



ROCK OF AGES
Other foundation can
no man lay
A RANSOM FOR ALL

"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

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"I will stand upon my watch and will set my foot
upon the Tower, and will watch to see what he will
say unto me, and what answer I shall make to them
that oppose me."—Habakkuk 2:1

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) 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 (ecclesiasticalism) shall be shaken . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

This journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood of "the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all." (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection, and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service: to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

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Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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ANNUAL MEETING

Notice is hereby given that the annual meeting of the Watch Tower Bible & Tract Society, as provided by law and the charter of said Society, will be held at Carnegie Music Hall, corner of Federal and Ohio Streets, North Side, Pittsburg, Pennsylvania, at 10 o'clock A.M., October 31, 1922, to transact business as may properly come before said meeting.

W. E. VAN AMBURGH, *Secretary*.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing typically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7 3/4"), and the maroon cloth pocket edition on thin paper (size 4" x 6 3/8"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

SERIES I, The Divine Plan of the Ages, giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution. 350 pages, plus indexes and appendixes, 50c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price 75c.

SERIES II, The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 333 pages, 50c. Obtainable in Arabic, Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish. 75c a copy.

SERIES III, Thy Kingdom Come, considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 50c. Furnished also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 75c.

SERIES IV, The Battle of Armageddon, shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 55c. Also in Dano-Norwegian, Finnish, French, Greek, German, Polish, and Swedish, 85c.

SERIES V, The Atonement Between God and Man, treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians: 618 pages, 55c. Procurable likewise in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

SERIES VI, The New Creation, deals with the creative week (Genesis 1, 2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 730 pages, 55c. Supplied also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

SERIES VII, The Finished Mystery, consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, 55c in cloth, 25c in magazine edition—latter treats Revelation and Ezekiel only. Dano-Norwegian, Finnish, French, Greek, Polish, and Swedish, 85c.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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VIEWS FROM THE WATCH TOWER

PRIME Minister Lloyd George of England is one of the statesmen who realize the ominous fact that in the endeavor to reconstruct the old world both the politicians and the financiers have failed. Now sounds the clarion call from Mr. George to the apostate churches come to the rescue:

And Russia. No way out of the pit, and sinking deeper into it with every convulsive effort. Germany clinging desperately to the rotten branch of debased currency; and when that gives way, God help Germany.

It is the business of the church of Christ to keep that before the eyes of the people.

The church was once pure and true and separate from the politicians and the business men. Then it was debauched by politicians, and enslaved by the world, the flesh and the devil. It has been a parrot for the state and an office boy for the financiers. Without principle, without the assistance of the Head, without the approval of God, without the holy spirit, the churches have blundered and have floundered in the mire. Once the church persecuted was a power; but the church prostituted is a worthless reed, where a strong staff is required. It is this church that the desperate politicians commanded to clean up the filthy mess which it and the politicians have made. Listen to Mr. George's ominous admonition:

There is a growing assumption that a conflict is coming again sooner or later. That is the business of the churches.

What do I mean by that? Nations are building up armaments. . . . Nations that have been submerged, buried, are building up new armaments. You have national animosities, national fears, suspicions, dislikes, ambitions, fostered and exaggerated. . . .

Keep your eye on what is happening. They are constructing more terrible machines than even the late war ever saw. What for? Not for peace. What are they for? They are not even to disperse armies. They are to attack cities unarmed, where you have defenseless populations, to kill, to maim, to poison, to mutilate, to burn helpless women and children.

If the churches of Christ throughout Europe and America allow that to fructify, they had better close their doors. The next war . . . will be a war on civilization itself. . . .

Everything depends on the temper, the spirit which is created throughout the world, and it would be a sad thing, a sad danger, to the people, if the world came to the conclusion that Christianity, despite all its principles, in spite of all its ideals, was perfectly impotent to prevent mischief of that kind. . . .

The League of Nations is an essential part of the ma-

chinery of civilization. If it succeeds, civilization is safe. If it fails, civilization is doomed.

Conflict comes very suddenly. . . . It comes with a suddenness which is appalling, perfectly appalling. . . . It is too late then to work any elaborate machine. The war germ is just like any other germ. You really do not know that it has got you until you are stricken down. It is no use arguing with an epileptic when the fit is on him. . . . There is . . . explosive material scattered all over Europe. When the match has been dropped into the explosives it is no good brandishing the Covenant of the League of Nations in the face of the explosion.

LABOR-SAVING MACHINERY

The Committee of Manufacturers and Merchants on Federal Taxation, of Chicago, in connection with a study of taxation, has published in its *Bulletin* an article by Emil O. Jorgensen, which includes a table of the extent to which labor-saving machinery multiplies the product of hand-work. We give the table, the data for which Mr. Jorgensen dug up from the Thirteenth Annual Report of the Commissioner of Labor, Washington, 1898, Volume 1. The table presents the number of times that machinery multiplies the production of the same article done by efficient hand-workers:

8 ... Brussels carpet	32 ... Plows
9 ... Men's shoes	58 ... Pine boards
13 ... Women's shoes	66 ... Woolen mittens
15 ... Pitchforks	74 ... Cotton thread
16 ... Bolts	76 ... Woolen skirts
17 ... Lead paint	106 ... Cotton sheeting
18 ... Iron pipe	119 ... Hemp twine
20 ... Laundry soap	129 ... Nails
27 ... Hammers	279 ... Cotton hose
29 ... Butchers' knives	539 ... Marble slabs
31 ... Milk cans	4098 ... Iron screw posts

The average multiplication of production, omitting the last item, is eighty times, including the last 252.

Two important results have flowed from this. One is a great increase in the material well-being of the people as a whole and individually. The average person now enjoys the benefits of a flood of articles contributing to his well-being, and is better off many times than the same person would have been before the advent of the era of machinery. The other result is that, because the machinery is in the possession of a very few individuals, who are in a position to retain a profit—often a minute one per article—and who have used the

machinery for the benefit of themselves, the rich have grown enormously wealthy, beyond past dreams of avarice. With wealth has come unprecedented power over the people, particularly since the World War taught the well-to-do the power of uncontrolled and deceitful propaganda through ownership of the press, which more than government itself controls the thoughts and actions of the populace.

The invention of machinery is a direct outcome of the increase of knowledge predicted by the prophet Daniel (Daniel 12:4); for the labor-saving machinery has been invented by technically educated working people who, under laws favoring employers and disfavoring inventors, have become accustomed to seeing the fruit of their finely-trained minds appropriated by the wealthy. Thus labor itself constantly contributes to the power of a small group of men, who by means of the ownership of machinery are in a position at will to assert ownership of the workers themselves, under some camouflage in terms.

The hundred years or so of the development of machinery were not divinely designed to multiply the power of big business over the common people, but to make preparation for the kingdom of God. (Nahum 2:3) Unwittingly and for a brief time under the sway of the devil and his demons the rich have heaped treasure together (James 5:3) not to keep, but to give up, at the behest of the King of kings when he visibly establishes his dominion. They have pursued a course of self-seeking such as fully to have demonstrated their unfitness to participate in the reign of Christ; and they will see possessions and power taken from them by the Lord, operating through natural agencies, and will see themselves superseded by good, just and fully consecrated men who, under the kingdom, will administer the affairs of the world.

Then the machinery already prepared will be treated as a stewardship from God, and will be operated for the benefit of all the people—its former owners included. Partly from the labor of these metal slaves will come to mankind the blessings promised by prophets of old, for example, by Malachi, who as moved by the holy spirit predicted, "I will open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:10.

STRIKES BROUGHT ON BY BIG BUSINESS

The time was, centuries ago, when practically all workmen were slaves, owned by rich masters who exercised the legal right of life and death, but who were somewhat restrained in cruelty and destructiveness by the money value of slave property. Then came political freedom for the slaves, and as put by Pastor Russell:

Many of the wealthy are disposed to think and feel toward the poorer classes thus: Well, finally the masses have got the ballot and independence. Much good may it do them! They will find, however, that brains are an important

factor in all of life's affairs, and the brains are chiefly with the aristocracy. Our only concern is that they use their liberty moderately and lawfully; we are relieved thereby from much responsibility. Formerly, when the masses were serfs, every lord, noble and duke felt some responsibility for those under his care; but now we are free to look out for our own pleasures and fortunes. Their independence is all the better for us . . . They are now our equals legally, and hence our *competitors* instead of our protégés; but they will learn by and by that political equality does not make men physically or intellectually equal: the result will be aristocracy of brains and wealth instead of the former aristocracy of heredity.

Some of the so-called "under-crust" of society thoughtlessly answer: We accept the situation; we are independent and abundantly able to take care of ourselves. Take heed lest we outwit you. Life is a war for wealth and we have numbers on our side; we will organize strikes and boycotts, and will have our way. —"Armageddon," page 309.

This was written in 1897, and today we live amid the alarms of strikes and reprisals against strikes. Pastor Russell also predicted that when organized labor came into conflict with organized wealth, labor would find itself inadequately prepared and would lose in a conflict which would eventuate in the destruction or nullification of the power of labor unions, by well-prepared, wily and powerful big business, assisted by big politicians.

Now we behold the battle between these giant organizations. Great strikes are staged; and hundreds of thousands or millions for the most part remain quietly at home, abstaining from work and awaiting the issue. Not all of them, however, know that the inveigling of workmen to strike is part of the strategy of their economic competition. Earlier in the year information was current that big business had chosen this year for the destruction of the power of the unions. It was upon the hidden prompting of the packers that the packing unions struck—and came out with their powers much weakened. Now in the United States Senate the charge is openly made by Senator W. E. Borah, of Idaho, that the great unions are marked for their end:

Destruction of union labor, deliberately planned by capital upon termination of the world war, was declared by Senator W. E. Borah, chairman of the Senate Labor Committee, to be the fundamental cause of the coal and railroad situation. . . . "I am of the opinion," he declared, "that the present strike could have been avoided if the Government had stepped in at the outset and compelled the operators to live up to their contract with the miners to consider the wage question within thirty days of the expiration of the former scale."

Borah recalled that he had charged when he fought the Army Appropriation Bill, that the real danger of a big military establishment was that capital hoped to employ it against union labor.

"Recent developments certainly seem to justify the view I took of a large army then and which I still hold," Borah declared. "One reason certain big interests supported the presidential aspiration of Gen. Leonard Wood in 1920 was that they were confident if he were elected he would place a battalion of soldiers at the doorway of union labor wherever and whenever those interests deemed the use of armed force necessary."

BIG POLITICIANS ASSIST BIG BUSINESS

President Harding, by virtue of his office the leading politician of the country, urged the coal operators to reopen their mines, and wired the governors of twenty-eight states to protect the operators. The *Nation* comments as follows:

We wish we could believe that President Harding had the wisdom of Canute, and that his invitation to the coal operators to reopen their mines regardless of the strike was intended as a wise and gentle lesson to the shrill advisers who assured him that the way to end strikes was to call out the troops and start mining. . . . Mr. Harding must have known that his appeal to the operators to reopen their mines was an appeal to reopen on their own terms, without agreement with the miners, and that his elaborate invitation to the State governors to protect them in such a resumption was an invitation to the States to take side in the dispute. He richly deserved the rebuke given him by Governor Ritchie of Maryland:

"I feel that at this time I should not subscribe to the assumption that all things else have failed and that the various States must give assurances which might lead them to take up arms against their own people. . . . The presence of troops is often not the assurance of security but the provocation of serious trouble. . . . I venture to urge with the greatest respect that you renew your efforts to adjust in a proper and peaceful way both the railroad strike and the coal strike."

The suggestion of flooding the coal-producing regions with troops was not only an attempt to prejudge the dispute; it was not only a dangerous provocation, as Governor Ritchie suggested; it was utterly futile. When men are unorganized and uncertain of their rights, they can be cowed by the use of force; but men like the miners, organized, determined, skilled workmen, who cannot be replaced by the off-scourings of the ports or by Negro hands imported from the South, can only be exasperated by such bullying partizanship. They yielded to brute force once, three years ago; they will not do so again.

A MILITARY DICTATORSHIP

Perhaps the people of America are not aware that in 1920 the Congress of the United States passed a law which, in time of peace on the will of the President approved by Congress, transforms the government into a military dictatorship. This is part of the legal machinery determined upon by big business immediately after the close of the World War and created for use in the struggle to destroy the organizations of working men. Whenever a "national emergency" is declared to exist, the President is automatically given powers which in effect make him a military dictator. In pursuance of such a move, an item in the *Des Moines Register* is of interest:

An army sizable enough to guard every coal mine and every important railway terminal could be placed in the field on short notice by the United States government, General Pershing disclosed in a statement issued today, telling what could be done if the United States were invaded.

In order not to arouse the suspicions of the populace, the persons behind the scheme camouflage their intent by prating about foreign invasion, in order to conceal the intention of keeping organized labor in subjection:

Eighteen war-strength infantry divisions of reserves, about

600,000 men, an expanded national guard about 500,000 strong, and regular army units expanded by volunteers to about 175,000 men, could be made quickly available, it was indicated.

United States Senator Pepper, of Pennsylvania, intimates that prior to the execution of such a plan, the press would be utilized for propaganda to excite the people and get them into a state of mind ready to acquiesce in anything:

That the President has considered issuance of a call for volunteers was indicated by Senator Pepper of Pennsylvania, who after a conference with the chief executive recently pointed out that *by getting public opinion back of him* Harding believed that filling up the skeletonized regular army and national guard and recruiting to war strength the "paper army," or organized reserve, with volunteers, would be comparatively simple. . . .

"The national defence act of 1920," the statement declared, "prescribes that the organized peace establishment, including the regular army, the national guard, and the organized reserves, shall include all of those divisions and other military necessary to form the basis for a complete and immediate mobilization for the national defense in the event of a national emergency declared by Congress."

"Before the World War such a definite and comprehensive plan was impossible," Pershing said. "Our military resources were too limited, and *there was no legal sanction* for development of such a system. Since the World War, with more adequate sources of military equipment and material and *with settled legal sanction* for development and training of our traditional citizen army in time of peace, we are able to prepare definite plans."

THE CHURCHES CALLED ON

Now come the churches. Ostensibly they are deeply interested in the welfare of the "public," and more or less ignore the life-and-death struggle for existence that has been forced upon the miners and public by the coal operators—alias big business—by low wages, and oppressive and intolerable working conditions. The Federal Council of the Churches of Christ in America, jointly with the Roman Catholic National Welfare Council and the Social Justice Commission of the Central Conference of American Rabbis, step in, in effect, to the rescue of the operators, who would like above all else to have things fixed for the miners so as to stop all economic protests against oppression:

We believe that the majority of the people of this country are unwilling to have its vitally important industries subject to economic combat as a means of settling disputes.

The New York press owned and controlled by Wall Street has consistently avoided giving its readers the real viewpoint of the men on strike, or any adequate conception of what they have had to endure at the hands of the rich; but its attitude has been fully satisfactory to its owners. In praise of the newspapers, the united churches—the third partner with big business and big politics—chime in:

We have . . . been gratified to note that the press has made an unusually successful effort to record the facts of this conflict.

The ecclesiastics who prepared a paper on bringing the strikes to an early end and who sent it to the

President are the ones who rely upon the wealthy profiteers among their membership to supply the funds for little church charities which keep kindly-disposed members busy and afford jobs for professional charity workers. Never is a profiteer, and seldom is a professedly "Christian" crook, reproved by a church; for the money from such wolves helps the ecclesiastics to keep the thing going and enables them to affect a pious posture of liberality to the oppressed poor and to the destitute, who unfortunately have been stripped of earnings and savings by the church members in the world banking systems that precipitated the hard times. In commenting upon the united message from the religious errand-boys of big business to the President, the Chicago *Daily News* unctuously declares:

THE CHURCH'S NEW DAY

Many changes that profoundly affect the well-being of mankind come silently. One such change, of vast significance because of the far-reaching potential benefits that it foreshadows, is the new emphasis given to its message by the church at large. It is not stressing the future life the less, but the present life the more.

This is shown, for example, by the recent joint appeal of Catholics, Protestants and Jews, through their national official agencies to President Harding to make an effort to settle the coal strike. . . .

The church collectively and churches individually are proving themselves mindful of those golden admonitions, "Bear ye one another's burdens," and "Thou shalt love thy neighbor as thyself." Whether it be in efforts to better the condition of children in city slums through providing gymnasiums and club rooms [from funds contributed by religious profiteers], extending playgrounds and carrying on vacation schools, or to make social centers of rural churches while working for good roads and improved methods of agriculture, the church is showing itself increasingly faithful to its task of bettering conditions here on earth, a task as necessary as that of preparing people for the great adventure that lies beyond this life.

There never was seen a time equal to the middle ages for the doing of "uplift" work by the monks and priests of the Roman Catholic Church for the good of the serfs and slaves of Europe; but this work played into the hands of the robber lords and kings in whose courts bishops and cardinals showed their actual colors as friends of the oppressors of the people. History repeats itself.

HONEST MINISTERS IN REVOLT

No wonder that honest ministers in some of the church pulpits are in revolt. At Ocean Grove, New Jersey, the truth was told about these nests of hypocrisy by one of the Reverends, as reported in the New York *Daily News*, under the headline, "Church Earns But Contempt, Pastor Asserts":

Asserting that the church has become an object of contempt and has been preaching little less than dressed-up "heathen morality," the Rev. Dr. Paul Lindemann, St. Paul, Minn., editor of the "American Lutheran Magazine," addressed a large audience in the Ocean Grove Auditorium.

"What is to be done?" asked the Rev. Dr. Lindemann. "The church has been appealed to; but in a world that is

all awry, there is something the matter with the church. It has, to a great extent, lost its life and vigor and lost its influence and is no longer functioning along lines for which it was instituted.

"It has become an object of contempt, and rightly so. The heart has been taken out of the gospel. Preachers are presenting things that tickle the palate of the flesh, and are by their flatteries and moralizings training a generation of self-satisfied pharisees.

"Having abolished its real object as a soul-saving agency, it has constituted itself a watchdog over and regulator of public morals, and has presumed to become a dictator of legislation.

"The pulpit has degenerated into a lecture forum. The cross is gone, the spirit of God has departed. As a natural result, the church has lost its influence."

Consequently it is with a spirit of bored impatience that newspaper readers scan such a pronouncement as the following by the "Right Reverend" Bishop James DeWolf Perry reported in the New York *Times*, who would institute a prolonged research into the textile strike, during which the workers might incidentally be driven by starvation into submission to the Bishop's mill-owning associates:

The chief opportunity and responsibility of the church in the situation here is a careful and sympathetic study of the entire problem. The right is not all on either side.

For the church the duty is to sit down with the representatives of both sides and get the facts; to learn from the manufactures why they take the stand they have taken, and then to sit down with the intelligent leaders of the unions, and learn from them the living conditions they face.

Then it will be possible to try to intelligently interpret one to the other with truth and sincerity. Then may we hope to bring about a restoration of peace upon the principles for which the church stands.

Truly the so-called Churches of Christ seeking to sit in judgment on anything and everything, have departed far from Christ, who queried, "Man, who made me a judge or a divider over you?"—Luke 12:14.

CHURCHES REPUDIATED

The common people are coming to see more clearly the alliance between big church and big business, and are repudiating the churches and their hypocritical pretensions of friendship for working people. This is going on most rapidly in regions where big business has openly showed its hand, as it has in the West Virginia coal fields. There, according to press despatches like the following from the New York *Call* the workers are turning their faces away from ecclesiasticism. The report is of an interview with Lawrence Dwyer, member of the international executive board of the United Mine Workers:

"In the unorganized fields the miners don't pay much attention to the regular preachers because they are paid by the operators," Dwyer asserted. "Then the operators make the ministers preach against unionism. In the Senate investigation the operators testified under oath that they paid the preachers and told them what to preach, and discharged them if they didn't preach according to instructions."

For this reason the church, the authentic established church, has fallen into disrepute among the miners, according to Dwyer. But in its place there has arisen the miner-

preacher, who works in the mines all day with the other men and at night preaches to little groups of the mine people in some miner's home. Sometimes not more than a dozen people gather for these simple services under the harsh light of oil lamps.

And these services are different from those held in the churches in more ways than one. For, while the employer-paid ministers preach the open shop along with the gospel, the miner-preachers do not preach the doctrine of unionism. There is no propaganda in these services.

"They are just sincere in their religion," is the explanation which Mr. Dwyer gives to this fact.

Another reason which has caused the miners to regard the regular church with suspicion is that the ministers not only preach the open shop, but try to help put it into practice. He declared that in their visits to the homes of the miners the ordained ministers urge the women to influence their husbands against the union.

The miner-preachers are not ordained ministers, and they receive no salary. Not only that, but they are the victims of an unscrupulous and far-reaching discrimination on the part of the operators. Miner-preachers are given the worst places in the mine in which to work; and Mr. Dwyer told, in addition, how a Negro preacher in Mingo whose sermons were drawing attention was taken out into the woods one night not long ago and severely beaten by "a couple of deputy sheriffs."

Most of these preachers claim connection with one or another of the church systems. This is a class which is just beginning to appear to view, but which is destined to become quite numerous as ecclesiasticism hastens to its fall from power, and thereafter. It was concerning them that "The Finished Mystery" said:

Ezekiel 33: 23, 24. . . . While the revolution overthrowing ecclesiasticism will make quite a clean sweep, there will still remain some of the more lowly adherents of ecclesiastical systems, who will imagine that they and their ideals are to prosper and spread even to the control of the revolutionary order of things.

33: 25, 26. . . . But God knows their hearts, and is against them, for their continuance in the evil ways of ecclesiasticism.

33: 27. . . . A sad awakening awaits them. As Jehovah lives, those fares then surviving the ravages of revolution shall be slain by the sword of anarchy, and shall have taken away all pretense of being Christians. Those that have the spirit of earthly ambition shall be given to be destroyed by the savagery of anarchy.—Pages 530, 531.

A BRIGHTER SIDE

Of course, while the ecclesiastical system itself has been cast off from God and manifests many plain evidences of final disfavor, there are many good men and women still enmeshed in its web, including thousands of the clergy who are ministers of Christ, woefully deceived. Commenting on the foregoing utterances of Rev. Paul Lindemann, the editor of *Brooklyn Life* says:

This is pretty much what we have been thinking for a long time, though of course the implications are too sweeping; for there are many pulpits that have not degenerated into lecture platforms and thousands of churches that are sticking by the teachings of Jesus Christ.

Only, unfortunately, the preachers who have assumed the role of watchdogs over public morals and dictators of legislation attract far more attention than those who preach

Christ crucified, and by their utterances and political activities get into the newspapers, from which the man on the street generally derives his impressions of the church as a whole.

The great apostasy in which even the best ministers of the churches are involved, and to which most honest men are still blind, was prophesied by St. Paul as due to come before the rise of the Papacy: "That day [Christ's day] shall not come, except there come a falling away [apostasy] first, and that man of sin [Papacy] be revealed, the son of perdition." (2 Thessalonians 2: 3) This apostasy took definite form in 325 A.D., in the time of Constantine the Great, who destroyed the faithful primitive church and forced the faithless ecclesiastics, who assumed the places of the former ministers of God, to submit to him and to transform the church into the religious department of the government, subject to it and to big business, where the churches have remained ever since.

Not a few of the ministers sense the fact that something is the matter with the system with which they are connected. One pastor says: "There is something radically wrong with our church." The *New York World* publishes an item under the headline, "Dr. Walsh urges Moral Standards of Early Church," illustrating the vague desire of some to get back to "the simplicity that is in Christ" (2 Corinthians 11: 3):

PLEA FOR CHARACTER

Isaiah told the people that ceremonies and incense and "solemn meetings" and "vain oblations" were an abomination to the Lord. He made a plea for the kind of religion that aims at the building up of moral character.

The early morality was not a merely personal and private thing. It is astonishing how they engaged in what we call social service, helping strangers and prisoners and the sick. Pliny the Younger [62-110 A.D.], investigating Christianity for the Emperor Trajan, reported that the Christians assembled and sang hymns and then *bound themselves by an oath not to steal, cheat, lie, kill, commit adultery, or defraud any one*. This was part of their religion.

Suppose that part of our religious service today were the taking of an oath to do whatever the highest moral standard would demand. The employer would take oath to pay the highest salaries he possibly could. The employees would swear to give a full, honest and hearty day's work.

HUSBAND AND WIFE

The wife, the husband, the young man and the young woman, knowing what temptations and dangers men and women faced in the days of the early Christians, would ask themselves: "Can I take my stand against the ties, the conventions and the customs of the world in this, my day, as they did in theirs?" Each of us would look at his own life and ask, "What oath ought I to take?"

If all the churches, with their numbers and their organization and wealth, were to get together in a programme something like this and make an effort to raise again the old moral standard, knowing that it saved the world once, and knowing how necessary it is to save the world today, what might we not accomplish?

Many "mourners in Zion," like Rev. Dr. Walsh, earnestly desire to live the true Christian life, but fail to see that the very things they consider strength effect-

ually hinder them—"numbers, organization and wealth." The day is not more than a very few years in the future when the members of the great company must take the stand they now say they wish to take; for they will have to choose between that and the second death. It is of this host, now in the churches, that the Revelator said:

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. . . . These are they which came up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." (Revelation 7: 9, 14) A mighty time of trouble shortly awaits this great company, when the church systems now dividing them will be gone, and in which they will gloriously overcome as did those that died for the ideals of the early church.

Incidentally it should be no small encouragement to the true church today to know that the Vow unto the Lord which they have taken is but another bit of evidence that the church of the twentieth century is walking in the footsteps of the oathbound church of the first century.

STEPPING INTO MORE LIGHT

Scarcely a week passes that news does not come of clergymen stepping more and more into the light, and preaching much the same, if not the identical message of the true church. A special despatch in the *Philadelphia Public Ledger*, appearing at greater length in other papers, depicts some truth about the earthly phase of the kingdom of God. The headlines are close to present truth: "Evangelist Paints Millennium Picture. Earth Won't Disappear"; "Straton Foresees Heaven on Earth. Norristown Baptists Are Told Earth Will Not Be Wiped Out." Dr. Straton is a well known vice-fighter, and one of the more prominent of New York city clergymen of the Baptist denomination. We quote, in part:

God's original plan was a perfect world dowered with happiness and blessed with peace. . . . The final restitution of the human race and its perpetuation in a purified and perfected world is necessary, therefore, if God is really to win completely in the age-long contest between himself and the devil. Unless the earth is to be restored and God's Eden plan is finally to be victorious, then he has only partly succeeded in his wise and loving efforts toward redemption.

Scripture teaches clearly that in the fulness of God's time, the devil, the author of all evil, is to be completely

defeated and cast out. And with this elimination of the devil from the affairs of earth, all the sin and suffering and sorrow which he caused will disappear. Every plague spot of sin and infamy will be blotted out; all the marshes and bogs of crime, all the gambling dens and drinking hells, and haunts of shame, all the loathsome pest holes of hideous disease done away forever.

All the depraved cabinets and the vain-glorious courts, and the self-seeking legislatures of the world adjourned. All rotten rulers and corrupt public officials, who use their offices for private gain through public plunder and to serve the advancement of their own political fortunes, banished in utter disgrace from before the children of men. All the cannon melted into church bells, and the swords beaten into reaping hooks. All the emptiness and vanity which now characterizes social life exploded, and true brotherhood and human sympathy smiling in their stead. Every impure picture and every line of lust on every printed page, and every lecherous playhouse and every lie of yellow journalism cast out forever.

All the selfish and infamous cliques, and combinations and rings—political rings, and whiskey rings, and vice rings, and society rings, and railroad rings, and mercantile rings, and bankers' rings, and labor rings, and building-contractor rings, and walking-delegate rings, and dancing-master rings, and Bolshevistic rings—yes, and preachers' rings and a thousand other rings—broken up, and in their place fraternity, love, and a sweet fellowship established.

Every jail emptied, every penitentiary in the hands of a receiver, every judge given a permanent vacation, all the forces that have to drive and restrain and coerce the sons of men, and all those who work iniquity in any form, putting through rotten laws, crippling honest industry, corrupting the press, exploiting the poor—whatsoever maketh iniquity or worketh a lie—ended by the power of the Almighty, and a clean, honest, healthy, pure-minded, straight-limbed, red-blooded, home-loving, woman-honoring, God-fearing race of men walking in the midst of a redeemed creation, lighted with beauty and blessed by the smile of an approving God!

Yes, soon will come that glorious day which this man in eloquent words proclaims. Dr. Straton is not far from the kingdom of God. He is one of the fore-runners of an army of honest, God-fearing ministers, who are destined soon to take up the song of the kingdom of God *at hand*—when the divine prophecy of two millenniums ago finds its mate: "The Lord gave the word: great was the company of those that published it. Kings [political, financial, ecclesiastical] and their armies did flee apace: and she [the true church] that tarried at home divided the spoil."—Psalm 68: 11, 12.

In patient expectation the church awaits the nearing hour when all of the spirit-begotten shall be one in heart and one in voice.

SOME ONE

"Some one a crown of life will have
By and by;
Some one the glorious King will see,
From toils and pains of earth be free,
And evermore with Christ will be;
Shall you, shall I?

"Some one will shout the victory
By and by;
Some one will join the heavenly band,
Some one be found at God's right hand,
Some one with overcomers stand;
Shall you, shall I?"

THE MINISTRY OF JOHN THE BAPTIST

— OCTOBER 15 — LUKE 3. —

AN UNUSUAL PREACHER—UNDER GOD'S PROVIDENCES—BAPTISM OF REPENTANCE—PROPHET AND PRIEST—GREAT BUT TRULY HUMBLE
—TIMES OF JUDGMENT—FAITHFUL WITNESS.

"Repent ye; for the kingdom of heaven is at hand."—Matthew 3:2.

EIGHTEEN years after the time of Jesus' first visit to the Temple, mentioned in the last lesson, its religious leaders and the common people were stirred by the report of one who was preaching in the wilderness of Judea. The preacher was an altogether unusual man; his message also was altogether unusual, and was in no sense a development out of the then present circumstances. He spoke with much boldness, declaring that he was fulfilling the prophecy of Isaiah, being "the voice of the one crying in the wilderness," and that he was preparing the way of the one who should come after him. (Luke 40:3,4; John 1:23) The whole country-side was stirred, and crowds went out into the wilderness to see and hear the preacher. (Matthew 3:5) He was John, son of Zacharias and Elizabeth, born to be forerunner of Jesus. Of his childhood, youth, and manhood until he was thirty years of age, the Scripture is silent, save that it records "he was in the deserts till the day of his showing unto Israel." (Luke 1:80) Probably his parents, who were old when he was born, did not live very long after his boyhood.

TRAINING FOR HIS WORK

We may take it for certain that John, who was very specially under the providences of God, had the peculiar circumstances of his birth related to him: both his father and his mother would tell him of the angel's visit, and of that which he had said concerning him. He trained himself accordingly; for no man could have taken the bold stand he took, and have been so clear on the realities of true worship, unless he had arrived at his conclusions by much meditation and communion with God. Also he would know of his cousin Jesus. We do not know that these two met either as boys or young men, though it is probable that they did; and it can easily be imagined that each would be a help to the other when talking over the Scriptures upon which their hearts would love to dwell.

At thirty years of age, probably on time to a day (Luke 1:80) in the spring of A.D. 29, John began his ministry. He lifted up his voice in the wilderness. In this he showed his faith, as well as that he had a clear understanding; for the natural inference would be that if he were to do a preparatory work amongst the people, a wilderness would not be a good place wherein to reach them, however good it had been for study. But he knew his work and his place, and he had faith to believe that the issues remained with God. It was in the wilderness the "voice" of Isaiah's prophecy was to be heard; so in the wilderness he began to preach.

This strange thing was noised abroad: the people were attracted. As the crowds came to him he boldly proclaimed a course of repentance unto remission of sin, and he practised baptism to symbolize its removal. He made the people realize that they were out of harmony with God, and he had no hesitation in speaking very plainly to those who came to hear him. To mere professors he was exceedingly outspoken: a "generation of vipers" he called them. (Matthew 3:7) To the common people he gave definite counsel. He told who he was, saying that he was the fulfillment of Isaiah's prophecy; a forerunner for one much mightier than he, and who was about to come; that his work was preparatory. The one immediately following would baptize in holy spirit and fire; would come with a fan in hand to cleanse his threshing floor; would gather the wheat into the garner and burn up the chaff with unquench-

able fire; and that he, John, was not worthy to loose the shoe latchet of this Coming One. "And many other things in his exhortation preached he unto the people."—Luke 3:18.

THE GATHERING DISCIPLES

Amongst the many who listened to John were a few honest hearts who lingered, willing to be taught of him, and who became disciples to him. Foremost amongst these were some fishermen from Galilee—John, and James, Peter, and Andrew. For a season they appeared to have left their fishing that they might learn of Jehovah's purpose, and God rewarded them; they surely would be a great encouragement to John in his work. Soon he found himself with a little band of disciples who entered into his ministry with him, and who became the nucleus of that people "prepared for the Lord," spoken of to his father Zacharias by the angel. (Luke 1:17) To the Jordan John took his hearers, and in that stream of "judgment" some entered into a closer union with God, while some brought further condemnation upon themselves through rejecting the heaven-sent witness.

John was, of course, of the priesthood; indeed, both his father and his mother were of the house of Aaron. He thus combined the offices of prophet and priest. This is not an unknown combination; for it is found in the cases of Jeremiah and Ezekiel. But it is somewhat remarkable in John's case because of the singularity of his disposition: he corresponds more with the Elijah type of prophet than with the Jeremiah or Ezekiel type, and therefore we are apt to forget his descent from Aaron. The question might be raised as to why the forerunner of Jesus came from the priestly order; and the answer to the query may be that Jehovah desired to have both the witness of the prophets and the priests converge in the pointed message of the prophet-priest John the Baptist. There is no record of John doing any priestly service as did his father before him: indeed the Scriptures say that he was in the desert until the day of his showing to Israel.—Luke 1:80.

THE LAMB OF JEHOVAH

But though John never sacrificed a lamb at the Temple altar, he had something to do with the sacrificing of the Lamb of God. It was he who first called attention to Jesus as God's sacrifice. "Behold," he said, pointing to Jesus, "the Lamb of God which taketh away the sin of the world." (John 1:29) And it may very well be that John's faithful ministry, telling of the one who should come and who was so much greater than he, might have much to do with the ultimate death of Jesus, so unexpected and apparently so unlikely to happen. God thus crowned the priesthood of Israel, and the prophetic office in this otherwise obscure member of the priestly order. As a whole the priesthood had sought the office and its glamour rather than the true service of God. The prophet and priest combined in John, and pointed to the king.

John was one of the world's greatest men. Very few could have taken as he the high honor and position as the announcer of the coming king. His faith was great and of a high order. None but one who was absolutely sure of his mission and of his God would have dared to tell that the Coming One was present amongst them. The same courage and faith are again necessary and the witness is being given! Neither meanness nor ambition had any part in John's disposition.

It is when caught unawares that the true disposition discloses itself before profession has time to get its cloak on; and that John was truly humble is shown by the sudden revelation of humility as Jesus appeared before him for baptism. 'Nay,' said John on Jesus' request, 'it is more fitting that you should baptize me than I baptize you.' He rose above the ordinary standard of the prophet, though that indeed were high; for Jesus said of him that he was a prophet and more than a prophet. (Matthew 11:9) But he proved he was a member of the fallen family; for his faith failed somewhat as his expectations concerning the Messiah were not fulfilled. When the due time came for his ministry to cease, and for Jesus to come into prominence, God permitted John to be thrown into prison. His public ministry was ended; though he was allowed to have some of his disciples about him. Evidently he expected Jesus to begin to do something to establish a kingdom; but instead of doing as he expected, Jesus took up John's own message, "Repent, for the kingdom of heaven is at hand" (Matthew 4:17) and continued to do the same kind of work as John, with this difference, that he wrought miracles in his work; and also, unlike John, he moved from place to place. Nor did Jesus make any mention of anything relating to the early establishment of the kingdom; on the contrary, as if he had only a spiritual kingdom in mind, he was a teacher and preacher.

It was a good work that Jesus was doing, but John evidently was puzzled and asked himself what relation all this had to the kingdom which he had proclaimed, and which he expected to be set up. He wondered whether he had been mistaken in pointing out Jesus as the one for whom he was forerunner; and voicing his doubt to some of his disciples, he sent them to ask Jesus whether he was the one who should come, or, "should we look for another?" Jesus received the messengers, and that same hour wrought many miracles, sufficient to show the disciples of John that the Scripture was being fulfilled, and thus to open John's eyes to the fact that there was to be a ministry of the Messiah before the kingdom could be established. (Isaiah 61:1-3) Without doubt John was assured, and without doubt he died in faith, and to the glory of God. This ministry of the anointed has continued during the age, resulting in preparing a people for the Lord, and giving opportunities for those sufferings which the prophets had so plainly declared as belonging to the Christ.

JOHN WAS THE ELIJAH

Jesus said that to those able to receive it John was the Elijah of Malachi's prophecy (Malachi 4:5); for Jesus came for judgment as well as to bless those of Israel whose hearts were waiting for God. It was in favor to Israel that John was sent. God would have his people fully warned before they entered into judgment; and have those who wanted to be right prepared for that fuller blaze of light which should come with Jesus. But it is evident that Malachi's prophecy looks forward to a greater fulfillment than that accomplished by John's ministry. Malachi saw that event which we call the second coming of our Lord, the coming of Messiah to judge, bless, and restore Israel, and his messenger Elijah preceding him before he should "come to his temple".

That great event is now upon us. To our understanding the Scriptures and corroborative facts show that the Lord came to his temple for judgment in the spring of 1918. If this be so it follows that Pastor Russell's message announcing the coming of the kingdom for judgment corresponds with the message of John the Baptist announcing the judgment then coming with Jesus. This thought does not in any way nullify those things which have so surely been

believed amongst us. The judgment of nominal Christendom began in 1878 and was sharpened in 1881; but it is clear that God used Pastor Russell to head a work of calling Christendom to repentance by telling it of the error of its ways. It was not until after the World War, when the nominal church finally threw its lot in with the world, and thus separated itself from God, that God finally cast it off. This corresponds with the rejection of Jesus by the Jews, and the rejection of them by God. As Paul said, "wrath is come upon them to the uttermost."—1 Thessalonians 2:16.

The Lord gave a warning to the Israel of those days by his servant John such as in these days he gave to Christendom by his servant Pastor Russell. John tore away the garment of shams and forms and got down to realities. The Jews boasted that they had Abraham as their father. John says: 'Your claim is nothing worth.' "God is able of these stones to raise up children unto Abraham." (Matthew 3:9) So to the churches in these days Pastor Russell said to those who claim to have the Apostolic Succession. 'Your claim is nothing worth: indeed your "ordination" is fraudulent.' Both urged all to whom they could appeal to amend their ways, to accept the "present truth" at the hands of the present Lord. In both cases the messengers of God were ill-used of the world, and in both cases the majority of those to whom they spoke passed on to destruction.

John was clear about his mission. He was a herald, a voice, a messenger, a forerunner, "the friend of the bridegroom"; and he had the faith to decrease, as well as increase, when his work was done.

GIVING A WITNESS

John accomplished his task of giving a witness and of preparing a people for the Lord. Jesus gathered his first and foremost disciples out of John's little band of followers. Well would it have been for the fathers in Israel who boasted of and trusted in their wisdom if they had learned of John. But these wise ones would not turn to John and Jesus, these true children; nor would the people turn to that hope of Abraham's seed spoken to their fathers. They passed on and were punished. God permitted John to die in a lonely prison, but his work was done, and his record remains. He had foretold the coming of Jesus, had pointed him out, and the faithful heard and turned to Jesus.

It has been suggested that John lost his life through unnecessary interference with Herod's matters. But there seems to be no good reason for thinking so. St. Mark says that Herod gladly listened to John; and though it is almost certain that on these occasions John told Herod that his course was wrong, there is nothing to indicate interference. Probably John spoke in a kindly, though definite manner, to Herod. John's end came through Herod's telling Herodias of what John had said.

The Lord's people must be faithful in their opportunities, and when so engaged must not be considered as interfering in other men's matters.

THE MINISTRY OF JOHN THE BAPTIST

1. What unusual event stirred the Jews' religious leaders eighteen years after Jesus' first visit to the Temple? ¶ 1.
2. What was there unusual about John and his message? ¶ 1.
3. How was John specially trained for his work? ¶ 2.
4. Why did John do his preaching in the wilderness? ¶ 3.
5. What differing messages did John give the people and their leaders? ¶ 4.
6. How did John characterize the coming Messiah? ¶ 4.
7. Describe how John's disciples gathered about him. ¶ 5.
8. What three prophets combined the offices of priest and prophet? ¶ 6.
9. Why was it appropriate that the forerunner of Messiah should combine these two offices? ¶ 6.
10. What Lamb for sacrifice did John the priest have to do with? ¶ 7.
11. From what differing viewpoints did John and the other priest regard the priestly office? ¶ 7.
12. What traits of John exhibit his greatness? ¶ 8.
13. What sudden test proved John's greatness? ¶ 9.

14. What circumstances afterwards caused John's faith to falter a little? ¶ 10.
15. How did Jesus show John that he (Jesus) was the Messiah? ¶ 11.
16. How and why was John's work a fulfillment of Malachi's words? ¶ 12.
17. What greater fulfillment did the words of Malachi look forward to? ¶ 12.
18. When did Messiah's judgment specially descend upon the antitypical temple, the church? ¶ 13.

19. How did the work of Pastor Russell correspond to that of John the Baptist? ¶ 13.
20. Show some other correspondencies in the work and message of John and Pastor Russell. ¶ 14.
21. What five aspects of John's work are mentioned? ¶ 15.
22. What two tasks did John accomplish? ¶ 16.
23. What fate came to those Jews that failed to heed John's message? ¶ 16.
24. What were the relations of John and Herod? ¶¶ 17, 18.

JESUS TEMPTED

— OCTOBER 22 — LUKE 4:1-30 —

JESUS' CONSECRATION—GUIDED BY THE SPIRIT—TEMPTED BY THE DEVIL—THREE LINES OF TEMPTATION—THE WEAPON OF DOUBT.

"In that he himself hath suffered being tempted, he is able to succor them that are tempted."—Hebrews 2:18.

WHEN Jesus was nearly thirty years of age, he made preparation to leave the home at Nazareth and break his hitherto special relationship with his mother and his brethren. Without doubt the purpose of his life began to dawn upon him; for although he could not yet understand the deep spiritual meaning of the Scriptures with which he was so familiar, it is certain that he knew sufficient of their teaching to guide him to a consecration.

Hence when Jesus went to John we do not think of him as going up for immersion only, to conform to John's baptism, or to signify and symbolize his consecration to God, and then to return home. He went to place himself at his Father's disposal. Why did he not go to John earlier, when first he heard of John's ministry? The answer must be that he realized that his time did not come until he should be thirty years of age. And he needed no cleansing; for he was pure and spotless, having escaped the corruption of nature; also both by disposition and by the power of God, he had escaped contamination with the world.

It was a considerable distance that Jesus traveled in order to symbolize his consecration; for John was baptizing in the Jordan near to Jericho. As Jesus presented himself he was received by John as his superior, and John submitted only after Jesus had reiterated his desire to be immersed. To those who may have been witnesses Jesus would appear as presenting himself to John for the washing away of sins. Here he was first numbered amongst the transgressors.

On Jesus' coming up out of the water, John saw on him the sign which God had given to him when he was commissioned: he saw the form of a dove resting upon Jesus, the symbol of the holy spirit. (John 1:33) This confirmed John, and caused him to bear witness to Jesus. There was also a voice from heaven for the benefit of them both, and probably no one else heard it, saying, "This is my beloved son, in whom I am well pleased"—the witness that Jesus was accepted of God. (Matthew 3:17) Then, and as he prayed, the heaven was opened (Luke 3:21) and in spirit he entered into a new realm of life. The power of the spirit came upon him; he discerned spiritual things; the high calling opened before him, and he saw and felt himself a son of God begotten to the divine nature. It was in this way that the consecration and anointing of our Lord took place: it was also the beginning of the new priesthood.

JESUS GOES INTO THE WILDERNESS

It could easily be imagined that Jesus, having realized himself as one sent from God for a ministry, would wish to enter immediately on his life's work. But the spirit he had received guided or even impelled him away from men

and their habitation into the wilderness; and there, for forty days, he "was with the wild beasts." (Mark 1:13) What a strange opening for his ministry! Why must he have this experience? Evidently it was necessary for the purpose of meditation; for though he had meditated all his life—even at twelve years of age we find him deeply studious—the newness of life which now came to him necessitated a re-adjustment of all his thinking; not indeed to unlearn, but to add the fullness of the new light to that which he had already received.

But it was also necessary that he should have this wilderness experience in order "to be tempted of the devil." The baptism of Jesus was the outward beginning of those purposes of God which ultimately resolve into a warfare against Satan, and which will bring about his destruction. The baptized Jesus was God's challenge to the devil. Apparently in God's plan it was necessary that it should be proved to the devil, and to those spirit beings who were more or less under his control, that God could produce a man who would resist temptation.

And so before Jesus had developed in spiritual life he was subjected to the temptations of his great enemy and rival. God would prove that Jesus had the love of God in his heart; and that he was so truly unselfish that he would not take his own way, but seek his Father's praise, however keen and subtle were the temptations put into his way. Furthermore the experiences which he was to get in his temptations were intended to prove his fidelity to God before he began his ministry, and also that out of them he might gain such lessons of experience as would help him in his life's work.

The period of temptation was forty days—a symbolic number. During those days Jesus ate nothing. Wrapt in meditation he fed on the word of God. Perhaps he might have found in the wilderness some of the kind of food which John had, locusts and wild honey; but the record is clear that he did not eat, and that when the days were ended he was hungry. At this juncture the devil appeared to him. How we do not know, nor are we specially concerned; but we see no reason for thinking that the devil manifested himself in any form. Perhaps there was at the end of his period of meditation some relaxation on the part of Jesus; he was not now so absorbed. He found himself hungry and probably faint.

It was just at this point the devil came to him, not as an enemy, but as a friend, and said: "If thou be the Son of God, command that these stones be made bread." The suggestion would seem a reasonable one, as if the devil would say: You are faint, and you cannot work in that condition; your Father could not wish you to be weak; and if you be the Son of God what could be more reason-

able than you should use your power and turn these stones into bread!

Here is the first temptation and a subtle one; for why should the suggestion not be acted upon? Jesus knew that the suggestion was a temptation to him; for any suggestion, however apparently helpful, from one who is not in harmony with God is sure, if followed, to lead one away from God. If we may so put it, Jesus used common sense, and gave all his followers a lead which they do well to follow very closely.

DOUBT AND THE DEVIL

Whatever was the manner in which the devil approached Jesus, the fact that in his suggestion he sought to implant a doubt would be sufficient for Jesus to know that he was an enemy. No angel of God would come to him suggesting a doubt. But the devil said: "If thou be," and in saying that he proved himself an enemy. This is always the devil's way: doubt is his first instrument. It was so to mother Eve in the garden. "Hath God said?" was his first word to Eve, as if he would instil a doubt as to God's goodness and sincerity.

This first temptation to Jesus was intended to cause him to take himself out of his Father's care. He knew that it was of his Father that he had gone into the wilderness and was yet there; and if his Father chose that he should remain, he would trust that He could and would preserve him, for "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4) In any case his life was in his Father's hands, and he would leave it there. Also the temptation to Jesus to satisfy his natural appetite was a subtle attempt to get him to pay attention to his flesh, and our Lord would do nothing of the kind. Eve ate because the fruit was good and pleasant; she indulged. But even when hungry Jesus would not eat at the devil's suggestion. He would eat only in the will of God.

The devil, foiled, now in spirit took our Lord "into an exceeding high mountain, and showed him all the kingdoms of the world and the glory of them." (Matthew 4:8) By suggestion or a vision he gave Jesus a mental view of the world filled with the glory and glamour of earth's great kingdoms; of kings and the glory of their retinues; and he made manifest to Jesus' mind something of the glory which would be his who was their overlord. Then he said to Jesus: "All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine."—Luke 4:6, 7.

Here was a bold bid, and a frank declaration of his purpose. If Jesus would worship him, that is, acknowledge him as overlord, he undertook to give Jesus all this glory which in mental vision he had seen—the glory of all the kingdoms of the earth. The temptation was a keen one; for Jesus knew that Satan was "the god of this world," and the warm heart of Jesus was filled with desire to bless the families of the earth. If he were in position of ruler, how quickly he could bring into operation such legislation and direction as would help the world back into some sort of happiness of life! He did not know how long a time would elapse before his Father would establish him in his kingdom. He did know that trial and difficulty, and misunderstanding and suffering at the hands of wicked men would be his lot, and that he had much hardship to undergo before he could have even the prospect of the kingdom. And here was a ready and easy way to power and to prominence! But his course was straight; and though he suffered in being tempted, not for a moment did he hesitate. Satan's "If" would not suit Jesus. He could

have these things, if he would worship Satan. But Jesus with vehemence replied: "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Luke 4:8.

A SUBTLE TEMPTATION

The devil was again rebutted; but he did not leave Jesus; for he had still another shaft and Jesus must still be subjected to temptation. His trial was not yet finished. Now the devil had another helpful suggestion. Since Jesus was proving himself so faithful to his Father, the devil would help him in his work. He made a proposal satanic and devilish in its cunning and malignity. He approached Jesus after this fashion: You are about to start your ministry, and you have been anointed for that service; but the people do not know as we do of your appointment by your Father, their God, and it will be most helpful to you if they are properly advised of it. I suggest a way by which you can show that you are one sent from heaven. Let us go to the pinnacle of the temple; and you can begin your ministry from there by casting yourself down, and thus prove you are sent of God. I suggest this is not an unreasonable proposal. Indeed, probably this was intended for you; for what other than this could the Psalm mean which says: "He shall give his angels charge over thee, to keep thee?"—Luke 4:10.

The devil would suggest to Jesus that there could be no other meaning for that word than the one he now offered; and the temptation would have some point in the mind of Jesus because of the strange way in which his Father was introducing him to his ministry. If God really wanted him to get to the people to tell them the truths he had to declare, why did he not provide some means of ready access to them? Jesus was a lonely man, brought up in a despised place; had walked alone to John; no one else saw his anointing; and now for forty days he had been away from the haunts of men. What a strange opening for such a ministry as his! The devil suggested a better way, and hoped to deceive Jesus into misinterpretation of the Scripture and into pride of heart in showing the people he had come from heaven. And the devil would have been his advertising manager, and would have gotten the crowds out to see Jesus leap down—and destroy himself. But again Jesus saw an enemy; for again there was the "if thou be the Son of God." Here was doubt again thrust into his mind. Jesus saw the foolishness of this course—that it would not be faith in God, but be presumption and would be tempting God, would be forcing the hand of God; and he said: "It is written, Thou shalt not tempt the Lord thy God." (Luke 4:12) The devil now left him for a season, foiled, and full of malignity.

SATAN'S THREE AVENUES OF ATTACK

In these three temptations we see again the original temptations in the Garden of Eden. Satan has three avenues by which he can approach the citadel of the human heart—the lust of the eye, the lust of the flesh, and the pride of life. It was "when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." (Genesis 3:6) Jesus was tempted (1) according to the flesh—"make these stones bread"; (2) according to the (mental) eye—Satan "showed him all the kingdoms of the world and the glory of them"; and (3) to pride of heart, for Satan wanted Jesus to think of magnifying himself before the people.

Eve was tempted while in a beautiful home garden, in the midst of comfort and ease of life; but Jesus was tempted in the wilderness, and when hungry, and in lone-

liness of life. But his absolute fidelity to God saved him, and his ready knowledge of the Scriptures enabled him to cause each attack to fail suddenly. Loyalty would probably have saved him, but had he not known the Scriptures the fight would probably have been prolonged. The sword of the spirit cuts quickly and deeply.

Every true follower of the lowly Son of God must go through similar experiences. On our consecration and begetting into newness of life each is sooner or later brought into the wilderness of temptation; and it is a great honor to thus follow our Master, to be tempted as he was. As certainly as the heavenly Father knows each consecrated one who comes to him, so surely does Satan know, and seeks by subtlety to destroy them. He knows, too, that these whom he cannot allure from their fidelity, and thus destroy, will be his most determined foes. Perhaps he sometimes thinks: "If these live I die." He certainly makes their destruction one of his chief aims.

The great church systems have been tempted as the Lord was, and have succumbed. They have taken Satan's bait. They have accepted rule over the kingdoms of the world, notably so in the Roman, Greek, and Anglican church, and have clothed themselves in glorious apparel suited to their authority. They have used the things of God for the indulgence of their fleshly nature; the good things of this world have been theirs in plenty. And pride has filled their heart. 'I sit a queen and . . . know no sorrow' is

the statement of the Scriptures respecting the pride of the greatest of these systems.

But the true followers of Christ, the saints, have followed the lowly way. They wait God's time, well knowing that it is only on their Lord's return that the church can be organized, and they enter into their glory.

BEREAN QUESTIONS

1. Why did Jesus prepare to leave home as he became of age? ¶ 1.
2. Why did he wait till he was thirty years of age? ¶ 2.
3. When and how was Jesus first numbered among the transgressors? ¶ 3.
4. How was Jesus' appointment to office miraculously confirmed? ¶ 4.
5. In what strange way did Jesus' great work begin? ¶ 5.
6. Why was it necessary for Jesus to be tempted of the devil? ¶ 6.
7. What was to be proved by God through Jesus' temptation? ¶ 7.
8. What was the environment of his temptation? ¶ 8.
9. Under what naturally unfavorable conditions did the devil begin to tempt him? ¶ 8.
10. In what guise did the devil first present himself to Jesus? ¶ 9.
11. Why was the first temptation a subtle one? ¶ 9.
12. What doubts did the devil suggest to Jesus and to Eve? ¶ 10.
13. How did the first temptation affect Jesus' relationship to the Father? ¶ 11.
14. What was the second temptation? ¶ 12.
15. Why was the second temptation a keen one? ¶ 13.
16. What was the third temptation presented to Jesus? ¶ 14.
17. Why did the third temptation appear to present a better way for Jesus to inaugurate his ministry? ¶ 15.
18. Tell the three ways in which Jesus was tempted. ¶ 16.
19. Contrast the temptations of Jesus and of Eve. ¶ 17.
20. Into what condition do all the true followers of Jesus enter for their testing? ¶ 18.
21. How have the church systems stood their temptation? ¶ 19.
22. How have the fully consecrated stood their temptation? ¶ 20.

WORLD-WIDE PROHIBITION OF SIN

— OCTOBER 29 — ISAIAH 61:1-9 —

SYMPATHY WITH OBJECT—NOT WITH METHOD—DELIBERATE DERAUCHING OF MEN—PROHIBITION OF ALL SIN NEEDED
"Righteousness exalteth a nation but sin is a reproach to any people."—Proverbs 14:34.

THE committee which decides upon the Bible lesson has, in conjunction with the leaders of the temperance movement, appointed that the Sunday school lesson for this day shall be on WORLD-WIDE PROHIBITION; and they have chosen the most beautiful passage (Isaiah 61:1-9) as the one to be associated with their object.

We have sympathy with any movement which is intended to be helpful to mankind, and with every desire of good men to alleviate sufferings brought about by indulgence in alcoholic liquor; and also with every effort for the repression of that abominable trade in the lives and souls of men. We therefore express sympathy with the object which temperance reformers set before them, though we may not agree with their methods, and do not think that these are of real value in bringing men into the ways of righteousness.

One does not need to have the spectacles of the temperance reformer to see that alcohol has become one of the curses of the world. Whatever opinion be held respecting a moderate or reasonable use of alcohol, there can be no question as to the evil of its immoderate use, nor of the evil of the trade in it. More unhappiness and more devastating ruin have come through intemperance than through all the wars which have ever been waged. Lust and gluttony and immoderate drinking are always in association. Personified, they are as vampires which feed upon the human family, and are the readiest agents of the devil for breaking down the human will and bringing men under the power of evil.

ORGANIZED INIQUITY

In these late days of human history the power of these evils has been enormously increased, owing to the organization of trade based upon the weakness of men. Perhaps the most powerful organization in the world has been that

which has had possession of the drinking trade. Those whose business it is to provide drink and the facilities for drinking, and who have made it both a desirable and an easy thing for men to get intoxicating liquor, and who have become enriched thereby, can be considered as no other than vampires fattening upon their human victims and draining their life blood. Now in these last days vice, which depends largely upon alcoholic drink, is organized, and there are those now in all parts of the world whose business it is to trade in the bodies and souls of their victims. (Revelation 18:13) We thank God that the day is at hand when men will be free from the bondage of these terrible organizations, which are used by wicked and unholy men, and which are surely guided by the counsels of the devil himself.

Our text says: "Righteousness exalteth a nation." The drink trade demoralizes a nation; and perhaps the fact of a liquor trade fastened upon and entrenched in the home life of a people, as that trade has been in Great Britain, is a greater blot upon the country's name than the fact that the people themselves spent in 1920 £469,713,000 (\$2,348,565,000.00), a sum representing (1) the squandering of their wealth (2) to the ruin of their homes, and (3) at the cost of family happiness. The same can as truly be said of other countries; for all have been more or less involved, the United States of America being now a notable exception.

SATAN'S REFORM MOVEMENTS

Probably there have always been temperance parties since the mastery and misery of drink were discovered. When during the last century men began to increase on the earth, and commercialism brought a considerable measure of pros-

perity, Satan began to perceive that he would do well to get some measure of reform, else he might lose his kingdom through debauchery. Ever a leader in moderation, he got some sincere men to promote temperance parties, operating chiefly among the poor. To have the spectacle of a great number of drunken men is no credit to any people, and the working man drunk was not so amenable to discipline as when sober. The rich, of course, did not need these restraints; for they could always conduct their drinking under the respectable cover of their clubs, and without outward disgrace. Temperance parties prospered, but drinking prospered more; and the drink was doctored, and profits grew, and the trade became more deeply fastened upon the life of the people.

When the World War broke out, at the end of the gentile times, the world was surprised by the action of Russia in enforcing the stoppage of the drink trade. Autocratic Russia was an outstanding portion of Satan's empire. The United States of America, the outstanding democracy of the world, followed suit: but in this case the result was gained by agitation, chiefly political. It seemed as if the world was learning wisdom, and was going to be bettered. But Russia was not saved by prohibition; and while the people of the United States are more sober, and its people are saving money previously spent in drink, and though the jails are emptier, the people are not thereby getting nearer to God and to righteousness.

TRUE PROHIBITION

Prohibition will come to all peoples, not in the matter of drink only, but in all forms of evil. It is useless to try to make men good by acts of Parliament or of Congress or by the edicts of any rulers. What is wanted is prohibition of the devil; and, thank God, that is something to which God will see in the near future. Then all those things by which the devil beclouds the minds of the people and allows them to indulge in their fallen natures, and by which profiteers and human vampires live and fatten, will be brought to an end. Everything contrary to the will of God will be destroyed, and those who have used error of teaching and loose habits of living in order to hold themselves in high places will be degraded. All ecclesiastical systems that have exploited men, all profiteering, the trade in human lust, and drink, and politics, will be brought to nought.

This is the true ministry seen by the Prophet—not merely a repression of evil, but a ministry of healing and of good springing from within. To the educated Bible student it seems almost a debasing of the grand text (Isaiah 61:1-9) to use it in respect to prohibition. The ministry of which

Isaiah speaks, and which he sees, is not anything so small as the political-religious movement which engineered prohibition in America, but is the grand ministry of the sons of God.

PART OF THE LORD'S PEOPLE

What part should the Lord's people take in any agitation for prohibition or temperance reform? Our reply is that they should leave the world to manage its own affairs. If any one thinks that he should vote for prohibition, he has a right to his own opinion. But it must be remembered that Satan is trying hard to amend, or repair, his kingdom to show that the rule of Christ is not really necessary; that it is Satan's desire to hold out against the King. Moreover, every saint should remember that whoever is a friend of this world is the enemy of God, and should act accordingly.—James 4:4.

This beautiful passage from Isaiah is now a living word to Bible students. They see in it their ministry: something grander than preaching state prohibition of strong drink, or of labor to bring it about. They see a proclamation of the coming kingdom with all its blessings, the real prohibition—that of all forms of evil. Now, if one evil is repressed, men turn their energy to other forms, and there is no real reform. Then, there will be no such opportunities.

The present ministry of the church of God is twofold. It proclaims the year of the Lord's redeemed—deliverance for all from all kinds of evil bondage; but it also proclaims that the Day of Vengeance is now present. The time has come to destroy them that destroy the earth: and every organization which stands in the way of truth, whether ecclesiastical, political, or of a trade in the weaknesses of men, will be destroyed.—Revelation 11:18.

BEREAN QUESTIONS

1. What is there beautiful about Isaiah 61:1-9? ¶ 1.
2. To what extent is it proper for the consecrated to sympathize with temperance reformers? ¶ 2.
3. Why is alcohol a curse? ¶ 3.
4. Why has the alcohol evil increased in intensity of late years? ¶ 4.
5. In what three ways does the drink trade demoralize a people? ¶ 5.
6. Why does the devil sometimes get behind reform movements? ¶ 6.
7. What two nations led the world in temperance reform? ¶ 7.
8. Has the United States got nearer to God through temperance reform? ¶ 7.
9. What is the great prohibition that is needed by humanity? ¶ 8.
10. Why is it an improper use of Isaiah 61:1-9 to apply it to the temperance reform? ¶ 9.
11. What part should the consecrated take in temperance reform? ¶ 10.
12. What is the true teaching to the consecrated of Isaiah 61:1-9? ¶ 11.
13. What is the present twofold ministry of the church? ¶ 12.

INTERESTING LETTERS

IMPOSING ON OTHERS

SOME who pretend to be the followers of the Lord fail entirely to remember that the Lord never imposed upon any one. He gives us an example of this when on the day of his journey to Emmaus, after his resurrection, he was invited to go in to dine he did not do so until pressed by those with him. The following letter is self-explanatory. We publish it for the benefit of the friends throughout the country. We consider it a great imposition for any one to travel aimlessly about the country and write ahead to the brethren to prepare for his or her entertainment. We wish the brethren everywhere to know the facts, that they may avoid all such impostors. We deem it a duty of THE WATCH TOWER to thus protect the brethren in any way we can; hence we publish this letter in full.

DEAR BRETHREN:

Enclosed please find the card of Chas. A. Eldridge, which was sent to me from Brother and Sister Starr, of San Jose, requesting Sister Condart and myself to entertain this brother and another young man, who is not in the truth. (The above claims to be in the truth.) They came to our home at noon yesterday (August 16). Sister Condart gave them lunch, then dinner at 6 P.M. They said that they had heard of me at Portland and wanted to see me, and then I questioned Eldridge (the other young man did not talk much) and I found that he did not seem to be clear in the truth. So I then asked them their mission; and they informed me that it is merely a pleasure trip, and that they have been on the road for nearly two months. Eldridge has the names of class secretaries all over the

United States and is writing ahead, requesting some one to meet and take them to some one of the friends where they can be entertained *free*. They did that with the Portland friends, and those at San Francisco, San Jose; and of course they were directed here.

Now we have always counted it a great privilege to entertain the Lord's children, and would, even to sharing the last crumb or giving up our bed and sleeping on the floor; but not to *spongers*. So when I found out for sure that they are just traveling with no purpose in view, I simply told them my wife had to work very hard doing her house work and colporteur two days per week, so I would take them to where they could get a room. Of course Eldridge put up a kick, but I marched them right down town in my car and helped them get a room. Besides, I told him they were doing wrong to burden the friends. I also wrote to some of the secretaries in advance in regard to them. Did I do wrong or should I have kept them and sent them along to the other friends for a burden?

Your brother in heart harmony, by his great mercy,
CHAS. F. CONDART, *Seabright, Calif.*

FROM THE ISLE OF CYPRUS

DEAR BRETHREN:

On the evening of the Fourth of March, I saw some of your papers, and the booklet "Does the Soul Die?" I wish to express my deep gratitude for these, and also introduce myself to you.

I was born in Marash (Cilicia) and when I was sixteen years old, the spirit of God awakened me, and after educating me under his hand, called me to his ministry. Thus far

I have experienced many things. I was exiled, robbed, beaten, tortured, and my house and furniture burnt, and after many difficulties I escaped to here. There is no other God who could save thus, praise be to his name for ever and ever.

At present there are 7,000 Armenians in Cyprus, who I know are in a very unfortunate condition. Besides the 800 Armenians living in Nicosia, there are many Greek Christians and many church buildings here. But there is no spiritual life; it has long been dead. The clergy live a much more degraded life than the common people. There is nothing else left for me, but to lament, weep and cry out like Jeremiah.

I am trying to the best of my ability to give the milk of the truth to Greeks, Armenians, Turks, and Jews. I pray, read, sing and give his message to whomsoever his spirit directs me.

I am glad that I have found you brethren acknowledge me as one of your fellow servants. If possible send me "The Photo Drama of Creation," "The Divine Plan of the Ages," and "The Hymns of Dawn" in Armenian and other Armenian and Armeno-Turkish booklets; for we are in great need of them here. I am also in much need of your fervent prayers, so that I may be used in his service. The Lord gives me what I ask in prayer. I prayed: "O Lord, if I may be of greater service to you"; and he showed me a way.

May God help, bless and keep you; Amen. The members of my family greet you in love. My wife also has some women Bible students.

I remain with deep respect and gratitude in advance,

Your brother and fellow servant,

(Rev.) H. H. MANOOSHAGIAN, *Cyprus*

BEREAN QUESTIONS ON ARTICLES IN TOWER FOR SEPT. 15, 1922

TESTS AND TEMPTATIONS

1. What difference exists between testing and tempting? ¶ 1.
2. What is Satan's motive in tempting the consecrated? ¶ 2.
3. Do tests and temptations affect the individual alone? ¶ 3.
4. What change has taken place in God's operations since 1878? ¶ 4.
5. What special blessings and perils now exist? ¶ 5.
6. What is the effect of recent tests upon the church? ¶ 6, 7.
7. How has Satan tempted the church? ¶ 8.
8. What temptations of disloyalty have occurred? ¶ 9, 10.
9. How is the temptation of the plea of liberty met? ¶ 11.
10. What temptation has arisen from an appeal to personal holiness? ¶ 12, 13.
11. How safe is the guidance of an adherent of orthodoxy? ¶ 14, 15.
12. How is the doctrine of the Lord's presence now a test and a blessing? ¶ 16.

GOOD SOLDIERS

1. What course must a Christian follow? ¶ 1.
2. Why is activity especially needful now? ¶ 2.
3. Who constitute the kings of the earth? ¶ 3.
4. Who constitute the Lord's organization? ¶ 4.
5. What is the character of a good soldier? ¶ 5.
6. What armor must a soldier of Jesus Christ wear? ¶ 6.
7. What opposite methods are used by Satan and Christ? ¶ 7.
8. What work will a soldier of Christ do? ¶ 8.
9. What questions should one ask himself about being a soldier of Christ? ¶ 9.
10. What things must the Christian soldier endure? ¶ 10.
11. How is the truth to be put into the minds of the people? ¶ 11.
12. What will be the outcome of faithfulness? ¶ 12.

THE BIRTH OF JOHN THE BAPTIST

1. Why is the study of the life of Jesus specially profitable? ¶ 1.
2. How did God control the writing of the four gospels? ¶ 2.
3. What are the viewpoints of the gospels of Matthew, Mark, and Luke? ¶ 2.
4. What kind of man was Luke? ¶ 3.
5. How are the lessons of the present quarter connected with those of the last quarter? ¶ 3.
6. How did the fulfillment of Malachi's prophecy come upon the scribes and Pharisees? ¶ 4.
7. What kind of people were the parents of John the Baptist? ¶ 5.
8. Why were Zacharias and Elizabeth specially fitted to be the parents of the forerunner or Messiah? ¶ 6.
9. What effect may be produced by delay in the execution of the divine plans? ¶ 6.
10. How did Zacharias receive the angel's announcement of the coming son? ¶ 7.

11. What is here revealed of the organization and work of the angels? ¶ 7.
12. What sign was given Zacharias that he was to have a son? and why? ¶ 8.
13. Should the consecrated ask God for signs? ¶ 9.
14. What may occur while one is waiting for a sign from God? ¶ 10.
15. How does God now guide his church? ¶ 10.
16. How did the old couple manifest their thanks to God? ¶ 11.
17. How and why did Zacharias display his abiding faith after the birth of John? ¶ 12.
18. What effect was produced in John by dwelling in the wilderness? ¶ 13.

THE BIRTH AND CHILDHOOD OF JESUS

1. What was the next great mission with which the angel Gabriel was charged? ¶ 1.
2. Why was Gabriel sent just when he was? ¶ 2.
3. Who were the last recorded members of David's family? and what was the attitude of the Jews toward them? ¶ 3.
4. What salutation did the angel Gabriel give Mary? ¶ 4.
5. Of what character was Mary? ¶ 5.
6. How did Mary manifest submission to God? ¶ 6.
7. How did Mary and Elizabeth encourage and inspire each other? ¶ 7.
8. What great secret did God entrust to two women? ¶ 8.
9. How did Joseph manifest his confidence in Jehovah? ¶ 9.
10. How did God utilize the Roman Empire to bring it about that Jesus should be born in Bethlehem? and why? ¶ 10.
11. Why were the circumstances at Bethlehem a test to Mary's faith? ¶ 11.
12. What encouragement did Mary receive after the birth of Jesus? ¶ 12.
13. What "angels" today correspond in mission with those that announced the birth of Jesus? ¶ 13.
14. How was Mary encouraged again in the Temple? ¶ 14.
15. How did this fulfil in part the prophecy of Malachi? ¶ 14.
16. How did Satan seek to destroy the Seed of Promise in Bethlehem? ¶ 15.
17. What good thing awaits the babes slain by Herod at Bethlehem? ¶ 15.
18. How was Jesus as a boy kept from harm and evil? ¶ 16.
19. What was Jesus' attitude toward his first visit to Jerusalem? ¶ 17.
20. Was Mary fully justified in rebuking Jesus for the worry he caused them when he was left behind in Jerusalem? ¶ 18.
21. How was the boy Jesus preparing for his manhood work? ¶ 18.
22. What else is known of Jesus' boyhood? ¶ 19.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Sparta, Mich.	Oct. 16	Jackson, Mich.	Oct. 23
Grand Rapids, Mich.	" 17	Albion, Mich.	" 24
Saufield, Mich.	" 18	Battle Creek, Mich.	" 25
Woodland, Mich.	" 19	Kalamazoo, Mich.	" 26
Lansing, Mich.	" 20	Ostego, Mich.	" 27
Charlotte, Mich.	" 22	Marcellus, Mich.	" 29

BROTHER T. E. BARKER

Greensburg, Pa.	Oct. 16	Morgantown, W. Va.	Oct. 24
Connellsville, Pa.	" 17	Brave, Pa.	" 25
Leckrone, Pa.	" 18	Monessen, Pa.	" 26
Millsboro, Pa.	" 19	Elizabeth, Pa.	" 27
Rice's Landing, Pa.	Oct. 20, 22	Pittsburgh, Pa.	" 29
Point Marion, Pa.	Oct. 23	Duquesne, Pa.	" 30

BROTHER J. A. BOHNET

Marengo, Ill.	Oct. 12	Rock Island, Ill.	Oct. 19
Belvedere, Ill.	" 13	Ashton, Ill.	" 20
Rockford, Ill.	" 15	Kewanee, Ill.	" 22
Freeport, Ill.	" 16	Princeton, Ill.	" 24
Clinton, Ia.	" 17	Knoxville, Ill.	" 25
Davenport, Ia.	" 18	Peoria, Ill.	" 26

BROTHER E. F. CRIST

Goderich, Ont.	Oct. 17	Mount Forest, Ont.	Oct. 25
Wingham, Ont.	" 18	Palmerston, Ont.	" 26
Harriston, Ont.	" 19	Guelph, Ont.	" 27
Fordwich, Ont.	Oct. 20, 22	Kitchener, Ont.	Oct. 29, 30
Orangeville, Ont.	Oct. 23	Galt, Ont.	Oct. 31
Camilla, Ont.	" 24	Preston, Ont.	Nov. 1

BROTHER A. J. ESHLEMAN

Mountain Grove, Mo.	Oct. 17	Lebanon, Mo.	Oct. 25
Springfield, Mo.	Oct. 18, 22	Verona, Mo.	" 26
Ozark, Mo.	Oct. 19	Monett, Mo.	" 27
Sparta, Mo.	" 20	Ash Grove, Mo.	" 29
St. James, Mo.	" 23	Bolivar, Mo.	" 30
Rolla, Mo.	" 24	Clinton, Mo.	" 31

BROTHER A. M. GRAHAM

Glens Falls, N. Y.	Oct. 15	Albany, N. Y.	Oct. 22
Ft. Edward, N. Y.	" 16	Brainard, N. Y.	" 23
Greenwich, N. Y.	" 17	Stottsville, N. Y.	" 24
Mechanicsville, N. Y.	" 18	Kingston, N. Y.	" 25
Watervhet, N. Y.	" 19	Pittsfield, Mass.	" 27
Troy, N. Y.	" 20	Springfield, Mass.	" 29

BROTHER M. L. HERR

Eastland, Tex.	Oct. 13	Brooksmith, Tex.	Oct. 24
Abilene, Tex.	" 15	Dublin, Tex.	" 25
Merkel, Tex.	" 16	DeSdemona, Tex.	" 26
San Angelo, Tex.	Oct. 18, 19	Waco, Tex.	Oct. 27, 29
Brownwood, Tex.	" 20, 23	Purmela, Tex.	" 30, 31
Lampasas, Tex.	Oct. 22	Gustine, Tex.	Nov. 1, 2

BROTHER W. M. HERSEE

Springhill, N. S.	Oct. 24	Port Hawkesbury, N. S.	Oct. 30
Scottdown, N. S.	" 25	Long Hill, N. S.	Nov. 1
Pictou, N. S.	" 26	Sidney, N. S.	Nov. 2, 5
Port Hood, N. S.	" 27	Glace Bay, N. S.	" 3, 5
Mabou, N. S.	" 29	North Sydney, N. S.	Nov. 6

PRAYER-MEETING TEXTS FOR DECEMBER

December 6:	CHRIST MY HEAD: "Christ is the Head of the church"—Ephesians 5:23.
December 13:	CHRIST MY FRIEND: "There is a Friend that sticketh closer than a brother."—Proverbs 18:24
December 20:	CHRIST MY ALL: "Christ is all, and in all."—Colossians 3:11.
December 27:	DESIRE OF ALL NATIONS: "The Desire of all nations shall come."—Haggai 2:7.

BROTHER H. HOWLETT

Milton West, Ont.	Oct. 17	Markinch, Sask.	Nov. 1
Barrie, Ont.	" 18	Earl Grey,	" 2
New Liskeard, Ont.	Oct. 20, 22	Saskatoon, Sask.	Nov. 5, 6
Kenaback, Ont.	Oct. 24	Biggar, Sask.	Nov. 8
Winnipeg, Man.	Oct. 27, 29	Edmonton, Alta.	Nov. 10, 12
Brandon, Man.	Oct. 30	Calgary, Alta.	Nov. 1

BROTHER S. MORTON

Bristol, Va.	Oct. 15	Hurt, Va.	Oct. 23
Pennington, Va.	" 16	Chatham, Va.	" 24
Cochburn, Va.	Oct. 17, 18	Java, Va.	" 25
Honaker, Va.	Oct. 19	Meadville, Va.	" 26
Princeton, Va.	" 20	Danville, Va.	" 27
Lynchburg, Va.	" 22	Keysville, Va.	" 28

BROTHER G. R. POLLOCK

Niagara Falls, Ont.	Oct. 11	Bracebridge, Ont.	Oct. 18
Dunnville, Ont.	" 12	North Bay, Ont.	" 19
Simcoe, Ont.	" 13	New Liskeard, Ont.	Oct. 20, 22
Brantford, Ont.	" 15	Warren, Ont.	Oct. 23
Barrie, Ont.	" 16	Sault Ste Marie, Ont.	" 24
Orillia, Ont.	" 17	Winnipeg, Man.	Oct. 27, 29

BROTHER B. M. RICE

Wynnewood, Okla.	Oct. 17	Hickory, Okla.	Oct. 23
Wynnewood, Okla. Country,	" 18	Konowa, Okla.	" 25
Elmore, Okla.	" 19	Shawnee, Okla.	" 26
Paoli, Okla.	" 20	Tecumseh, Okla.	" 27
Purcell, Okla.	" 21	McCloud, Okla.	" 28
Ada, Okla.	" 22	Oklahoma City, Okla.	" 29

BROTHER V. C. RICE

Milwaukee, Wisc.	Oct. 15	Fergus Falls, Minn.	Oct. 23, 24
Marshfield, Wisc.	Oct. 16, 17	Wyndmere, N. Dak.	" 25, 26
Unity, Wisc.	Oct. 18	Fredonia, N. Dak.	" 28, 29
Wilhee, Wisc.	" 19	Berlin, N. Dak.	Oct. 31, Nov. 1
St. Paul, Minn.	Oct. 20, 22	Enderlin, N. Dak.	Nov. 2, 3
Minneapolis, Minn.	" 21, 22	Fargo, N. Dak.	Nov. 5

BROTHER R. L. ROBIE

Newcomerstown, Ohio.	Oct. 15	Canton, Ohio	Oct. 23
Port Washington, Ohio.	" 16	Louisville, Ohio	" 24
Uhrichsville, Ohio	Oct. 17, 18	Alliance, Ohio	" 25
New Philadelphia, Ohio	Oct. 19	Salem, Ohio	" 26
Dover, Ohio	" 20	Wooster, Ohio	" 27
Massillon, Ohio	" 22	Cleveland, Ohio	" 29

BROTHER O. L. SULLIVAN

Wilmington, Del.	Oct. 15	Norfolk, Va.	Oct. 22
Havre de Grace, Md.	" 16	Waterbury, N. C.	" 23
Baltimore, Md.	" 17	Suffolk, Va.	" 24
Annapolis, Md.	" 18	Emporia, Va.	" 25
Richmond, Va.	" 19	Enfield, N. C.	" 26
Petersburg, Va.	" 20	Rocky Mount, N. C.	" 27

BROTHER W. J. THORN

Thornton, Mass.	Oct. 17	Franklin, Mass.	Oct. 23
Plymouth, Mass.	" 18	Brockton, Mass.	" 24
Plympton, Mass.	" 19	Stoughton, Mass.	" 25
Marshfield, Mass.	" 20	Quincy, Mass.	" 26
Boston, Mass.	" 22	Waltham, Mass.	" 27
Worcester, Mass.	" 22	Lynn, Mass.	" 29

BROTHER T. H. THORNTON

Nashville, Tenn.	Oct. 16	Chattanooga, Tenn.	Oct. 24
Denver, Tenn.	" 17	Knoxville, Tenn.	" 25
Murfreesboro, Tenn.	" 18	Morristown, Tenn.	" 26
Milton, Tenn.	Oct. 19, 20	Johnson City, Tenn.	" 27
Nashville, Tenn.	Oct. 22	Knoxville, Tenn.	" 29
Doyle, Tenn.	" 23	Tazewell, Tenn.	" 30

BROTHER S. H. TOUTJIAN

Boulder, Colo.	Oct. 13	Silt, Colo.	Oct. 21, 22
Denver, Colo.	" 15	Grand Junction, Colo.	Oct. 23
Colorado Springs, Colo.	" 16	Midvale, Utah	" 25
Pueblo, Colo.	" 17	Salt Lake City, Utah	Oct. 26, 27
Florence, Colo.	" 18	Ogden, Utah	Oct. 29
Basalt, Colo.	Oct. 19, 20	Midas, Nev.	Nov. 1