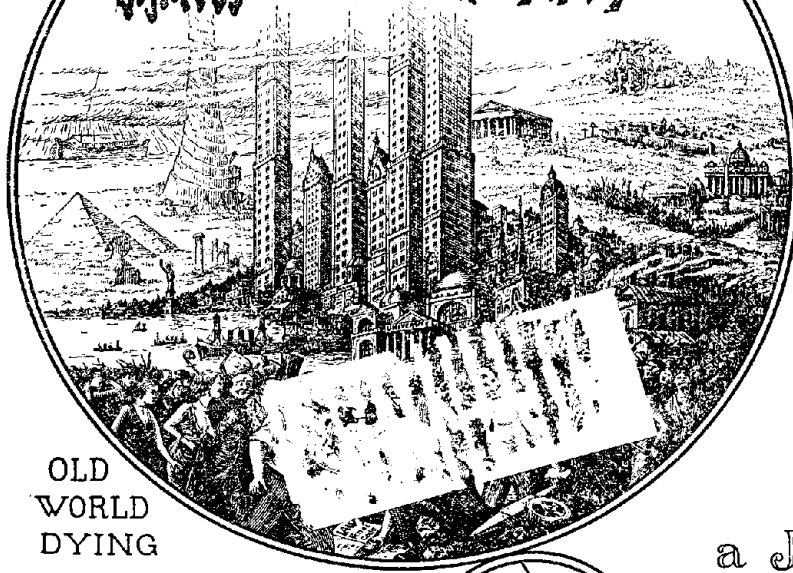


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The Golden Age

a Journal of fact
hope and courage

Vol. IV Bi-Weekly No 97
June 6, 1923



HUMANITY'S
THIRD
LUNG

THE UNIVERSAL
LANGUAGE
—A SYMPOSIUM

THE LOGANBERRY
—ONE OF THE
NEW FRUITS

LIFE
TRUTH
RIGHTEOUSNESS



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NEW
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BEGINNING

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The Golden Age

Volume IV

Brooklyn, N. Y., Wednesday, June 6, 1923

Number 97

Humanity's Third Lung

NOT only is the skin nature's garment for protecting the delicate organs of the body from injury and for shielding them from sudden heat or cold; it is more. It is a third lung, through which we breathe; and as such it fills a most important office. There is a story of a little girl who, to fill a part in a papal procession, was covered with gold leaf. She died in a short time, not because of exposure, but because all the pores of her body were stopped and nature was not able to carry on its usual operations through those tiny apertures.

There are seven millions of those little waste pipes in the human body. They carry off one and a half to two pounds of waste material daily. Most of this material is water, but in this perspiration there is a considerable amount of worn-out tissue from the interior of the body as well as from the exterior. When these pores are unobstructed, the inhaling of oxygen goes on through them to such an extent, and the blood is cleansed by this means to such an extent, that the skin is sometimes referred to as nature's third lung. (Hence the title to the study of this subject, which we have been requested by one of our readers to publish in **THE GOLDEN AGE**.) The pores, if open, exude great amounts of poisonous carbonic acid gas.

Experiments have been made of putting the body into an air-tight vessel, with the head outside, and then reversing the process; and it is claimed that the results are nearly the same. The distress is about as great in the one case as in the other. It is well known in the mining regions that a burn which covers one-third of the body of a miner (and many of the serious injuries to miners are in the nature of burns) always results in death. The body cannot go on doing its work when one-third of the pores have become closed.

Now it happens that we live in a world where, if we are going to accomplish anything, we shall

be brought more or less into contact with grimy or at least dusty articles; and the perspiration from the inside of our bodies, already holding considerable waste matter, picks up still more. Hence there comes a time when, with apologies to Hamlet, we say:

To bathe, or not to bathe—that is the question:
Whether 'tis nobler in the man to continue
To accumulate fatty secretions, dead skin,
And dirt from inside and outside until
He has scales like a poor fish,
Or, by opposing, end them?
To wash, or not to wash—ay, there's the rub.
Whether to wait until Saturday night
Or the Fourth of July,
Or leave it all for the undertaker—
This puzzles the will, and makes some rather
Bear the waste they have
Than risk some troubles that they know not of.

To keep in healthy condition the skin needs air, water, and friction; and it should have the sun, too, if this can be obtained. Moreover, to remove the dirt effectively, some of the water applied to the skin must be warm, and soap must be used. But the effect of cold water on the skin and on the complexion is better than that of warm water. It improves the color and the tone, as well as prevents wrinkles and chapping.

The principal reason why there is more sickness in the winter than in the summer is that in the winter there are very many people that never get into a perspiration, and hence never get the dirt out of their pores. As a consequence they throw more and more work upon the lungs, kidneys, and excretory apparatus generally, and more than those organs can bear. Disease is the result. An inactive skin is specially subject to a chill.

This does not mean, however, that bathing is a cure-all; for there is no cure-all in this world. But it does mean that bathing is something to

which every person must give attention if he would keep well. Besides, he owes it to others; for an unclean person is very offensive. In very cold weather one of the best ways to keep warm is to take frequent baths.

Some skin diseases are aggravated by bathing; and if a person thus affected finds persistent redness, pimples, or watery heads making their appearance the bathing should be reduced in frequency and length until the symptoms disappear. To a person thus afflicted, a simple tub-bath once a week in tepid water is about the best treatment.

Bathing has a powerful effect upon the nervous system, for the reason that there are millions of tiny nerve-endings in the skin, and nervous people need to pay more attention to the subject than those fortunate, or unfortunate, individuals who have no such things as nerves and who mistakenly think that others have none. It is hard for a bulldog or a dachshund rightly to appreciate an Airedale or a greyhound. The effect of water upon the nerve-endings can be judged from the fact that when water is suddenly thrown in a person's face it causes him to gasp for breath.

Ancient History of Bathing

FROM the Scriptures we know that Pharaoh's daughter was accustomed to take a daily plunge in the Nile (Exodus 2:5); that the Aaronic priesthood was washed on induction into office (Exodus 29:4); that frequent subsequent washings were required of them, and a special laver or font was provided for the purpose (Exodus 30:18-20); that the sacrifices must be washed before presentation to the Lord (Leviticus 1:9, 13); that there were elaborate provisions for the washing of the flesh and the clothes of the people (Leviticus Ch. 11; 13-17; 22); that Naaman was instructed to dip seven times in the Jordan (2 Kings 5); that David's sin was partly traceable to the fact that, from the roof of the king's house, he saw a woman bathing (2 Samuel 11:2); that Christ washed the feet of his disciples (John 13:5-14); and that the pools of Bethesda and Siloam, in the city of Jerusalem, were much used for public bathing and recommended by the Lord for that purpose. (John 9:7; 5:2-7) In the case of the pool of Bethesda it was fed by mineral springs impregnated with gas, discharged at intervals.

Altogether, the subject of bathing and washing is mentioned in the Scriptures something over 150 times.

Among the Greeks the care of the body reached a high state of development. Homer mentions that when Ulysses entered the palace of Circe a bath was prepared for him. Hippocrates regarded water as of special value in the treatment of acute diseases. There were hot sulphur-spring baths at Thermopylae, and in the Isles of Lesbos and Euboea, which became famous for the cure of disease. The Greeks believed that a clean body was necessary to the possession of a sound mind; Diogenes made his home in his tub. Some of the Egyptian temples were provided with bathing places; and it is known that in the long ago bath houses were built in Assyria, Persia, and India. The Greeks were accustomed to provide warm tub-baths for their guests upon their arrival at their homes.

In the year 305 B. C. a large public bath-house was erected outside the city of Rome; and from that date onward the baths multiplied rapidly until the daily consumption of water had become two hundred millions of gallons. In some of these bath-houses two thousand to three thousand persons could bathe at one time. Water for these bath-houses was brought from the Apennines through aqueducts constructed by various Roman emperors. The baths of the Emperor Caracalla covered an area of a fourth of a mile or more on each side. The Emperor Constantine erected large bath-houses at Byzantium.

As time went on, the bath-houses became more and more elaborate. At first they were provided with separate arrangements for the men and women. Then they were provided with gymnasia, theatres, etc. Later, the practice of men and women bathing together was adopted, and the public baths gradually became centers of debauchery and degeneration. With the advent of Christianity such orgies came under the ban. Finally the conquering Goths and Huns cut the aqueducts, and the baths were closed.

Wherever the Roman legions went they carried their bathing customs; and extensive baths were built by them in the East, throughout northern Africa, the continent of Europe and in England. The best-known Roman baths in England are those at the city of Bath, erected by the Emperor Claudius A. D. 60. The best-

known watering places of Europe were first made famous by the baths erected during Roman occupancy.

More Recent History

TREATING the subject geographically, i. e., starting in the East, we may say that the South Sea islanders are fond of bathing in the surf, their children taking to the water naturally. The Japanese are in the same class, and claim to be the cleanest people in the world. Tokio alone has 800 public baths, in which three hundred thousand people bathe each day at a cost of about one cent each. The baths are warm, the Japanese being particularly fond of them in this fashion and sometimes taking several in a day. In one village famed for its hot springs every person in the village bathes five times daily in the idle season, winter, and twice daily in summer, the children getting into the bath whenever they feel cold. Japan is a land of hot springs, so that almost every district has its natural hot baths. Public swimming baths and private baths are numerous. The sexes bathe together naked, but without violation of recognized proprieties. Instead of soap the Japanese ladies use bran bags, which make the skin soft and smooth. The Japanese do not favor soap; for there is a superstition that it causes the hair to turn red, the traditional color of the Japanese devil.

Of all the countries in the Far East the Chinese seem to take the least interest in the subject of bathing. Apparently there are no public bath-houses anywhere in China; and yet the Chinese in this country have an excellent reputation for cleanliness, the Chinese restaurants in New York occupying the very highest place in this respect. In India bathing in the Ganges is an act of worship. The Mohammedan religion prescribes the use of the bath, and public baths are common in Turkey and Egypt. The Turkish bath will be discussed later.

In Russia, Finland, Scandinavia, and Denmark hot baths and steam baths have always been popular; even the poorest Russian peasant tries to obtain a steam bath at least once a week. Where there is but little room in the house, the large household bake-oven is utilized. But in Russia there are districts where there is scarcely enough water in the villages for drinking purposes, where the residents get but three

baths during their lives—at birth, before marriage, and before burial. Scarcity of water elsewhere is the cause of infrequency of bathing among other peoples.

Hundreds of years ago the Germans used to practise cold water bathing, the men and women bathing together, and often cutting holes in the ice so that they might have their plunges even in midwinter. During the middle ages it was practised but little; and during the seventeenth and eighteenth centuries the practice of public bathing became extinct.

Hydrotherapy was revived in 1829 by Vincent Priessnitz, a Silesian peasant, who established at Grafenberg a range of baths which attracted visitors from all over Europe. The innovation was fought by the medical fraternity, but was encouraged by the Austrian government and became the parent hydropathic society of the world. At present there are great numbers of such institutions.

But although the middle of Europe has now many bathing resorts, yet there are even now few bathtubs except along the beaten lines of American travel. In Europe one may own a magnificent palace, filled with luxurious furnishings of every sort; and yet when he would bathe, he must ring for hot water and take his bath standing up.

In England and America

IN ENGLAND and America there is a bathtub in nearly every home; but it was not always so. The first bathtub in the United States was installed at Cincinnati, Ohio, on December 20, 1842, by Adam Thompson, who exhibited it and explained its workings to a Christmas party. Several of the guests later enjoyed the novelty of a plunge. The newspapers the next day denounced the installation as undemocratic and tending toward effeminacy.

The next year the Legislature of Virginia laid a tax of \$30 a year on each bathtub installed in that state; and in the same year the Common Council of Philadelphia failed by two votes to pass an ordinance prohibiting all bathing in that city between November first and March fifteenth. Two years later the cities of Charleston, Wilmington, Hartford, and Providence instituted charges of heavy water-rates against owners of bathtubs; and Boston, refined, fastidious, cultivated, intellectual hub of the universe,

made bathing unlawful except on medical advice. Today the luxuries of the bathroom run to such proportions that in Chicago one maker of fixtures has shown a \$10,000 equipment for what he styles a model bathroom. This is even more ridiculous than it is to forbid bathing except on medical advice. Women are reported as taking a more general interest in the subject of bathing, the world over, than do their more savage (if they are more savage) companions.

Preliminary to the Bath

A BATH is like a meal; it is enjoyed most when there is the most need of it. Hence the time really to profit by a bath is when one has done sufficient work or taken sufficient exercise to get the pores of the body in action, pouring out their poisons upon the surface of the skin. One should never bathe for at least two hours after eating; for the blood is needed in the digestive tract, and if taken away sooner may impair the digestive apparatus. One should never bathe when greatly fatigued, as it may make too great strain upon the heart. One of the best times in the day to take a bath is when the system is at its best, say about eleven o'clock in the morning; but this is impractical for most people.

The bathroom should be warm enough so that a person could remain in it naked for several minutes without taking cold; and inasmuch as respiration is quickened by the act of bathing the bathroom should be cleaned before the bath, and aired well, too. If there is a watercloset in the same apartment, as is common in American homes, it should be thoroughly cleansed before the room is aired, so that the bather will encounter no foul atmosphere.

The cheaper toilet soaps have an excess of alkali, which unites harshly with the delicate fatty substances secreted for the protection of the skin, leaving the skin dry and harsh. Even the purest soap is irritating if allowed to remain on the skin; hence care should be exercised to rinse it off. Delicate skins require less soap than do others, and less in winter than in summer.

Many famous beauties follow the Japanese customs and avoid soap altogether, using instead almond meal, oatmeal, bran and other bland, non-irritating substances, which have a soothing and softening effect upon the skin. In

New York some of the beauties look as if they never washed at all in anything, but applied a new coat of kalsomine or varnish when the old coat begins to peel off or to show signs of cracking. They also indicate a greater fondness for the flour barrel before marriage than it is to be feared some of them do afterwards. At least, their faces look that way.

Scrubbing brushes, bath-mits and sponges are unsanitary for bathing purposes, as they become filled with decomposing animal matter and cannot be easily cleansed. It is better to use a coarse wash-cloth which can be washed and boiled.

The last and most important item before the bath is the thermometer. There is a great difference in people; and baths which are suited to strong, powerful constitutions are extremely injurious to others. For one class of people there is need of exercise, cold treatment, cold baths, sea baths, and sea air; for their opposites there are indulgence, warmth, warm climate, warm baths, and mountain air. In a general way, strong, muscular people are in the one class, and thin, anæmic people are in the other; and the rest of us are between.

Each person, knowing his own temperament, should experiment until he finds the kind of bath temperature that agrees best with him, and then stick to that temperature. The chief value of the bath lies in the exhilaration that follows, but it should be an exhilaration that is not too hard on the heart action. Four standard temperatures for baths are recognized: Cool 70°, tepid 90°, warm 98°, hot 105°. At any rate, a thermometer should always be used in determining the temperature of a bath for invalids.

If the water for the bath is what is called "hard water," a wineglass full of common vinegar added to the tubful will neutralize or soften it. Hard water carries an excess of lime or other minerals, and is not so good a dirt solvent as soft water.

The Cool Bath in Tub and Sea

DR. DUDLEY A. SARGENT, for forty years director of physical training at Harvard University, and the dean of physical directors in America, has the opinion that few persons have such a constitution that they can stand a plunge into cold water without injury to their systems; and we think that the Doctor is right.

He calls attention to the fact that many people seem proud of their morning cold plunge, and admits that the first reaction is often one of great stimulation, but found what most of us who have tried it have found—that the stimulation in the early part of the day is offset by excessive depression in the latter part. The heart will do about so much work during the day; and if it is violently stimulated in the morning, it will take toll in the afternoon by going slower. Getting into a tub of cold water causes a rush of blood to the heart, the extent of which may be realized when it is known that, for persons who have fainted, a dash of cold water on the chest is more effective in restoring consciousness than any other remedy known. Thin persons, old persons, persons with defective circulation, and persons with heart trouble should never take a cold bath; nor should anybody take such a bath when the body is cold. Some exercise should be taken first. Cold baths are helpful to fat people who can stand the strain on their hearts, as such baths absorb the bodily heat, thus allowing less to go to the making of adipose tissue. Huxley said of those who are proud of their morning plunge in cold water that they are "conceited all the forenoon and stupid all the afternoon." But there is apparently here and there a person that suffers no ill effects from it.

In the general class with the cool bath must be classed sea bathing, although the sea sometimes reaches nearly to the tepid point, in certain favored localities. Those who are not safe in a tub of cold water at home are no safer in water of the same temperature in the ocean, no matter how many others may be. It is doubtless true that many of the deaths from "cramps," so-called, are really due to sudden stoppage of the action of a weak heart. Besides the effect of the cold, already explained, the exercise of swimming is in itself one of the most strenuous kinds of exercise known. This puts additional strain on the heart.

Sea bathing has great advantages. The effect of the sea air is stimulating, as is also the slap from the waves; and there is an advantage in the salt, as is found in the fact that sea bathers do not take cold so quickly as bathers in rivers and fresh-water lakes. Going about on the seashore in a semi-nude condition is an excellent thing for the general health. Swimming or vig-

orous exercise should always accompany a bath in salt water.

The first effect of a plunge into the ocean is a feeling of chilliness, followed by a feeling of warmth, if the water is not too cold, and if the strength of the bather is equal to sea bathing. Then comes, later, a second chill; and this is the signal for leaving the water. It is dangerous to wait until the teeth begin to chatter. The colder the water the less time should be spent in it. Young children should never be forced into it. It is better to let the salt water dry on the skin than to use a fresh-water shower afterward. After a sea bath a thorough rubbing should be given with a rough towel.

The Cool Sponge Bath

THE sponge bath is not so severe as the plunge, because the whole surface of the body is not exposed to the chilliness of the water at one time; and some can enjoy sponge baths, and be benefited by them, who would not dare to take a cold plunge. The general effect of a sponge bath is chilling, even though the water be warm; but the chilliness is quickly replaced by warmth as soon as the wet surface has been dried.

There are various ways of taking sponge baths. Inasmuch as some find a tendency in the body to lean in whichever direction it is bent, they practise one morning taking a sponge over the entire body, the second morning over one-half of the body, the third morning over the other half. Others sponge the entire body daily; others every other day; still others every day for a week, and then omit it the next week. One of the best of all ways is to sponge a small portion of the body at a time, and then dry it thoroughly before proceeding to the next. This prevents too great strain on the heart and has been found an excellent way to get the advantages of a cold bath without its disadvantages. Some have found it an advantage in taking such a bath to rub the surface about to be bathed with a rough towel before sponging.

Once a week a warm bath, with soap, should be taken by those who take sponge baths, so as to remove the dirt which sponging in cold water, without soap, will not remove. For those not strong enough to stand a sponge bath in cold water the water may be tempered as desired, or even omitted, the dry rub accomplish-

ing for the system a good portion of what the bath itself would accomplish. Sea salt in the water used for a sponge bath is beneficial, and may be had at drug stores. A final rub with the hands is excellent after any bath. Soap, except on hands and face, need not be used with the daily sponge.

Other varieties of cool baths not so generally available are the shower bath, the rain bath, which is an overhead shower so inclined as to prevent the water from striking the head; and the needle bath, which consists of a combination of head showers, side sprays and upward jets, applied in minute streams to the whole body by a series of vertical and horizontal tubes. Then there is the douche, by which water is directed at will to any particular part of the body through a half-inch or inch hose. Most people who use baths of this kind start with warm water and finish with colder water, sometimes alternating the hot and cold streams, thus producing a most powerfully stimulating action.

The Natural Bath

THE Natural Bath, so-called, takes its name from the fact that it imitates or attempts to imitate the habits of the brute creation. These never plunge at once into the water unless excited to such action by human beings, but usually back in, wetting the back parts first. Animals pursued by hunters frequently pause in the midst of flight to rub their hind quarters in a puddle or splash water upon the centers of their nervous organisms, heated by the chase.

The Natural Bath, discovered by Adolph Just, is claimed by its devotees to suit almost every type of person. It is taken in the bathtub, into which three or four inches of cool, but not ice-cold, water have first been placed. The bather first sits in the water, immersing only the seat and the feet. Immediately he begins splashing the abdomen, paying special attention to the lower part of the body, and thereafter one part of the body after another until all have been laved, the arms and legs last.

The whole bath is limited to from three to five minutes. The bather stands in the tub while letting the water out, and rubs and massages his body with his bare hands. The rubbing and slapping is kept up until the body is dry. Soap and towels are considered violations of the established rule for these baths, but are used

by those persons who especially prefer towels.

Tepid and Warm Baths

AN ORDINARY tub bath, in which the water is tepid or warm, is better for many people than any other kind. There is no shock to the system, the pressure on all sides is equalized, there is neither depression nor excitement, and the effect in the treatment of persons with chronic skin or nervous diseases is excellent. The warm bath is one of the most effective sedatives known, having entirely replaced the use of drugs for that purpose in asylums and sanitariums. Several hours in such a bath will induce restful sleep, but the stomach should be practically empty before indulging in a bath of that length. If taken in the day time or before going out into the open air a warm bath should always be followed by changing the water in the tub, letting out some of the warm water and letting in some of the cold until the water has become cool, but not ice-cold. It should be followed by a vigorous rubbing.

A warm bath relaxes the muscles, takes the blood from the head, equalizes the circulation, and is particularly serviceable in removing feelings of fatigue. The feeling of relaxation engendered has a tendency to relax physical morality, however; and the bathing resorts of the world to this day are lax morally.

Some of the famous natural warm baths of the world are those at Hot Springs, Arkansas; Las Vegas, New Mexico; French Lick, Indiana; Banff, Canada; Bath and Buxton, England; Bourboule, Plombieres and Vichy, France; Wiesbaden and Baden-Baden, Germany; Carlsbad and Teplitz, Czechoslovakia; Wildbad-Gastein, Austria; Ragatz, Switzerland; Acqui, Bormio and Viterbo, Italy.

Hot Baths

THE hot bath is very valuable in preventing colds after exposure, and will often break up a cold if continued for fifteen minutes, followed by immediately going to bed. The strain put upon the heart and blood vessels and brain would be hurtful to many, and has even been known to cause death; but the danger to the head can be allayed by wrapping a cold cloth around the head while in the tub. Before retiring, or the first thing upon arising, the pores should be closed by a quick sponge with cool water, followed by a good rub. The hot bath

should be used only before going to bed. The artificial heat is valuable in some cases of rheumatism, especially if sea salt be added. If one does not remain in a hot bath longer than two minutes, he gets almost as much reaction as from a cold bath. A hot foot-bath will often relieve headache, toothache, or acute pains in any part of the body; but a full hot bath will aggravate a headache, as it stimulates the general circulation, including that of the head.

Turkish and Russian Baths

THE modern Turkish bath is not modern at all and is not Turkish. It is merely one of the famous Greek baths of long ago, adopted by the Romans and subsequently discontinued by the Romans themselves, but perpetuated by the Mohammedans, and hence called Turkish. Most of our readers know the principle of these baths—a succession of rooms, heated to increasing temperatures with dry air, the hottest room perhaps running as high as 220° Fahrenheit. The bather goes from one room to the other, under the direction of an attendant. He is encouraged to drink quantities of cold water, with the result that shortly he is in a copious perspiration. A shampoo, a shower bath, a plunge, if desired, a thorough drying and a period of rest, with variations of the program, complete the bath. These baths are permissible only to those with strong lungs and strong hearts; and even then should be taken at rare intervals, as they are exhausting. It is much better for a person to produce a perspiration by exercise than by such means. Very fat persons should keep out of Turkish baths; and no one should take them with the idea that they are beautifying, for such is not the case.

The Russian bath, so-called, did not originate with the Russians. It is a modern name for the old "badstu" of the Vikings. The "badstugas" of long ago were single-room huts, heated by a bath stove constructed of masonry. Large round stones were placed upon bars over the fire; and after the fire had gone out hot water was poured upon these superheated stones, until the room was filled with vapor. Benches for the bathers were arranged in terraces, those desiring the higher temperatures and freer perspiration selecting the higher ones. The "badstu," with modifications, has been used by

the Scandinavians, Slavs, Teutons, Eskimos, and North American Indians. Modifications of the Russian bath are the Turko-Russian, a combination of the Turkish and Russian baths, which is very popular, and the individual vapor bath, obtained by wrapping oneself in a blanket and sitting on a cane chair over a bucket of boiling water, the temperature of which, if desired, may be maintained by the addition of hot bricks to the water.

Medicated Baths and Specialties

PHYSICIANS are now generally agreed that there is little or nothing of merit in what were once a great fad; namely, medicated baths. There seems to be a complete lack of evidence that the salt in sea water is absorbed through the skin; and what is true of the salt in sea water is true of all other salts and chemicals, or supposedly so. It is now claimed that the principal curative effect of mineral baths, mud baths, pine-leaf baths, olive-pulp baths, dung baths, grape-skin baths, alkaline baths, acid baths, iodine baths, bromine baths, mercurial baths, sulphur baths, and seaweed baths is the stimulating effect upon the skin. Mud baths take little heat from the body and exert a soothing influence on the nervous system. It is noteworthy that at some places where it is claimed that miracles are wrought by the effect of certain waters, the waters themselves are remarkable for their freedom from all mineral ingredients. Some have ascribed the virtues of mud baths to formic acid, a volatile body formed by ants, having a very pungent odor and considerable stimulating power. Others, and more recently, have claimed that the benefit derived from baths of this nature is wholly due to the fact that the materials are slightly radioactive.

Blood, milk, whey, broth, wine, strawberry juice, elder flower juice, chickweed and other delectable combinations and concoctions have at various times been used by the ladies with a view to heightening their charms; but their value for the purpose is to be doubted. The Empress Poppæa took daily milk baths, the milk being obtained from 500 asses kept for the purpose. We have nothing against Poppæa, not a thing; but it seems to us that she was what might be called "light in her upper story." The case is a little different with the actress, Anna Held. Her press-agent had a wagon load of

milk delivered at her hotel every day, and the newspapers had a lot to say about Anna Held's milk baths, but it leaked out afterwards that Anna never got into the milk. She got into the papers instead, and that was what the milk was for. The milk itself was poured out, wasted.

Sand baths have always been and will continue to be popular. The patient is buried in hot sand, and exposed to the full rays of the sun or to artificial heat. In Dresden and other European cities there are establishments for the methodical application of this form of treatment. The combined effect of the heat and of surface irritation is to produce copious perspiration.

A bath in the air, and if possible in the sun, is beneficial to every one. If the nude surface of every human being could be exposed daily to the rays of the sun for thirty minutes, the result would be in a few years to increase the vigor

and power of the race greatly. When nudity is not possible, very light clothing may be worn and great benefits still be gained. The head should be protected from the direct action of the sun's rays.

In the mechanical wave bath, common in some parts of Europe, the water is kept constantly in motion, resulting in an increasing stimulation to the bather. There are baths in which galvanic currents and electro-magnetic currents are passed through the water, besides foot, sitz and hip baths, used principally for remedial purposes.

The best time to wash the head is at bedtime, as it induces sleep. The head bath should begin with warm water and soap and finish off with cold water and friction. After a head bath the hair should be thoroughly dried before retiring. It is a good idea after a bath of any kind to slap the flesh gently after the body is dry.

Universal Language of the Golden Age

[We present below two articles, the one advocating Hebrew as the prospective language of mankind throughout the future, the other advocating Esperanto. Our own position in the matter is neutral. We are not sure that either of these languages will be the one that the Lord will adopt, although we see many good points in the arguments presented, pro and con. We are sure of one thing, for ourselves, and that is that we have not the time at our disposal to devote to the learning of a new language. The business of a Christian is to

proclaim the King and His kingdom, and it takes all of his time and energy. But let others do as seems to them to be right. Each must determine for himself the value of what appears in these columns on any subject. We have nothing against Hebrew and nothing against Esperanto; we have much in favor of both; but it is for those who are devoted to the Lord, and for those who are not, to do as they will with their spare time and energy. Our business is to provide facts, not programs.—Ed. note]

The Argument for Hebrew *By Elias K. Johnson*

IN VIEW of the fact that the Scriptures teach an age in which righteousness will prevail, under the leadership of the Prince of Peace, an age in which there is to be a "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," it becomes a matter of wonderment as to what shall be the spoken language of that epoch, seeing that the human family shall become one family, with mental, moral, and physical perfection restored to them. We sometimes wonder whether there shall be a continuance of the hundreds of dialects and languages, or whether in the restoring process the race shall gradually grow into the use of one language, and, if so, what it will be.

Perhaps in each nationality there are those

who at least wish it might be their own tongue. Shall it be English or French or German or Chinese or Greek or Hebrew? There is an effort being made to establish a universal language in Esperanto, and schools of instruction are springing up in many countries; and the claim is made that if the pupil knows a little about grammar and applies himself he may speak Esperanto fluently in three months' time. It is interesting to view this subject from the Scriptural point of view.

Therefore I will submit the following facts, proven by the Scriptures and substantiated by present events, showing which language has the favor of Jehovah at the present time and also that it will be the language of the future.

Acts 3:21 tells us of the times of restitution

of all things, which God hath spoken by the mouth of all His holy prophets since the world began; and I fail to find any mention of Esperanto in the Scriptures anywhere; but the prophet Moses speaks of a language spoken in the garden of Eden by the first man Adam when he named all the animals as they were brought before him. Unquestionably that language will be restored shortly and become universal, the language which the great Creator gave to man at the beginning; for not one jot or tittle of the law or prophets shall pass away, till all be fulfilled.—Matthew 5:17, 18.

The Language Spoken in Eden

PERMIT me to submit the following as proof that the original Hebrew is the language which was used in the beginning, and that it is now in process of restoration, and that it has the blessing of the great Creator upon it at this time, and that it will be the language of the future.

All the world was of one language until a long time after the Flood; and that language of course was the language spoken by the first man, Adam, received by him from his Creator.

Let us show how this language became the language of Israel. Adam died at the age of 930 years. Lamech, Noah's father, born A. M. 874, and 56 years old when Adam died, without doubt heard the wonderful story of Paradise, of the fall and the curse, from Adam, in the original language; for there was none other.

Lamech died at the age of 777 years, in the year A. M. 1651.

Shem, his grandson, was born A. M. 1558. He was therefore 93 years old when Lamech died and had heard the story of Paradise from his grandfather, to whom it had been told by Adam.

Now Shem lived 600 years and died A. M. 2158. This Shem spoke the language of Adam and was the progenitor of Abraham and all Jewry. See Genesis 11:11-32.

Abraham lived from 1948 to 2123, and Shem lived 35 years after Abraham's death.

Isaac was born A. M. 2048.

Jacob was born A. M. 2108; and as Shem died A. M. 2158, we see that Jacob lived for fifty years contemporaneously with Shem, whose grandfather had spoken with Adam and had told Shem all about it.

This is conclusive proof that these ancient

worthies, Abraham, Isaac and Jacob, spoke the original language of Paradise, and that that language is the original Hebrew language. (Abraham, the Hebrew; Semitic, Shemitic.)

Exodus 6 shows us that Amram married Levi's daughter Jochebed, and that these were the parents of Moses. Thus we see how the wonderful story of Paradise was brought down by word of mouth in the original language from Adam to Lamech, Lamech to Shem, Shem to Jacob, Jacob to Jochebed, the mother of Moses, who was able to give the whole story of creation to her son Moses in the original language, which enabled Moses to write it down in what is the original Hebrew of the Old Testament. That the Hebrew language has been out of favor even as the Israelites have been out of favor with Jehovah as a punishment for disloyalty, there is no doubt. But now we see the restoration of Palestine and the anxiety of the Jew for the restoration of his language, the ancient Hebrew; and as we see the favor of God coming to the Jew again and note the great revival of the language of Adam we must confess that that language which was spoken by the mouth of all God's holy prophets will be the universal language in the ages to come. However much the Jew-haters will dislike it, they must learn that language; for such men as Abraham, Isaac and Jacob will brook no opposition when they stand up and begin to talk it shortly; for they are to come forth from the graves as soon as the Messianic kingdom starts; and under God's Anointed they shall be the "princes in all the earth."—Psalm 45:16; Hebrews 11:8, 9, 39, 40.

Our Lord Jesus said: "Every plant which my heavenly Father hath not planted, shall be rooted up" (Matthew 15:13); and He planted the original Hebrew language in the hearts and minds of His friends, the ancient worthies, and it will not be rooted up.

I would love to speak more of the ancient Hebrew language—of its beauty, its picturesqueness and its power of expression and description. How wonderful it is! But the fear of taking too much space prevents it.

In studying languages why not turn to ancient Hebrew (not Yiddish or any other gibberish), and see the wonders and delights of the language of Jehovah, which He gave to His creature and which shall be restored and be the universal language of the world?

WHEN one deals with well-established facts concerning any subject of more or less public interest, it is quite easy to find a solid premise and build the discussion thereon. But if the pro or the con in any debatable question is based upon a mere theory, unsupported by any direct or even indirect information, the argument becomes somewhat uncertain. And in such a position we find ourselves in attempting to discuss the suggestion that the Hebrew language is to be restored and become the universal language of the restitutional age.

Within recent years one of the fulfillments of Biblical prophecy has been the great increase in knowledge. God long ago declared by the mouths of His prophets that in the last days, on the eve of the establishment of His kingdom on earth, knowledge would be very greatly increased. We know that the immense strides made by the human race in all manner of learning and inventions during the last half century have been possible only because God so willed it. Proud and haughty infidels arrogate unto their own petty selves the honor of all great accomplishments, even threatening to make a better job of creation than God has made. But we know that there is a divine plan, and that the plan is unfolding according to its great Architect's designs.

God has inspired great archeologists to delve into the ruins of ancient cities of the Near East, where He has preserved under the dry desert dust rich remains and testimonials to corroborate much of His Word and to give very valuable historical information to the faithful diggers after knowledge. By such painstaking labors, within the past seventy-five years, we have come into very much knowledge that bears upon ancient Biblical records, never at great variance with the latter as we have long known. We have learned quite definitely enough that the Hebrew language, in which the Old Testament was recorded from the Pentateuch down to the last records made before the Babylonian captivity, was a far richer language of derivation than the simple monosyllabic language spoken by the first emigrants from Ur of the Chaldees who reached Palestinian valleys.

This fact is clear from a few definite remains of samples of that simple herdsman language of Abraham and his contemporaries. The Hebrew language of the first portion of the Bible,

the language of Moses, David and Solomon, was a language already grown rich by literary expression practised contemporaneously with a great development of language among the surrounding Egyptian, Babylonian, Syrian, and other peoples. The linguistic art of first building new forms of thought by joining two monosyllables and then developing prefixes and suffixes for further extending the nuances of word meanings was most certainly a development which came long after Abraham drove his flocks into the Jordan valley. No doubt similar forms of many of the original words prevailed and form the roots of a very large portion of the richer literary language, but when one speaks of the beauty, picturesqueness and power of description and expression of ancient Hebrew, one cannot be referring to the simple language of Abram of Ur, but only to a well-developed language enriched by contact with the culture of civilizations six hundred to a thousand years after Abraham's time.

It is only theory, unsupported by any statement in the Scriptures, to say that even a close approximation of the language spoken by father Adam was the language spoken by Abraham, much less by Moses and King David. Granting that Shem spoke the exact language of Adam, his descendants lived nomadic herdsman lives, very probably being more or less in contact with other tribes, descendants of other sons of Noah, speaking many different developments of the languages which God, for His own high purposes, caused to develop soon after the Flood.

Let us assume, for the sake of argument, that Adam spoke and handed down unspoiled to his Hebrew descendants the language in which the first part of the Old Testament is recorded. Can we find in that language names for a polar bear, a seal, an American buffalo, an automobile, a telegraph or telephone, for radium, for that most wonderful single force that God has unfolded to His creatures in these latter times, electricity? If father Adam should awaken tomorrow from his long sleep in death and see an aeroplane dashing thunderously over his head, he would very likely give it a new name. One may say that Adam was given a perfect language, that it was lost by the fall into sin, and that it will be revived. This would be getting almost over to the belief that God will

miraculously give to humanity a perfect universal language. Any one has a right to such belief.

Ancient Biblical Hebrew was a very rich improvement over the monosyllabic language of the Chaldean herdsmen of early postdiluvian times. It had learned the great value of affixes for increasing the richness of its form variations without straining the memory with extra arbitrary words. Dr. Zamenhof, a devout Jew and expert Hebrew scholar, developed by far the most perfect language yet recorded among men. In so far as he found advantages in the language of his forefathers which were useful in the construction of a language easy of acquirement and flexible in usage for all the diverse elements of humanity, he adopted them. In so far as he found ancient Hebrew just a polyglot growth, illogical and extremely difficult of mastery, he left it out of Esperanto. By his years of scholarly and painstaking search, he grafted into Esperanto the cream of the beauty and logic of all the present-day highly developed languages, which in turn have drawn on the more or less rich storehouses of the ancient languages, including ancient Hebrew. As a result, the devout, God-fearing Jew, Zamenhof, great idealist and lover of his fellow men of all races and creeds, developed a language so simple of mastery by all nationalities, even for the Orientals, so flexible and fitting for every manner of usage, that one who studies the question broadly and has an open heart toward God must recognize the believable probability that it is part of God's work brought along in due season.

Having studied ancient Hebrew somewhat, I am sure it would take me five thousand hours of severe study to gain indifferent mastery of it. In one hundred hours of study I was able to speak Esperanto almost as easily as I speak

mother English. Some members of my Esperanto class in New York speak and understand Esperanto surprisingly well after five lessons. I shudder to think of how far we would be, after an equal amount of study, from an understanding of the complicated ancient Hebrew vowel signs, much less the proper verbal inflections and sentence construction.

The sudden flaring up of interest in Esperanto in nearly every part of the earth during the past two years, and more especially during this past winter, is significant. Some few have felt that the Lord wished to use them through this new medium. They have already begun to do good work in sending the message to hungering persons in far lands where but few crumbs of the rich food from the Lord's table have fallen through other channels. Others were uncertain about taking up this form of work. In every such case they were advised that if they felt they were already in their present field of endeavor doing as effective work for the Master as they could in the new, by all means not to give the Lord's time up to the time required to learn this language. This advice is here repeated to all.

A publication to carry the message of the coming kingdom to the understanding of many by this added appeal is needed and the Lord has moved a wealthy man to finance and publish it. It will be partly in Esperanto; but the major portion will be in English, carrying the kingdom message to the multitudes who, because of the new and wide-spread recent interest in the world-language question, will have open minds and reading eyes for it as they have not had before.

Those having an interest in this question may obtain information by sending a self-addressed envelope to James Denson Sayers, 20 Vesey Street, New York City.

The End of a Noble Life

ONE of the noblest men in London, Sir Arthur Pierson, founder of St. Dunstan's Institution for the Blind, slipped in his bathtub, struck his head against a faucet, and while unconscious was drowned. He was one of the most cheerful, self-reliant, helpful blind men in the world. In his institution he taught 1,300 blind men shorthand writing, telephone operat-

ing, massage, poultry farming, joinery, mat making, boot repairing, basketry and piano tuning. Additionally, he taught the blind soldier boys to kick footballs, throw cricket balls, put the shot, row, sprint, and run wheelbarrow races. In other similar institutions girls have been taught cooking, sewing, knitting, crocheting, weaving, basketry, and stenotypy.

Shall It Be Again? (Contributed)

THE above title is the name of a new book about the great war written by John Kenneth Turner, and published by B. W. Huebsch, Inc., of New York, during the past year. So carefully has the information been collected, with the facts so thoroughly proven, that the honest reader cannot but agree with the volume of truth divulged; and this book should grace the shelves of every American home. In his introduction the author proves that the American people were absolutely opposed to the war, this being shown by the fact that the 1916 presidential election was won by the "Democrats" on the slogan that "President Wilson kept us out of the war." The reader's attention is also called to the fact that other anti-war candidates were elected to various offices throughout the country, citing as examples the election of Mr. Hyman as mayor of New York City, and of La Follette to the senatorship for Wisconsin.

In the circumstances of the draft it is pointed out that over fifty percent put in formal claims of exemption and that over eight percent failed to appear, succeeding in escaping arrest, to say nothing of the many who registered unwillingly, the number of evaders left unknown, and the many desertions (over 1,400 in ten months), from the army.

The illegality of the conscription is shown in its violation of Amendment Thirteen of our Constitution, which provides that "neither slavery nor involuntary servitude, except as punishment for crime wherein the party shall have been duly convicted, shall exist within the United States or any state subject to their jurisdiction." An excuse for the draft was used in the example of its being enforced during the Civil War; but the Thirteenth Amendment was adopted after the close of that war.

In the first half of his book Mr. Turner exposes in detail the campaign of secret intrigue with its carefully devised propaganda that was foisted on the people to bring about belligerency—how the press, pulpit, and college each competed diligently to spread this propaganda, and how our Constitution was again violated by the President's usurpation of the powers that this document grants only to the legislative bodies of our government ("The Congress shall have power to declare war"), in his ordering the arming of merchant ships and providing them with navy gunners.

Another violation is shown in the Espionage Act, in its conflict with the First Amendment, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or the press; or the right of the people peaceably to assemble," etc. Are we not today experiencing the results of these violations of our Constitution in the great difficulty, if not inability, of enforcing the Prohibition Amendment? For how can an individual be expected to adhere to a law that he deems an obstruction to his liberties after witnessing violation and complete overthrow of laws incorporated for the protection of his liberties, by the chief executive of his government?

The second portion of the book deals with our objectives, and shows in what manner the financial interests cooperated to bring about belligerency. Here is an overwhelming exposure of "big business" in its many depredations to influence and coerce the people. The starting point was the loan of \$500,000,000 to England by the J. P. Morgan Company, agents for a number of American bankers and financiers, without security other than the willingness and honesty of the British government. A "peace without victory" on the part of England would have placed this loan in jeopardy, as political upheavals and possible revolutions would have made repayment difficult.

Then follows the story of the campaign of corruption and graft indulged in by the war "patrioteers," including the American Federation of Labor, under Samuel Gompers, who sat with the financiers and obeyed their dictates, expecting to share the plunder.

To illustrate the extent that our government was under the control of the corporations, Mr. Turner cites the long list of corporation heads who were given positions of active control of various governmental departments during the period of the war.

The long list of treaty violations indulged in by the various belligerent countries, including the United States, is given complete publicity. Some of those mentioned are: The Clayton-Bulwer Treaty, between America and England, guaranteeing the integrity of Nicaragua, Costa Rica, and the Mosquito Coast—violated by both America and England; the Berlin Act of 1885, between England, France, Germany, Belgium,

and other countries, guaranteeing the integrity of the Congo Free State—violated by Belgium's annexation of the Congo, without consent and without protest from other powers; the treaty between England, France, Russia, and Japan, guaranteeing the integrity of Korea—violated by Japan's invasion of Korea, against the protests of the sovereign of that country; the Act of Algenciras, 1906, between England, France, Germany, and other countries—violated by France sending in an army with the support of England and no protest to the agreement from the other parties except Germany; the Entente of 1907 between England and Russia, guaranteeing the integrity of Persia—and broken by Russia's sending an army into Persia, which was still there when England declared war on Germany for violating Belgian neutrality. These are only a few of the treaty violations disclosed by Mr. Turner. Is there any wonder that God is angry with the nations?

Another interesting item concerns the Bolsheviks who, upon coming into possession of the government buildings in Petrograd, opened the Czar's archives and found therein the secret documents of agreements that were entered into between England, France, Belgium, and Russia to bring about and conduct the war against the Central Empires.

A splendid indictment is lodged against our foreign policy, which the author terms American Imperialism. Here is exposed the foreign intrigue practised by the United States against Denmark (in acquiring the Virgin Islands), Mexico, Haiti, Nicaragua, Santo Domingo, Panama, Colombia, Costa Rica, Salvador, and Honduras. Using the Monroe Doctrine as a blind, Haiti, Santo Domingo, and Nicaragua were invaded by American troops at different periods and their governments brought under American influence, so that certain financiers could get control of the wealth and public utilities of these countries and exploit their natural resources.

In finishing his chapter, "The Enemy at Home," Mr. Turner says:

"The real enemy of America is not autocracy abroad. It is not kings or kaisers or czars. The real enemy of America is our rich fellow citizen who is willing to plunge our country into war for his own selfish purposes—his political servant, without whose voluntary coöperation public war for private profit would be impossible—his intellectual henchmen of the press, the pulpit, and

the college, whose function is to identify the national honor with the business ambitions of a small but powerful minority."

In a concluding chapter, "The Proof of the Pudding," the author says:

"Disillusionment must be final when one faces the results. One hundred thousand young Americans died on European battlefields and in army camps. Nearly as many more are permanently insane from the shocks and horrors of war. Half a million are mutilated for life. The direct money cost, disbursed by the government alone, was in excess of thirty billion dollars—and this was only a beginning. What have we to show for the price we pay except our soaring living costs, our 21,000 new millionaires, our mutilated constitution, our European entanglements, our permanently enlarged military and naval establishment, and a complete set of war laws ready to clap down upon the country, the moment it is decided that the thing shall be done again?"

The final chapter, "Reconstruction," begins with the following:

"The program that would preserve the peace of America, promote its prosperity, and preserve democracy at home and abroad, would have to include an honest application of the principles by which President Wilson professed to be guided in sending armies to European battlefields.

"For international application the cardinal principles are self-determination and equality of sovereignty. Before there could be any question of fighting to compel the observance of these fundamentals by others, we would first have to observe them ourselves, as well as to heal, as far as may be, the scars that we have cut in trampling upon them in the past. In other words we would have to purge ourselves with a course of repudiation, withdrawal, and reparation."

In conclusion Mr. Turner states:

"Democracy is not a reality in America. America is a financial oligarchy, in which the president is the willing, though pretendedly reluctant, servant of the great financial powers.

"The events of the past half-dozen years have demonstrated not only the moral bankruptcy of the political and intellectual leaders that capitalism has given the world, but the inability of capitalism to save the world from periodic (or total!) disaster. Imperialism is simply a phase of capitalism. Big business government must go; but big business government will not go until big business goes. Only the institution of a new social order, based on economic equality, will save the world from more and more wars for business."

The foregoing outline is only a very meager description of the wonderful collection of historical facts, and makes no pretense of doing justice to such a work.

The Constitution of the United States is one

of the finest and most democratic sets of written laws for the conduct of a nation. It has been used as a model in the drafting of many similar documents for other countries. It is quite possible that its authors drafted it, unknowingly, under divine inspiration. The ancient Jewish nation had, as a basis of their government, a set of divinely instituted laws, and were instructed by the Author thereof that as long as they adhered strictly to their statutes they would thrive and become the leading nation of the earth. But they kept not their statutes, and as a result suffered complete disorganization, and have remained under the dictatorship of the Gentiles unto this day. Should we not heed this as an example of what

is very likely to befall us in the approaching great trouble wherein the nations shall be dashed in pieces like a potter's vessel?

There is every reason to believe that the institution of the new social order spoken of by Mr. Turner is taking place under the leadership and inspiration of Him whose right it is; for "He shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts has spoken it."—Micah 4:3, 4.

Reports from Foreign Correspondents

From Ceylon

AS ALL your readers are interested in the signs of the times, a terse and crisp account of a very unusual occurrence in Ceylon which marks the fulfilment of Biblical prophecy will, I feel sure, appeal to all of them. Jesus Christ declared that at His second coming (presence) and at the time when the Old World should end there would be "upon the earth distress of nations with perplexity; the sea and the waves [the restless, discontented masses] roaring; men's hearts failing them for fear and for looking to the things coming upon the earth [society]; for the powers of the heavens [ecclesiasticism] shall be shaken. . . . When ye see these things come to pass, then know that the kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh." The truth, the full force and accuracy, of the aforesaid declaration was brought home to Bible students in Ceylon by the workmen's strike which broke out in Colombo a few days ago, and which still continues up to date. All people here readily admit that Colombo is just now in the throes of a strike unprecedented in the annals of Ceylon history. The workmen are demanding higher wages and greater liberties and privileges than they have hitherto enjoyed. The strike has followed close upon the Ceylon government's passing and bringing into operation a salaries scheme which conferred handsome increases of salary upon the higher officials of government.

The strike, which started among the workmen of The Ceylon Government Railway, has extended to the Government Factory, Harbor Engineers' Department, and all the big engineering and mercantile firms. The workmen organized more than one mass procession of workers, which marched through some of the streets in Colombo, bearing placards with the following wordings: (1) "Salaries are paid to the great, nothing to the small"; (2) "We are starving workmen"; (3) "Big people want reforms, but we are deformed." At the headquarters of the Ceylon Labor Union in Colombo the following placard has been prominently posted up:

"United we stand, divided we fall;
Strike one, strike all."

All work and business in Colombo harbor has been paralyzed and brought to a standstill; and people are in great distress and perplexity as to what will be the outcome of this great mass movement of workmen. Consecrated Christians, however, are not in darkness as to the true significance of these great upheavals which are heralds of the Golden Age and an unmistakable indication of the imminent establishment of Messiah's kingdom which shall be the "desire of all nations." Thank God, the Lord's kingdom is close at hand. Let us praise God for the comforting assurance and hope that there are "millions now living who will never die."

One of the New Fruits—The Loganberry

OUT on the Pacific Coast, when they see us referring to the loganberry as a new fruit, they will uncharitably class us with Rip Van Winkle and intimate that the period of our sleep has been forty years instead of twenty, as was the case with friend Rip. Beyond the Rockies anything ten years old is old; if twenty years old, it is antique; if thirty, it is ancient; and if forty, it is primeval. This does not apply to the ladies, however, as it is now admitted by experts that a woman is most beautiful at the age of forty; and it is well known that they never get beyond that age. (If this remark does not get us a few new subscribers, it will show how unappreciative the world really is.)

By accident, in the summer of 1884, Judge J. H. Logan, of Santa Cruz, California, obtained in his garden a cross between the red Antwerp raspberry and the native wild blackberry, the loganberry, which he named for himself. In color and appearance this fruit is like the raspberry, but is larger, has a blended blackberry and raspberry flavor, and more piquancy and richness of color than either of the parent fruits. The fruit is sometimes an inch and a quarter long, blackberry shape. The flavor is unique, peculiar, and enjoyable.

The loganberry, like the Californians themselves, is not hardy enough to withstand the kind of winter we have in the East. We can hardly withstand it ourselves; but the spring feels so good when it does come that it is worth all the blizzards we get while waiting for it. These people who live in a land of perpetual spring cannot appreciate what it really means to have weather. They have climate in the West. This is very well; but when it comes to weather, if anybody wants real weather the place for him is in the East.

The loganberry thrives in California, in portions of Oregon, Washington, and British Columbia west of the Cascade Mountains, and in some of the warmer valleys of Idaho; but it does not do well in other sections of the United States. The plant is very sensitive to extremes of heat and cold. By 1895 the growing of the fruit had spread outside of California and had begun to attract attention in the Northwest.

Refreshing Loganberry Juice

THAT is the way the signs read, and they tell the truth. Loganberry juice is refresh-

ing, and at present the juice is the chief commercial value of the berry. To be sure, the berry is a most excellent table berry, but it is so very juicy that it cannot be had in its natural state except on the Pacific Coast. In 2,000 pounds of fruit there are 1,560 pounds of juice.

The peculiar value of the loganberry juice is its large content of citric acid, the same acid that is found in limes and lemons. This makes it unsurpassed for jellies, punches, fruit cups, and for use aboard ships. During the war it was to be found in every cantonment and aboard every battleship. Thirteen and three-tenths pounds of sugar added to a gallon of the juice doubles its volume and helps to overcome possibility of loss by fermentation; but with the sugar "patrioteers" again in the saddle and twenty-cent sugar again a possibility, there is not much comfort in this information.

The boom in loganberry juice took place during the war. In 1915 the total sales of the juice for all companies were about \$60,000; in 1916 the sales were about \$200,000; in 1917 the total sales were something in excess of \$1,000,000, and ten carloads of the juice were shipped out of Oregon in one shipment. Considerable sums have been expended popularizing the juice as a summer drink, and with fair success. But the price of a new summer drink must be kept low if it is to become popular, and nothing is low any more.

The 438 pounds of pulp per ton have been disposed of in various ways, some of it spread on the fields, some dumped into the streams, some allowed to pile up and mold, and some of it made up into jam and jelly, for soldiers. Hogs and other farm animals eat the pulp sparingly or not at all, owing to the acidity. As a fertilizer it has some value, adding humus, organic matter, besides mineral constituents. Dried ground loganberry pulp has a calorific value of 1,458 calories a pound, nearly as high as flour.

Canning, Drying, Extraction

IF THE loganberry would only grow in some place except where the climate is so wet in the winter that newcomers are all born with webbed feet, the ideal way to have it served would be fresh from the fields, a most delicious fruit; but alack and alas! the web-footers are the only ones who get it that way. There is

some advantage in being a web-footer, after all.

Hence it was that in 1912, after all the Pacific Coast people had had all of this delicious fruit that they wanted, and there was some left over, some kind-hearted men who remembered that most of the people in the United States live in the East, and that they might like the taste of the loganberry, and that they might be willing to pay for their taste, began to experiment with canning and evaporating.

The canning was at first not successful, as the fruit is too full of citric acid to keep in plain tins; however, success was obtained when enamel-lined cans were used. Now the fruit is put up in a variety of ways. There is the water pack, used for pies, containing no sugar, and requiring to be heavily sweetened when used for pastries; and there are other canning compounds all the way up to the heavy syrup preferred by some consumers. Several growers are reported as doing well, putting up loganberries with their own home canning outfits. A center for the loganberry canning industry is Salem, Oregon.

At the same time that canning was begun, evaporating was also undertaken and has proven successful, many Eastern users preferring to get their fruit in this form. The same dryer used for prunes works very satisfactorily when used in drying loganberries, and it has been found that the dried fruit keeps well.

Loganberry oil, presumably extracted from the pulp by some refining process, is reported to have valuable drying properties, lying in iodine value and specific gravity between hempseed oil and tung oil, the latter being obtained from the resin of an Asiatic tree and much prized as a varnish oil.

Loganberry Cultivation

THE loganberry grows best in deep, well-drained, easily-worked loam. It is propagated by allowing roots to start on the ends or tips of the canes, or by covering a portion of the cane and allowing roots to strike from each bud along the cane. In the latter case, when the plants have begun to grow, the cane is cut between plants with a spade. The way of propagation first named provides the strongest plants. The loganberry is long-lived, patches sixteen years old having been observed which are still vigorous and bearing heavily.

Harvesting is best done in the cool of the day, when berries are dry. Picking has to be done with great care, to avoid crushing; for when the cells are bruised the berry does not stand up well in shipment, nor does it dry satisfactorily. Pickers are supplied with carriers which hold not over six boxes, the object being to get them to make frequent trips to the packing house, so that the berries will not be long exposed to the sun. Yields vary from 300 to 600 24-lb. crates to the acre. Sold fresh, the berries bring three cents to five cents per pound; and when sold for canning, drying or juice manufacture the price ranges from two and one-half cents to three cents per pound, with little return to the growers at the latter prices.

In any estimate of costs large allowance must be made for errors, but we have been supplied with the following data, which is stated to be approximately correct:

ITEMS	COST PER ACRE
Plowing and fitting land.....	\$ 5.00
Planting	\$ 3.00 to 5.00
Staking and trellissing.....	50.00 to 55.00
Horses, harness, picking trays.....	40.00 to 50.00
Cultivation	10.00
Hoeing	5.00
Pruning	5.00 to 8.00
Spraying, if necessary.....	5.00
Purchasing plants.....	\$15.00 to \$40.00 per 1,000 plants
Picking.....	25c per crate
Crates and boxes, per crate.....	15c apiece
Packing, handling and hauling, per crate.....	5c to 10c

It is estimated that on a total yield of three hundred crates an acre the total cost for each crate will be from fifty cents to sixty-five cents. Three hundred crates will weigh three and one-half tons.

Let the Truth be Known

ADMIRAL William S. Sims, according to press reports, said that the "terrible atrocities" accredited to the U-boat commanders of Germany during the war, were merely "propaganda," as the British naval records as well as those of the United States show that these commanders aided in the rescue of crews and passengers of ships they sank; that if they could not tow the ships to safety, they would always by means of the radio notify other ships of the position of the crippled vessels.

The World and Her Affairs

EVER since man began to multiply upon the earth, he has been shoving his neighbor about, jostling him, and endeavoring to get for himself plenty of elbow room. If there is anything a person does not like it is to be shoved around. Human history is but a series of wranglings. It seems as if the more the people knew the more they wanted to fight. Families quarreled and fought. Families grew to nations, and still they quarreled and fought. Nations leagued together, and fought other leagues of nations. One of the causes of this perpetual fussing and fighting was not always the want of elbow room, but because in the mind some crazy notion broke loose that had to be aired. Quite often that notion was clothed with a religious garb of some kind, and a supposed principle lurked in the background.

Men by nature must worship. But when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like corruptible man, and changed the truth of God into a lie, and worshiped the creature rather than the Creator; so God gave them up to uncleanness through the lusts of their own hearts. (Romans 1:21-25) God turned His back and permitted humanity to drift. God not delivering unto them His oracles, they manufactured religions of their own, with the help of Satan, who has always been on the job with suggestive hints as to the way it should be done. Buddhism, Hinduism, Shintoism, Mohammedanism, Taoism, Catholicism, and Protestantism—all have resulted from searching to find the face of the hidden and unknown God. (Psalm 104:29) The Mosaic law and code of morals was the true religion of Israel, but an admixture of outside religions corrupted it, and God hid His face from the Jews. The encyclopedia gives the adherents of Christianity as 500,000,000; but if there were 500,000 Christians it would be a much better world. False religions lie at the root of the world's troubles, and most of it at the door of that which poses as "Christian."

Mr. H. G. Wells has said: "The great war was a necessary consequence of the mentality of the period." Where did this peculiar brand

of mentality come from? It came from a hideous conception of the divine mind, from false doctrines; and nothing was more responsible than the mentality of the so-called Christian mind. The world is actuated by the unholy spirit of the devil, and mankind should shoulder the blame; for, when they knew God they glorified Him not as God. Christendom so-called is none other than devildom.

The Scriptures teach that the world is in its present plight because of unbelief. But the world is not lost! It has been redeemed by Christ, and awaits Jesus' coming and kingdom when He will restore all things, bring the living to health and perfection of mind and body, and raise the dead from the grave to life, liberty and happiness. But before this glorious work on behalf of mankind shall progress to any appreciable extent, Satan must be bound for a thousand years and Satan's organization here upon the earth destroyed.

The dissolving of Satan's empire began in the World War; and there is no possible restoration of any crumbling kingdom, but rather the crushing, disintegrating process continues until all shall cease to function. The Scriptures seem to limit this transition period to eleven years, from 1914 to and including 1925. At this time the Lord Jesus is invisibly present bringing to naught the wisdom of the "wise" men of earth, and laying the broad foundation for the age of reconstruction and reign of righteousness, for which many have prayed: "Thy kingdom come; thy will be done on earth as it is done in heaven." Jesus named the signs by which believers might be enabled to discern His presence. These are recorded in Matthew, 24th chapter, and these are unfolding and becoming matters of history before our very eyes. Then why are we so slow to believe! False doctrines and self-interests are in the way, and these must be gotten out of the way before the rising of "the Sun of righteousness" shall shine into our hearts. But the rising of that Sun shall no more tarry than that of the literal sun. Then it becomes necessary to break the haughty spirit, crumble the ambitions, crush the pride of mankind and checkmate them in their selfish endeavors; and this work shall go on now, with increasing rapidity, until "every knee shall bow and every tongue confess that Jesus is Lord, to the glory of God."

The Bat or the Bee, Which?

THE bat is an animal that flies at night, but hides during the day. It is the only mammal capable of genuine flight. Its flight is noiseless. Its membrane is furry, fitted with delicate nerves enabling it, probably by the increased density of the air, instinctively to tell when it is approaching an object which should be avoided. The bat flies in perfect safety, darting here and there amidst buildings, trees, rocks, and rafters. As its ears are extremely large and sensitive, scientists think that it hears noises wholly beyond the range of the human ear. Some bats are as small as a mouse, and some have wings stretching five feet from tip to tip. There are as many species of bats as there are brands of false Christianity—about four hundred and fifty.

The Old World bats are both fruit and insect eaters; those of the Western Hemisphere are insect eaters. They cannot walk; they either fly, or crawl clumsily. While resting in daytime they hang upside down. The popular saying, "As blind as a bat," is founded on fact; not that the bat is stone blind, but as blind as a bat—that is, the portion of the retina which is most concerned with the perception of light is not well developed. This fact explains why nature has given to the bat such an interlocking network of nerves that by these it "sees" its way principally. It is said that a stone-blind bat turned loose in a room across which numerous strings have been tied will fly about and not touch one of them.

The bee is an insect which lives in a hive, stays in out of the dark, and roams at will in the sunlight. There are about three hundred species of the bee. Some of them are lazy; but most of them, nearly all in fact, are as busy as bees can be. The bee is valued for the honey it makes; moreover, as it flies from flower to flower, from blossom to blossom, it assists in pollenizing growing crops, making itself very useful and valuable. From the viewpoint of the bee's sting it is not a very lovable creature, but it should be well cared for and never destroyed.

If there are any bees that need the ruthless hand of destruction to smite them, the bees themselves will see to that. The drones are the star boarders—they never work nor pay a cent; these are killed off by the worker bees at the

end of the swarming season. If food is plentiful and there has been prosperity in the bee camp a few of the star boarders will be allowed to hang around for another season, which proves that the bee has a heart. The worker bee is the female; and she does what other good ladies are supposed to do—she makes the living, takes to the combs, feeds the young, defends the home, and keeps it tidy. In this female government the boss bee is the queen. She is the greatest conservator in any nation; she lays eggs at the rate of 4,000 a day, producing two or three new swarms each season.

There are some people like bats, and some like bees. To which class do we each belong?

There are minds that grovel in the mire of human traditions so enshrouded in mystery that they are unreadable; they hang to the rafters of antiquated logic and, truly, are upside down. The tragedies of life, the scandal in the newspapers, the divorce courts, the broken contracts, the horrors of war, the tales of the gossip mongers, trashy literature, reveling in the sorrows of others and taking their own as a matter of course—this is their pastime. They are insect eaters, living in the basement of their minds, undermining their characters, bringing forth a generation like themselves.

There are others who love the sunlight, who search for the sweetness in every experience, who are open-hearted, who stand upright, and who reason and philosophize, causing every sorrow to yield its honey. The romances of life, the desirability and happiness of the home life, the honesty and integrity of business relations, the hallowedness of peace, the purity of a holy atmosphere, and the things of nobility occupy their minds. They have real pleasure in the success and advancement of others. They cheer the broken-hearted, succor the sick, and alleviate the pain of body and mind of those with whom they associate. Honey producers they are, loving the beauties of nature, reverencing the Great Creator, learning His mind and His mighty works, basking in the divine sunshine and radiating warmth of heavenly wisdom and love everywhere. These pollenize the fertile fields and growing crops to the blessing of humanity.

The Bible sheds its light upon the scene. Some day the bats will all be gone, and the

world will be filled with bees. The Lord's kingdom so long prayed for is at the door. With it comes the destruction of everything out of harmony with truth and righteousness. If we are grieved at the changes now going on—the crumbling of age-long beliefs and practices—

the cause may be that there is some of the bat in us. But if we can pierce the dark clouds, see the silver lining, recognize the finger of God in transpiring events, relish the change and glory in it, and be happy for humanity's sake, it is because we have some of the bee in us.

Millennium Seen in Troubles

REV. B. G. Wilkinson, of Washington, preaching in Philadelphia on "The Approaching Millennium," said that the evidences of the approaching Millennium are seen in the troubles multiplying everywhere. He said that the time for the coming of Christ is right upon us, that the earth will reel to and fro like a drunken man, that the great sky-scrapers will tumble down, and that everything on the earth will be displaced. The Millennium is a period of a thousand years, and is bounded on either side with a resurrection. "The American Republic," said he, "is in the twilight of its darkest hour, and it is criminal to conceal the deadly peril of the nation."

Yes; the evidences everywhere abound that we are in the twilight of the darkest hour of earth's history; but that there shall be a literal reeling of the earth is doubtful. "Earth" Scripturally refers to the people of the earth; they are reeling like drunken men now. The high places to be brought low are not necessarily sky-scrapers, but towering institutions of wealth, of learning, of men's schemes. These are soon to crumble. The proud and arrogant and self-willed must be humbled; and the meek and lowly are to be elevated. Wrong is to be unseated, and righteousness enthroned in the hearts of all.

The reverend gentleman recognizes the first resurrection as taking place at the beginning of the 1,000-year day of Christ; but the putting the second resurrection off for a thousand years does violence to the Scriptures and outrages reason. He stumbles over a misconception of Revelation 20:5. The church is raised instantaneously in the beginning of the Millennium to invisible, heavenly, spiritual perfection. The world is raised gradually by the process of restitution during the whole of the one thousand years to visible, human, earthly conditions. When Christ begins His reign, as the Great

Physician He cures all the sickness, thereby stopping all the dying because of original transgression; and as the world's Redeemer and Savior He calls all earth's billions out of the sleep of death, in order that by gradually coming to mental, moral and physical perfection they may have the privilege of qualifying for eternity, and may continue to live forever right here on the earth. (Psalm 37:29) Men need not have fear of sky-scrapers falling upon them; but efforts should be made to be truthful, honest, benevolent, kind, sympathetic, helpful to those with whom we may come in contact, that thus we may be prepared for the favor which God through Christ designs to give.

The evidences are manifest on every hand that something unprecedented is in the air. It is Christ taking unto Himself His great power and beginning His reign. As David cried to the elders of Israel: "Why are ye the last to welcome back the King?" so we cry to the elders of "Christendom"!

Missionaries Spreading Infidelity

MISSION schools in foreign lands are forsaking the Bible. Out of 4,000 missionaries in India, Burma and Ceylon, not half of them believe the Scriptures to be the inerrant and infallible Word of God. Open infidelity, higher criticism, evolution, etc., are the forms of "theology" that the representatives of the so-called "Christian" churches are injecting into the minds of the heathen. Nor need we wonder at this; for it is practised at home in the most open-handed way imaginable. The cry of alarm comes from the treasurer of the Bible League of India, Mr. Watkin R. Roberts, who implores the "Christian church in the homeland to take immediate and drastic action." He says, further, that the money contributed, oftentimes at great sacrifice, is to a large extent being misused.

Wrongful Practice of Vivisection

AS BLOOD-CURDLING and brutal as vivisection is, the wonder is that public sentiment does not rise against it and put into disrepute those who resort to such practices for the benefit of science. The slaughter of dogs, cats, and rabbits by the slow processes of vivisection may have removed the gruesome practice of robbing the graves in an effort to "refine" surgery; but what have we come to when a minister of the gospel will advocate vivisection on humans instead of dumb brutes!

The Rev. C. Ernest Smith, St. Thomas Episcopal Church, Washington, D. C., besides being the pastor of a fashionable church, is said to be an officer of the National Association for the Prevention of Vivisection; but this did not deter him from saying, "When a man becomes a criminal he drops below the human level and no longer has the rights of a human being," in advocating that it was "spiritually proper" to use convicted human beings in the interest of medical science if that use would accrue to the welfare of mankind. To save animals and to make a record for himself, he would substitute human convicts.

It is hoped that this man's heart is better than his tongue—that were he to have the dissecting to do he would practise on neither animal nor human. False conceptions of Christianity put wrong values upon human beings. Creedally and theoretically, a convict is destined for hell fire and brimstone, where the tortures of the damned in excruciating agonies are never lessened but augmented by reason of the lack of water for the parched tongue. But, possibly, by the slow death of vivisection the criminal, being sacrificed for the blessing of humanity, would be put in a section of hell where the fires do not rage so furiously, and thus work good in the end!

The Bible teaches, however, that the dead are dead—unconscious, awaiting the resurrection; that life is a blessing; that Christ died for all and purposes to give all an opportunity for life in His Millennial kingdom. Then, too, some "convicts" are entirely innocent of any wrongdoing; and many "criminals" have good hearts, and with proper environment would make good and useful citizens.

Even the medical fraternity revolted at the parson's recommendation, believing that so-called criminals have as great a right to live as

other human beings; that oftentimes the criminal has been mistaken and carried beyond his normal judgment by his sympathies, and that very often there are extenuating circumstances that should be taken into account.

Rust on the Teeth

THE robbery and graft carried on in a thousand ways during and after the war, in the name of patriotism, were enormous. Hundreds of millions of dollars were squandered in not a few lines of activity. The latest that has come to our attention is that some of the gold and other precious metals allotted by the government for the use of dentists in filling the teeth of ex-soldiers has been pilfered and the filling done with an alloy of brass; and that some of the bridge work was artistically, scientifically, and graciously done with cast-iron and other base metals. The reports do not tell us concerning those who may sleep with their mouths open, what methods the dentists have employed to keep the plates from rusting.

The Right Spirit

WHEN it comes to possessing the right spirit of prophecy, the forward-looking Bible student chaps who are giving the world the hopeful slogan that "millions now living will never die," and who are harking on it, have the right slant on what humanity needs. If within the lifetime of some of us middle-agers they do not bring the salvation limited into the terminal on time no one will hang them for it. At any rate they are throwing no monkey-wrenches into the delicate machinery of civilization.—Akron (Ohio) *Beacon-Journal*, December 9, 1922.

Youthful Soldiery Not Good

THE old idea of instilling patriotism in the hearts of the young by dressing them up in khaki and arming them with toy pistols is now seen to be misdirected effort, as the mind is misguided along the lines of military brutality and ruffianism. In Philadelphia all toy pistols, whatever the caliber, are to be scrapped. Bombardments and sham battles disturbing the rest and repose of those living in certain districts must now cease. Merchants selling this juvenile ammunition will have their supplies confiscated.

Is the Church Abdicating?

RECENTLY there was a heated discussion between the Chicago Methodist preachers and Nicholas Murray Butler, the latter being condemned for exercising the fundamental right of a citizen to criticize some of the laws under which he lives. Dr. Butler replied that the condemnation was an exhibition of intolerance which was both un-American and un-Christian. The *New York World*, commenting on it, said in part:

" . . . A popular government in which criticism has been stifled would simply cease to be popular government. . . . That the condemnation was un-Christian and irreligious may not be so clear to the Chicago Methodist Preachers' meeting. . . . What actually happens more and more is that clergymen confess that their spiritual authority is a failure and that their main reliance is upon the police. . . . Gradually the average man begins to feel that clergymen themselves have lost faith in the power of the church and of religious tradition. He finds it increasingly difficult to think of the churches as agencies of human regeneration when the churches themselves are thinking so much about the legislatures, and inspectors, and detectives, and police courts. . . . To many men it looks as if the churches were abdicating. They see churches in politics. . . . It is not surprising that they begin to ask whether clergymen know as little about religion as they evidently know about politics. For when they see churches trying to

use law and force for ends where custom and opinion are and must remain decisive, the scepticism about clergymen in politics grows into scepticism about the clergymen in the pulpits. . . . No group in America is more insistent than the political churchmen on the necessity of substituting law for custom, governmental decrees for example, and policemen for public opinion. If churchmen don't believe in the power of their churches, need they be surprised if there is unbelief in the land?"

What and if the editors of our metropolitan newspapers should come into the light of present truth sufficiently to see that ninety-nine percent of what is passing for Christianity is rank infidelity; that the forms, ceremonies, creeds, and general teachings are so perverted by the admixture of things heathenish, and discolored by false conceptions of what true Christianity really is, that the preachers are now fulfilling the prediction of our Lord that they would become the blind leaders of the blind!

Certain it is that the "wood, hay, stubble" of earth's traditions have lost their sap and are becoming as tinder. Some agency of the Lord is expected to apply the lighted match shortly, that the mass of corrupt and superstitious theology may be consumed with an unquenchable flame which shall prepare the world for the Messianic reign.

Efforts to Unite Demagnetized "Churches"

A "WORLD church union" is being urged by prelates and representatives of practically all Protestant churches. Recently there has been a big meeting. The world conference, according to tentative plans, will meet in Washington in 1925; and this meeting is to be the means of an official action whereby all the churches may come together on some common ground, looking toward concerted action in furthering the ideals of the Christian religion throughout the world. It is pointed out that the forthcoming conference will seek a unity of the churches, but not a uniformity of creed.

How can the ideals of Christianity be furthered without a common ground of creedal understanding? Should not any unity of faith be based upon a tangible belief? The "churches" are demagnetized and can never unite. It is therefore obvious that the intent is to unify the

churches for power and not for holiness, to unite for legislative activity rather than to be controlled by the law of Christ. The leaders may see that unless they do "something" their bread and butter is gone. The question then is an important one: "How may we further hoodoo the people so that they may continue to have confidence in us? We know that we are in disagreement as to doctrine; some of us believe in evolution, some of us are higher critics, some of us don't believe the Garden of Eden story; some of us believe that Jesus was God Himself, and some of us don't; and some of us don't know what we believe. But we are united on one thing; that is, for the people to believe that our puzzled churches are unitedly of God's authorization, that we are of God's ordination, and that therefore the people should be bound to recognize us as channels of salvation!"

The truth is that God's church is not a building of inanimate material; God's representatives preach the truth for the love of the truth and not for filthy lucre's sake; they preach a gospel of love and good tidings and not a "gospel" of hate and bad tidings. God is rich, and He never authorized a begging institution to represent Him. Up to the present it has been impossible to preach the truth to please everybody. The truth carries with it responsibility, and the people are not ready for that. Satan

rules the world through selfishness and pride; God rules His children through love and humility. Satan incites through fear; God by love. The world's ideals have been its Alexanders, Cæsars, Napoleons; its idol has ever been money; and usually its conversations are on money and how to get more of it. So the "churches" are merely business institutions, part of the great fabric which goes to make up the world as it is; and they are absolutely devoid of any saving grace.

Russia Fighting the Churches

THE Russian Government has been having trouble with the Catholic Church. A number of priests, archbishops, etc., have been imprisoned for long terms; some have been executed; and others have been driven from their homes. The priests are charged with activities against the Soviet Government and with hiding church treasure to save it from requisition by the state.

The clerics have evidently made themselves obnoxious to the federal authorities; for the Bolsheviki have decided on a program of persecution directed against all the Christian churches in Russia. Most of the priests are Polish, and in some of their acts are conducting themselves in harmony with advices received from the Vatican.

A great mistake was made in 325 A. D., when in the days of Constantine church and state were united, the church aiming to give the state holiness and the state aiming to give the church power. The present troubles are the fruits of a long and erroneous practice. The idea that the church, while still in the flesh, should rule the world is unscriptural; and for the church to rule anything in her present debased condition is irrational. Let the church purify herself—if she can; let her priests be subject to the powers that be, as the Bible says; and the troubles that harass Catholicism in Russia should soon flee away. But it is not for Rome to separate herself from the governments. Her business is politics, not religion; every ounce of her energy is expended to promote her welfare in power and great glory upon the earth, not knowing that the office and purpose of the true church in the Gospel age is to purify and

separate herself from the people of the land, in spirit, in intention, in purpose—looking to the future for a glorification which shall be at the glorious appearing of the Lord Jesus Christ.

What the Russian Government was apparently trying to do was to materially diminish the suffering from the terrible famine which was sweeping over Russia. Why should it think that confiscating church property for the relief of the sick and distressed from starvation was anything but a humanitarian act? Of course the churches should help in that! The decree affected all the churches alike; there was no difference. Vessels of gold, silver, etc., are not parts of any religion; they are merely embellishments, and should be sacrificed if need be to help the starving. Religions may flourish without these ornamentations. The people seemed willing enough for the treasures to be used; but here and there opposition sprang up among the clerics who, out of the bigness of their hearts, should have freely given.

The Catholic Church is a world organization, a state within a state, with a system of discipline as rigid as any government, having its supreme ruler outside of any government. It claims divine authority, and as such it is not supposed to submit to secular orders. Has the Catholic Church outlived its memory of Napoleon? If surrendering these valuables would save the lives of hundreds, perhaps thousands, of children from death, would it not be an act of mercy to buy bread? And would not the withholding of bread border on premeditated destruction of human life? When the human family gets big enough at heart to tear down the barriers which divide the race into cliques

and clans, holding some better than others, then we may expect real progress and less religious persecution in the world.

We are not in sympathy with persecution directed against anybody at any time for any thing. A far better way to settle difficulties is to dismiss dogmatism, bigotry, and jealousy entirely, and with a free and open mind face every question with reason and logic. If you get the better of the argument, take it mildly

and graciously and soberly; and if you get the worse of the argument, smile and think it over. No one should get heated and poison his system; thinking is always better done in the cool of the day. Might does not make right, but truth is mighty and shall prevail, and none of us should be afraid of the truth. If we are disadvantaged by having right prevail we are in the wrong; and sooner or later, our steps must be retraced, either in this world or in the next.

Begging for Mercy

AN OPEN LETTER" is being circulated throughout Oklahoma by the National Council of Catholic Men. It first points out that Oklahoma follows no other state's lead, and then shows how the solidarity of her people is of paramount importance in maintaining that greatness and conserving her institutions, saying,

"Her [Oklahoma's] resources must be free alike to all; her laws a protection alike to all; her courts open alike to all; her people must be fair, friendly, loyal and kind to all, but first and especially to each other."

The plea is made that Jews and Protestants and Catholics have cause in common with one another; that they should not hate one another, but must come together to make the laws; and that they should be united and bound together in one common stewardship. All of this is very good and proper. But why the necessity of the reminder? The letter says further:

"We who write these lines are Catholics. We are less than one-fortieth of the population of the state. Our lives, our liberties, our property, our reputation are in your trust and keeping. But in our JOINT keeping, men of Oklahoma, are the lives, liberties, properties and reputation of ALL the people."

Then, according to this, the Protestants of Oklahoma are murderers, bandits, thieves, and slanderers! Otherwise, why should Catholics have to plead for the privilege of unmolested citizenship!

Then follow twenty things which "Catholics do not believe"; that the Pope has temporal rights in America, that the Pope claims their political allegiance, that the Pope nullifies laws and oaths or contracts at will, that Protestant husbands and wives are living in adultery, that Protestants may be hated or persecuted, etc. And last, follow the things "they are required"

to do; that they respect rulers, honestly render their property for taxation, never tell a lie, never defraud their neighbors; "they are not permitted to do malice to any human being, in life, limb, liberty or estate, in friends, family or reputation, by deed or word, upon any pretext or for any cause," etc. "Catholics are told to read the Scriptures; to read them frequently; to read them reverently, as the Word of God, and not to deny or doubt aught contained therein."

Are not these Catholics claiming too much for themselves? Do not the good people of Oklahoma live too near the Mexican boundary to be deceived by smoothness of speech? Is not the history of South America, Spain and Austria such as to belie even claims of equality in spirituality, honesty, and intelligence with Protestant countries?

Catholics generally are overbearing in politics, self-assertive in civic righteousness, dogmatic on who shall teach the children, self-conceited in the superiority of the Catholic religion, proud of their hospitals, and overjoyed in their numerical strength in thousands of police forces and court justices. In Spain and other countries they look with disdain upon anything Protestant, and with commendable perseverance bide their time when they may have majorities everywhere to dominate and control everything—on behalf of the Pope, who is God's representative here on earth!

If Catholics are drawing a religious line it is well that Oklahoma has its eyes open to thwart any political move of the Papal hierarchy. If the Catholics of Oklahoma would content themselves with being just common people, taking everything in common with the rest of the

inhabitants, there should be no excuse for open letters.

The secret of the goodness of the Catholics in Oklahoma is that they are only one-fortieth of the population. They are not so good in other states.

When all religious bigotry and superstition, when all racial barriers, when all cliques and clans, are dissolved, and all hatred displaced by love, what a really wonderful place this old earth will be! Such is the hope of every student of the Bible who understands the meaning of the setting up of the Messianic kingdom; and

believing we are very near the time for the reign of "peace on earth and good will toward men," we continue to pray, "Thy kingdom come; Thy will be done on earth as it is done in heaven."

No one should say: "The world for Catholicism," or "The world for Methodism," or "The world for Socialism," or for any other "ism"; for these are clannish phrases and will not stand the test. We believe that those who say: "The world for Jesus; the world for humanity," have the message that does stand the test, and that shall ultimately prevail.

Heard in the Office No. 5 *By Charles E. Guiver (London)*

PALMER," said Tyler, "the other day in a discussion you said you believed in the story of the Garden of Eden. Wynn says the statement made in Genesis is an allegory. I should like to know which is right. How can you expect me to believe when Christians disagree?"

"I accept the creation of man and the Garden of Eden record because they are essential to a harmonious understanding of the Bible and its teachings as a whole," said Palmer.

"I would like to know what Wynn has to say on this question; for it seems strange to me that he should hold modern views, while you, a Bible student and one always ready to give a reason for what you believe, should have the old ones," said Tyler.

"I don't care to talk about these things," replied Wynn; "but since you put it in that way, I might say that experts in textual criticism, students of history, doctors of divinity and others now agree that much of the Old Testament is folk-lore, legends handed down from one generation to another."

"Yes," replied Tyler; "but there must be a reason for the existence of these stories, some substratum of truth."

"Sin and misery are in the world; therefore the question naturally arises, What is the cause?" answered Wynn. "What better or more reasonable explanation than that man has disobeyed God? To be in harmony with God is happiness; to be banished from Him, misery. This concept has been expressed in

the form of the Garden of Eden story to impress this lesson upon the minds of men when they were but children in the school of knowledge; a fable or parable beautifully portraying this sublime truth. I leave it there; to me the explanation is reasonable and sufficient."

"It sounds all right," said Tyler. "What do you say to that, Palmer?"

"A fanciful, unwarranted interpretation, which is contradicted by the whole tenor of Scripture," he replied.

"How do you explain it, then?" asked Tyler.

"I don't explain it, I accept it as a literal statement of fact," answered Palmer.

"Yes; but you must have a reason for doing so."

"Before giving my reasons, I would like to ask Wynn a few questions," said Palmer. "First, do you believe that man was originally created perfect, and that he fell from this through sin?"

"It depends on the way one looks at it," replied Wynn. "I believe man was created, or rather is being created, by a process of evolution."

"I agree with you there," put in Tyler. "But I never thought of harmonizing it with the Bible."

"But do you believe that man was made perfect and was able to perfectly keep a perfect law?" continued Palmer.

"I believe," said Wynn, encouraged by the support of Tyler, "that there came a time in the course of the evolution of man when he first felt the promptings of conscience, and that he acted contrary to these and thus sinned."

"You do not believe that he fell from perfection, then?" queried Palmer.

"No; if he fell at all, it was upward."

"Do you accept the teachings of Scripture?" was Palmer's next question.

"Oh, yes; but I think we have sufficient in the New Testament for us without trying to unravel the mysteries of the Old."

"You accept the teachings of Jesus and His apostles as being inspired?"

"Yes, I accept them as the truth."

"I am glad of that. Jesus said: 'The Son of man came not to be ministered unto but to minister, and to give his life a ransom.' What does this mean?"

"I suppose it means that Jesus gave Himself for the sin of the world," replied Wynn.

"Yes; if it means anything, it means that the life of Jesus was to be offered as an offset for sin. The word ransom is the translation of two Greek words, *anti-lutron*, meaning a corresponding price. A corresponding price for what? The Scriptures everywhere present the thought that if man is to be brought into harmony with God, a sin-offering is necessary. The doctrine of substitution, if you like."

"Yes; but what of that?" said Wynn.

"This: If man has not fallen, but has been steadily progressing through the centuries, then commendation and not condemnation should be his portion; life, and not death, his reward. Don't you see that if man was never perfect, and has not fallen, then the central teaching of the New Testament, which you profess to accept as inspired, is utterly wrong? Justice could not condemn, nor could God receive a sacrifice in respect to man, in that case. The apostle Paul plainly states the truth on this, in Romans 5:12: 'Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men'; and again in the 18th verse: 'Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.'"

"That's a good point," broke in Tyler.

"Well," replied Wynn, "supposing we admit that man was created perfect. I don't see that we must admit that the Garden of Eden story is to be taken as literal. It seems to me foolish to think that death has come upon all men because Adam ate an apple."

"That's right! I could never understand that," put in Tyler.

"If you admit that man was created perfect, in order to be consistent you must admit the rest. You must have the whole in order to have a part, and not a part without the whole. If Adam was created perfect, it is only reasonable to conclude that God would give him a perfect home, an environment in every way adapted to his requirements, and not permit him to roam abroad in the inhospitable earth. Have you noticed how particular the language of Genesis is on this point? 'God planted a garden eastward in Eden, and placed there the man whom he had made.'"

"And how about the apple?" asked Tyler.

"First," replied Palmer with a smile, "the Bible does not say it was an apple. It might just as likely have been a grape. In order to appreciate properly the test placed upon the first man, it is necessary to have the answer to another question. What was God's purpose in creating man?"

"To enjoy himself," answered Smith, who had been quietly listening to the discussion.

"That man might prepare himself for a future life," said Wynn.

"What do you say, Tyler?"

"I don't know," he replied; "it is a puzzle to me."

"In the work of creation God had brought forth many beings on the earth, all unintelligently fulfilling His will. In man God determined to have a nobler thing, a being who would serve Him from choice and be His representative on the earth. He desires men to worship Him in spirit and in truth," said Palmer. "To serve God intelligently, from choice and not of necessity, implies that man must be endowed with certain special qualities and powers of mind. He must have conscience, that faculty by which he is able to determine between right and wrong; and he must have freedom of choice, volition, the power to choose either."

"Whether you admit this to be God's purpose or not, the fact remains that man possesses these qualities, and their possession implies their use; for God never created a thing for no purpose."

"How was man to use the powers of conscience and volition? If he had been created and given life without any conditions, then

there was nothing that he could do which would be wrong. Conscience would be a superfluous power. But the moment that God said man was not to eat of the fruit of a certain tree on penalty of death, the dormant faculty of conscience sprang into action. To obey he could see was right, and to disobey wrong. Only a simple test, but sufficient for the purpose.

"One day his wife Eve, having succumbed to the temptation of the adversary, came and offered the fruit to Adam. He must now exercise volition; he must choose between right and wrong. The result you know. Thus we see by this simple means the powers of the perfect man were brought into operation.

"To see the importance in the scheme of Scripture which the doctrines of the creation of man and of original sin occupy, it is necessary to take a comprehensive view.

"Briefly it is this: Adam was created perfect; he sinned and incurred the penalty of death, which sentence passed upon all his posterity. 'In Adam all die.' In due time Jesus the Son of God came to earth, became flesh in order to

die on behalf of the race. One man had sinned; one man only was necessary to redeem him and his family. God could therefore accept the sacrifice of Jesus as an offset or corresponding price for Adam. If each member of the human race had been sentenced individually, each would have required an individual redeemer. How economical is God's way! 'By a man came death, by a man comes the resurrection of the dead. As in Adam all die, even so in Christ shall all be made alive.'

"I cannot leave the subject without pointing out the logical conclusion to this: All died in one; all are redeemed through one. Every member of Adam's family must therefore receive an opportunity of life. The vast majority have not had this in the past, they must get it in the future, during the reign of Christ.

"You see, then, that the plan of God for man is based upon the sacrifice of Jesus. You must also see how essential is the acceptance of the truth of the creation of man and the story of the Garden of Eden in order to understand intelligently the principles underlying that plan."

Great Men and Women of the Old Testament

TODAY we briefly review those great men and women of Old Testament days whose lives are so profitable for our instruction in righteousness. (Romans 15:4) They began with ABRAHAM, the father of them that believe, a generous, noble character whom God used as a figure of himself. (Romans 4:17) Abraham was the first called to live the life of faith, and so truly did he live that life it may be said its record is like a deep well out of which his children may draw refreshing waters for their soul. (1 Peter 1:9) Abraham clearly saw that God had separated him and his children to himself, and he determined to live before God accordingly. (Genesis 18:17, 18) No doubt by his removal to Canaan from Ur of the Chaldees God purposed to separate Abraham from the world's spirit; for the bold spirit of man was more developed in Babylonia than in Canaan.

"God covenanted with Abraham that through him should come the seed promised in Eden; that he and his seed were ultimately to bless all the families of the earth. (Genesis 8:15; 12:1-3) The attitude of men towards Abraham and his seed is the determining factor in their relationship with God. Tribulation follows persecution or rejection of the seed, and blessing follows favor towards and final acceptance of the seed. "I will bless them that bless thee, and curse him that curseth thee." (Genesis 12:3) The outstanding feature of Abraham's life is his faith. But no man can continue in faith apart from loyalty to God. There must be the exercise of the will to be loyal and faithful, and it was the loyalty in Abraham which enabled his faith to rise to seemingly unscalable heights.

"JOSEPH: From Abraham we pass on to his most noted great-grandson Joseph, who in contempt was called "the

dreamer." His dreams, however, had a great effect upon his life; for in the providence of God he through them was stimulated to a practical life, which ultimately made him the preserver of his father's family and of the Egyptian people. Although cut off from home and the land of promise, and separated from every member of his family, Joseph knew that he was in the care of God; and he worked and waited. Energetic, and swift in judgment, loyal to God, and true to the covenant, Joseph was a worthy son of those who held the promises. His life gives us a grand example of patient loyalty to God under great temptation to rebellion of heart, and of great faithfulness under powerful temptations to develop the spirit of Egypt.

"It is in Joseph we first have the fact revealed that God has a firstborn even in Israel, who saves, first his brethren, and then the world. He is a type of the Christ separated unto God. His life is a grand example to the church, whose motives and service must also be misunderstood in order that necessary testings may come. Joseph's reward is typical of theirs; they are to have the blessings of heaven to bestow on their brethren, earthly Israel, and upon the world of mankind, represented by Egypt.

Moses Trained from Youth

MOSSES: Abraham was called of God sometime between his fiftieth and his seventy-fifth year. Joseph began to dream when he was a boy, and his separation from his home was when he was seventeen years of age. But Moses was separated from his family and put under training for God when he was yet in his cradle. There was a special work for him and he needed to be specially prepared. God's

place for Moses has no comparison among men; and God therefore caused him to have his earliest training in the Egyptian palace where, separated from his brethren, he yet lived amongst them. Learned in all the wisdom of the Egyptians (of which wisdom and knowledge the world is now beginning to understand a little), and full of desires for his ill-used people, Moses early thought to be their helper. But by keeping him back for forty years God taught him that it was not in human wisdom nor by man's strength, but by divine call and power that his servants do his work.

⁹In due time Moses led Israel out of Egypt and unto their land of hope. The suffering of Israel in Egypt, their cry, and their deliverance, and ultimate blessing and rest in the land of promise are pantomimic representations of the suffering of mankind under the dominion of Satan (who like Pharaoh has the power of death), and of their deliverance by God through the greater Moses, and of the final rest and blessing which shall be theirs under the rule of the kingdom of heaven. In Moses' patient care for God's people, in his life of self-sacrifice, and in his meekness (Numbers 12:3) while holding the position of the greatest service given by God to any of his people, the children of faith have some of God's best examples.

¹⁰RUTH: To Ruth is another long step in Israel's history. The sweet story of Ruth, coming immediately after the Book of Judges with its rather painful record of failures in Israel, is a pleasant relief. Israel produced some of the best women the world has known, but Ruth was of the daughters of Moab. Her story shows that good dispositions were to be found outside the chosen people, and that the outside nations were not wholly deteriorated. The few from amongst the nations who joined themselves to the commonwealth of Israel and thus became partakers of the blessings of Israel are but first-fruits of the many who are yet to come to God through Israel. Nor are they merely typical of the many who are to know God; for the resurrection is real, the ransom is for all, and Jesus is Lord of the dead (Romans 14:9) and will bring the dead back to life that they may hear his word and live.

¹¹The story of Ruth tells of providential care of God over his own and over those who are joined to his people. Ruth's devotion to Naomi led to her faith in Naomi's God, and to a position of honor amongst Naomi's people to which few could attain. Ruth is a sweet and beautiful type of the devoted servant and lover of Christ, who toils in love, who thinks little of himself, who puts forward a claim to high estate as modestly as Ruth put forward her claim to Boaz, and who at the end is rewarded to a high place of favor, even as Ruth was rewarded.

Samuel, a Man of Prayer

SAMUEL: Samuel was to Israel as a second Moses. In his days the life of the people was very low from every point of view. The Philistines oppressed them, their priesthood was corrupt, and there was no spirit in them. But God, who never forsakes his people, even in their deepest extremity was preparing for their help. Hannah, the childless wife of Elkanah the Levite, prayed earnestly for a son, and vowed him to God. She little thought how much her trial was to be to the glory of God, or how much her prayers were to be of service to Israel. Hannah's prayer was granted, and Samuel was born and was given to the service of Jehovah.

¹²God often has his people in travail for purposes other than their own development. From boyhood to the last days of a long life the chief note of Samuel's life was his waiting upon God in prayer. God used him as a boy to foretell the downfall of Eli's house and the fall of Shiloh, and as a

young man to reinvigorate the national life of Israel and then, when the people wanted a king, to anoint Saul, and afterwards David. Samuel was the first of the regular series of the prophets of Israel. From his day onward God always had someone by whom he spoke to the kings or to the people. Here again is a record of a devoted life with absolutely no thought of using his privilege for himself. The hallmark of acceptable service is upon Samuel, whole-hearted, unselfish service for the glory of God and for the good of God's people.

¹³DAVID: That God knew Israel would desire a kingdom is clear from Deuteronomy 17:14-20, which passage gives no intimation that such arrangement would be contrary to the will of God. But it was by a fault in Israel that the kingdom was first established under Saul. Abraham, the holder of the promises to Israel, is to be a world-blessor; but before blessings can come there are enemies to be conquered—a rule of righteousness must be established. God rejected Saul because of his wilfulness, and made David king and the type of the king to be. From a boy David's heart was set upon God; as a youth he kept God before him, as the meditations of his heart revealed in the Psalms clearly show; as king, shining out beyond all human defects, is his unswerving loyalty to God. A real student of the Word of God, he saw himself one specially favored of God; and he used his opportunities to exalt Israel's God.

¹⁴Despite defects it can be truly said that righteousness governed his life. He conquered the enemies of Israel who yet dwelt in the land given to Abraham by promise; and he gathered the material to adorn the temple of God, as well as ordered the temple service. The early trials of David, his clean, straight character, his courage, tenderness, and forbearance, are examples for the church of God in their schooling in life and in meeting the difficulties and trials of their time of probation ere they become joint-heirs on the throne of Zion.

¹⁵ELIJAH: The glory of the God of Israel was dear to David's heart, and he must have thought when the temple and its service was established that Israel would rejoice in God forever. But the causes of failure which swept Shiloh away were not removed from the hearts of Israel. After Solomon's death the tribes quarreled, the kingdom was divided, idolatry was openly set up in the northern kingdom, and indifference to God with much hypocrisy obtained in Judah. In course of time the northern kingdom easily slipped away from the worship of the golden calves to the worship of Baal with all its abominations. Then God raised up his servant Elijah to cleanse Israel from this awful thing. Elijah, unknown till by reason of his earnest prayer to God through the longing of his heart for the salvation of his people from Baal worship, is brought to a great place in their history. A persistent, bold, fearless man, he served God well. But a sudden fear caused him to leave his work just when success seemed almost gained. Jezebel threatened his life, and he fled. His failure is merely recorded. Comment is not made upon it; for God would not dishonor his servant who had cared so much for his praise; and Elijah's name is great in both houses of Israel.

¹⁶At the end God rewarded Elijah with giving him a wonderful climax to his ministry. This honored servant of God tells us by his name (Jehovah is God) and by his great work just what our work is today. Again it is necessary to affirm to all Christendom that Jehovah is God. *Yahweh*, the translation now used instead of Jehovah, is declared by nearly all teachers in Christendom to be only the tribal God of Israel—which is exactly what the priests of Baal said. We declare that the God of Israel Jehovah is also the God and Father of our Lord Jesus Christ.—Psalms 100:3; 83:18.

The Literary Genius of Isaiah

ISAIAH: After the death of the prophets Elijah and Elisha Jehovah began to take a different way in dealing with his people. The holy spirit came upon holy men; and they wrote the words of God, messages which were intended to help the people to whom they spoke, but which also were to stand for later days. Of the writing or literary prophets Isaiah is the chief. He was raised up when a crisis in the kingdom of Judah was approaching. His "Here am I, send me," when in the vision he saw and heard the Lord in the temple, is the special note of his life—willing, faithful service continued to the end of his days. It was his mission to preach against the attitude of his people towards God; to tear from them the cloak of hypocrisy, and to declare a coming desolation on Judah and Jerusalem.

¹Isaiah knew from his vision that his message would not be received; but that fact did not deter him. He saw that only a few wanted the truth; but he knew that God would not fail in his purposes, that there would be a remnant of faithful ones, and that out of apparently dead things life would spring forth. He faithfully proclaimed the truth of the coming desolation, and then of Babylon's fall. Jehovah declared through him the restitution (1) of Israel (Isaiah 40); (2) of a special remnant of faithful ones, composed of the feet members of the church under the direct control of the returned Lord (Isaiah 52:7), who would be God's last messenger to the church and the world; and (3) of the world of mankind, the redeemed of the Lord.—Isaiah 35.

²**JEEREMIAH:** After Isaiah the most notable prophet of the Lord was Jeremiah. So special was the work that was necessary to be done in Jerusalem in its last days, and ere its fall came, that God specially raised up a servant for the work. Jeremiah was told for his encouragement that God knew him before his birth. (Jeremiah 1:5) He was one of the most devoted servants of God of whom we have a record. His period of at least forty years of service was done under most difficult conditions; for he had not only to proclaim the downfall of his beloved city and the desolation of the then ecclesiastical establishment, but to speak this to a people who because of their pride were blinded in hypocrisy. But part of his mission was to tell of the deliverance from captivity after the allotted period, and also of the inauguration of the new covenant in later days.

³Tradition has it that Jeremiah lost his life in the faithful service of his Master. The hardness of a heart steeped in mere profession and in error is like that of Pharaoh; it has to be broken before God's mercy can find a way in. Jeremiah's appealing voice, manner, and tears seemed to avail nothing; the people went on in their way, and perished. Perhaps more than any other servant Jeremiah typifies the work of the church in these days, when Christendom is about to be destroyed. Like him the consecrated are now called upon to proclaim that the time has come when the destroying power will surely prevail, and that Christendom will be swept from the earth as surely as Jerusalem and what it stood for were swept away when Nebuchadnezzar took the city and left the land a desolation. Jeremiah tells us much of his feeling; he was often sore at heart, but so clear-sighted that he never flinched. He was a bold man of faith and action.

Now, in the "Day of the Lord"

NEHEMIAH: While all of the Bible has in some measure served all of God's people, it is clear to the Bible student that its messages whether of prophecy or in type are specially applicable to "the day of the Lord," that day of

which the prophets wrote and spoke so much. That "day of the Lord" is from 1878 on; but its light and its messages have been clearer and more pointed since 1918.

²⁰Nehemiah, who served his people in the restoration period, seems specially set forth as an example and guide to the consecrated in these last days. The days wherein the church may work for the Lord, the days of witnessing to the establishment of the kingdom, and of rebuilding the walls of the city of truth, are almost ended. There is still much work to be done, and to be done quickly because of the enemies of truth and of God. We do well to copy Nehemiah's example in urgency, and get the Lord's work done while the days are favorable, and before the time of our change comes.

²¹**ESTHER:** Though our study of Esther followed Nehemiah, she preceded him in time by thirty to forty years. The influence of Esther and Mordecai remained in Persia, and made it comparatively easy for Nehemiah to get a commission to build the walls of the city. (Daniel 9:25) The scenes of the book of Esther are altogether outside the land of promise; but it has a necessary place in the purpose of God, and its lessons in trust in God's overruling care are very helpful. Esther and her uncle Mordecai in the land of captivity were faithful to the Jewish hope. Trained by Mordecai from earliest days she was, in the days of her exaltation as queen of Persia, willing to sacrifice even life itself for her people's sake.

²²Prayer is not mentioned in the book; for evidently it was the holy spirit's purpose to have the name of God left out, and God must have been mentioned had there been any mention of prayer. But neither prayer, nor the name of God, nor the hope of Israel, nor the land of promise is mentioned in this strange but wonderful interesting record; and for the reason that the book symbolizes the dark period at the close of this present evil age, when the powers that he will have done whatever they find possible to wipe out the name of God and his worship. But Esther means "a star," and she fitly represents the faithfulness of those who are to shine as stars in God's firmament in the new heavens.

QUESTIONS FOR BEREAN STUDY

- Who was first called to live a life of faith? Why was he removed from Ur? ¶1.
- What was God's covenant to Abraham, and why is the anti-Semitic movement gaining in momentum? ¶2.
- What are some of the sterling qualities in the character of Joseph? ¶3.
- In what way was Joseph's life typical? ¶4.
- What made the life of Moses incomparable among men? How was he separated from his brethren while yet living among them? ¶5.
- What are some of the typical features of Israel's deliverance from Egypt? ¶6.
- Who was Ruth, and why is she connected with Israel's history? ¶7, 8.
- What can be said of the surrounding nations at the time of Samuel's birth? ¶9.
- Name some of the important items in the life of Samuel. ¶10.
- Why was Saul rejected? How did God specially bless David, and why? ¶11.
- What was the work of David? How may his experiences be stimulating to us? ¶12.
- Whom did God use to reprove Israel of idolatry after the death of Solomon? ¶13.
- Give some of Elijah's experiences and show what they prefigure. ¶14.
- Who was the literary prophet, and why could God use him? ¶15.
- What wonderful truths did Jehovah teach through Isaiah? ¶16.
- How long did Jeremiah serve God, and was his a pleasant task? ¶17.
- What prophet seems to typify the church's present experiences, and why? ¶18.
- What prophet wrote specially of the "day of the Lord"? When did this day begin? ¶19.
- How are the "walls of the city" being antitypically rebuilt in our day? ¶20.
- In what way have Mordecai and Esther in antitype prepared for the rebuilding of the wall? ¶21.
- What is the general symbolism of the Book of Esther? ¶22.

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



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



¹⁸⁹When Jesus appeared at the age of thirty years, John the Baptist pointing to Him said: "Behold the Lamb of God which taketh away the sin of the world." (John 1:29) And we read in the Bible concerning our Lord Jesus, that He is "the Lamb slain from the foundation of the world." (Revelation 13:8) These scriptures and others show that the sacrifice of the lamb foreshadowed the sacrifice of the great One who should become the Redeemer of mankind and take away the sin of the world.

¹⁹⁰A few days after this passover in Egypt, the Israelites were all delivered when God commanded Moses to smite the waters of the Red Sea and they passed over on dry land; and when the Egyptians attempted to follow they were swallowed up in the sea and drowned. The deliverance of Israel here pictured the deliverance from the great enemy, Satan and death, of all the human race that will ultimately be obedient to God's holy will.

¹⁹¹After the children of Israel were on the other side of the Red Sea, they marched on in the desert; and when they came to Mount Sinai God made with them a covenant, which is known in the Bible as the law covenant. In connection with this covenant animals were sacrificed. This covenant was instituted at the hands of Moses as a mediator. Moses here was a type of Christ Jesus, who in due time will make a covenant on behalf of all mankind for their deliverance.

¹⁹²In connection with the law given to the Israelites at this time, God instructed Moses to erect in the wilderness a tabernacle, which was to be used by the Israelites in connection with their ceremonies of sacrifice. One day of each year was known as the atonement day, and what was done on that day particularly foreshadowed the great sin-offering to be made on behalf of mankind.

¹⁹³The tabernacle was constructed of two parts. It was forty-five feet long, fifteen feet wide, and fifteen feet high, built of boards and then covered over with a tent of three thicknesses of material. The first division of the tabernacle was called the Holy. It was fifteen

feet wide and thirty feet long. The second or rear apartment was known as the Most Holy, it being fifteen feet long, fifteen feet wide, and fifteen feet high—an exact cube. The tabernacle was situated inside of a court or yard, which was seventy-five feet wide and one hundred and fifty feet in length. The fence enclosing this court was made of linen curtains, suspended from hooks which were fastened on wooden posts, the posts being set in copper sockets at the base.

¹⁹⁴On the atonement day the high priest took a bullock, which must be without spot or blemish. Inside of the court he killed the bullock, took its blood in a vessel, went from the court into the Holy and from there into the Most Holy, and sprinkled the blood upon the mercy seat, which was in the Most Holy. Then he went back and slew a male goat, which likewise must be without defect, and did the same thing with its blood. This was known as the atonement sacrifice. (See Leviticus 16:1-34) It was an offering for sin, made for the people of Israel, but in fact foreshadowing the great sin-offering that is to take away the sin of the world.

QUESTIONS ON "THE HARP OF GOD"

Who was spoken of as the "Lamb slain from the foundation of the world"? ¶ 189.

What was pictured by the deliverance of Israel from the Egyptians? ¶ 190.

What arrangement did God make with Israel at Mount Sinai? ¶ 191.

What was typified by the making of this law covenant at Mount Sinai? ¶ 191.

Who erected the tabernacle in the wilderness? ¶ 192.

The services performed by the priest on the atonement day in connection with the tabernacle foreshadowed what? ¶ 192.

Give a description of the construction of the tabernacle. ¶ 193.

Describe what the high priest did with the bullock on the day of atonement. ¶ 194.

What did he do with its blood? ¶ 194.

What did these ceremonies foreshadow? ¶ 194.

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