sins of the past. What we have done is irrevocable—it has passed from our reach. Every transgression shall receive a just recompense of reward (Heb. 2:2). We must come to our Creator, God Almighty, and acknowledge our insolvency and accept the kindness of Jesus Christ who bore our sins in His own body on the tree (1 Pet. 2:24). We are all paupers, and instead of judging each other as to relative guilt, we should come to God and sue for pardon.

3. The Relation of Forgiveness and Love (vv. 44-48). Simon's reluctant answer to Jesus' question shows that he got the point of Jesus' teaching. In order to make His teaching concrete He turned to the woman, calling Simon's attention to what she had done in contrast to what he had done. Simon had neglected to extend to Jesus the common courtesies of a respectable guest, but this forgiven woman had lavished upon Him her affection and gifts. The measure of one's love is determined by the measure of the apprehension of sins forgiven. The one who is forgiven most will love most.

Virtue and Vice.
If he does really think that there is no distinction between virtue and vice, when he leaves our houses let us count our spoons.—Johnson.

Women and Men.
A hundred men may make an encampment, but it takes a woman to make a home.—Chinese Proverb.

Blessed Are They.
Blessed are they which do hunger and thirst after righteousness, for they shall be filled.—Matthew 5:6.

Do boys and girls study better in mixed or in segregated classes? Are the boys inspired by the presence of the girls to do better work that they may the better shine in the fair one's eyes? Or are the girls distracted by the boys and do poorer work? All pet theories on the subject fall by the wayside in the face of the actual facts, as demonstrated in a period of seven years at Northwestern high school in Detroit. According to John E. Porter, house principal at the school, writing in the Detroit Educational Journal, the boys do slightly better under the system of segregated classes and the girls do considerably worse. However—and here is munition for the feminists—under either system the scholarship of the girls is superior.

A SHORT CONTRIBUTOR

"I understand Mrs. Gadder is writing verse."
"Yes. She is much encouraged by her literary success. She recently had some lines entitled "Soul Hunger" published in a poultry journal. An ode to Browning appeared in a weekly agricultural paper and I hear she is doing a series of love lyrics for the Hardware Dealers' Index."—Birmingham Age-Herald.

Britain and France are boasting of their night fliers. Broadway has had them for years.

Claiming that her husband's affections were stolen from her, a wife is suing for \$25,000. The figure looks to be based on the meat market price of heart.

THE J. M. HAMLIN ARTICLE
(Continued from page one)

or a shameful failure hangs on the uncertain "tick." But the outside world and past misgivings became oblivious as he lowers his gun, springs the trigger, knits his brow, pricks his ear to the sound of breaking twigs, and centers his eye on every fluttering leaf, awaiting the stealthy leap of fleeing game. There! bang! All is over and a five prong antler is weltering at his feet.

The tramp of rushing hunters, the lull in the chase, the wagging tails in the air and the horn on the mountain top calling off the chase—all seem to conspire in one acclaim: "The man of Gloucester the great mogul of the chase." Chestnut gap from common tacit consent is now and forever, Gloucester gap.

As the wax candle flickered a dim light over a table of smoking vians, the man of Gloucester with fatigue forgotten, mind elated and spirits buoyant, finds himself seated with his colleagues at the supper table for it seems to be an unwritten law that a successful day should be commemorated by a festival evening.

Now the long and wide hearth stone with a crackling fire made luminous by a huge pine-knot is encircled

by the champions of the day, each with his Indian made pipe of peace and good will, well filled and dipped in hot embers, sends forth curling smoke and stimulating orders as the episodes of the day are rehearsed, re-pictured and delineated in colloquial verbiage—the attempted illusions of the pack as displayed in each chase were dwelt upon in detail: how Leau with almost human intellect forestalled the voice of the bucks or the yelp of Trail at the psychological time and at the strategic place put everything into harmonious oneness; the opening of Drive spelt accuracy of pursuit and the stimulating cry of Spring game inspiration to the whole drive, men and dogs—all passed in review.

When all was said that could be said on the subject in hand some of the old hunters were reminded of more exciting encounters with the varmints that infested the land. They told of bearding the bear in his lair and how by the skin of the teeth they escaped the squeeze of unfriendly arms; how wolves in their dog-defiance put hunters on the defensive, their dogs turning the hair the wrong way would flee leaving the assailed to the cuts and parries of his butcher knife as he backward moved to the nearest tree. They told of hair breadth escapes from panthers whose method of warfare were of the ambush kind; how they would poise, on the opposite side of trunk of trees, spring upon unsuspecting passers-by, man or beast and in a moment of time with teeth and claws lacerated their prey into a mangled corpse.

All this was beyond the ken of a city tinker and lead to a mental decision of resting on laurels already attained in the initiatory degree.

At a wee hour of the night with hair on end but a clear conscience within, and a mind fraught with success in a new field, the Englishman found himself curled up in Eider down comfort and was soon wafted into dreamland. With no law to evict, no inclination to suppress, the scenes of the day passed before his dreamy vision with dramatic precision, only, the mountains of Buncombe were transformed into the heather around the suburbs of Gloucester and the actors the comrades of boyhood days.

Next morning at the breakfast table he related his dream with gusto as a condiment that went well with the vision; adding, that Buncombe and Gloucester to him had become one. With due difference the people began to call the country the Englishman's Gloucester: very soon the appendage was dropped and Gloucester designated, not an isolated gap, but the entire hunting ground of Western Buncombe.

The Englishman, like Alice's Cat in Wonderland vanished but left its smile, faded from history but left a name for the country he loved and is still perpetuated and kept familiar as one of the townships of Transylvania County.

Facts Worth Knowing

Eyes neglected and strained when a fitting of glasses is needed are certain to fail rapidly leading to expensive and painful treatment.

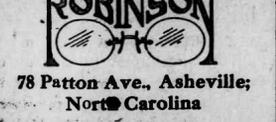
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Somebody or other has come with an explanation of baldness. It completely reverses the dictum to the effect that baldness arises from too persistent wear of hat or cap. The new theory is that it is the violet ray in the sunlight which kills the hair and causes it to fall out. For our part we believe neither theory, says the Michigan State Journal. Baldness is a distinction the Creator has served up from the beginning against this day when women have taken everything that appertaineth to man—his trousers, his ballot, his tobacco—everything but his bald head. The distinction of the bald head is vouchsafed to men as a grand halling sign amongst brothers. We have not yet come to the view that science is everything. We still like to believe in special dispensations.

In 1920 two-thirds of our newsprint was from wood grown on foreign soil. We paid \$191,000,000 for imported pulp wood, wood pulp and paper, and have become to this extent dependent upon markets beyond our control. As the forest service pointedly states, we have mills without forests in the East, and forests without mills in the West. Alaska, with its generous growth of spruce and hemlock, has but one mill. All this means increased cost and high prices. Nor can Canada be looked to indefinitely as a source of supply. The logical remedy is to build more mills on the Pacific slope while reforesting the East, says the Scientific American. Skill, money, energy and time are demanded by this program, but vastly higher penalties will follow our present indifference.

The recent sale of a 1-cent British Gulana stamp, issue of 1856, black on carmine, for 300,000 francs at an auction of the famous Baron Ferrari collection, illustrates the lengths to which philatelic enthusiasts will sometimes go to obtain their coveted treasures. All of which is one more example of purely relative value. Of itself of practically no intrinsic worth whatever, such is the human sense of things that for the gratification of a whim of the lightest type men are willing to pay a king's ransom, when thousands, perchance but a few hours' journey away, may be in greatest need of daily necessities.

Keep your mind filled with creative thoughts and we will all be squeezing your hand and congratulating you for one thing or another—possibly for making good with the manhood that is yours. And that, as you know, is a devil of a big accomplishment—better than leading the sales force, writing a successful play or a best seller, or performing any other stunt that wins the plaudits of the mob.

A Boston pastor has been ousted because in saying grace he prayed: "Thank Thee, O Lord, for the French fried potatoes." That form of grace is not only unconventional, but it might lead to insubordination. Suppose, for instance, suggests the Houston Post, there had been carrots on the table?

There was once a time when the hurrying bicyclist was considered a menace to the human race that should be abolished by the military if necessary. That, however, was years and years ago.

A market note says sugar has been advanced in price, a reminder of the days when a grocer required a certificate of good moral character as a preliminary to selling a customer a pound at 30 cents.

The Siamese national anthem has 6 verses, and as is the case in our own country with the "Star-Spangled Banner," there are probably any number of Siamese who can hum them all.

When it comes time to beat the boss, father agrees that short skirts give freedom of movement.

Haste sense will restore stable conditions.