



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 21:26-31.

## THIS JOURNAL AND ITS SACRED MISSION

**THIS** journal is one of the prime actors 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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**Editorial Committee:** This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, R. H. BARBER, C. E. STEWART.

**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.

**Notice to Subscribers:** We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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### FUNERALS

Every ecclesia whose elders are competent to serve at funerals should deem it a privilege to offer to serve funerals of any of their neighbors on request without compensation. It is an opportunity to comfort the hearts of those that mourn by telling them of the blessings of the kingdom.

### SPECIAL SERVICE

Appreciating the privilege the Lord has granted to us to deliver the message of his kingdom to mankind, a special service week has been arranged for the week of August 17, and special service days as follows: October 4, November 1, and December 6.

Service directors will please take notice and organize all the workers for these special days. We hope every one of the consecrated will be in the field.

If some are able to have their vacation during the third week in August above mentioned, it would be well to arrange to devote the entire week to the service.

### ADDITIONAL MEMORIAL REPORTS

Since the Memorial Report appeared in the July 15th issue of this journal, we have received additional reports totaling 785. This brings total to 62,696. Of these the following cities reported twenty or more persons participating:

Vellukutta, India	81
Manchester, N. H. (Greek)	46
Chicago, Ill. (Greek)	45
Youngstown, Ohio (Greek)	33
Athens, Greece	30
Dunedin, New Zealand	25
Christchurch, New Zealand	22
Independence, Mo.	22

### CONVENTION AT ST. LOUIS, MO.

A convention of Bible Students will be held in St. Louis, Missouri, Saturday and Sunday, August 30 and 31. Brother Rutherford will be present. For further information address Mr. J. B. Bernoudy, 7033 Lindell Avenue, St. Louis, Mo.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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### FAITH AND WORKS

*"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"—James 2: 14.*

**F**AITH may be properly defined as an intellectual understanding and appreciation of God's Word, and a confident reliance upon that Word. *Works* mean to engage in a vocation or occupation, diligently pursuing the same.

<sup>2</sup>The faith of a Christian is based upon the promises of God. His vocation is to be actively engaged in the Lord's service. That means to do with his might what his hands find to do to the glory of the Lord. Each Christian is commissioned to prove his faith by the performance of the things that the Lord provides for him to do.

<sup>3</sup>With the holy spirit of God resting upon Jesus without measure, after his consecration and anointing at the Jordan Jesus read from the words of the Prophet as follows: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4: 18, 19; Isaiah 61: 1, 2) Having quoted these words from the Prophet, he closed the book and sat down. It was not due time for him to perform the other part of the commission mentioned in the same text; namely, the proclamation of the day of God's vengeance. That part of his commission was reserved for the time of his second presence, when he together with the members of his body would perform it. That time having come, it devolves upon every one who is begotten and anointed of the holy spirit to carry out the latter as well as the former part of the commission.

<sup>4</sup>When the time had come for our Lord's passing from earthly scenes, he told his followers that he would pray to the Father; that in response to his petition the Father would grant unto them the Comforter, namely, the holy spirit of truth; and that this Comforter would abide with them. The Lord showed his absolute faith that the Father would grant his petition. He said: "He shall give you another Comforter"; "and the holy Father will send this Comforter in my name." "The Comforter . . . whom I will send unto you from the Father, . . . shall testify of me."—John 14: 16, 26; 15: 26.

<sup>5</sup>After the Lord Jesus had been resurrected, but before his ascension to the Father's presence, he said to his disciples: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24: 49) Thus he gave the proof that the Father had heard his request, and that in due season it would be granted. And so sure was he of this that he gave commandment to the disciples as to what they should do. He said to them that they should not depart from Jerusalem, but wait for the promise of the Father.—Acts 1: 4.

<sup>6</sup>Thereafter the disciples who had walked with him, and who at Pentecost were begotten and anointed of the holy spirit, made reference thereto as "the promise of the holy spirit" and "that holy spirit of promise." And again, "that the promise by faith of Jesus Christ might be given unto them that believe," and "the promise of the spirit through faith."—Acts 2: 33; Ephesians 1: 13; Galatians 3: 22, 14.

<sup>7</sup>After our Lord had ascended on high, the disciples, waiting for the fulfilment of the promise, "all continued with one accord in prayer and supplication." (Acts 1: 14) Thus they manifested their faith by what they did, and in the Lord's due time their faith was rewarded.

<sup>8</sup>Faith does not mean merely a mental conception of a thing and a believing that that thing is true. But by his course of conduct one must demonstrate that he possesses such faith. All who have ever received the promise of the holy spirit from the Father have received it as a result of their abiding confidence in the Lord. Some of the Jews, after our Lord's ascension, who thought that they were his followers, came to the conclusion that whatever blessings they had they received through the Law. St. Paul wrote them, specifically propounding this question: "This only would I learn of you, Received ye the spirit by the works of the law or by the hearing of faith?" (Galatians 3: 2) The question answers itself.

<sup>9</sup>The Apostle on another occasion said plainly that none are justified by the Law because none could keep it. Concerning the promise that God made, he wrote: "We have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." (Romans

5:2) To stand does not here mean to remain idle, but to hold steadfast, looking for the time when the heart's desire might be fully realized, and bending every effort to conform to the rules laid down by the Lord to be followed by those who have received the promise.

#### DEGREES OF FAITH

<sup>10</sup>Not every one possesses the same amount of faith. Some have little knowledge of the Word of God, and rely less upon that knowledge. Others have a greater mental conception, and may rely upon it less. He who has some knowledge of the divine plan, and confidently relies thereupon, and deports himself in accordance therewith, is the one who has and exercises faith. There are some who show that they never come to a full faith in God's Word. Concerning these the Apostle says that they are "ever learning, and never able to come to the knowledge of the truth"; and that these are "men of corrupt minds, reprobate concerning the faith."—2 Timothy 3:7, 8.

<sup>11</sup>Again St. Paul mentions a class that have a measure of faith, but are weak therein. (Romans 14:1) This is often due to a lack of knowledge of the Lord's Word, and more often to inactivity in whatsoever the Lord affords one an opportunity to do to prove faith and devotion to him. If one is really in the truth, he will be attracted and held by it. If one has received the truth for any other reason than love for the truth, he will not be able to hold fast when the test comes.

<sup>12</sup>Some with little faith become heady and high-minded, not trusting implicitly in the Lord. These think more highly of themselves than they ought to think. The Apostle says that every man should think of himself soberly, not to think more highly than he ought to, but to think according as God has dealt to each one a measure of faith. (Romans 12:3) If the Lord has endowed one with some faculties of serving him, then the creature should perform the duties that come to him soberly and joyfully, giving the Lord all the credit therefor.

<sup>13</sup>Upon the early Church the Lord bestowed certain gifts of the holy spirit; namely, wisdom, knowledge, healing, miracle working, prophecy, tongues, etc. These several gifts were bestowed where they would accomplish the best results. In due course many of these gifts passed away. Yet it is still true that the Lord has bestowed a greater measure of faith upon some than upon others. And what each one should do is to seek prayerfully that for which he is best qualified in the Lord's service, and do that to the Lord's glory.

#### INCREASE OF FAITH

<sup>14</sup>It is essential for the new creature in Christ to increase in faith. When begotten of the holy spirit, he is handicapped by the imperfections of the flesh, his organism. His mind is imperfect; he cannot think properly. His speech is imperfect; and he cannot speak

as he should. His conduct is far from being perfect. He has a heart's sincere desire to have the Lord's approval and a desire to have forgiveness. It is essential to have faith that this may result. St. John writing to the Church says that God is just and faithful to forgive us our sins if we confess them. (1 John 1:9) But we must ask in faith, believing that Jesus Christ is the satisfaction for our sins; that he is our Advocate, and that through his merit we may be cleansed, and stand perfect and whole before the Lord.

<sup>15</sup>It seems likewise that one should develop the spirit of forgiveness toward his brethren. On one occasion St. Peter came to the Lord and said: "How oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven."—Matthew 18:21, 22.

<sup>16</sup>The Lord in discussing the same subject matter as recorded by St. Luke says: "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith." (Luke 17:4, 5) The point here is that it requires faith in order to forgive our brethren, remembering that we must ask forgiveness of the Lord ourselves and ask in faith; and that we are told to pray that our trespasses may be forgiven even as we forgive those who trespass against us. It follows, then, that if we are increasing in faith we shall increase in a disposition to extend forgiveness and mercy one to another. Such a course of increasing in faith is absolutely essential to the growth of the new creature.

<sup>17</sup>St. Paul, quoting from the prophet Habakkuk (2:4), says: "The just shall live by his faith." (Hebrews 10:38) This first applied to the Lord Jesus, the Just One. It was because of his faith and confidence in Jehovah and a continuity in the performance of his obligations toward Jehovah that his right to live was maintained. The same principle applies, that he who is begotten of the holy spirit must, in order to continue to live, exercise faith and continue faithful. Hence the necessity for increasing in faith.

<sup>18</sup>The Scriptures emphasize the importance of increasing faith. Writing to the church at Thessalonica, St. Paul tells how he and the brethren with him were night and day praying exceedingly that "we might see your face, and might perfect that which is lacking in your faith." (1 Thessalonians 3:10) To the Ephesians he writes similarly: Looking forward hopefully "till we all attain to the unity of the faith and to the knowledge of the Son of God, to a full grown man."—Ephesians 4:13, *Diaglott*.

<sup>19</sup>The greater one's faith, the greater will be his love and devotion to the Lord, and the purer will be his heart.

<sup>20</sup>Instructing Timothy as to how he might help the brethren, St. Paul says: "If thou put the brethren in

remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." (1 Timothy 4:6) He shows that Timothy had attained unto this condition of faith, and commends him for ministering unto the brethren to the same end.

#### LIVING EXAMPLES

<sup>21</sup>The Lord has caused the record of men who were faithful to be written in his Word, to the end that the new creatures in Christ Jesus may be encouraged. We are assured of this when St. Paul says: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Romans 15:4) There can be no hope without faith. One would never have a joyful anticipation of expecting a thing unless he believed in that thing. And since the Christian is looking forward to the completion of the kingdom and to a share in it and in the blessings that shall follow, he takes joy in feeding upon the things which the Lord has provided for him that he might increase in faith. To this end the record of these faithful men of old was made.

<sup>22</sup>Abraham is often spoken of as the father of the faithful. Before Abraham's time, however, others manifested faith. St. Paul enumerates a long list of these; and standing at the head of the list is Abel, concerning whom the Apostle writes: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts."—Hebrews 11:4.

<sup>23</sup>Enoch was another example of faith. He lived for 365 years. "And Enoch walked with God: and he was not; for God took him." (Genesis 5:23, 24) Concerning him St. Paul writes: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him." (Hebrews 11:5) That for which Enoch was rewarded was his faith. Doubtless he had learned about the disobedience of Adam in Eden, his expulsion, and the baneful effects that resulted to Adam and his offspring, and of the promise which God had made that the seed of the woman should bruise the serpent's head; and he had faith that the time would come when this promise would be fulfilled. Hence he trusted God and walked with him. When it was written that God took Enoch, this does not mean that he went to heaven. Long thereafter Jesus said: "No man hath ascended into heaven." (John 3:13) Nor does it mean that he escaped death; for St. Paul says: "These all [evidently including Enoch] died in faith." (Hebrews 11:13) Why, then, should the Scriptures say that Enoch was not?

<sup>24</sup>St. Jude refers to Enoch's prophecy, and suggests a harmonious interpretation of these texts. Enoch had a vision, and saw that the time would come when there would be no more death. His vision was of the reign of

Christ, when evil will be restrained and righteousness forever rewarded. He believed that vision. In the spirit of his mind he was set over or translated unto that glorious day of restoration. When this vision was given to him, God granted him an instantaneous death instead of a lingering sickness, or to grow old and feeble. Hence he "was not."—Jude 14, 15.

<sup>25</sup>Some of the older manuscripts have this thought expressed concerning the translation or taking over of Enoch: "He was not found longer among the living." It is to be observed that he lived 365 years. There may be some significance in this. There are 365 days in a year. This may have indicated the brevity of man's life, even but a day. Apparently in his time there was much ungodliness and much doubt as to the existence of God. There was much to try his faith; but his faith was strong, and triumphed over all these conditions and influences. He believed that God is, and that he is the rewarder of them that diligently seek him; and God rewarded him accordingly by giving him a vision of the glorious things coming to man, and then quickly closed his eyes.

<sup>26</sup>Noah was another of the faithful. Although he lived for many years, he had never experienced a rainstorm; for at that time God had not caused such to come upon the earth. A mist had risen and watered the earth up to that time. (Genesis 2:6) But God told Noah that a time was coming when there would be a great deluge; and by faith, being thus warned of God, and moved by godly fear and reverence, Noah prepared an ark, that he might save the members of his household. By this exercise of faith he condemned the world; that is to say, those round about him. And because of his faith he became an heir of righteousness.—Hebrews 11:7.

#### UNDAUNTED FAITH OF ABRAHAM

<sup>27</sup>Then comes upon the scene Abraham. While using him to make a picture of the great ransom sacrifice, the Lord tried Abraham's faith to the limit. Abraham possessed much wealth in the land of his nativity. He lived in a fertile part of the earth with his father, who was an idolater. (Joshua 24:2; Genesis 13:2; 14:14) There was every inducement for him to remain with his relatives and to enjoy the riches and fruits of the land wherein he was born. On the contrary, he yearned for a knowledge of the true God and diligently sought him. And so of him St. Paul says: "By faith Abraham, when he was called to go out [from the land of his nativity] into a place [Canaan] which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city [symbolic of a government] which hath foundations [not of man's building, but] whose builder and maker is God." By faith he saw the

day of Christ coming; and when he saw it he was glad. —Hebrews 11:8-10; John 8:56.

<sup>28</sup>St. Paul makes prominent these things concerning Abraham, to wit: That God promised that he should be heir of the world; that Abraham believed the Lord that he should be a father of many nations; that his faith was counted unto him for righteousness, and that he adopted circumcision as a seal or mark of this covenant and of his faith in the Lord.

<sup>29</sup>Here are appropriate the words of St. Paul in his masterly argument concerning faith: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. . . . How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. . . . For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness." —Romans 4:1-3, 10, 11, 13, 16, 18-22.

<sup>30</sup>Abraham was put to the supreme test when he was commanded of God to offer up his only son as a sacrifice. He did not hesitate. He made all preparation for it. He journeyed a long distance to Mount Moriah, keeping in his own breast the secret. He had no communication with anyone else to relieve his mind. He trusted in God. When he reached the point designated, he bound his only son to the altar, and proceeded to the point of taking that son's life when the Lord Jehovah through his angel stopped the sacrifice.

<sup>31</sup>Here the Lord was making a great picture. Abraham represented Jehovah; Isaac the son represented Jesus of Nazareth. But Abraham did not understand this. The great test to him was faith in God; and because of this abiding confidence in the Lord, Jehovah rewarded him, and he is more prominently mentioned in

the Scriptures as a hero of faith than is anyone else.

<sup>32</sup>The apostle Paul, in discussing the matter of the selection of the Church, says: "Besides, he does not in any way take hold of angels, but he takes hold of the seed of Abraham." (Hebrews 2:16, *Diaglott*) By this we understand that in selecting the bride of Christ the Lord passes by the angels and selects from amongst men those who are of the seed of Abraham, not necessarily those who are of the natural seed, but those who possess the faith of Abraham. It follows, then, conclusively that if this is the class the Lord is selecting the faith of each one must be tested severely; and only those who persist in faith and are faithful even unto the end shall receive the reward of life eternal as promised.

#### OTHER ANCIENT WORTHIES TESTED

<sup>33</sup>It required great faith on the part of Isaac to see the ultimate blessing that should come upon his sons Jacob and Esau, then much opposed to each other. Jacob was in a strange land, dying among strangers. It required much faith upon his part to believe that his grandsons, Ephraim and Manasseh, should be the heads of great tribes thereafter.

<sup>34</sup>Joseph exercised great faith in God and his promises. When he foresaw that the promise to Abraham would at some time be fulfilled, that Abraham's seed would possess Canaan and bless mankind, he showed his faith by having his bones carried up to Canaan to become a part of its sacred soil.

<sup>35</sup>It was because of the faith of the parents of Moses in God and his promises that arrangement was made to keep him from suffering death at the hands of a wicked ruler. It required great faith on the part of Moses to renounce his high position as a prospective heir of the Egyptian throne, forsake his own country, go into a distant land, and afterward return and lead the Israelites out under most adverse conditions.

<sup>36</sup>It was faith that induced the Israelites when they reached Jordan to follow Joshua across its waters, and to march around the walls of Jericho, sounding their trumpets.

<sup>37</sup>Rahab exercised faith in God when she took the chances of hiding the spies.

<sup>38</sup>Gideon was another great example of faith. Because of his faith he was led to strike down the idols of his fathers, and then with a handful of men to attack a great multitude of the Midianites and put them to flight.

<sup>39</sup>Much faith was exercised by Barak to rebel against Sisera and to overcome him, despite his nine hundred chariots of iron.

<sup>40</sup>It was the faith of Samson that caused him to pray that he might have strength, and to exercise that strength to demolish the Philistine temple, which fell and destroyed the three thousand.

<sup>41</sup>Jephthae, the son of a harlot, an outcast from his brethren, because of his faith in God's promises undertook and accomplished the conquest of the Ammonites.



<sup>42</sup>It was faith in the living God that induced David as a lad to go forth single-handed to fight the great giant Goliath.

<sup>43</sup>It was Samuel's faith in God that induced him to anoint David as king while Saul was still upon the throne.

<sup>44</sup>As St. Paul recounts these heroes of faith and does it for the benefit of the Church, he grows eloquent in his speech, saying: "And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise."

<sup>45</sup>It will be marked that all these men proved their faithfulness by what they did, not merely by what they believed. The Lord would have his people know these things in order that their faith might be increased, that they might be strong in the Lord and in the power of his might, particularly in these latter days. The kingdom of heaven is at hand. It is no time now to show weakness of faith or to become discouraged because to some it may not seem that 1925 will bring what they expect. All of God's promises will be fulfilled in his own due time.

#### OTHER FAITHFUL ONES

<sup>46</sup>The Lord Jesus is the author of the faith of the Church. The Apostle, after enumerating those who had preceded him on earth, calls upon the Church to look unto Jesus, the author and finisher of our faith, and to consider the test to which he was put. The tie that bound him to the Father was sundered but once; and then that Jesus might take the sinner's place and feel the terrible results for a time. It was this separation for a time from Jehovah that broke his heart and caused him in his death to utter the agonizing cry: "My God, my God, why hast thou forsaken me?" But even in this his faith triumphed; for there immediately followed the cry of victory: "It is finished!" "Father, into thy hands I commend my spirit." (John 19:30; Luke 23:46) He proved his faith by what he did. The Lord said: "My Father worketh hitherto, and I work."

(John 5:17) Time and again he said: "I came to do the will of him [my Father] who sent me." (John 6:38) He was diligent in the performance of it; and he left us an example to follow.

<sup>47</sup>St. Paul was a man of great strength, and his strength lay in the fact that he had an abiding confidence in the Lord. Because of St. Paul's great faith and loyalty, the Lord rewarded him above the other apostles. Through faith he then saw and wrote: "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Hebrews 11:3) It had not been scientifically revealed to man then that matter is made of electrons of force; but the Apostle was confident that Jehovah had actually made all things out of things which to us do not appear. He endured a great test of his faith time and time again. He left every earthly hope and prospect that a man of education, position and influence could have. And all of these he counted as nothing that he might gain Christ, saying that if by any means he might be made conformable to our Lord's death to the end that he might be made partaker of Christ's resurrection.—Philippians 3:3-11.

<sup>48</sup>When St. Paul had fought his way through, when he had the full assurance that he had been loyal to the Lord, with confidence he said to Timothy: "I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day."—2 Timothy 4:7, 8.

<sup>49</sup>Other heroes of faith are mentioned in the Scriptures. Among them are Stephen, a man full of faith; Barnabas, full of the holy spirit and faith; Timothy, the Apostle's own son in the faith; and Titus, the Apostle's own son after the common faith. (Acts 6:5; 11:24; 1 Timothy 1:2; 2 Timothy 1:5; Titus 1:4) There was a great number who were obedient to the faith. (Acts 6:7) At Rome there were many brethren with a faith that was spoken of throughout the whole world. (Romans 1:8) At Thessalonica there were some to whom the Apostle referred, saying, "In every place your faith to God-ward is spread abroad." (1 Thessalonians 1:8) We should expect, then, for the Lord to show that there would be faithful ones in the closing days of the Christian era. The Lord mentions especially in Matthew 24:45 a faithful and wise servant. If those of former days were approved because of their faith and because their works proved their faith, likewise we should expect it now.

#### TRIAL OF YOUR FAITH

<sup>50</sup>The new creature in Christ Jesus is often required to go where he cannot fully understand why he is sent. This tests his confidence in the Lord, even as St. Paul said: "We walk by faith, not by sight." (2 Corinthians 5:7) If the Lord wished to do so, he could make a revelation to each of his saints as he did to St. Paul;

but that is not his purpose. Many then would crowd into the ecclesiastical organizations. Those of the anointed ones are looking and hoping for the time when they may see the great Jehovah God face to face, when they may be like the Lord Jesus and see him as he is. If faithful, this is the reward; and then, as the Prophet said for us: "I shall be satisfied, when I awake, with thy likeness."—Psalm 17:15.

<sup>51</sup>Proof of our faith brings opportunity of service, and service always entails sacrifice and trials. Members of the early Church found this to be true; and particularly was this true with reference to the Philippian Church. The Apostle knew this, and desired to share with them in the blessed privileges in spirit as well as actually. Hence he wrote: "But even if I be poured a libation on the sacrifice and public service of your faith, I am glad and rejoice with you all; and for this be ye also glad and rejoice with me." (Philippians 2:17, 18, *Diaglott*) Their faith was costing them something, and they were glad that this was true, and St. Paul rejoiced with them.

<sup>52</sup>At the church in Thessalonica similar experiences were being had. St. Paul wanted to be sure that they would not flinch in their suffering, and so he said: "I sent to know your faith"; "and sent Timotheus, our brother, and minister of God, and our fellowlaborer in the gospel of Christ, to establish you, and to comfort you concerning your faith."—1 Thessalonians 3:5, 2.

<sup>53</sup>The trials of faith accomplish much for us. They develop power of self-control, power of endurance, and the ability to bear cheerfully things that are distressing to the flesh. These are tests to enable us to determine our standing with the Lord and to prove to him our loyalty. Hence we read: "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." (James 1:2, 3) The trials now serve as a testimony that the spirit of God rests upon those who receive them in the right spirit, and will accomplish much more in the future. Hence St. Peter writes: "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—1 Peter 1:7.

<sup>54</sup>The apostle Paul, too, emphasizes this thought; and to encourage those who are undergoing affliction because of their faith he says: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

#### OUR ENEMY

<sup>55</sup>Satan is directly interested in the destruction of every one who is a creature of faith. He attacks in various ways. He would destroy our confidence in the

Lord's Word, our confidence in the brethren, our confidence in the kingdom. The Apostle knew this and under inspiration wrote: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith." (1 Peter 5:8, 9) Satan has his various agencies with which to make these attacks. So important was his effort toward the Lord Jesus that he undertook it himself. He attacks every member of the body. But if one's faith is strong and he prays to the Lord, he may be assured of being delivered. It requires steadfastness, it requires continuity in study and holding close to the Lord, to withstand the assaults of the adversary. If we are once satisfied that we have the truth, then we should abide therein. We are warned that the adversary and his agencies will put before us doctrines for the destruction of our faith.

<sup>56</sup>One of the ways of losing faith is by "giving heed to seducing spirits, and doctrines of devils." (1 Timothy 4:1) Another is idleness, tattling and busyboding. (1 Timothy 5:13) Another is the love of money, earthly gain or influence. (1 Timothy 6:10) Still another is turning to science falsely so called. (1 Timothy 6:20) Another is the acceptance of doctrines which are based partly upon truths, therefore deceptive; hence destructive.—Colossians 3:1; 2 Timothy 2:18.

<sup>57</sup>The Lord has been exceedingly gracious to those who are of the anointed now on earth. He has set before them long lists of faithful heroes, thereby fully demonstrating that he rewards faith and faithfulness. He shows in each instance that the faith of every one was proven by his works. The lesson, then, that the new creature now should gain from this is that if we really believe that God purposes to bless mankind; that he sent Jesus to redeem the human race; that he has been selecting the Church from amongst men; that the Lord is now present; that his kingdom is at hand, these things should thrill the heart of the Christian and induce him daily to perform with his might what his hands find to do to the Lord's glory. He should be not so much concerned about just when he is to finish his course; but that which should concern him the most should be, 'How well may I perform the duties that are given to me and thereby prove my faith and loyalty to the Lord.' It is not what we did last year that will win for us the prize, but continuity in faith even unto the end. "Be thou faithful unto death, and I will give thee a crown of life," says the Lord Jesus; and this means persistently to press forward until the last part of the work is done.

<sup>58</sup>There is now laid upon each and every one who is a Christian the obligation to proclaim the message of the kingdom; for Jesus has declared this as his will toward his followers. Let us leave it entirely to him as to just when we shall finish our work; but let us now daily present ourselves to him and perform whatsoever he gives us, counting this as our reasonable service and



doing it with joy. Following this plan, in due course our faith will receive the great reward; and unto each one of those proving himself there will be administered an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

#### QUESTIONS FOR BEREAN STUDY

Why is the Christian commissioned to prove his faith by his works? ¶ 1, 2.  
Throughout the Gospel Age what work has the Christ, Head and body, been commissioned to do? What work was reserved for the harvest period of that age? Why was this distinction made? ¶ 3.  
For what purpose was the holy spirit given to our Lord's followers after his ascension? In this matter how did both our Lord and the disciples manifest faith? ¶ 4-7.  
Why is the holy spirit given as a result of faith rather than because of keeping the Mosaic law? ¶ 8, 9.  
Why are there varying degrees of faith among those who profess to follow the Lord? ¶ 10-12.  
Why were gifts of the spirit given to the early Church? How does faith compare with these gifts? ¶ 13.  
Why is an increase of faith essential to the new creature in Christ? ¶ 14, 17, 18.  
What relation apparently exists between the forgiveness of others' trespasses against us and an increase of our own faith? ¶ 15, 16.  
By what standard may one measure his increase of faith? ¶ 19, 20.  
For what reason did the Lord cause a record to be made of the doings of the ancient worthies? ¶ 21.  
How did Abel demonstrate his faith? ¶ 22.

In what respect did Enoch manifest his faith? What feature of God's plan was revealed to Enoch? Explain the statement that he "was not." ¶ 23-25.  
How did Noah show his faith by his works? ¶ 26.  
What do we know of Abraham's early life? ¶ 27.  
In what respect did Abraham exercise faith in God? ¶ 28, 29.  
What was the supreme test to which Abraham was put? What great truth was Jehovah thus picturing? ¶ 30, 31.  
Why is the Church called in Scripture "the seed of Abraham"? ¶ 32.  
Show that other ancient worthies also demonstrated their faith by their works. ¶ 33-44.  
What lesson may the Church today learn from these things? ¶ 45.  
In what respects was our Lord's trial of faith much more severe than that of the ancient worthies? Why was this so ordained? ¶ 46.  
How did St. Paul demonstrate that he was a worthy follower of our Lord? ¶ 47, 48.  
Name some of the early Church who manifested great faith. What conclusion may be drawn from this manifestation? ¶ 49.  
Why does the Lord not reveal himself to his followers even as he did to St. Paul? What is the earnest hope of all this class? ¶ 50.  
In what way is the Christian's faith proved? What does this proof invariably entail? Illustrate this principle by reference to the early Church. ¶ 51, 52.  
What three great blessings result from the trials of faith? ¶ 53, 54.  
Along what lines are Satan's attacks upon the new creature usually made? ¶ 55.  
Name five ways along any one of which a Christian may lose his faith. ¶ 56.  
What important lesson may the new creature learn from the records of the ancient worthies? Why should he be more concerned about his present condition than about what he has done in the past? ¶ 57.  
What obligation has the Lord laid upon every Christian? What now constitutes our "reasonable service"? ¶ 58.

## IS CHARACTER SACRIFICED?

**QUESTION:** Is character any part of our sacrifice at the time of consecration; and as new creatures must we develop a perfect character before our resurrection change in order to be of the body of Christ?

**Answer:** No; character is not a part of the sacrifice. The term *character* is often misapplied. Character really means the four divine attributes; and a perfect character means these attributes in exact balance. In proportion as one possesses these four attributes, namely, wisdom, justice, love and power, to that extent he has a good character. In proportion as he has the opposite, he is of a bad character. Man has been so woefully degraded by the six thousand years of sin that there is little of the character likeness of our Lord remaining. When he comes to the Lord in consecration he would not be acceptable, of course, if he had a wicked heart, which would mean that his love was entirely for evil things.

<sup>3</sup>When one becomes a new creature in Christ the transformation in him should, and must, begin and progress; and therefore he is developing more and more the character likeness of the Lord. If he must attain unto a perfect character before his resurrection change, this would seem quite impossible as a requirement. We know from experience that as Christians none of us has much power. In a comparative sense we have more power for righteousness than those who are not Christians, of course; but we are not perfect in power. None of us is perfect in justice. Because of our imperfection we often do unjust things. None of us is perfect in wisdom; for we are not always able to apply the knowledge we have exactly in the right way. We frequently

make mistakes. But every one who is striving to follow in the Master's footsteps must be perfect in love before his resurrection change, in order to assure him of an entrance into the kingdom. He must have a pure heart toward God and toward all. If he were perfect in all the other divine attributes he would not need the aid of some one else; and we all know that we need the aid of our Lord daily and hourly.

<sup>4</sup>Long ago Jehovah promised in our behalf, saying, "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." (2 Chronicles 16:9) Here definitely the Lord promises to exercise his strength in our behalf upon condition that we are perfect in love. And of course when perfect in love, we will strive to be as nearly perfect as possible in the other attributes. The Lord judges the followers of Jesus not by what they really are able to do, but by the secret intents of the heart, the motive that prompts their action—their real, sincere devotion.

<sup>5</sup>We prove our love for God if we keep his commandments joyfully. "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit." (1 John 4:12, 13) If we are wholly devoted to the Lord, our love and affection set upon him and his cause, our sufficiency as to the other attributes is not in ourselves, but in Christ. It will mean, then, that he who is perfect in love will be using his best endeavors at all times to exercise whatsoever qualities he possesses to the glory of the Lord; and thus the Lord Jehovah will count him perfect through Christ Jesus, the Head.

## QUESTIONS FOR BEREAN STUDY

Is character sacrificed? Must we develop perfect characters? What is meant by "character"? ¶ 1, 2.  
 What attributes will not be perfected this side of the veil? What must be perfected to assure us the first resurrection? ¶ 3.

What will the Lord do for those who have perfect hearts toward him? Does he judge us by what we do perfectly; or what is the basis of the judgment? ¶ 4.  
 By what means is our love perfected? If we are in Christ, how may we remain in and glorify the Lord? ¶ 5.

## PRAYER-MEETING TEXT COMMENTS

## TEXT FOR SEPTEMBER 17

*"My name shall be great among the nations."*—*Malachi 1:11.*

**A**MONG the nations of earth little is now thought of the name of Christ Jesus, the King. The nations are selfish to the last degree. The ruling factors of the nations have entered into a conspiracy against Jehovah and his anointed. But soon Satan shall be bound, and no longer will he be permitted to deceive the nations. Then the selfish ruling factors will be shorn of their power. Then the knowledge of the truth will fill the earth as the waters fill the sea; and in time every one, from the least to the greatest, will come to know that Jehovah is God and that Jesus Christ is the Redeemer of man and the King of kings. Then "all the nations of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations."—Psa. 22:27, 28.

As the peoples of the nations of earth come to a knowledge of the glory of the Lord and of his goodness and lovingkindness, his name will be great before them. "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name."—Psalm 86:9.

There will be associated with the great King the members of the royal family, the 144,000 who shall be in his likeness and image. The peoples of earth will know who these are; for Jehovah has promised to write up the record so that they will know. And concerning those who are faithful overcomers the Lord says: "Behold, I will make them to come and worship before thy feet, and to know that I have loved thee."—Rev. 3:9.

These precious promises are words of encouragement given as an inducement to faithfulness. Activity, faithfulness and loyalty are an expression of love; and love is the perfect expression of unselfishness.

Let each one now see to it that he is faithful and loyal to the Lord, and that the moving cause is love. The faithful ones will be doing what they can to represent the King, looking well to the interests of his kingdom; and these things are conditions precedent to enter-

ing into his glory and sharing with him the promise of this text.

## TEXT FOR SEPTEMBER 24

*"He shall break in pieces the oppressor."*—*Psalms 72:4.*

**T**HE words of this text should fire every bone and sinew of the consecrated to activity in the service of the King. For a moment take a mental vision of the deplorable conditions of humankind. The "beast," with his "mailed fist" and hard hoof, has smitten the people, deprived them of their just rights and liberties, blinded them to the truth, and ruthlessly trodden them into the mire of the earth. This is all due to the nefarious work of the great oppressor, Satan, the opposer of God and his righteous purposes. Long have the people groaned and travailed in pain, crying for deliverance; but, blinded by the oppressor, they know not how the deliverance will come. Their cries have been heard by the Lord.

Now the King of glory has taken unto himself his power, and has begun the dashing to pieces of the powers of evil. The time is here when he shall break in pieces the oppressor and remove the burdens of the oppressed.

Therefore let every one who loves the Lord, and who has a loving interest in his fellow man, prove that love and devotion by unselfishly and joyfully proclaiming to the people that deliverance is in sight, that the kingdom of heaven is at hand. How could we be faithful to the Lord and to his cause now without making known to mankind the blessings that are at the door? The Lord enjoins upon his followers to make them known. If we love him we will obey.—Matthew 24:14; John 14:15.

The Lord's kingdom in full operation shall bring the desire of all honest hearts. Then the people shall no longer be blinded by those who exalt themselves and resort to oppressive methods. "He ruleth by his power for ever; and his eyes behold the nations: let not the rebellious exalt themselves. O bless our God, ye people, and make the voice of his praise to be heard."—Psalm 66:7, 8.

Let us see to it now that we make the voice of his praise to be heard by those who desire to have their hearts comforted by the message of his blessed kingdom.

"Awake, my soul, stretch every nerve,  
 And press with vigor on;  
 A heavenly race demands thy zeal,  
 And an immortal crown.

"A cloud of witnesses around  
 Hold thee in full survey;  
 Forget the steps already trod,  
 And onward urge thy way."

# JESUS MAKES A MISSIONARY TOUR

—SEPTEMBER 21—MARK 1: 35-45—

THE SICK AND OBSESSED ARE HEALED—THE WRONGNESS OF MUCH PRAYER-MAKING—JESUS HEALS A LEPROUS PERSON—SYMBOLIC SIGNIFICANCE OF JESUS' WORK.

*"Thou canst make me clean."*—Mark 1: 40.

OUR lesson today tells us of Jesus' first missionary tour. Hitherto he had moved from point to point, sometimes south, sometimes north, taking and making such opportunities of service as were possible to him. He was instant in season and out of season. But now, after his rejection by his townspeople, and the removal of his mother's home to Capernaum, he began a more positive form of service. It was the first sabbath after he had definitely made Capernaum his center that the incident recorded in Mark 1: 21 occurred. As he taught the people in the synagogue on the sabbath morning, they were astonished at his doctrine and at the authority with which he spoke. In the synagogue they were accustomed to hear from their leaders the opinions of their very learned rabbis respecting the traditions which had grown about the law, those things which made the Word of God of no effect.—Mark 7: 13.

<sup>2</sup>Jesus, waiving aside all these things as of no purpose, spoke from and about the sacred Scriptures, the Word of God, and quoted no man's opinion. The calm of the morning service was broken by a man with an unclean spirit crying out. Jesus rebuked the spirit, and bade it come out of the man. Immediately there was a scene; for the man obsessed by the demon became violent. But the demon could not resist the authority of Jesus, though it left its victim bruised and torn. This caused a great sensation; for nothing like this had been known in Israel. The people said: "With authority commanded he even the unclean spirits, and they do obey him." (Mark 1: 27) This wonderful authority over the demons, and his no less wonderful authority with the Scriptures, were the talk of the town that day.

## THE SICK AND OBSESSED ARE HEALED

<sup>3</sup>After the morning meeting Jesus went to the house of Simon and Andrew, apparently for the necessary refreshment of food and rest. Simon's wife's mother was there, sick with fever. Whether or not Jesus was taken there for her sake we may not know; probably he found her sick. But sickness and Jesus could not remain in the same house, so at once he healed her, and she arose and ministered to them. The whole town was moved; and that evening, as the sun began to set they brought to him in the street, crowding up to the door of the house, all the sick and those possessed with demons; and he healed them all.—Mark 1: 33, 34.

<sup>4</sup>It was a strenuous day. Morning, noon, and night, Jesus had been busy; and, as the ministry of healing took much of his vitality, he must have been very tired. According to human nature he ought to have rested the next day, spending it quietly; but he knew that his time for his ministry was short, and though worn in body and perhaps nerve-weary, he rested but a few hours. He arose a great while before it was day (Mark 1: 35), and went into a solitary place, and there prayed. Jesus method of rest was to take such chance opportunities as his work afforded, as when he slept during the short sail across the Gennesareth (Matthew 8: 24); but most frequently he found both rest and recuperation in communion with his Father, as in this case. There in such communion he rested and soothed his nerves and tired body; and there, too, he sought and received guidance.

<sup>5</sup>Because our Lord spent much time in prayer, once a whole night (Luke 6: 12), some have thought and taught that

this is necessary for his followers also; and some have advocated what they call the prayer life. They have advocated that long periods of time be spent by the followers of Jesus in meditation and prayer, and have claimed that this is essential to the development of the spiritual life. We have to express our disagreement with this belief and teaching.

<sup>6</sup>If Jesus spent much time in prayer it must be remembered (1) that his position was singular, and his relation to his Father unique; for there must be no mistakes nor any shortcomings in his ministry; and it must not be limited through any misunderstanding on his part if his work was at last to be accepted of God and he was to be the world's Savior; (2) that he had no one with whom he could hold communion, for none understood the things that moved his mind. With his followers the case is different. He, the Head of the Church, and the Head of the individual member, is its Advocate and Intercessor, and Leader. There is no burden upon his followers, as upon him, of a ministry that must be accomplished without the slightest mistake or limitation. And they have the holy spirit to guide them, specially given to guide the Church—the instrument by which the Lord directs all its affairs, a gift shared in common with all begotten of God. While, therefore, it is necessary for the child of God to seek and hold frequent communion with the Father, there is not upon him the necessity which comes from responsibility, as there was upon Jesus.

## THE WRONGNESS OF MUCH PRAYER MAKING

<sup>7</sup>There has been abundant evidence of the wrongness of this course in the Roman church, and in a lesser degree in the Anglican community, where there are those who are supposedly separated from their fellows that they may spend most of their time in prayer and meditation. Every true Christian now knows that such a course is contrary to the teaching of Jesus, the Head of the Church, and to the will of God. Another phase of this is that already referred to found chiefly amongst holiness people and those who professedly seek "the higher life". That which is called "the prayer life" is frequently in intent a separation from the world in physical as well as in a spiritual fact. It is another form of the monk's cell, and has been the cause of much spiritual pride. There seems in it to be a self-intoxication which precludes a clear understanding of the work of the Lord. Certainly those who are immoderate in following this practice of separation, and meditation which is called prayer, are not lovers of the truth, and are not found amongst those who are advertising the presence of the Lord and the establishment of his kingdom.

<sup>8</sup>Although Jesus had risen early, he was not permitted to have a lengthened time of solitude; for led by earnest impulsive Peter, his disciples and others sought him and, when they found him, said: "All men seek for thee." (Mark 1: 37) Peter was excited with the events of the previous day, and glad for his Master that at last attention was called to him. Had Peter understood he would have kept the disciples and the crowd away from his Master instead of, in his enthusiasm, leading them on and breaking in on Jesus' rest. Themselves hale and hearty men, they little understood the strain under which Jesus worked or his need of some solitude; but feeling well and strong and enthused, they expected the Lord to be as they were. Instead of responding to their request to go down again amongst the multitude and to stay in Capernaum, Jesus said to his disciples, some of whom he

had now called to be more definitely to be with him: "Let us go into the next town, that I may preach there also: for therefore came I forth."—Mark 1:38.

<sup>9</sup>Popularity was nothing to Jesus, and the fact that numbers crowded to him affected him but little. He knew that most of the people were excited because of what they saw done, and were not really anxious for him as the messenger of God. It was not to gather numbers to himself that he came, but partly to make disciples and partly to give a witness to the kingdom of heaven. He must fulfil his mission. Capernaum had already had sufficient witness to the fact that a messenger of God was amongst them; and the responsibility therefore lay upon them to make use of that which had been given to them. Other towns and villages must in like manner have the witness of the kingdom of heaven in that aspect of it which was presented in Jesus. (See Luke 11:20) It was for this that Jesus had come forth—for this that he was sent into the world. So he went on throughout Galilee, preaching in all the synagogues and casting out demons.—Mark 1:39.

#### JESUS HEALS A LEPROUS PERSON

<sup>10</sup>While Jesus was on this tour of Galilee he healed a leper, the first so afflicted whom he healed. Though Luke says that Jesus was in one of the cities when the leper came to him, we may suppose that the incident occurred outside the actual city; for lepers were separated from their fellows. (Numbers 5:2) Perhaps it was after Jesus had been ministering in one of the little cities of that part that the leper, hearing of the things that had been done, ventured to him. Evidently he had heard much about Jesus, and believed in his ability to heal even this dread disease, for which no cure was known. Luke, who was a medical man and keenly observant, as his writings disclose, says that the man was full of leprosy (Luke 5:12), which means that the case was a very bad one.

<sup>11</sup>But impelled by the longing desire for freedom from the loathsome disease which was eating away his flesh, and for a restoration to humanity from which by nature of his his trouble he was an outcast, and believing in the power of Jesus the leper came near, nearer indeed than he ought to have done. "Lord," he said, "if thou wilt, thou canst make me clean." Jesus had compassion on him, and the appeal and the declaration of belief in his power were immediately answered. (Matthew 8:2) Quite unexpectedly and contrary to all custom Jesus touched the suppliant, and the leprosy fled.

<sup>12</sup>Jesus had always before him the attitude of the people. They would use him as a means to their own ends. The curious would explore his knowledge or would have him work miracles for them; and the sick would have his cures, but care little for his message and less, if possible, for what God had to say to them by him. Hence Jesus showed a little reservation even towards this poor man. He was healed, not because request was made and knowledge shown, but because Jesus with a heart of love was representing his Father, and the comparison God had for his fallen children. Those who would go to Jesus for healing as a man would go to a retailer of physic might expect little of him. He wanted those who wanted him; and those who, like the Pharisees, cared little for him were not such as he desired.

<sup>13</sup>Bidding the man go and show himself to the priest and make his offering for cleansing according to the Law, Jesus sent him away "forthwith", as if there were immediate necessity for so doing. (Mark 1:43) And as imperatively he bade the man tell no one of the miracle. The reason for these injunctions are apparent: The priests were to have the testimony that one was present who had a power to heal which could only come from God. Had they accepted this testimony then, they would not have later been found in the

conspiracy against Jesus. (Matthew 26:3) Also as we have seen, Jesus' method of healing by touching the leper made him unclean ceremonially; and there seems good reason for thinking that the statement which immediately follows, that he could not enter into their city, was not so much because of the great crowds as because it was noised abroad that having healed a leper by touching him, Jesus was unclean, and might be a carrier of the dread contagion.—Leviticus 5:3; 13:46.

<sup>14</sup>It is recorded that Jesus healed the leper because he had compassion on him, and this is a point to be noted. The leper in his appeal to Jesus really put the responsibility of healing upon the Lord; his approach was as if he said: "Behold me and my pitiable condition; you can relieve me if you are willing to do so." He got his desire, though not because of his knowledge, but because Jesus had compassion on him. The leper was suppliant before Jesus, but he had not a suppliant's heart.

<sup>15</sup>It is evident that Jesus perfectly understood the man, and knew that there was danger to his cause if he yielded to the leper's request. But the piteous sight of the man appealed to Jesus' loving heart. How different the result in this case from that in the second Galilean miracle! When the ruler received Jesus' gift of healing for his son, he believed and all his house. This was a positive gain for God. Here, the healed leper, who cared little for God's cause or for Jesus' mission became a hindrance. It is probable that he was as disobedient to the injunction to report to the priest as he was in respect to the command not to noise abroad the fact and the manner of his healing.

#### SYMBOLIC SIGNIFICANCE OF JESUS' WORK

<sup>16</sup>Today's portion of study, Mark's record of Jesus' first ministry in Galilee, seems to be set by the holy spirit as a typical record. It sets in relief Jesus' purpose to decline a particular work in favor of the more general, his preaching of the kingdom to the many, the casting out of demons, signifying that the power of the kingdom of heaven had begun to be manifested (Luke 11:20); while the healing of the leper showed that sin, which it significantly typified, would be healed by the power of the Savior. This was a full ministry, according to the commission of Isaiah 61:1. The gospel was preached, the sick were healed, those bound by the devil were delivered, and the leper was cleansed. It was symbolic of the kingdom, but is specially so of the present ministry, when the kingdom can be declared as being established in power. It is therefore a guide for today when the Church has a similar work to do for God. The Church now is set to proclaim the kingdom of heaven and the blessings now due to those who will hear the message, and to declare the coming blessings when shortly the kingdom is established in power. This message received in an honest heart immediately makes a disciple; for the heart is moved with love towards God, and this always turns one to the means that God uses for the furtherance of the work. But now, as then, the time is short for the proclamation; and again there is little time to stay in any one place, as the apostles and the people wanted to have Jesus stay in Capernaum.

<sup>17</sup>There is a responsibility laid upon those who hear and see the truth. Let those who have heard the gospel of the kingdom make use of what they have heard; for the messengers go on. The message must be preached in all places possible. There are probably today some who approach the truth much as the leper approached Jesus, and who act afterwards much the same as he did. They quite expect God *could* ease their minds respecting the misunderstandings and misconceptions of his purpose if he cared to do so. They want and take the truth, but care little for the interests of the Master and for the purpose for which God's blessings are given,

which is to draw them near to him. And some in their forgetfulness have caused misunderstandings, and have done apparent harm to the Lord's interests.

<sup>18</sup>The leper's disobedience was probably turned into use; for the crowds that gathered in the fields and on the mountain side to hear Jesus could hardly have been accommodated in the streets and small rooms of the cities. And there are again some who like those who refused Jesus access to the cities at that time, do not care to be associated with the truth because it tells of deliverance for all men from the bondage which this present evil world has cast about them. Healing a leper stopped some from listening to Jesus, but it gave freedom for the crowds. Telling the truth abroad offends some, but the sick are healed, the bound are freed, and the outcasts of society will learn of salvation. The work was Jehovah's then, and the work now is his, and nothing can stop it or set it back till all is accomplished.

#### QUESTIONS FOR BEREAN STUDY

What did Jesus do after he was rejected by his townspeople? What were the people accustomed to hear in their synagogues? ¶ 1. What disturbed the synagogue worship? What made Jesus the talk of the town? ¶ 2.

What further things did Jesus do to demonstrate that he had divine authority? ¶ 3. Is it likely that Jesus got tired? Why so? How did he sometimes get rest and recuperation? ¶ 4. Are we in agreement with those who advocate long seasons of prayer and living the prayer life? ¶ 5. Why was it necessary for Jesus to spend much time in prayer? Why is there any difference with his followers? ¶ 6. Where is the wrongness of much praying manifested? Are the true members of Christ's body separated in any sense? ¶ 7. Was it the part of wisdom that caused Peter to lead others to the Master so early that morning? How did Jesus measurably dampen their enthusiasm? ¶ 8. Was Jesus willing to satisfy idle curiosity? What was his mission? ¶ 9. Where was the probable place of healing the leper? What evidence have we that the case was a bad one? ¶ 10. What are the words of the leper? What unexpected thing did Jesus do? ¶ 11. Did Jesus heal the leper because of the man's faith? ¶ 12, 14. Why did Jesus send the man away and tell him to tell no one of the miracle? What is the probable reason that Jesus could no more enter into their city? ¶ 13. Was the blazing forth of the miracle by the leper a good act? Should we not think there was wisdom in Jesus' request to keep it quiet? ¶ 15. What are some of the wonderful things which Jesus did? Of what are these symbolic? What is the Church's present mission? ¶ 16. In what respect may people today be much like the leper? ¶ 17. How did God overrule the leper's disobediences? Are some offended when it is emphasized that salvation is for all people? ¶ 18.

## OPENING PERIOD OF CHRIST'S MINISTRY

—SEPTEMBER 28—QUARTERLY REVIEW—

GOD'S LOVING PROVISION FOR HIS OWN—JESUS THE GREAT SIN-BEARER—JESUS' WORDS TO NICODEMUS FOR US—JESUS' OWN TOWNSPEOPLE ANGERED.

*"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.*

FOR the past three months the Sunday lessons have taken us to the divine records of the birth, the early life, and the early ministry of Jesus, born to be the Savior of the world. It was in the fulness of time that Jesus was born in Bethlehem. (Galatians 4:4) More than 4,000 years had passed since the hope of a deliverer seed had been given in Eden, and mother Eve had begun to hope that she might become the mother; more than 2,000 years had gone since the seed was promised to Abraham's family, and 1,000 since it was promised to David's house. In still later days the time and place of the birth were fixed. (Daniel 9:24; Micah 5:2) Exactly at the appointed time Jesus was born in Bethlehem of the virgin Mary, of the seed of David. Begotten of the holy spirit the child was separate from sin, while yet truly human, a son of Adam by nature (Luke 3:38), a son of God according to the power of life.—John 1:12.

<sup>2</sup>God brought forth a clean and pure child out of the unclean human stock. It was necessary that the Savior of the world should be born thus; for before he could be clothed with power and authority to deliver the race from sin and death, he must first be a ransom price and sin-offering, and only a perfect man could be a ransom. Before deliverance could come, the sin which was on the world must be atoned for; and God purposed to demonstrate that a perfect man, loyal to God in patient waiting upon the will of God and with a fixed purpose to do that will, could resist sin and the attacks of the devil.

<sup>3</sup>The young child and his mother, and Joseph, his parental caretaker, were subjected to many trying experiences. But Mary had placed herself gladly in the hands of God for the honor conferred upon her of being the mother of the promised seed, and the loyal faith of both were rewarded by the knowledge that they were specially in Jehovah's care. Trials

and special blessings intermingled with each other until they settled at Nazareth. Joseph seems to have lived only long enough to serve the purpose of caretaker till the boy Jesus grew into youthhood. Except by the songs of the angels at Bethlehem (Luke 2:13, 14) God did not demonstrate to Israel the fact of the birth of the child. No doubt the rulers in Jerusalem heard of this strange thing; but they paid no attention till the magi from the East arrived, inquiring for the young King of the Jews. Then Herod sought to destroy the child; but God preserved his Son, and the destroyers were themselves destroyed.

#### GOD'S LOVING PROVISION FOR HIS OWN

<sup>4</sup>But it was not the child Jesus who was God's witness to Israel; it was the man Jesus, and it was the truth which he preached when a man that brought them into testing. God placed his Son, born to be the Redeemer of the world, in the care of a good woman and a good man; Mary's life shows that she had a constant care for Jesus, she was a "mother in Israel." Yet the incident in Jerusalem when Jesus was twelve years of age, when neither Mary nor Joseph properly attended to the safety of the boy, showed that their service was not without imperfections. The true disciple finds in these records food for his own soul; he knows that these things were written for his instruction in the ways of God and for the strengthening of his faith. He learns that full consecration means full submission to God for any purpose God pleases. And not only does he say: "My times are in thy hand," which is faith, but "My God, I wish them there," which is submission. He also says:

*"Not my own! My time, my talent,  
Freely all to Christ I bring,  
To be used in joyful service  
For the glory of my King."*

<sup>5</sup>Through the long period of youth and early manhood, and until he was thirty years of age, Jesus waited patiently till the time of his ministry should begin, when he should take up the work for which he had come into the world. He was not waiting for a call, but for such evidence as would cause him to act. It was not until John the Baptist appeared that Jesus knew certainly of the time. Then, about his thirtieth birthday and at the time of the day of atonement, he went to John in fulfillment of his Father's will, and was immersed in Jordan, signifying his full surrender to God according to the things written concerning him in the volume of the book, which had already become his guide. (Hebrews 10:7) Jesus' baptism meant more to him than John could understand. It was the first "baptism into Christ"; for Jesus was himself then baptized into the mystic body of Christ, the Anointed, he being the Head of the body. (Ephesians 4:15) His course is the example for the followers of Jesus. They cannot present themselves to God apart from the blemish of sin as Jesus did, but his sacrifice for sin enables God to count righteousness to those who fully offer themselves as Jesus did. It was there and then that Jesus was anointed with the holy spirit and was begotten to the divine nature. (Acts 10:38) Here was the beginning of the new creation of God.—2 Corinthians 5:17, *Diaglott*.

<sup>6</sup>Immediately after his immersion Jesus went into the wilderness of Judea, where John had spent much of his time before he began his ministry. (Luke 1:80) There was much to think about; for a new life opened before him. His knowledge of the Scriptures, probably word perfect, now revealed to him the ministry to which he had been appointed. Troubling not about bodily needs, he spent the days in meditation and in earnest application of the Scriptures, seeing many of those things which in these days have been revealed to us by means of "present truth." But his wilderness experience was for more than quiet meditation. There was the necessity that he should be subject to temptation.

<sup>7</sup>In time the pangs of hunger came upon Jesus; he also then saw that the world into which he had come could not be saved from its distress until the various purposes of God had matured. No doubt he felt his loneliness; for none but John knew of him. Then came the devil in fierce but cunning attack to use these things to tempt Jesus from the way his Father had marked out for him, and from patient waiting upon God. Jesus withstood the enemy by refusing to be moved from his loyalty and faith in God. He was the first who did this; and by his victory he left his disciples an example how to resist the devil successfully. Loyalty to God with a fixed purpose to faith, and faithfulness to the consecration vow, with a knowledge of the Word of God, and Satan has no chance to pervert the mind or the heart of the true disciple of Jesus. The Father had been watching his beloved Son in the sharpness of the trial; and Jesus suffered being tempted (Hebrews 2:18); and after his successful resistance and Satan's failure, he was miraculously fed and refreshed.—Matthew 4:11.

#### JESUS THE GREAT SIN-BEARER

<sup>8</sup>Then Jesus began his ministry; but, apparently, God was doing very little for him. There was no show, no fine send-off. The ministry was begun by a lonely man with a knowledge of God, with the love of God in his mind and heart, and with the purpose to do the will of God. Jesus knew that John had been sent to make ready a people for him (Luke 1:17); and under the guidance of the spirit of understanding with which he was endowed (Isaiah 11:2) he went near to where John was baptizing, yet refrained from taking counsel with John. Seeing him John immediately

rose to the opportunity; and as a true herald cried out for his disciples to hear: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) Two of them, Andrew and John, followed Jesus, and quickly brought their two brothers Peter and James. All four believed on Jesus. Then Jesus sought out Philip, and later met Nathanael; and both these became his disciples. All these were drawn to him for the simple reason that they had prepared their hearts for the word of God. Where love for God dwells, there truth can dwell; where selfishness abides, truth cannot find a permanent lodging. There was a longing desire for God, and God supplied it.

<sup>9</sup>Instructing these disciples was really the beginning of Jesus' ministry. Outwardly he began it at the wedding feast at Cana, where he shared with the people in the happiness of the occasion. When the wine ran short Jesus, while now resisting any authority from his mother, yet acceded to her desire to do something; and he turned much water into wine. The miracle showed Jesus' relation to the facts of human nature. His kindly disposition, his generous heart, and the generous action are illustrative of that time when in the kingdom of heaven the blessings of God will make the human family happy.

<sup>10</sup>After this, Jesus went to Jerusalem for the Passover, the first since the beginning of his ministry. When he went into the temple he found the courts busy with those who sold cattle and doves, and those who changed money for the many visitors from afar who came to the feast. Zeal for his Father's house laid hold on him. He drove out the cattle and the traders and the money changers, and poured out the money and overturned the tables. It is easy to imagine the great commotion which immediately resulted. We are not to suppose that in this Jesus acted merely on strong impulse; his zeal was tempered with a set purpose, and he had no fear of man. The leaders seemed utterly unable to see their lack; they were blinded by the profit they made, and by the need to keep up their costly institutions. But they are left far behind by their fellows of today, who keep up church revenues by whist drives, theatrical performances, and other like arrangements. These leaders, who profited by practices which profaned the temple, demanded to know what miracle Jesus worked as a sign of his authority. Their demand was as foolish as that of the professors of today, who want to know of the Lord's servants the authority by which they do the works of God and explain scriptures which they themselves are utterly unable to explain, and which they ignore and, indeed, very frequently despise.

#### JESUS' WORDS TO NICODEMUS FOR US

<sup>11</sup>It was shortly after this that Jesus was visited at night by Nicodemus, one of the rulers, who freely acknowledged that the leaders knew that Jesus was sent from God. Jesus dealt plainly with him, telling him that it was impossible for him to make progress, because he had not learned the lessons of the facts which God had already revealed. Further, one needed to be begotten from above to understand what Jesus had to teach. Jesus told him of these things, and left him to make inquiry how they could be. He went on to tell Nicodemus of the love of God in the plan of redemption by means of sin-offering. All this was beyond Nicodemus' understanding; but it was really spoken for us, and the disciple of today is guided into the truth of God by the words spoken to this timid inquirer who came to Jesus in the shades of night.

<sup>12</sup>Jesus soon left Jerusalem for Galilee. He saw that there was little to accomplish in Jerusalem, because the people were satisfied and needed nothing that he could give them. He went by the Samaria road, and at Sychar had



an encounter with a Samaritan woman who was of poor reputation, but who, like the fields then ripening for harvest, was ready for the sickle of truth. To her Jesus spoke, and led her on until at last he told her of himself as the One sent of God. Through this incident many Samaritans believed on him. These despised Samaritans were much more ready to receive what Jesus had than were the Jews of Jerusalem. Fields unexpected were white to harvest. So it is today. Orthodox circles do not want the truth; but in Samaria, that is in unexpected circles and unexpected places, the fields are ready for reaping.

<sup>13</sup>From Samaria Jesus continued to Cana. He was at once called on by a Jew of Herod's household with an urgent request to go to Capernaum to heal his very sick son. Jesus did not immediately respond, but told the father and those who were there that it was not himself they wanted but what he could give them. It was really more important that the father should believe on Jesus as the messenger of God than that he should have his son healed. But the father's faith in Jesus and his pleading resulted in Jesus' telling him that his son should live; and as a consequence all the man's household became believers in Jesus. Faith in Jesus is always rewarded by receiving its request, and by its own increase, and by increasing the faith of others. No man can keep his faith to himself. It quickens others to an increase.

#### JESUS' OWN TOWNSPEOPLE ANGERED

<sup>14</sup>Jesus had now been many months away from his home town; and as the time had come when he would give his witness to those who knew him so well, he would once again visit the home which had sheltered him for thirty years. He arrived at Nazareth probably about midweek, and spent some time amongst the townspeople, healing some who were sick. When the sabbath came, he went into the synagogue; and as his custom had been he stood up to read the portion of the Scripture. As he read the first part of Isaiah's prophecy, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isaiah 61:1), he said to them: "This day is this scripture fulfilled in your ears." (Luke 4:21) Instead of being gladdened that a messenger of God had come to them, one whom they knew to be a true and good man, as his whole life had witnessed, and grateful that the Scriptures were being opened out with a heartening message of love, they were filled with unreasoning anger. They were mad because he claimed to be the one of whom the prophets spoke; the message was nothing to them. Jesus witnessed against them, showing that they were of the same disposition as their fathers, who in the days past had failed to take advantage of the blessings of God. (Luke

4:25-27) They were so angry that they attempted to destroy him. He left Nazareth forever, and went to reside at Capernaum, his mother and brethren also going with him. —Matthew 4:13; Luke 8:19, 20.

<sup>15</sup>Even so now, some, like the leaders of Jewry, refuse the truth because it touches their vested interests; some, like Nazareth, refuse it because they hate to think that those they know can be God's messengers; but they all hate it because, its deeds being evil, the darkness hateth the light. Some today who hear the latter part of Jesus' text now being preached by God's servants, who proclaim the day of vengeance, are affected in the same way as the men of Nazareth. They are mad that unlettered men dare to proclaim themselves as the messengers of God. They, too, would destroy the preachers of the truth; but their power is restrained, and they are unable to carry out their dire purpose.

<sup>16</sup>After this, Jesus went about Galilee, proclaiming the kingdom of heaven at hand, and healing and blessing the people. His miracles show forth the glory of the kingdom which, when established in righteousness, will not only restore men to health, but will take away the sin which is the cause of sickness, and sorrow, and death. The Lord's people today cannot work miracles as the Master did; but they can tell of the coming of the kingdom, and relate the blessings which it will bring to the children of men; and in this way their work is like his.

#### QUESTIONS FOR BEREAN STUDY

Was Jesus born at an appointed time? How was he truly human, yet different from others? ¶ 1.  
Why was it necessary for Jesus to be of human birth, yet perfect? ¶ 2.  
When God bestows an honor is there usually a trial or test in connection with it? Did the rulers believe the angels' song? ¶ 3.  
Did Jesus have good care as a boy? Was it perfect care? What is the difference between faith and submission? ¶ 4.  
What did Jesus' immersion signify? How was he baptized into the mystic body of Christ? How are we accepted in him? ¶ 5.  
After his baptism what did Jesus do? ¶ 6.  
What facts show us that Jesus was human and not himself God? What made Jesus secure from Satan's attack? Did he suffer in the temptation? ¶ 7.  
Did Jesus have a good send-off for his ministry from the Father? What was the declaration of John the Baptist, in rising to the occasion? ¶ 8.  
How did Jesus begin his ministry? Jesus' supplying wine represented what? ¶ 9.  
What did Jesus do when he entered the temple at the Passover season after his baptism? What blinded the leaders then? What blinds the leaders today? Are the leaders of today as despicable as they were when Jesus exposed their profiteering scheme? ¶ 10.  
Who was Nicodemus, and what did Jesus tell him? ¶ 11.  
What was the means by which the gospel went to the Samaritans? ¶ 12.  
What resulted from the miracle of the healing of the nobleman's son? ¶ 13.  
What wonderful message did Jesus bring to his home town? Why were the townspeople angry? What resulted to Nazareth? ¶ 14.  
Are there any today who are hindered from accepting the truth for the same reason that Nazareth rejected it? ¶ 15.  
What did Jesus' miracles show forth? In what way is our work like that of Jesus? ¶ 16.

#### THE AGE OF BROTHERHOOD

"The Golden Age of Brotherhood

By seers of East foretold,  
When right shall triumph over wrongs  
Of centuries grown old;  
When in the desert springs break forth,  
Wastes blossom as the rose,  
And health and happiness are borne  
On every breeze that blows;

"When sin and death shall pass away,  
And every human heart

Be filled with love until this earth  
Shall seem a heaven a part—  
Cheer up, fair Earth; come dry your tears  
And banish every fear,  
Lift up your head, rejoice and sing,  
The Golden Age is here!"

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER T. E. BARKER

Oglesby, Ill. ....	Sept. 1	Joliet, Ill. ....	Sept. 10
Streator, Ill. ....	" 2, 3	Aurora, Ill. ....	" 11, 12
Pontiac, Ill. ....	" 4	Geneva, Ill. ....	" 14
Kankakee, Ill. ....	" 5, 7	Ashton, Ill. ....	" 15
Blue Island, Ill. ....	" 8	Rochelle, Ill. ....	" 16
Chicago Heights, Ill. ....	" 9	Rockford, Ill. ....	" 17

## BROTHER G. R. POLLOCK

Canonsburg, Pa. ....	Sept. 3	Monongahela, Pa. ....	Sept. 10
Duquesne, Pa. ....	" 4	Monessen, Pa. ....	" 11
Buena Vista, Pa. ....	" 5	Bentleyville, Pa. ....	" 12
McKeesport, Pa. ....	" 7	Brownsville, Pa. ....	" 14
Versailles, Pa. ....	" 8	Itices Landing, Pa. ....	" 15
Elizabeth, Pa. ....	" 9	Morgantown, W. Va. ....	" 16

## BROTHER J. A. BOHNET

Knowlesville, N.Y. ....	Sept. 8	Elmira, N.Y. ....	Sept. 15
Rochester, N.Y. ....	" 9	Hammondsport, N.Y. ....	" 16
Batavia, N.Y. ....	" 10	Johnson City, N.Y. ....	" 17
Newark, N.Y. ....	" 11	Binghamton, N.Y. ....	" 18
Auburn, N.Y. ....	" 12	Bainbridge, N.Y. ....	" 19
Cortland, N.Y. ....	" 14	Oneonta, N.Y. ....	" 21

## BROTHER B. M. RICE

Cedar Rapids, Ia. ....	Sept. 7, 9	Burlington, Ia. ....	Sept. 15, 16
Vinton, Ia. ....	" 8	Keosauqua, Ia. ....	" 17
Oxford Junction, Ia. ....	" 10	Albia, Ia. ....	" 18, 21
Clinton, Ia. ....	" 11	Moulton, Ia. ....	" 19
Davenport, Ia. ....	" 12	Chariton, Ia. ....	" 22
Muscatine, Ia. ....	" 14	Indianola, Ia. ....	" 23

## BROTHER B. H. BOYD

Cincinnati, O. ....	Sept. 7, 8	Ashland, Ky. ....	Sept. 16
Wilmington, O. ....	" 9	Huntington, W. Va. ....	" 17, 18
Chillicothe, O. ....	" 10, 11	Gallipolis, O. ....	" 19
Wellston, O. ....	" 12	Parkersburg, W. Va. ....	" 21
Portsmouth, O. ....	" 14	Stockport, O. ....	" 22
Ironton, O. ....	" 15	Marietta, O. ....	" 23, 24

## BROTHER V. C. RICE

Henderson, N. C. ....	Sept. 4	Greensboro, N. C. ....	Sept. 14
Stem, N. C. ....	" 5	High Point, N. C. ....	" 15
Durham, N. C. ....	" 7	Welcome, N. C. ....	" 16
Winston Salem, N. C. ....	" 8, 12	Salisbury, N. C. ....	" 17, 18
State Road, N. C. ....	" 9, 11	Kannapolis, N. C. ....	" 19
Siloam, N. C. ....	" 10	Charlotte, N. C. ....	" 21

## BROTHER C. W. CUTFORTH

Bognor, Ont. ....	Aug. 29	Cameron, Ont. ....	Sept. 23, 24
Meaford, Ont. ....	" 31	Lindsay, Ont. ....	" 25
Collingwood, Ont. ....	Sept. 2	Peterboro, Ont. ....	" 26, 28
Singhampton, Ont. ....	" 3	Havelock, Ont. ....	" 29
Toronto, Ont. ....	" 7	Flower Station, Ont. ....	" 30
Haliburton, Ont. ....	" 16, 21	Pembroke, Ont. ....	Oct. 2, 3

## BROTHER H. H. DINGUS

Thayer, Mo. ....	Sept. 4, 5	Noel, Mo. ....	Sept. 15, 16
Willow Springs, Mo. ....	" 7	Joplin, Mo. ....	" 17
Verona, Mo. ....	" 9	Baxter Springs, Kan. ....	" 18
Pierce City, Mo. ....	" 10, 11	Cardin, Okla. ....	" 19
Monett, Mo. ....	" 12	Webb City, Mo. ....	" 21
Wheaton, Mo. ....	" 14	Carthage, Mo. ....	" 22

## BROTHER A. J. ESHLEMAN

Butte, Mont. ....	Sept. 14	Chesaw, Wash. ....	Sept. 23, 24
Deer Lodge, Mont. ....	" 15	Danville, Wash. ....	" 25
Missoula, Mont. ....	" 16, 18	Colville, Wash. ....	" 26
Pablo, Mont. ....	" 17	Spokane, Wash. ....	" 28
Spokane, Wash. ....	" 19, 21	Rosalie, Wash. ....	" 29
Cour d'Alene, Ida. ....	" 22	Colfax, Wash. ....	" 30

## BROTHER W. M. HERSEE

MacLennan, Ont. ....	Sept. 10, 11	Fort William, Ont. ....	Sept. 21, 22
Bar River, Ont. ....	" 12	Dryden, Ont. ....	" 23
Sault Ste. Marie, Ont. ....	" 14	Oxdrift, Ont. ....	" 24
Searchmont, Ont. ....	" 16, 17	Kenora, Ont. ....	" 25
White River, Ont. ....	" 19	Winnipeg, Man. ....	" 26, 28
Port Arthur, Ont. ....	" 21, 22	Treherne, Man. ....	" 29, 30

## BROTHER J. H. HOEVELER

Merrell, Wis. ....	Aug. 29	Marinette, Wis. ....	Sept. 5
Wausau, Wis. ....	" 31	Vulcan, Mich. ....	" 7
Marion, Wis. ....	Sept. 1	Sault Ste. Marie, Mich. ....	" 8, 9
Clintonville, Wis. ....	" 2	Sault Ste. Marie, Ont. ....	" 10
Bouduel, Wis. ....	" 3	Marquette, Mich. ....	" 11
Green Bay, Wis. ....	" 4	Bruces Crossing, Mich. ....	" 12

## BROTHER H. S. MURRAY

Charlottesville, Va. ....	Sept. 2	Charlestown, W. Va. ....	Sept. 12
Waynesboro, Va. ....	" 3	Hagerstown, W. Va. ....	" 14
Dayton, Va. ....	" 4	Cumberland, Md. ....	" 15
Berryville, Va. ....	" 5, 7	Oakland, Md. ....	" 16, 17
Rock Enon Springs, Va. ....	" 10	Mt. Lake Park, Md. ....	" 18
Winchester, Va. ....	" 11	Lonaconing, Md. ....	" 19

## BROTHER S. H. TOUTJIAN

Chickasha, Okla. ....	Sept. 2	Thomas, Okla. ....	Sept. 11
Comanche, Okla. ....	" 3, 5	Blair, Okla. ....	" 12, 14
Walters, Okla. ....	" 7	Clinton, Okla. ....	" 15, 18
Lawton, Okla. ....	" 8	Hydro, Okla. ....	" 16, 17
Hobart, Okla. ....	" 9	Watonga, Okla. ....	" 19
Roosevelt, Okla. ....	" 10	Hinton, Okla. ....	" 21, 22