



"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.

QWTB&TS

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 (ecclesiasticism) 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 partaker 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, Pittsburgh, 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.

BALTIMORE CONVENTION

A local convention will be held at Baltimore, Md., October 28th and 29th, which classes in the immediate neighborhood will have an opportunity to attend. A public meeting will be held Sunday afternoon, to be addressed by Brother Rutherford. Other speakers will be present. For further information address Dr. Chas. A. Schaefer, 53 South Fulton Ave., Baltimore, Md.

SCANDINAVIAN CONVENTION

A joint convention of the Swedish, Danish and Norwegian friends has been arranged to be held in Brooklyn, New York, October 14th and 15th. The program will include discourses in the various languages by brethren of ability. All believing in the presence of our Lord and the Harvest work are cordially invited to attend. It is requested that each one attending bring a singing book. Meetings will be held in the South Reformed Church, 4th Ave. and 55th St., Brooklyn. For further particulars in regard to rooms, etc., address Scandinavian Convention Committee, 124 Columbia Heights, Brooklyn, N. Y.

HYMNS FOR DECEMBER

| | | | | | | | | | | |
|-----------|---|-----|----|-----|----|-----|----|-----|----|-----|
| Sunday | 3 | 282 | 10 | 20 | 17 | 255 | 24 | 221 | 31 | 32 |
| Monday | 4 | 91 | 11 | 224 | 18 | 331 | 25 | 16 | | |
| Tuesday | 5 | 45 | 12 | 198 | 19 | 183 | 26 | 57 | | |
| Wednesday | 6 | 140 | 13 | 212 | 20 | 75 | 27 | 269 | | |
| Thursday | 7 | 308 | 14 | 324 | 21 | 59 | 28 | 148 | | |
| Friday | 1 | 218 | 8 | 222 | 15 | 258 | 22 | 52 | 29 | 311 |
| Saturday | 2 | 14 | 9 | 152 | 16 | 299 | 23 | 116 | 30 | 237 |

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

Chapter IX: Ransom and Restitution

Week of Dec. 3Q. 55-61 Week of Dec. 17.....Q. 69-5
Week of Dec. 10.....Q. 62-68 Week of Dec. 24Q. 6-12
Week of Dec. 31.....Q. 13-19

Question books on "The Divine Plan" 15c postpaid

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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No. 20

BAPTISM

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Romans 6: 3-5.

MUCH has been said and written concerning baptism that has caused confusion. Its purpose has been misunderstood. The definitions of baptism given by lexicographers are not correct, because they ignore the Scriptural meaning. The natural man has attempted to define the term, when in truth and in fact the natural man cannot understand the subject of baptism. It pertains to the deep things of God, not understandable by the natural man. (1 Corinthians 2: 14) It is useless to attempt to define something to enable others to understand unless the one defining understands it himself.

Defined according to the inspired Word of God, baptism means to be buried; to be interred; to hide away, out of sight. It means the consecration of oneself; the full and unconditional surrender of oneself and acceptance by the Lord. "We are buried with him by baptism into death." A thing cannot be buried, interred, or hidden, by sprinkling a few drops of water upon it.

REAL AND SYMBOLIC

Properly considered, the subject of baptism should be treated under two separate and distinct divisions; namely, real and symbolic. The real baptism must always precede the symbolic; otherwise there is no virtue in the symbol. The majority of church members have performed the symbol without reference to undergoing the reality. The symbol when observed at the proper time and in the proper manner is beautiful and means much. It shows that the one who has thus symbolized has been invited to participate in the greatest privilege ever proffered to angels or to men. It is not, therefore, to be expected that every one would have an understanding of baptism during the gospel age.

FORESHADOWED

It pleased God by pictures to foreshadow the more prominent features of his plan. Baptism being one of the great fundamental doctrines of the divine arrangement, we should expect to find it foreshadowed. We

do so find. While the pictures foreshadow the reality and the symbol, the performance of the symbol of Christ's baptism is intended to show that the reality has been performed.

ISRAEL BAPTIZED

God's chosen people were domiciled in Egypt, where they were oppressed by the monarch, Pharaoh. Egypt was a type of subsequent organized society which we commonly call the world; while Pharaoh, the monarch, was a type of the devil, the god of this evil world. To deliver them from their oppression God sent Moses to Israel. Before Moses could become the deliverer of the nation of Israel that people must agree to obey and follow Moses. Their full and unconditional agreement to follow Moses meant that they had fully surrendered themselves to Moses. This full surrender to Moses constituted their baptism unto Moses. Then Moses led the Israelites out of Egypt. When they reached the Red Sea they were closely pursued by the enemy. God caused a cloud to stand between them and their enemy, burying them out of sight, and caused the sea to stand for a while on either side that they might pass over. By this means they were buried in the cloud and in the sea; and thus was symbolized their baptism into Moses. Concerning this St. Paul said: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea."—1 Corinthians 10: 1, 2.

This baptism of Israel did not foreshadow or typify the baptism of the church into Christ; but it illustrated or pictured what constitutes baptism, and more particularly foreshadows what will be the course followed in the Millennial age.

LAW COVENANT

The period of the law dispensation really began with the Passover before Israel left Egypt. At Mount Sinai a formal covenant was entered into between Jehovah

and the nation of Israel through Moses as mediator. (Exodus 19:5,6) God thereafter made promise to Israel of the coming of one greater than Moses of whom Moses was a type. "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." (Acts 3:22; Deuteronomy 18:15) Thus was the Messiah foreshadowed. Time and time again the promise to Israel was renewed through the holy prophets of Jehovah, in order that that people might not forget that in due time God purposed to send to them the great Lawgiver and Deliverer. In fact, the law was made a schoolmaster to lead Israel unto Christ, that great Deliverer. But the Jews lost confidence in the promises made by Jehovah; and when the time drew near for the coming of Jesus, the antitype of Moses, there was only a remnant in the proper heart condition to receive the Lord.

JOHN'S BAPTISM

The Scriptures speak of John the Baptist. This title was given him because he was preaching in the wilderness to the Israelites, calling upon them to repent and be baptized for remission of their sins. (Matthew 3:1-5) John was announcing Jesus, the antitype of Moses, who had come to do the work that Moses could not do. The Jews had not been living up to the terms of their covenant, even to the best of their ability. They were commanded, therefore, to repent of their sins against God's arrangement with them under the law covenant; and by being baptized they thus testified that they acknowledged their sins and repented of them and thereby washed away their sins. Of course this applied to the Jews only; for no other people was a party to the covenant, and this baptism of John could apply to none others except the covenant people of God.

REMISSION OF SINS

Some professing Christians for a long time have practised and yet practise John's baptism. Without doubt they do it ignorantly. Since no gentile was a party to the law covenant, and since John's baptism was exclusively for Jews, it follows that the practising of John's baptism is without any avail to gentiles at any time. The water immersion of the Jews by John only testified that they had repented of their sins and had thus washed away their sins. Long centuries ago God's special favor to the Jews under the law covenant ceased.

The sin of the world which affects all men is the sin resulting from Adam's disobedience. Every one of the human race has been born imperfect and every imperfect creature before God is a sinner. The provision for the remission of such sin is only through the blood of Jesus. "Without the shedding of blood there is no remission." (Hebrews 9:22) John the Baptist did not say that to repent and be baptized would take away *the sin* of the world. On the contrary,

after he had practised this baptism for six months, Jesus appeared; and upon his appearance John pointed to him and said: "Behold the *Lamb of God*, which taketh away *the sin* of the world." (John 1:29) It is only by exercise of faith in the shed blood of Jesus and the imputation of his merit that the great sin of man can be taken away. It is clear, then, that mere water immersion at any time does not remit the sin and that such water immersion does not constitute real baptism.

WHAT IS REAL BAPTISM?

St. Paul says: "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Real baptism therefore can be understood only by understanding why Jesus was baptized. Jesus was born after the flesh a Jew; therefore in harmony with the law covenant. He was at all times perfect and without sin; therefore his baptism could have nothing whatsoever to do with the remission of sins. It will be observed also that he was not baptized as a child; hence there could be no authority for infant immersion.

When Jesus was about thirty years of age, being of legal majority under the terms of the law covenant with Israel, he presented himself to John the Baptist, to be baptized. John knew that Jesus was not a sinner; therefore he protested, saying, "I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him: Suffer it to be so now; for thus it becometh us to fulfill all righteousness."—Matthew 3:14,15.

The key by which we can understand the baptism of Jesus is found in his expressed words: "Lo, I come . . . to do thy will, O God." (Hebrews 10:7; Psalm 40:7,8) A man must be thirty years of age before he could become a priest. Jesus had reached that age. Immediately upon reaching the age he entered upon the performance of the work for which he had come into the earth. He came to exercise his own will in full harmony with God's will. Therefore he gladly surrendered himself to Jehovah. That surrender constituted the consecration of himself as a perfect man to do the will of God, whatever that might be concerning him. Here it was that he entered into a covenant with his Father. A covenant means a solemn agreement or contract. Unconditionally surrendering himself to God constituted his part of entering into that covenant. That covenant led to his death as a man. From the divine standpoint he was counted dead as a man from Jordan forward. There began his baptism. That real baptism was completed when he died upon the cross.

As proof conclusive that Jesus' baptism was begun at the Jordan and progressed and ended at Calvary, we have his own words: "Can ye . . . be baptized with the baptism that I am baptized with?" he asked those who requested a position of special favor in his kingdom. (Mark 10:38) Thereafter he again said: "I

have a baptism to be baptized with and how am I straitened till it be accomplished!" (Luke 12:50) The covenant he made with Jehovah at the time of the complete surrender of himself at the Jordan was executory; that is, in process of being carried into effect from that time forward. That same covenant was completed upon the cross, and hence there became fully executed. God counted his baptism as completed at the Jordan. His real baptism was actually completed when, on the cross, he cried: "It is finished."

The water immersion of Jesus in the Jordan was an open testimony to the effect that he had entered into a covenant with Jehovah to do the Father's will, which covenant was entered into by the full surrender of himself to the Father. His being buried in the water was proof of his complete immersion into the will of his Father. His rising out of the water testified that he had entered upon a new course of higher life and being, which the Father had provided for him. From that time forward he was carrying out his covenant as the Father willed it. He learned his Father's will after his immersion in the Jordan. In proof of this we read: "When Jesus was baptized, he went up straight way out of the water; and lo, the heavens were opened unto him." (Matthew 3:16) From there he went to the wilderness, where for forty days and nights he studied the Word of God, properly applying the types and shadows of the Old Testament to himself. By this means and by sweet communion with the Father he ascertained the Father's will. To carry out his Father's arrangement meant that he must be broken in body and must pour out his life-blood to provide the ransom price for man. It was the completion of his covenant in actual death that he had in mind when he said: "I have a baptism to be baptized with; and how am I straitened till it be accomplished." It was finished at Calvary.

BODY MEMBERS

Addressing himself to the followers of Jesus, St. Peter wrote: "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Peter 2:21) The baptism of the body members, therefore, must be in the same manner and for the same reason that Jesus was baptized. St. Paul corroborates this view when he says: "We are buried with him by baptism into death." Briefly let us examine the process.

All human beings have been born sinners, not out of choice, but by reason of inheritance because of Adam's sin. A footstep follower of Jesus must first be cleansed from sin. A man whom we call Honest Heart for convenience, having lived in the world as a sinner, now having an honest desire for fellowship with the Lord and to be in harmony with God, thus has a change of mind. This change of mind and desire to change his course constitutes repentance. Following out this honest desire he changes his course of action, turns

away from the world, leaves sin behind and seeks the Lord. That constitutes his conversion. Although he has repented and is converted, he is in no wise a Christian and in no manner prepared for the heavenly kingdom. He has only begun to draw near unto the Lord. He is drawn to Jesus by divine providences and hears the invitation of Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matthew 11:28) Honest Heart's desire is to be in full harmony with God. To him Jesus says: "No man cometh unto the Father, but by me. I am the way, the truth and the life." (John 14:6) Sincerely desiring, then, to know what to do, he hears or learns the words of Jesus: "If any man will come after me [follow in my footsteps], let him *deny himself*, and take up his cross, and follow me."—Matthew 16:24.

To deny oneself within the meaning of this scripture means to surrender oneself; and such surrender means consecration. Consecration or surrender, therefore, means an agreement on the part of such a one fully and completely to surrender himself unto the Lord and do the will of God. He cannot make a *conditional* surrender or consecration; but it must be *unconditional*. When he makes this unconditional surrender, Jesus the great High Priest receives him and imputes to Honest Heart his own (Jesus') merit and then presents him to the Father, Jehovah.

We read that by faith we are justified (Romans 5:1); and again, "being now justified by his blood, we shall be saved." (Romans 5:9) It will be observed that this text says: "We *shall* be saved." Stated in common parlance, Honest Heart exercises faith in the blood of Jesus by fully and completely surrendering himself, unconditionally, to do the Father's will. The next step is the imputation of the merit of Christ Jesus. The poured-out life-blood of Jesus is what constitutes his merit. This value of his sacrifice or merit Jesus imputes to the one thus exercising faith, which makes him presentable to the Father, because the blood of Jesus constitutes a robe of righteousness; and having this, he has a standing before Jehovah. Jesus the High Priest now presents him to the Father. The Father, because of the exercised faith through the full surrender or consecration and because of the imputed merit of Christ Jesus, receives the one thus presented. The next step is justification.

Justification means made right with God. Who justifies? The Scriptures answer: "It is God that justifieth." (Romans 8:33) God the great Judge judicially determines that Honest Heart thus presented to him is right, perfect, acceptable; and God counting aim perfect, there results to Honest Heart the right to live as a human being. It is this right to live as a human being that must be sacrificed in harmony with what Jesus said: "Whosoever will lose his life for my sake shall find it." (Matthew 16:25) No imperfect sacrifice could be accepted by the Father. This he

caused to be pictured in the sacrifice of animals on the typical atonement day. This perfection of the antitypical sacrifice could not exist except by being justified, as stated by the Scriptures above; and this justification could not come to any one until he first made an unconditional surrender of himself to Jehovah in consecration. God justifies such a one for the purpose of making him acceptable as a part of the sacrifice of Christ; and from the moment he is justified and accepted as a part of the sacrifice such a one is counted dead as a man, and being there begotten by Jehovah becomes a new creature.—Colossians 3:3, 4; 2 Corinthians 5:17.

This covenant entered into by sacrifice constitutes Honest Heart's real baptism. It is being buried with Christ Jesus into his death. Honest Heart does not offer himself as a sacrifice. No one can offer a sacrifice except the priest. Christ Jesus is the great High Priest; and when the Father accepts and justifies one for sacrifice, then Christ Jesus offers up such a one as a part of his own sacrifice. Only self now can separate such a one from the Lord. If he remains faithful to his covenant, the great High Priest will complete the sacrifice and make him ultimately a member of his glorious body.

The real baptism is therefore, as St. Paul states, being buried with Christ into death, a sacrificial death. This sacrificial death takes place (so far as the man is concerned) at the time he is justified, accepted as a part of the sacrifice and begotten to the divine nature.

COVENANT TO DO WHAT?

We sometimes hear the expression that one "consecrates unto death." Is this a proper expression? It seems to be quite improper and unscriptural. It would seem rather presumptuous for one such as Honest Heart to come to the Lord and say in substance: 'Lord, I want to consecrate myself unto you with the distinct understanding that I am to be put to death as a part of the sacrifice of the Lord Jesus and have a part with him in his kingdom.' To say the least of it, this would not be an unconditional surrender, but would be in the nature of a conditional bargain. The Scriptures show that one coming to the Lord must come giving himself wholly to the Lord and leaving it with the Lord to do with him as he sees best. It would be quite beneath the dignity of the Lord to enter into a contract with a sinner. The covenant, however, is one that *leads to sacrifice* and is completed in death; but death is not made a part of the agreement at the time of consecration. In fact, we believe that every Christian honestly examining his own experiences will not be able to say that he understood at the time he made a consecration that he was to be put to death and have a part in the sacrifice of Jesus and a part in the glories that shall follow. This knowledge constitutes a part of the deep things of God's Word; and no one under-

stands the mystery of God and appreciates it until first he has been accepted and begotten of the holy spirit.

Jesus, when he came to the Jordan, was a natural man, a perfect man. It does not seem reasonable to conclude that he understood at the time he thus presented himself to John the Baptist that he was to die a sacrificial death. This conclusion is based upon two reasons: (1) As St. Paul states, "the natural man receiveth not the things of the spirit of God, . . . neither can he know them" (1 Corinthians 2:14); and (2) for the further reason that the Scriptures plainly state that after Jesus came up out of the water the heavens (thereby meaning the higher, the heavenly things) were opened unto him. That was the time he was begotten to the divine nature; for we read: "He saw the spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved son, in whom I am well pleased." (Matthew 3:16, 17) It was thereafter that he stated: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." (Luke 4:18) It was after he was thus baptized that he spent forty days and nights in the wilderness. Why would he be there except to learn of God's will? And by applying the types properly to himself as the antitype he could readily determine that in them was his death foreshadowed.

Plainly, according to the Scriptures, Jesus' covenant was "to do thy will, O my God." Likewise plainly, the covenant of each of his footstep followers must be "to do thy will, O my God," unconditionally. It is only after one undergoes the real baptism into Christ that his mind is illuminated and he begins to see that in order now to have life on the divine plane he must go into actual death as a part of the sacrifice of Christ.

Neither does one who thus makes a covenant with the Lord sacrifice his will. He retains his will, agreeing to use it in harmony with the Father's will; and he studies God's Word and his providences, and thereby transforms his mind in order that he might ascertain the good and acceptable and perfect will of God. (Romans 12:2) Real baptism into Christ, therefore, means that one has unconditionally surrendered himself unto the Lord to do the Father's will; that the Lord Jesus, as his High Priest, has presented him to the Father; that the Father has justified and accepted such a one as a part of the great sacrifice and begotten him. Thus he is baptized into Christ's death and becomes a new creature in Christ.

MOSES' AND CHRIST'S BAPTISM

St. Paul states that the nation of Israel was baptized unto (into) Moses and that Christians are baptized into Christ. The baptism of the nation of Israel showed the full consecration to follow Moses as God's representative and their deliverer. The baptism

into Christ shows that the Christians are fully consecrated to do the will of God, following Christ Jesus as their deliverer. It will be observed, however, that there is quite a distinction between being baptized into Moses and into Christ. In both instances it shows a full consecration; but with reference to Christians, these are baptized into Christ's death; that is to say, their real baptism consists in being joint-sacrificers with Christ Jesus. Here is where the confusion probably has arisen with reference to the expression "consecration unto death." Our part of the consecration is to do God's will; his part of it is acceptance and setting aside for sacrifice, which means death; consequently the baptism is into the death of Christ. A faithful performance of the Christian's side of the covenant leads to a complete annihilation of his humanity and to his birth upon the divine plane.

SYMBOL

Symbolic baptism is performed for the purpose of showing that the reality has been performed. It follows that the symbol must be in keeping with what constitutes the reality. Some Christians practise sprinkling a few drops of water on the person, designating that baptism. The apostle Paul leaves no room for doubt as to what is the proper symbol. Concerning the reality he says: "We are baptized into Christ's death. We are buried with him by baptism into death." The sprinkling of a few drops of water does not even suggest the thought of being buried, submerged or interred. This is accomplished only by a complete immersion. Therefore being put out of sight in the water properly pictures the reality.

In addition to this direct Scriptural proof, we have the experience of our Lord, who went down into the waters of the Jordan, was immersed by John and was raised up out of the water. Here was a beautiful picture.

The one who administers the water immersion for that particular purpose pictures the Lord Jehovah. The one being immersed, completely submitting himself to the administrator, illustrates how he has consecrated himself wholly, submitting himself completely to another; thus showing the complete submission to the Lord. The administrator raising the immersed one up out of the water beautifully pictures how the Lord raises up those immersed into him to walk in newness of life. Complete immersion in water is the Scriptural symbolic baptism.

The proper and Scriptural time to perform the symbol is within a reasonable time after having surrendered oneself to the Lord in complete consecration. In fact, the one who appreciates the privilege of following the Lord will give diligence to follow his course in the performance of the symbol.

PREVIOUS IMMERSION

One inquires: "When I became a member of the Christian denominational church I was immersed in

water, which immersion I understood to be for the remission of sins. Was that immersion correct and sufficient?" The proper answer is that it was of no avail because not performed for the Scriptural purpose, as we have heretofore stated.

Another says: "When I united with the Baptist nominal church I was immersed in water; and since that organization practises the proper symbol, should I be immersed again after having come to a knowledge of present truth?" The proper answer to that question is: If when immersed in the water, as stated in the question, the one so immersed had prior thereto fully surrendered himself to the Lord in consecration and understood he was being immersed as a footstep follower of the Lord Jesus, then there would be no necessity for repeating the symbol after coming to a knowledge of the truth. On the other hand, if at the time of water immersion he had not previously fully surrendered himself in consecration unto the Lord, then the water immersion was of no value. The controlling question is, Had the person so immersed fully surrendered himself in consecration before performing the symbol?

Another says: "I have doubt in my mind as to whether or not I had in fact made a consecration at the time of my water immersion. What course, then, should I pursue?" Answering that question, the doubt should be resolved in one's own favor and all doubt removed from the mind by performing the symbol again.

NECESSITY

Is there any real virtue in water immersion? There is no virtue in the water of itself, but the real virtue arises from obedience to the Lord's arrangement. If we see that Jesus was immersed in water in order that all righteousness be fulfilled and that we are called to follow in his steps, then we see what a privilege it is to take the step he took in symbolizing the real consecration by water immersion. It would seem that after one came to a knowledge of the reality and the purpose of the symbol and such person would then fail or refuse to perform the water symbol, such a one would show a disregard of the Lord's provisions and probably would be greatly retarded in gaining a knowledge of the truth. It is better to obey than to sacrifice. A sacrifice is made at the time of the consecration or real baptism. Thereafter it is more pleasing to the Lord for his children to be obedient to his will as they come to know it. It is the obedience in performing the symbol when it is seen and appreciated that is really pleasing to the Lord.

BROKEN WITH JESUS

Looking forward to the conclusion of his baptism in death, Jesus said: "I have a baptism to be baptized with: and how am I straitened until it be accomplished." (Luke 12:50) He had entered into a covenant

with the Father at the Jordan, and now he fully appreciated the fact that the provisions of that covenant meant the breaking of his humanity and the pouring out his life-blood; and this he completed when upon Calvary he cried: "It is finished." Each one who presents himself in full consecration to the Lord, is accepted, justified and begotten of the holy spirit, has entered into a covenant with the Lord; and he afterward learns that this covenant means his death as a human being, to be broken with Christ Jesus and to pour out his life with the Lord.

At the institution of the memorial of his death Jesus showed this fact. Taking the bread and blessing it, he broke it and, giving it to the disciples, said: "Take, eat, this is my body. And he took the cup and gave thanks, . . . saying, Drink ye all of it." Discussing this same matter, St. Paul says: "The cup of blessing which we bless, is it not the communion [common union or participation in] of the blood of Christ? The bread which we break, is it not the communion [common union or participation in] of the body of Christ? for we being many are one bread, and one body; for we are all partakers of that one bread."—1 Corinthians 10: 16, 17.

The completion, then, of the contract entered into by each body member at the time of consecration must be in actual death, in order to participate in the glories of the Lord. The words of the Psalmist apply to the new creature, as it is written: "Ye are gods [mighty ones]; and all of you are children of the most High. But ye shall die like men, and fall like one of the princes." (Psalm 82: 6, 7) Thus each member must fall like Prince Jesus, participating in his death. "For if we be dead with him, we shall also live with him." (2 Timothy 2: 11) While our consecration is not unto death, the fulfilling of that covenant leads to death. Hence it is properly called a covenant by sacrifice.

BLESSED INVITATION

The greatest honor ever conferred upon mortal man is the invitation to participate in the actual and complete baptism of Jesus Christ. Why? Because here is an invitation to join the Lord Jesus in suffering even unto death; and proving faithful therein, to receive the crown of life. To such he says: "Be thou faithful unto death, and I will give thee a crown of life." The keener appreciation one has of this privilege, the greater will be his joy in performing his covenant.

When Jesus instituted the memorial of his death he said concerning the cup: "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matthew 26: 29) It has been rather a habit to look with sorrow upon real baptism and upon the Memorial. It should be an occasion of joy, because of the opportunity to participate in the greatest thing offered to man. This thought is warranted by what

Jesus stated at the institution of the Memorial. The cup was filled with wine. Wine is not drunk for the purpose of making one sad. It is usually indulged in for the very opposite purpose—to bring good cheer. Jesus clearly shows it means good cheer in the kingdom. A proper, keen appreciation of the privilege of participating with our Lord in sacrifice should bring joy to the heart of the one invited to participate and who does so. The joy is in anticipation of being associated with the Lord in his glorious kingdom.

When all the body members have finished their course and all are united together with the Lord in the kingdom, what a wonderful time of joy that will be! And so Jesus states, that when that time comes then "I will drink it anew with you in my Father's kingdom." Looking forward to that happy time the Psalmist wrote: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

BEREAN QUESTIONS

1. Why are the ordinary definitions of baptism incorrect? ¶ 1.
2. What does baptism really signify? ¶ 2.
3. What is the difference between real and symbolic baptism? ¶ 3.
4. Was baptism foreshadowed in the Bible? ¶ 4.
5. How did the exodus of the Hebrews from Egypt foreshadow baptism? ¶ 5.
6. Did it typify the baptism of the church into Christ? ¶ 6.
7. Explain how Moses foreshadowed the Messiah. ¶ 7.
8. In what conditions were the Jews that they required the work of John the Baptist? ¶ 8.
9. Why is John's baptism for remission of sins inappropriate for gentiles? ¶ 9.
10. Was John's baptism intended to actually take away sin? ¶ 10.
11. How was sin to be taken away? And how does water baptism portray this? ¶ 10.
12. Why was not Jesus baptized for remission of sins? ¶ 11.
13. Is there any Bible authority for infant baptism? ¶ 11.
14. What conversation took place between Jesus and John at Jesus' baptism? ¶ 12.
15. For what purpose did Jesus become a man? ¶ 13.
16. To what extent did Jesus surrender himself to God? ¶ 13.
17. From what time was Jesus counted dead as a man? ¶ 13.
18. What did Jesus mean by the baptism that he both *was* and *was to be* baptized with? ¶ 14.
19. What did the water baptism of Jesus signify? ¶ 15.
20. What did his burial in and rising from the water signify? ¶ 15.
21. How did Jesus proceed after baptism to learn the will of God for himself? ¶ 15.
22. What Scriptures show that the baptism of Christ's body members is the same as his own baptism? ¶ 16.
23. Are repentance and conversion the only steps requisite to become a Christian? ¶ 17.
24. What is it to deny one's self? ¶ 18.
25. What kind of self-surrender must be made to be accepted as a Christian? ¶ 18.
26. Does justification alone save one? ¶ 19.
27. Explain the imputation of Christ's merit. ¶ 19.
28. Who is it that justifies, and how? ¶ 20.
29. For what purpose does God justify one? ¶ 20.
30. What is it that constitutes one's real baptism? ¶ 21.
31. Explain how real baptism is a sacrificial death. ¶ 22.
32. Is it proper to say that one consecrates unto death? ¶ 23.
33. To what does a person consecrate himself? ¶ 23.
34. Does one usually understand that consecration will eventuate in death? ¶ 23.
35. What two considerations show that Jesus did not understand that his own consecration was unto death? ¶ 24.
36. When and how did Jesus come to understand the deep things of God's Word? ¶ 24.
37. What was Jesus' covenant with God, and what is our own covenant with God? ¶ 25.
38. Does a consecrated person give up his will? ¶ 26.
39. What is the difference between Israel's baptism into Moses and the baptism of the consecrated into Christ? ¶ 27.
40. How did confusion arise concerning consecration unto death? ¶ 27.
41. What is the purpose of symbolic baptism? ¶ 28.
42. Why is sprinkling not true symbolic baptism? ¶ 28.
43. How was Jesus baptized? ¶ 29.
44. In water baptism whom does the administrator represent? ¶ 30.
45. Explain how water baptism symbolizes real baptism. ¶ 30.
46. When is the proper time to observe symbolic baptism? ¶ 31.
47. When is it proper for a person previously baptized to be baptized again in water? ¶ 32-34.
48. Is there real virtue in water baptism? ¶ 35.

49. Why ought a consecrated person to observe symbolic baptism? ¶ 35.
 50. What did Jesus mean when he said of his baptism: "How am I straitened until it be accomplished"? ¶ 36.
 51. How does this apply to us? ¶ 36.
 52. How was this shown in the Memorial celebration? ¶ 37.
 53. Quote Scriptures showing that the fulfilling of consecration is unto death. ¶ 38.
 54. Why is real baptism the greatest possible privilege? ¶ 39.
 55. Why is this a real occasion for great joy? ¶ 39.
 56. What at the Memorial shows this? ¶ 40.
 57. In what joys does real baptism terminate? ¶ 41.

"I HAVE NOT FOUND SO GREAT FAITH"

"There came a centurion . . . saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. . . . Jesus saith . . . I will come and heal him. The centurion . . . said, Lord, . . . speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."—Matthew 8:5-9.

CAPERNAUM was a summering place for well-to-do Jews and had the characteristics of such communities, which have not changed with centuries nor localities. The Newport of today might have been the Capernaum of nineteen centuries ago, and the dwellers in each place would have been much the same.

Summer resorts are not the kind of places where the maximum of real religion is looked for. Everything points the other way for a pleasure-seeking people. There may be a semblance of religion—if religion chances to be popular, as it was at Capernaum. In that day religion was the fashion; and the wealthy Jews prided themselves upon their outward piety, and vied in manifestations of it, mingling together with it the usual display of rich apparel. But among the working people of the place there were some that saw through the sham, and a few that genuinely sought after God.

Jesus had come down from the mountain seven miles southwest of Capernaum that day made famous by the words of beatitude (Matthew 5:7), had healed a leper on the way (Matthew 8:1-4), and had just entered into the city, when the incident here related took place.

It was the custom of the Roman Empire to consolidate and hold subject territory by the disposition of armed forces at strategic points ready to handle emergencies requiring the services of the military. In times of peace this was a peaceful guard on police duty. The officers of armed alien forces were usually unpopular; but if the officer in charge was of a tolerant and kindly disposition, he was as well thought of as was possible among a people intensely patriotic and jealous of foreign domination.

A PAGAN GENTILE SOLDIER

In Capernaum the local centurion, while a pagan gentile, had interested himself in the welfare of the people. Possibly the Roman authorities or the governor—Herod Antipas—had selected a man of a type likely to be acceptable to the wealthy religionists that crowded the beautiful little city; for successful government then as now consisted partly in imposing a seemingly easy yoke. The pious Jews of Capernaum had a good word to say for this Roman officer; for in the parallel account in Luke the elders of the Capernaum synagogue asserted to Jesus, as a reason why he should do something for this gentile soldier: 'He is worthy . . . for he

loveth our nation, and he hath built us a synagogue.'—Luke 7:4, 5.

Whether this was the same centurion who a few years later, at Caesarea on the Mediterranean seacoast of Samaria, was baptized by St. Peter, is not recorded. There may have been a number of these heads of garrisons—corresponding roughly to sergeants and in charge of fifty to a hundred soldiers—who had investigated the Hebrew religion, without becoming proselytes, who had believed something about the divine promises, and who thought well of the Jews as the elect people of Jehovah. The prevailing sentiment of Roman public opinion had not yet turned against the Jews as a rebellious people, difficult to rule over and dangerous in revolt; nor against the Christians, who were later identified with the Jews as one of the troublesome religious sects of the nation. A century later, when the average Roman soldier thought of Christians as proper objects for butchery, torture, beasts, or prison, the rule was formulated in the church that no one who was a combatant soldier would be accepted for baptism unless he left off soldiering. But in the first few years some tolerance was manifested toward the occupation of the soldier, and at least twice divine favor was shown toward Roman soldiers—in this instance, and in that of the centurion at Samaritan Caesarea baptized by the apostle Peter.—Acts 10.

The Capernaum centurion was evidently a good man, a kindly neighbor, and a tolerant gentile. Concerning him the Lord was soon to bear a witness that was destined to make his memory illustrious, as a guide and inspiration to all Christians of all centuries.

Many soldiers, and especially the officers of the Roman armies, were of a proud and overbearing disposition. To such there is no record of the showing of the favor of God (Psalms 40:4; 101:5), but to the centurion of this city there came a fitting recognition and approval as to a man of unparalleled faith in Jesus Christ.

If the centurion had been of the ordinary character of Roman officers, he might have come out to impress Jesus with a military retinue, or he might have ordered this Jew of humble origin and occupation to come to headquarters and see him. But he was a man of a different type.—Psalm 25:9; Isaiah 57:15.

A BELOVED SERVANT

The centurion's beloved servant was sick and about to die. (Luke 7:2) As a kind employer the centurion had done what he could, but in vain; for he could see the rapid approach of death. However, he had heard of our Lord and perhaps had seen Jesus during one of the Master's stays in the city. He could not have known yet that this was the great Physician for all the ills and disease of the whole world, Jew and gentile; but he appreciated that here was at least a last hope for the recovery of one beloved—the One who could draw him back from the gates of hades, the tomb.—Psalm 30:3; Job 33:19-22.

In true humility there is also an element of love; for as love "vaunteth not itself, is not puffed up, doth not behave itself unseemly," so humility. (1 Corinthians 13:4, 5) The centurion, who was "worthy," sought not to obtrude himself upon even this man of no reputation, the lowly Nazarene. (Phil. 2:7) According to Luke, he did not so much as press his request in person, but asked the elders of the synagogue of which he was the benefactor, to seek the favor desired of Christ. The elders themselves were doubtless men of like demeanor with the noble-minded officer. When they came to Jesus, they said nothing about how prominent they were, nor about how great a soldier, how warlike and how successful in battle this centurion was, nor how wealthy, nor how many friends he had among the Jerusalem Jews that summered at Capernaum. They simply told that this good man—though a gentile and one of the ordinarily hated and despised soldiery of Rome—was "worthy," and that he had built them a synagogue, and that he loved the Jewish nation.—Luke 7:4, 5.

It was not easy for the gentile to overlook the disesteem in which he was held by the Jew; for the specially religious Jew would not eat with the gentile (Mark 2:16), nor enter into his house (John 18:28), lest he be ceremonially defiled and be put to the cost, inconvenience, and reproach of the ritual of cleansing from defilement.

This centurion knew the place that he occupied in Jewish eyes; and he would not that Jesus, a holy man and a great teacher among the Jews, should so demean himself as to pass the portals of his door. As Jesus, then drew near the house, accompanied by the elders, the centurion formulated a message that summed up the lowliness of a genuine humility. Through Jewish friends he quickly sent to one whose lowliness was greater than his own, to say:

"Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee."—Luke 7:6, 7.

ACCUSTOMED TO AUTHORITY

As the messengers delivered this message, they added words which Jesus declared embodied the most sublime faith beheld throughout his ministry.

The centurion had long been accustomed to the per-

sonal exercise of authority, and he knew the power of words. He knew that when he but spoke a word, men came and went, and that notable things perhaps were done beyond his presence. If he could do such things by a word, why could not this wonderful Jew, without personal presence, by a word send demons hither and thither, or dismiss disease from the sick? He believed that such great authority resided in the Son of man, that at any distance, whether right in the house or far away or near by, as Jesus was approaching, the mere word would send scurrying from the beloved servant, now hovering on the brink, the disease that nothing yet had conquered. So the message continued:

"But say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."—Luke 7:7, 8.

The soldier recognized in Jesus another man like himself set under authority—under a supernatural authority; whereas he was but under the authority of an earthly ruler. He had heard of the exercise of this mysterious authority, and how demons departed from the possessed, and sickness from the ill. There was not the slightest reason, in his mind, why at a distance of several blocks from the sick room, the order might not be spoken which would infallibly cause to depart this sickness unto death.

It was passing strange that here on the shores of the Sea of Galilee, far from Judea, far from Jerusalem, the city of God, and far from the covenants of promise, from hope and from God (Ephesians 2:12), there should be such a man as this gentile centurion. "Jesus marveled [at it], and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel."—Matthew 8:10.

"God . . . giveth grace [favor] unto the humble." (James 4:6) In the coming kingdom of God favor will be given again to such as this lowly-minded centurion, when he responds to the call from the grave. The haughty Pharisees and doctors of the law are also to assemble at Jerusalem from the tomb. They will expect to assume again the positions of honor and power that they held when Jesus spoke these memorable words. But there, as world rulers, will sit the antitypical Sanhedrin, the high court and great executive and legislative body, not for the Jews alone, but for the whole world; and as members of it will sit the ancient patriarchs of the Hebrew nation. Will the great ones of the order of things of Jesus' day sit then in places of power? Where will such as the good centurion find their station? The Lord answered these questions:

"I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth."—Matthew 8:11, 12.

THE LOWLY-MINDED GREAT

There is no dignity so impressive as that of the lowly-minded great. How kingly, withal how brotherly, will be that of the high court of the world! How super-honorable their station! But its members will not be alone in honor; for they will welcome others. Great men of meekness and humility, just, wise, lovers of the people, will be found in every nation that ever was on earth. As they develop under the radiant love of kingdom days, their true worth will shine forth; and they will be accorded association with the great overcomers of the Jewish age and earlier. As "sons of the prince" class (Ezekiel 46:16, 17), they will receive an inheritance like that of "the prince."

In the gospel age, too, overcomers are persons of great and proven faith. God seeks for his kingdom class those that will manifest a faith like Abraham's. Few of them have enjoyed, or do enjoy, honor or preferment among the children of this world. Even in the church this side the veil, the places of honor may not always be apportioned exactly according to real heart faithfulness unto God. But it will be different then. There it will be to every one of the little flock according to his faith here. Star will differ from star in glory, and the differences in brightness there will be proportional to

the differences in fidelity here to God and to his Word.

Let us not forget this brief Biblical story of a soldier whose faith was notable above others. Let us remember that it is possible to each one in the church now to become the greatest in faith, if he but lays fast hold of Christ—if, in another figure, he follows him with all his heart unto the end. Let the example of the Capernaum centurion be an incentive to us, the members of the church of God, that whatever be our place and work in the visible church, we may become so pleasing to the Lord through our implicit fidelity, that of us, too, the Master can say: "Verily . . . I have not found so great faith."—Matthew 8:10.

BEREAN QUESTIONS

1. What kind of place was Capernaum? ¶ 1, 2.
2. What had Jesus been doing just before the incident of this study? ¶ 3.
3. How did the Roman Empire hold subject territory? ¶ 4.
4. What was the attitude of the Jews toward the Capernaum centurion? ¶ 5.
5. What change took place in the attitude of the Roman soldiery toward Jews? ¶ 6.
6. What was the usual character of Roman army officers? ¶ 7-9.
7. How did this centurion show a loving and humble disposition? ¶ 10, 11.
8. What was his attitude toward Jesus? ¶ 12-15.
9. What was there about the centurion's position that caused him to believe in the power of Jesus over disease? ¶ 16-18.
10. What reward may be given to this centurion in the kingdom? ¶ 19-21.
11. What quality is the crown of kingliness? ¶ 22.
12. Will the divine kingdom honors necessarily be awarded according to present prominence in the church? ¶ 23, 24.

JESUS THE GREAT PHYSICIAN

— NOVEMBER 5 — LUKE 4: 31—5: 39 —

JESUS' FIRST SERMON AT HOME—REJECTED BY HIS TOWNSPEOPLE—MANY HEALED—MIRACLE OF THE FISHES—SINS FORGIVEN—FASTING.

"Himself took our infirmities, and bare our diseases."—Matthew 8:17.

S AINT Luke takes us directly from Jesus' temptation to his ministry in Galilee, and after the briefest mention of the fame of Jesus spreading abroad through the region of Galilee, and of the honor he received, tells us of his preaching at Nazareth, as if this were really the beginning of his ministry. Jesus did go to Galilee after the temptation, going by the place where John was immersing, and from there to Cana, taking with him some of John's disciples who were attracted to him. The events of those days are narrated in John's gospel.—John 1: 29—2: 11.

Afterwards Jesus went back to Jerusalem; and it seems evident that he spent the winter months there preaching, and teaching, and working miracles. It seems fitting that his ministry should begin in that center of learning. It was as a result of this ministry that Nicodemus came to him. (John 3: 1, 2) But Jesus got little encouragement; and early in the year he again went north, this time going through Samaria. The incident at the well of Sychar with the Samaritan woman occurred on this journey.

JESUS GOES TO NAZARETH

Going on to Galilee, our Lord did not go directly to Nazareth, but went about the towns and villages of that then densely populated country, preaching and teaching, so that, as beforesaid, the fame of his ministry was in all that region. At last our Lord came to his home town, and on the Sabbath morning he went to the synagogue. With the privilege the synagogue afforded, he took the place of preacher. Turning the sacred roll, he began to read from Isaiah (Isaiah 61: 1, 2), and declared to them

that this wonderful prophecy was that day being fulfilled to them. His gracious words charmed them, and they already had the evidences of a proven ministry before them; for they knew what this son of their town had been doing in Galilee.

But their prejudice was too much for them; for they saw in him only the carpenter they knew, and they began to allow passion to rise. Jesus noted the change, and plainly told them that a prophet was not without honor save in his own country. He also reminded them that the prophet Elijah had to go outside the bounds of Israel for sustenance; and that the prophet Elisha could not cure the lepers of Israel, but only a Syrian leper, because of the hardness of the hearts of the people. Our Lord's words maddened them; and at the close of his address they made an attempt to take him to the brow of the hill and cast him down. But his time had not come, and he walked out of the midst of the crowd. This was a judgment day for Nazareth; for our Lord went there no more. It is a mistake to think that there were no crises in our Lord's life save the one recorded at its close. This day in Nazareth may be taken as one such event, and as the close of the first phase of our Lord's ministry.

NAZARETH TESTED

When Jesus read the portion of Scripture, he did not conclude the passage, but left out the reference to "the day of vengeance." He pointed out the gracious blessings which were sent to them from God by him; and the men of Nazareth would not have the comfort of the message because they hated the Messenger.

Today the body members of Christ proclaim the whole message, both that of comfort and that of the day of vengeance; and the religious world of this day rejects the whole message because they hate the messengers. The worldly will not have truth, whether comforting or otherwise unless it comes according to their own ideas. That day in Nazareth when Isaiah 61 was proclaimed is therefore an illustration of the present day, when the same message is being proclaimed, and is in closest possible association. Then our Lord began the message; now the restored church, the feet members, continue it. The results are the same!

"He came unto his own, and his own received him not." (John 1:11) Despised and rejected of the men of Nazareth "where he had been brought up," our Lord went to Capernaum; and for a time it became as much his home town as could be said of one who had no place to lay his head. On the Sabbath, as his custom was, he went into the synagogue; and there also "they were astonished at his doctrine: for his word was with power."—Luke 4:32.

As Jesus was preaching a demoniac in the congregation cried out. Jesus rebuked the evil spirit, which, throwing the man down, came out of him. The people were amazed; for they had seen nothing like this before. This, the first recorded encounter of Jesus with the evil spirits, coincided with the opening of the second phase of his ministry. Satan was evidently attempting in a new fashion to hinder Jesus in his work. But the encounter was turned into usefulness; for the fame of this miracle went into every place round about.—Luke 4:37.

From the synagogue Jesus went to Simon's house, where he found Simon's wife's mother sick of a fever. Jesus touched her and rebuked the fever; and immediately she was made whole, and began to serve them—a mother-in-law after Simon's own heart—an earnest worker. Here is something more than a beneficent desire to heal; for the record is that Jesus rebuked both the unclean spirit and the fever. Plainly Jesus was meeting the forces of evil, and proving his authority, and ultimate mastery.

A DAY OF HEALING

These two strange happenings set the little town astir. Here was a healer come among them, and many needed him. Capernaum was a delightful place, set on the shores of a beautiful inland sea. But sickness was rampant even there; all kinds of diseases were present. The people could hardly wait until their Sabbath was ended; and at even ere the sun was set they brought along the road to the house where Jesus was, their sick, and their lame. Jesus came out; and with living words and healing touch he healed them all. It is of this scene that Twells gives us his beautiful verse:

At even, ere the sun was set,
The sick, O Lord, around thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away!

Some amongst them were afflicted with unclean spirits; and as these "came out" with much noise and commotion, the little town was filled with cries of both joy and pain. It was a wonderful time, a great day in our Lord's life. At its close he must have been exhausted; and we do not wonder that Matthew in recording it quotes Isaiah's words as given in our Golden Text—Matthew 8:17.

Jesus could not have rested much during the night; for early next morning he was found on the mountain-side. (Mark 1:35,36) It was there, and in communion with his Father, that he refreshed both spirit and body, and regained some of the vitality which on the previous day he had given out so freely. He stayed perhaps another

day in Capernaum, continuing his ministry; and the people crowded him.

PETER, ANDREW, JAMES AND JOHN CALLED

On the following morning, as he was near the lakeside, they came about him in such considerable numbers that he asked Peter for the loan of his boat in order that he might use it to address the multitude. Evidently the little band of disciples, chiefly the fishermen Peter, Andrew, James, and John, were not yet together with the Lord in his work, but were still following their occupation. From Peter's boat, so readily placed at the disposal of Jesus, words of life and truth were spoken.

At the close of his discourse, our Lord would repay Peter and his partners for the use of the vessel. Evidently he saw that they had had a poor night: apparently there were no signs of fish about, and the nets were cleaned ready for the next night's fishing. Jesus told Peter to launch out into the deep, and let down his nets for a draught. But Peter was a fisherman, and Jesus was not; and somewhat hesitatingly he said: "We have toiled all night and taken nothing," as much as to say, 'and of course it is useless to let down the nets in full blaze of day. Nevertheless at thy word, I will let down the net.' Quite evidently it was all against Peter's judgment.

They launched out and apparently let down one net; and fishes came crowding in, and the net could not stand the strain. They pulled their net aboard and emptied it; and so great was the catch that they needed to call to the other ship to take some of the fishes, and both ships seemed about to sink. The fishes surely had a struggle to get inside that net. Peter, with that impulsiveness which was always upon him, realized his lack of faith and the great difference between himself and the gracious Lord. He immediately fell down at Jesus' feet, saying, "Depart from me; for I am a sinful man, O Lord." (Luke 5:8) He did not stop to consider that Jesus would need to get into the water if he should leave Peter.

We do not know what the result of Jesus' discourse was upon the multitude, but we do know what its immediate effect was upon this little band. Peter, Andrew, James, and John immediately responded to the Master's call. They left the fishes and their boats to follow him, henceforth to become fishers of men. He and they were ever afterwards associated in closest bonds of fellowship and unity of spirit, and in service, and ultimately "in his death."

Jesus left Capernaum to preach in the cities round about. As he was approaching one of the cities, a man full of leprosy besought him for healing, saying "Lord, if thou wilt, thou canst make me clean." (Luke 5:12) Jesus' sympathy went out to him, as always. He touched the leper, and the leprosy fled. It was contrary to the law for a leper to come in contact with a clean person. But Jesus would show his mastery over all the forces of evil — and leprosy is particularly a symbol of sin and its power; and so he touched the man, proving not only that he could not be contaminated, but that there was healing in his touch. This added to the fame of Jesus, and great multitudes came to be healed of their infirmities.

The Lord was not left to himself to continue his work, however; for there followed him Pharisees and doctors of the law, who had come out of every town of Galilee, and Judea, and even from Jerusalem. These came not to be healed, nor to learn of the meek and lowly Jesus, but to spy upon him and to see how they could stop his ministry, so detrimental to their vested interests.

On one occasion when Jesus was preaching in the courtyard of a house, and a number of these men were present, the company were disturbed by the portable roof being

removed, and a man sick of the palsy being let down at the feet of Jesus.

Jesus used the incident to further his ministry. He made it a striking one by saying unto the sick man unexpectedly, "Thy sins are forgiven thee." (Luke 5:20) To these wise men this seemed blasphemy. Jesus saw what they were reasoning, and took the matter up with them. They knew that he had power to heal diseases; why should he not also have power to absolve sin? He declared that he had it, and to prove his assertion he bade the palsied man be whole. Thus he reasoned with them to show that his ministry was from heaven, and the people had to admit it. They went away, saying, "We have seen strange things today." (Luke 5:26) None could gainsay our Lord's reasoning; surely a minister from heaven was amongst them, and those who listened to him glorified God because of these things. In touching the leper our Lord had violated everything that the Pharisees and obstructionists thought was proper, but what a beautiful picture of the heavenly touch by which our leprous soul is healed! Vile though we were, the love of God touched us, and we lived.

JESUS' UNUSUAL METHODS

A master mind cannot be controlled by details intended for ordinary mortals. Nor was the Law so cast-iron in principle as to preclude every action not strictly in accordance with its regulations. Jesus might be said to have hindered his work by his generous indiscretion. Apparently, evil minds blazed this matter abroad, so that Jesus could no more openly enter into the city, but was without in desert places. (Mark 1:45) A small mind could not see the largeness of Jesus' action, nor measure it; and some would prefer to have men remain lepers rather than that they be healed in such unorthodox fashion. However, the people went to our Lord from every quarter, and his work was not hindered.

It was after these things Jesus, as the great physician, healing both bodies and minds of men, saw Levi (Matthew) a publican, sitting at the receipt of custom. He said to him: "Follow me. And he left all, rose up, and followed him." (Luke 5:27, 28) Of course there must have been some previous acquaintance; for neither on our Lord's part nor on Levi's could we think that there would have been call and response so immediate as here given.

Levi made a great feast, and invited many of his own kind, so that Luke says: "There was a great company of publicans and of others who sat down with them." (Luke 5:29) There can hardly be any question about the object of the feast. It would be to provide Levi with an opportunity to confess his faith and consecration.

The scribes and Pharisees found fault, and said to the disciples: "Why do ye eat and drink with publicans and sinners?" (Luke 5:30) Jesus took up the question and answered: "They that are whole need not a physician; but they that are sick." (Luke 5:31) The Pharisees, not feeling themselves morally or spiritually sick, did not ask for healing; but the publicans and sinners desired his

ministry; and it was to those who wanted him that he could give the readiest and most helpful response. Jesus would well understand that his keeping company with publicans would prejudice his course in the eyes of some, especially when one was included in his little company of immediate followers.

About this time both the Pharisees and, as Matthew records (Matthew 9:14), John's disciples asked Jesus why he did not teach his disciples to fast as they did.

In his answer Jesus made but little of fasting. He asked how could it be expected that his disciples should fast; while he was with them they were as children of the bridechamber; it was rather a time of feasting. But the days would come when he would be away from them, and then they would fast. He referred to the long days of waiting while he should be retained in the heavens.

Now that time of fasting is past. The Lord has returned, and bidden his disciples sit down to a feast, he himself serving them.—Luke 12:37.

Here in our lesson on the Great Physician we have a record of much loving labor and self-sacrifice. Here we may learn that he who would serve God, and through him his followers, must do so through suffering. Jesus had unremitted toil, sweetened by his consciousness of doing his Father's will.

Here are examples for us of how God's servants serve, examples which say that he who carries the message of healing must to some extent at least take upon himself the pains and griefs of the sufferers. When once the service of the Lord is entered upon there is no cessation, no retiring time when one can cease from the labor. Rest comes at last.

BEREAN QUESTIONS

1. Where did Jesus go after the temptation? ¶ 1.
2. Where did Jesus begin his ministry, and how was he received there? ¶ 1.
3. Why did Jesus not go direct to Nazareth? ¶ 2.
4. Describe the beginning of his ministry at Nazareth. ¶ 2.
5. Why and how did Jesus reprove the people of Nazareth? ¶ 3.
6. Why did his townspeople not obtain the comfort of Jesus' message? ¶ 4.
7. How is this paralleled today? ¶ 5.
8. Where and why did Jesus go from Nazareth? ¶ 6.
9. How did Satan try to hinder Jesus in the Capernaum synagogue? ¶ 7.
10. What was Jesus' object in casting out demons? ¶ 8.
11. Describe that eventful day at Capernaum. ¶¶ 9, 10.
12. What did Jesus do the next day? ¶ 11.
13. What relationship existed then between Jesus and his fishermen disciples? ¶ 12.
14. How did Jesus repay Peter for the loan of his boat, and what was the effect on Peter? ¶¶ 13, 14.
15. What was the effect of Jesus' discourse upon the fishermen disciples? ¶ 15.
16. What lessons may be drawn from Jesus' healing of the leper? ¶ 16.
17. Why were the prominent Jews interested in Jesus' work? ¶ 17.
18. How did Jesus prove that his ministry was from heaven? ¶ 18.
19. Why were the prominent men unable to appreciate Jesus' acts? ¶ 19.
20. Why did Levi make a great feast? ¶ 20.
21. Why did Jesus eat with sinners instead of with the "best people"? ¶ 21.
22. Why did not Jesus teach his disciples to fast, as John had taught? ¶¶ 22, 23.
23. Why is the time of fasting past now? ¶ 24.
24. In what way does Jesus' example teach us how we must serve God? ¶¶ 25, 26.

JESUS THE GREAT TEACHER

— NOVEMBER 12 — LUKE 6:1-49 —

NEW SYSTEM OF TEACHING—PROFESSED CHRISTIAN AND WAR—THREEFOLD TEACHING OF JESUS—TAUGHT NATURAL MEN—TODAY'S MEANS OF TEACHING.

"As ye would that men should do to you, do ye also to them likewise."—Luke 6:31.

OUR lesson today is of Jesus the great Teacher, and the Golden Text directs attention to the substance of his teaching. It is also proper that there should

be consideration of his method; and this would include some account of the arrangements he made to continue his teaching after his decease.

Just previous to the events recorded in our present study, some questions had been raised, as briefly mentioned in our last lesson. Replying to questions Jesus illustrated his position by saying his teaching could no more be added to the teaching of the scribes and Pharisees than a new piece of cloth could be sewn on an old, worn garment in expectation of repairing it. The new piece of cloth, being stronger than the old, would not repair; but rather it would itself be the cause of more rents. So, if he attempted to repair or renew the old worn-out garment of Pharisaic tradition, it would not help the old; and there would be no gain either to the Lord or to anyone else. To use another illustration: his new wine of the kingdom truths must be poured into new skins; that is, into hearts and minds prepared to receive.

So Jesus made no attempt to reform the teaching of the scribes and Pharisees either by readjustment, or by adding truths. Nor did he seek disciples from among the frequenters of the Temple courts. He began with new material, ignoring, as useless, all the traditions of the fathers; and with men who were free from the bondage of tradition. God had, through John the Baptist, already provided a nucleus for him. (Luke 1:17) When our Lord spoke of old garments and old bottles he did not refer to the Law, nor to the teachings of the prophets, but wholly to those rabbinical teachings which were supposedly built upon the Law and the prophets, and which the scribes and Pharisees had by perversion woven into such garments as suited their hypocritical profession.

SERMON ON THE MOUNT

Today's lesson gives us many of those sayings which are commonly associated with the sermon on the mount, more fully reported by Matthew. (Matthew 5-7) The sermon on the mount may be contrasted with Sinai, where God spoke to his people amidst thunderings and lightnings and fearsome supernatural phenomena. Here, in the quiet of the beautiful countryside, surrounded by the multitudes, and with his disciples as an inner circle of hearers, the Lord uttered the Beatitudes, and gave that enlargement upon them which became, as it were, a code of spiritual laws. Indeed, we may very properly call the sermon on the mount the law of the new creation.

Our Lord cuts deep. If the law of Sinai be written as with a pen of iron (Deuteronomy 27:8), this law of our Lord is cut as with the sharp two-edged sword of the spirit. Under it a wrong desire of the heart is seen to be as sinful in the sight of God as is the outward act of transgression. The murderer is not only he who kills his fellow, but he who hates; for such would kill if there were no restraint. The lustful man transgresses not only by outward act, but by inward thought when his desire is not restrained.

Jesus gave the Golden Rule in its positive form—not, 'Do not do to others what you would not like them to do to you,' but, "Do unto others what you would that they should do unto you." These words of our Lord have been woefully misunderstood and misused. The churches, because of their wrong conception of the present work of the church, have declared that the world should be governed by the sermon on the mount. This is an absolute impossibility, as every well-instructed Bible student knows; for none could keep these things save he who is begotten of the holy spirit: nor are they intended for any other. Only the footstep follower of Jesus could keep such a law as this; fallen man, unaided by grace cannot put the Golden Rule into practice.

WORLD WAR AND THE CHURCHES

When the World War broke out in 1914, and the churches

took their place with the fighting forces, and they were thus faced with the fact of their law—this sermon on the mount which they had proclaimed to the world as their standard and the world's true law—some openly suggested that its operation should be suspended for the duration of the war. In Christian Britain so fierce was the warring spirit, and so bitter the hatred of the country's foes, that none of the clergy dared use his pulpit to preach from these words of the Master.

Both the pagan governments and the pagan peoples of warring "Christian" nations were right in their view that such a law could not bind them in their then present circumstances. The profession of being Christian nations was wrongly taken; no nation has ever had Christ for its head, or has ever followed his teaching. God would not hold pagan nations to a wrongly assumed responsibility; but inasmuch as profession had been made, a measure of responsibility was incurred; and because of this God has a controversy with the nations. (Jeremiah 25:31) The great organizations called churches have misled the people, and to some extent continue to do so; but in no sense do these churches now represent God; the falsity of their claim, and the inherent wrongness of their teaching is now being revealed.

But while it is true that these words of our Lord were specially directed to his disciples to be their guide in the way of life, and until his return, it is also true that the principles of conduct in relation to God and to man which are embodied in these words of our Lord will be those which will be obligatory upon men in the coming age, the day of the kingdom of our Lord, now at the door. Then in full measure the law will be magnified and made honorable. (Isaiah 42:21) It has been magnified by the members of the true church in keeping its obligations to righteousness in spirit; but under the beneficent reign of the Christ, men will keep God's law to the letter.

Our Lord, then, taught: (1) That righteousness has no present reward except that of a blessedness in spirit in consciousness of right doing and of God's favor; that its full reward is in the future; (2) That those who follow him will be misunderstood by their fellows, and will need not only to be strong in faith, for they will be persecuted, but must have humility of mind, and must seek holiness of heart under all circumstances; (3) That each follower is expected to be like God, "Your Father which is in heaven"—doing good out of a gracious heart.

There is no thought here of church dignitaries ruling the world, nor any suggestion that Jesus' true followers would ever be other than a small number—a few, seeking righteousness, amid the multitudes of a heedless or perverse world. The closing words of our Lord's address as recorded by both Matthew and Luke indicate that at the end of the days there would be a testing time when all who have not built on Jesus' words will be proved to be as foolish as a man who builds his house upon sand. This illustration applies forcibly to those great systems already referred to. These have built themselves great houses (establishments), but in no case have they built upon the rock of the words of Christ. They will surely be destroyed by the winds of trouble which have—since 1914—begun to blow.

CHOOSING APOSTLES

For the furtherance of his work Jesus made no use of carnal means, of the learning and influence of his day. It was from the humbler walks of life, from among working people like himself, that his disciples came, and from amongst them chiefly he chose twelve who might be with him continually. Our chapter tells of these. (Luke 6:13-16) They were to be the repository of truth, and

their fellowship with him was to train them for that purpose. Our Lord's method of teaching was unusual. He made no attempt to set before his disciples any scheme of doctrine, nor did he categorically explain to them his mission or purpose. Indeed, it was not until late in his ministry that he plainly told them about his death, or brought to their knowledge that he was the Christ. (Matthew 16: 15-20) These are no human ways, but he knew he had a divine mission, and he worked according to his Father's leading, as he said; "I can of mine own self do nothing."—John 5:30.

Nor could Jesus have given them instruction—not because of inability on his part, but because his doctrine was spiritual, and could be received only by those quickened of the spirit. Therefore he was limited till the spirit should be poured out; and in order that this might be, he himself must first go to heaven, that he might receive the spirit to give it to his disciples. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—John 16:7.

Part of the work of the holy spirit was to bring Jesus' words back to their remembrance; and it is evident that this was done, for we know that we have as full a record of Jesus' sayings and doings as is necessary for the development of the church. There is no Bible record that Jesus wrote anything, save perhaps in the sand of the temple court (John 8:6—probably spurious); but his words live by the power of the spirit, for they are life. (John 6:63) When exalted he resumed guidance of his church, being made its Head; and through the apostles he guided the church into his truth.

JESUS AND CHURCH DOCTRINE AND ORDER

But it was the apostle Paul who was made the great expounder of the teachings of Jesus. This arrangement by the Head of the church must have caused some surprise, and have brought a considerable test upon some in the early church; for it was contrary to all expectation that a late comer, and even a persecutor as was Saul of Tarsus, should be made the chiefest spiritual expounder of our Lord's teaching. Paul always had this to meet, and no doubt it was a continual means for keeping him near to his master in spirit.

To a considerable extent the same thing obtains in Christendom today. There are many who say they are willing to be followers of the teaching of Jesus of Nazareth as this is exemplified in his parables and miracles of healing—the Christian Scientists for instance—but who absolutely object to taking doctrinal instructions from Paul. Jesus, they say, was genial, tolerant, very broad; while Paul, they say, is particular, intolerant, and narrow in his doctrines. As for himself, Paul was assured. He said: "But though we, or an angel from heaven, preach any other gospel unto you than which we have preached unto you, let him be accursed."—Galatians 1:8.

Can one be a disciple of Jesus, and not of Paul? Every true follower of Jesus answers: No! The true disciple knows that Jesus meant them to expect explanation and expansion of his words after his death, and it is quite apparent that Paul is the chief one who fulfilled that expectation. Peter, the foremost of the apostles, refers with deference to Paul's writings, acknowledging him as their teacher—"Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you."—2 Peter 3:15.

Perhaps it has not been so generally discerned that a somewhat similar condition obtains amongst the Lord's people at the present time. Truth has come by our Lord's

second presence, and many have enjoyed it. Its sweetness and freshness have been specially acceptable, and the knowledge of the kingdom makes glad the heart. But, as at the time of the first presence, the Lord has something more for his disciples than the diffusion of truth; he has his special reasons: there is a work to be done.

The Lord also has his special means whereby he discloses his designs. Many who are called to have the sweetness of the words of our Lord and the truths of the kingdom do not like to be directed into the Lord's way by unacceptable means; but it is as unreasonable to think that the Lord would diffuse truth at his second advent and not have a particular channel by which he would guide his people into all that was necessary for their instruction in doctrine and service, as it would be unreasonable to say that the apostle Paul was not the chosen means or channel to determine the doctrines of Jesus.

Probably all unconsciously Luke gives a cameo of the entire plan. He tells of Jesus selecting his disciples, and of his coming down from the mountain with them to the plain; of the multitudes of people who were gathered, not only of Israel, but from the coasts of Tyre and Sidon; of how virtue went out of him as they touched him, and that he healed them all, casting out all the unclean spirits. This beautifully represents the call and selection of the church, and their final union with him—how together they will come down to the waiting multitudes, and how that then those blessings for which he died will be given to them. His life (his "virtue") his merit, will be given to them that they may be healed. And the devil's power will be destroyed; and all unclean spirits will be forever banished in eternal destruction.

BEREAN QUESTIONS

1. To what does this lesson draw attention? ¶ 1.
2. What parables did Jesus utter to show that his teaching could not be a revamping of tradition? ¶ 2.
3. Why was Jesus' teaching entirely of new material? ¶ 3.
4. Contrast the sermon on the mount with the giving of the law at Mount Sinai. ¶ 4.
5. Show how the words of Jesus cut deeper than the Law. ¶ 5.
6. How have the churches misapplied the sermon on the mount? ¶ 6.
7. How did the churches meet the crisis of the World War? ¶ 7.
8. Why does God have a controversy with the nations, if they are actually pagan? ¶ 8.
9. How will the law be magnified during the Millennium? ¶ 9.
10. What three great principles are found in Jesus' teachings? ¶ 10.
11. How will all ecclesiastical systems be tested, and with what result? ¶ 11.
12. How did Jesus teach his disciples? ¶ 12.
13. Why was Jesus unable to give his disciples spiritual instruction? ¶ 13.
14. By what means did Jesus finally give the needed spiritual instruction? ¶ 14.
15. What kind of man did Jesus finally use for this purpose? ¶ 15.
16. How was Paul's teaching first received by Christians? and what parallel exists now? ¶ 16.
17. How was Paul to handle Jesus' teachings? ¶ 17.
18. Is the work of the church now merely to teach? ¶ 18.
19. How did the Lord purpose to convey his teachings at the end of the age? ¶ 19.
20. Relate how Luke outlines a miniature of the divine plan. ¶ 20.

BEWARE OF DOUBT

Beware of doubt—faith is the subtle chain
Which binds us to the Infinite: the voice
Of a deep well within, that will remain
Unless we crowd it hence.

'Tis better to be glad for what is,
Than to sigh for the things which are not;
'Tis better, braver, to reckon the joys
Than the troubles that fall to your lot.

—Selected.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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| South Haven, Mich. | Nov. 1 | Madison, Wisc. | ov. 8, 10 |
| Michigan City, Ind. | " 2 | Boaz, Wisc. | Nov. 9 |
| Hammond, Ind. | " 3 | Waukesha, Wisc. | " 12 |
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BROTHER A. J. ESHLEMAN

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| Carthage, Mo. | " 2 | Fayetteville, Ark. | " 9 |
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| Rutland, Vt. | " 3 | Pittsfield, N. H. | " 10 |
| Burlington, Vt. | " 5 | Manchester, N. H. | " 12 |

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| Cleburne, Tex. | Nov. 5 | Denison, Tex. | " 12 |
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| Hopewell, N. S. | Nov. 9 | E. Halls Harbor, N. S. | " 17, 19 |
| Truro, N. S. | Nov. 10, 12 | Waterville, N. S. | Nov. 20 |
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BROTHER H. HOWLETT

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| Kamloops, B. C. | Nov. 15 | Trail, B. C. | Nov. 26 |
| Vancouver, B. C. | " 17, 19 | Nelson, B. C. | Nov. 27, 28 |
| Matsqui, B. C. | Nov. 20 | Balfour, B. C. | Nov. 29 |
| Chilliwack, B. C. | " 21 | Creston, B. C. | " 30 |
| Princeton, B. C. | " 22 | Cranbrook, B. C. | Dec. 2, 3 |
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| Emporia, Va. | " 31 | Roanoke Junction, N. C. | " 7 |
| South Hill, Va. | Nov. 1 | Henderson, N. C. | " 8 |
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| Bredenbury Sask. | Nov. 1 | Rossington, Alta. | Nov. 13 |
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| Jasper, Minn. | " 9 | Menno, S. Dak. | " 16 |
| Hartford, S. Dak. | " 10 | Yankton, S. Dak. | " 17 |
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| Shelby, Ohio | Oct. 30 | Lancaster, Ohio | Nov. 7 |
| Mansfield, Ohio | " 31 | Nelsonville, Ohio | " 8 |
| Gallon, Ohio | Nov. 1 | Ironton, Ohio | ov. 9 |
| Marion, Ohio | " 2 | Ashland, Ky. | " 10 |
| Delaware, Ohio | Nov. 3 | Portsmouth, Ohio | " 12 |
| Columbus, Ohio | " 5 | Chillicothe, Ohio | " 13 |

BROTHER O. L. SULLIVAN

| | | | |
|-------------------------|---------|-----------------------|-------------|
| Wilson, N. C. | Oct. 28 | Sanford, Fla. | Nov. 5 |
| Wilmington, N. C. | " 29 | Orlando, Fla. | " 6 |
| Charleston, S. C. | " 31 | Apopka, Fla. | Nov. 7 |
| Savannah, Ga. | Nov. 1 | New Smyrna, Fla. | " 9 |
| Jacksonville, Fla. | " 2 | Miami, Fla. | Nov. 10, 12 |
| Palatka, Fla. | " 3 | Key West, Fla. | Nov. 14 |

BROTHER W. J. THORN

| | | | |
|-------------------------|---------|------------------------------|--------|
| Beverly, Mass. | Oct. 30 | West Chelmsford, Mass. | Nov. 6 |
| Newburyport, Mass. | " 31 | Concord Junction, Mass. | " 7 |
| Byfield, Mass. | Nov. 1 | Saxonville, Mass. | " 8 |
| Haverhill, Mass. | " 2 | Leominster, Mass. | " 9 |
| Lawrence, Mass. | " 3 | Orange, Mass. | " 10 |
| Lowell, Mass. | " 5 | Greenfield, Mass. | " 12 |

BROTHER T. H. THORNTON

| | | | |
|---------------------|--------|-----------------------|--------|
| Decatur, Ala. | Nov. 1 | Pell City, Ala. | Nov. 8 |
| Tusculum, Ala. | " 2 | Riverside, Ala. | " 9 |
| Albany, Ala. | " 3 | Lincoln, Ala. | " 10 |
| Cullman, Ala. | " 5 | Birmingham, Ala. | " 12 |
| Bessemer, Ala. | " 6 | Boaz, Ala. | " 14 |
| Yolande, Ala. | " 7 | Piedmont, Ala. | " 16 |

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

WORCESTER, MASS., Oct. 1;David Peterson, 54 Alvarado Ave.
CINCINNATI, OHIO, Oct. 8;G. M. Meister, P. O. Box 754