



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

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

VOL. XLII

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CONTENTS

QUESTIONS WITH ANSWERS	211
Ask One Hundred-Twenty Years A-Building	211
"Himself," "His Body," and "His House"	212
Berean Studies	213
PREFACE TO VOLUME VI	214
DISSENSION, DISPUTATION, PEACE	215
Jewish National Isolation	215
"Except ye be Circumcised"	216
Yoke of the Law	217
James' Testimony	218
The Why of the Prohibitions	219
Helps and Contentions at Antioch	220
FROM ASIA TO EUROPE	220
Fresh Heavenly Direction	221
Resorting to Place of Prayer	222
LETTERS FROM AFIELD	223

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

OWLB&TS

Upon the earth distress of nations with perplexity, the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33, Mark 13:29, Luke 21:26-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

SPEAKERS' CIRCUIT

Although written in the plainest phrase we know how to use, many seem to misunderstand what heretofore appeared in *THE WATCH TOWER* under the title "Speakers' Circuit". Again we define it.

Where several classes appoint one member of a committee and this committee meets and makes up a list of speakers to be sent around regularly on this circuit to serve various classes, that is what is meant by "speakers' circuit". Such an arrangement does not properly represent the classes and is not for their best interest.

This does not mean, however, that classes cannot invite the elder of some other class to come and address them. Here the class is acting, whereas in the circuit proposition a committee is acting for the class. There are several classes that desire to invite speakers from neighboring classes to come and address them every Sunday. This seems to be a mistake. If the brother invited would conduct a Berean Study it would be much better, and have preaching say once a month; and the other Sundays have a Berean lesson. In some places a Berean lesson study for beginners in the "Millions" booklet has been found very advantageous; and after it is finished, it leads on into a first volume study.

Instead of a class sending its elders out to serve other classes on Sunday it would be much better for the classes to engage in extension work by holding public meetings in suburban towns where there are no classes. In this way after one or two public lectures the interest usually develops to such an extent that a Berean class can be started. It does not seem advantageous, however, to have too much preaching service for the consecrated. The classes adopting the Berean lessons have always made the more progress.

CANADIAN CONVENTIONS

A series of conventions of the International Bible Students Association has been arranged for Canada, as follows: Winnipeg, August 5-7; Saskatoon, August 7, 8; Edmonton August 9, 10; Calgary, August 10, 11; Vancouver, August 13, 14. A number of the Pilgrim brethren will be at each one of these conventions and a public meeting will be held at each place address by the President of the Society. Friends desiring information about accommodations at these places will please communicate with the respective secretaries, as follows:

Mr. L. W. Burgess, 19 Evanston St., Winnipeg, Man.
Mr. G. P. Naish, 1025 Avenue B, North, Saskatoon, Sask.
Mr. H. Looker, 10965 127th St., Edmonton, Alta.
Mrs. B. F. Cook, 609 Sixth St., West, Calgary, Alta.
Mr. B. Sibley, 1820 Seventh Ave., West, Vancouver, B. C.

GERMAN, SPANISH, AND YIDDISH "MILLIONS"

We now have the "Millions" booklet in the languages mentioned in the above heading. They are uniform in size and style with the English edition. The price is also uniform, 25c for an individual copy postpaid—and other prices as announced to class secretaries and colporteurs.

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I.B.S.A. BEREAN BIBLE STUDIES

By Means of "TABERNACLE SHADOWS OF THE BETTER SACRIFICES"

Chapter VIII: Other Significant Types

Week of September 4 . Q. 15-20 Week of September 18 . Q. 28-35

Week of September 11 Q. 21-27 Week of September 25 . Q. 36-41

New Tabernacle Shadows, with questions and notes, 25c each

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AND HERALD OF CHRIST'S PRESENCE

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QUESTIONS WITH ANSWERS

QUESTION: Is it correct to consider the scapegoat as having been taken into the Court, presented to the Lord, and later taken outside and sent into the wilderness?

Answer: Strictly speaking, the *scapegoat* as such was not taken into the Court; for there was no scapegoat until after the casting of the lot. Both goats were taken in "for a sin offering". (Leviticus 16:5) The same things happened to both goats and there was no difference whatever till the casting of the lots. It would be true to say that the goat which *became* the scapegoat was taken into the Court just as the other goat was.

Aaron's official ground was inside the Tabernacle enclosure. Outside of that he had no duties to perform, nor was he to step outside in his official garments. Whatever he did of an official nature was therefore done inside the Court. It was there he "took" the goats; it was there he "presented" them before Jehovah at the door of the tent of meeting; it was there he "cast lots", one lot for Jehovah and the other lot for Azazel. As for the other details pertaining to the goats we quote from Alfred Edersheim, a converted Jew, in his work "The Temple" describing the Day of Atonement, in part as follows:

"The first part of the expiatory service—that for the priesthood—had taken place close to the Holy Place, between the porch and the altar. The next was performed close to the worshiping people. In the eastern part of the Court of Priests, that is, close to the worshipers, and on the north side of it [the brazen altar] stood an urn, called *Calpi*, in which were two lots of the same shape, size, and material—in the second Temple they were of gold; the one bearing the inscription 'Ia-Jehovah', for Jehovah, the other 'Ia-Azazel', for Azazel—rendered "scapegoat" in the Authorized Version—These two goats had been placed with their backs to the people and their faces towards the sanctuary (westwards). The high-priest now faced the people [and the two goats];—he took the urn, thrust his two hands into it, and at the same time drew the two lots, laying one on the head of each goat [that in his right hand on the head of the goat at the right, and that in his left hand on the head of the goat to the left]. The two goats, however, must be altogether alike in look, size, and value; indeed, so earnestly was it sought to carry out the idea that these two formed parts of one and the same sacrifice, that it was arranged they should, if possible, even be purchased at the same time. The lot having designated each of the two goats, the high-priest tied a tongue-shaped piece of scarlet cloth to the horn of the goat for Azazel—the so-called 'scapegoat'—and another around the throat of the

goat for Jehovah, which was to be slain. The goat that was to be sent forth was now turned round towards the people, and stood facing them, waiting, as it were, till their sins should be laid on him, and he would carry them forth into 'a land not inhabited'."

Those experiences which involve the specific dealings of the great High Priest are pictured in the Court where the High Priest is. But those experiences which are outside the high-priestly supervision are shown in the things which happened to the scapegoat outside the Court and outside the Camp also. This does not imply that the members of the scapegoat class have lost justification, otherwise God could have no further dealings with them, nor could they become the great-company class.

Regarding the expression in Leviticus 16:7, "at the door of the tabernacle of the congregation," we note that the word "at" is in italics, therefore a supplied word. For further elucidation see page 142 of the new TABERNACLE SHADOWS Appendix, note on paragraph 119.

ARK ONE HUNDRED-TWENTY YEARS A-BUILDING

Question: How do we know that it took one-hundred-twenty years to build the ark, as I do not find the Scriptures to state the time?

Answer: "Noah was a preacher of righteousness." (2 Peter 2:5) He preached during the period before the flood. Another statement which implies much time in connection with this work of Noah is: "When . . . the *longsuffering* of God waited in the days of Noah, while the ark was a preparing". (1 Peter 3:20) Noah's preaching would no doubt consist of telling the people about the coming flood and of showing them the advantages of cooperation with him in the work on the ark and in the work of declaration then so important. Information about this oncoming flood Noah had from God. (Genesis 6:13) God said that his spirit of truth and righteousness, as exemplified in Noah and in the message which he preached, would not always strive with men, implying that it would strive as long as Noah was there and as long as there was anyone to be reached by the message. Since Noah was upright, he would surely begin to preach and build at once when the mission was given to him. He did not delay to declare the word of God by taking his own time about the matter or by deciding that the message was too

strong for the people and needed to be toned down and smoothed over a little. No: "Noah did according to all that God commanded him". (Genesis 6:22) It is no wonder that "Noah found grace in the eyes of the Lord".—Genesis 6:8.

The longsuffering of God and the striving of his spirit, one hundred-twenty years, is thus identified with the work of preaching and of building the ark, clearly implying the same period of time.

GENDER OF THE SPIRIT?

Question: Does the expression "born of the spirit" in John 3:8 imply that the spirit is feminine?

Answer: No: that expression if it be taken to imply gender at all, would rather favor the masculine thought. Those words do not mean 'born out of the spirit' as a child is born from a mother, but rather born as a result of the spirit begetting, in contradistinction to those who are born as a result of the human begetting. This idea is more clearly brought forth elsewhere: "As many as received him, to them gave he the right to become children of God, to them that believed on his name: who were engendered, not of blood, nor of the will of the flesh, nor of the will of man, but [engendered by the will] of God". (John 1:13) "Having been engendered anew, not of corruptible seed, but of incorruptible, through the Word of God which liveth and abideth." (1 Peter 1:23) Again: "Of his own will engendered he us by the word of truth". (James 1:18) "That which is engendered of the spirit is spirit."—John 3:6:

From a comparison of these texts it is indisputable that "spirit", "word," and "will" of God are used with practically the same meaning. Not that they have the same meaning under all circumstances but that in connection with this subject of spirit-begetting they represent only slightly different phases of the same operation. God's will *for us* is expressed in his Word; therefore his will and his Word are bound together in their relationship to us. Also, he has chosen to exert his power (for the purpose of inspiring us to make a consecration and for the further purpose of encouraging us to be faithful in that consecration) through his Word. He has charged his Word as a great storage battery for the engendering and developing of a house of sons. Therefore it is plain that no thought of gender or sex need attach to the word spirit at all.

The begetting is in the nature of a contract on God's part. The individual, by the aid of some elementary information from God's Word, consecrates or dedicates or devotes himself to the ascertaining and doing of God's will. God has made an arrangement in Jesus for accepting these consecrators and for bringing them into the divine family through the cutting off of the human life and its privileges (just newly accruing to them as a result of the work of Jesus on their behalf), and the authorizing for them of a new life, which

new life is to be nurtured at the *expense* of the "outward [or ostensible] man" (2 Corinthians 4:16), but *by* the Word of God, as food, or strength and growth-producing regimen. When this contract, covenant, or solemn agreement by sacrifice is fulfilled, we shall have the new life without any trammels, and Jehovah will have the sacrificed humanity, never to be retracted.

"HIMSELF," "HIS BODY," AND "HIS HOUSE"

Question: In Tabernacle Shadows, paragraph 109, are found these words: "And Aaron shall offer his bullock of the sin-offering, which is for [represents] himself, and make an atonement for himself [the members of *his body*—the under-priests] and for his house [all believers, the entire 'household of faith'—the Levites] . . ."etc. If "himself" covers the body members and "his house" the great company part of the true church, why is "and" stricken out twice in the suggested notes on paragraph 131, causing those places to read: "On behalf of his body, his house," and "representatives of his church, his body, his house," instead of "his body and his house"?

Answer: These changes were suggested because they seemed to be required by the facts. The church is our Lord's body (Colossians 1:24), and it is also his house. (Hebrews 3:6; 1 Timothy 3:15) The only question is as to what "himself" in Leviticus 16:6 means. If it means the body of believers under the antitypical High Priest, then those believers are doubly represented in the same figure; an improbability. It cannot be thought that a separate atonement for the less faithful believers is intended to be pictured by the under-priests, for the Scriptures do not teach a separate atonement. Nor is it reasonable to suppose that the under-priests picture or stand for a class lower than themselves. The under-priests themselves represent the church, whether faithful or unfaithful. Who then is "himself"?

We answer that, with no adequate reason to the contrary, the Bible is to be read like any other book and words are to have their simple and literal meaning. If a literal meaning contradicts some other perfectly plain statement of Scripture then we are at liberty to look for a symbolic meaning. There is nothing in Scripture that forces a symbolic significance upon this word 'himself'. If the house is literal, then himself is literal. No one doubts the literalness of his house. The literal house was made a picture of something else, but that does not change the fact that the house was there and that the word had its usual signification. Aaron's house could not be Levi's house. Aaron himself was of the house of Levi, but Levi's house was not *his* house. 'Aaron's house' was not the house to which he *belonged*, but the house of which he was the *head*. House means primarily household (Hebrews 11:7); but as that simple unit expands it comes to mean lineage. Witness, "Go thou, and all thy *house* into the ark"; "These be the heads of their *fathers'* [not their] houses"; and "there was a man of the house of *Levi*".

Forgetting momentarily the antitype, the word "himself" in this passage certainly applies to Aaron as an individual just as surely as the words "his flesh" in Leviticus 16:24 apply to Aaron's own body of flesh. Now it is not claimed that "his flesh" in this passage refers to the church, but rather that the washing here was a part of the ceremony for the cleansing the typical high priest. This cleansing of the typical high priest was not designed to picture any washing on the part of our Lord, but was designed to call attention to the fact that he, as the great High Priest, would himself be clean and unsullied by the sin-bearing work which he would have done. Evidently the atonement which Aaron made for himself as the head and as an integral part of his own house has a similar significance: to emphasize the fact that the great High Priest will himself be at one with the Father. This at-one-ment is made to extend to the members of his house, his followers during this age, even as Jesus in his high-priestly prayer for the church petitioned the Father that it might be.—John 17:21.

We therefore suggest that, as an additional correction, the words in paragraph 109 of TABERNACLE SHADOWS now following the word "himself" and reading, "[members of *his body*—the under-priests]" be stricken out. If "his house" includes "all believers" then manifestly some of them cannot be comprehended elsewhere. As a further alteration we suggest that the bracketed expression following "his house" be allowed to stand except that after the words "household of faith" in the same paragraph, 109, the word "Levites" be changed to "household of Aaron". The word "house" in this passage is evidently intended to specify the under-priests; for the word priests is used in Leviticus 16:33, there meaning both father and sons. This bullock was the kind of offering prescribed by the law to be made for the anointed priest in the case he sinned.—Leviticus 4:3-15.

It is an erroneous conception, not founded on Scripture facts, to say that the tribe of Levi as a consecrated tribe existed before the priesthood. Exactly the reverse is true. A reading of Numbers 3:1-4 in connection with 3:12, 13 establishes the fact that the priesthood was authorized and inaugurated before the tribe of Levi was exchanged for the firstborn of all Israel. Numbers 3:5-10 records the authorization for the giving of the Levites to be helpers of the priests. The account says: "And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him on behalf of the children of Israel". The priesthood, therefore, was not chosen from the tribe of Levi because it was different from any other tribe at that time; but the tribe of Levi was, in all probability, chosen to serve the priesthood and to take the place of the firstborn because Moses and Aaron and the priesthood all belonged to that tribe, and because it approximated the firstborn in number. These facts completely obliterate

any foundation for the thought of justification prior to consecration.

BEREAN STUDIES

Question: Is it the best way when we meet for Berean studies to read a chapter from the Bible every time before we take up the lesson?

Answer: We believe that the best method, everything considered, for conducting a Berean study is outlined in the Sixth Volume of SCRIPTURE STUDIES, Chapter VI. In view of the shortness of time available in any Berean study, we see no advantage in reading at random a chapter in the Bible. The custom of reading the Bible in public arose at the time of the Reformation, because few could read for themselves and few were able to own a Bible. It is certainly no discourtesy toward God's Word to spend the time in a Berean study on the specific subject for which the friends have come together. It is assumed that they know how to read and that they do read the Bible for themselves. Furthermore, it is quite appropriate that any parts of the Bible bearing directly on the study of the evening be read as they come up in connection with the study.

Few friends under the complex responsibilities of the present day have more than an hour to spend in a study. Indeed, it is seldom advisable to spend more time than this, because of different temperaments and because of early mental exhaustion on the part of many, causing them to forget the points first considered in a lesson, if it becomes too long.

ECCLESIAS' AFFAIRS

A brother writes to know how the affairs of a local ecclesia should be conducted with reference to receiving and paying out money and keeping accounts. Our answer to this is that the Lord's business requires a strict accounting, like all others. We learn all our economy from the great Jehovah. Everything is done orderly in his arrangement.

Our suggestion is, therefore, that each class should have a secretary that would keep the class records and do the correspondence, and if possible this should be done on a typewriter and letters should be brief and to the point.

Each ecclesia should have a treasurer, into whose hands all the money for the expenses of the class is paid; and for each bill he pays he should have a receipt and keep a proper account. Better still, if the bills are paid by check, then a record is kept which can be a check on the other account; and regularly an account should be rendered to the ecclesia that they may know how their affairs are being conducted. Each one who contributes is entitled to have the best service rendered in this behalf and to know that the money is spent for the best purpose. The system adopted by the Society is to account for even every postage stamp that comes into the office or goes out. We think this is a good way.

PREFACE TO VOLUME VI

IN 1916 Brother Russell rewrote the preface to Volume VI, and in this he states that he had changed concerning his view on justification. Because many of the friends have not this preface and have made request for it, we publish it in *THE WATCH TOWER* as it appears in the latest edition of Volume VI.

THE AUTHOR'S FOREWORD

Much of the work of every servant of God is done in the dark—that is to say, like the weaver of a beautiful carpet we stand at the back seeing little of the results of our labors, and trusting that in the Lord's due time we shall hear his "Well done" and see some fruitage. "I shall be satisfied when I awake in his likeness."

Nevertheless, the Lord has very graciously given us encouragement in respect to the influence of this volume in various parts of the world in the hearts of God's people. The pleasure has been ours of hearing from many respecting the blessings received from a better understanding of the justification, the sanctification, and the deliverance, promised to the church in God's Word. Many others have told us of the blessings received from the Scriptural advice given to husbands and wives, parents and children, in respect to the ways of peace, righteousness and growth in grace. Many also have informed us of great blessings and aid in respect to the duties, privileges and obligations of elders and deacons, and the Scriptural order in the ecclesia. We rejoice in these things and trust that the good work will go on under divine guidance to the praise of our Lord and for the comfort and edification of his people.

We call attention to the fact that since this volume was written the light has grown still clearer respecting God's great covenants. We now see that the Law Covenant was a foreshadowing of the new (law) covenant, which is about to be established at the second coming of Jesus, by the great Mediator, Jesus the Head and the church his body—the antitype of Moses, who wrote, "A prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me". Moses was merely the type of this greater Prophet, and the law covenant which Moses mediated was merely a type or foreshadowing of the greater law covenant of the Millennial age.

God raised up Jesus the Head of this great Mediator first, when he raised him from the dead. Since that time, he is raising up the church as a new creation, and when all the brethren of the body of Christ shall have been gathered from the world through a knowledge of the truth and sanctified by the holy spirit and been found worthy by faithfulness unto death, and all shall have been raised up by the power of God from the earthly conditions to the heavenly conditions as the body of Christ, the great antitypical Melchizedek will be complete, a priest upon his throne—the great Mediator of the New Covenant will be enthroned in divine power. Then the New Covenant will go into operation, as God said to Israel, "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah".

The antitypical Mediator, after paying over to Divine Justice fully and forever the ransom-price for Adam and his race, will assume full control, and under that New Covenant, thus sealed, will begin the work of blessing and restoring all the willing and obedient of Adam's race. All who will come into harmony with the Lord will be counted as part of the earthly seed of Abraham, until finally, by the end of the Millennium, all exercising faith and obedience will be known to the Lord as the seed of Abraham. "In becoming that seed, shall all the families of the earth bless themselves."

Inadvertently, the name new covenant, which belongs to God's dealings with the world during the Millennium, has been used in respect to the covenant which is now in operation during this Gospel age with the church. Our covenant, of course, is a new covenant in the sense that it is different from the Jewish covenant of Mt. Sinai, but it is not *THE* new covenant. The church's covenant is referred to in the Bible as a "covenant by sacrifice". The keeping of these matters in mind will be of benefit to the readers of this volume. All of these covenants stand related to each other. All of them were represented and typified in Abraham and the covenant which God made with him. The church is styled Abraham's spiritual seed and likened to the stars of heaven. The world of mankind as they come into harmony with God will become Abraham's earthly seed—as the sands of the seashore. The spiritual seed will be the channel of blessing for the natural seed.

The subject of justification has not changed, but it has expanded and clarified. If writing this volume today, the author would make some slight variations of language, but without any real change as respects the meaning and application of the word justification.

We now see that a justification to life is one thing, and a justification to more or less of friendship with God is another. Abraham, for instance, and the faithful before Pentecost, were justified to friendship with God and to have more or less communication with him by prayer, etc.; but they could not have full justification until the blood of atonement had been shed, and until it had been presented to and accepted by Divine Justice—the Father. Just so the sinner today approaching God might be said to in the way of justification—he would have more of God's favor than if he faced toward sin.

We once spoke of a sinner in this condition as being justified, because he believed in Jesus as his Redeemer and was reaching forward to a full consecration of himself. Now we see that while the sinner's attitude, like that of the ancient worthies, might be styled "tentative justification", it would not reach the condition of a full, complete justification from sin until the sinner had fully presented himself in consecration to our great High Priest, Jesus, and had been accepted of him in the name of the Father. Then, under the covering of the imputed merit of Christ's sacrifice, the sinner would be acceptable to the Father under Christ's robe and begotten of the holy spirit.

Fortunate it is for the masses who have heard of Jesus and partially believed, that their standing with the Lord is *not* that of full justification, that he refuses to fully justify any until they have become by covenant his disciples, his footstep followers. This is because justification can come only once to each individual, and if he should misuse that justification and fail to get eternal life, he would be in a worse state than if he had never been justified. If not justified and spirit-begotten in the present time, he is not of the church, but will have a share in the merit of Christ's sacrifice and in the justification which his kingdom will offer to every member of the human family—aside from the church—the church receiving that better thing which God hath in reservation for them that love him—glory, honor, immortality, the divine nature.

To many it would not seem worth while to mention these fine distinctions upon the subject of justification; and yet, having received this clearer appreciation of the divine plan, we have pleasure in passing it on to all who hunger and thirst after righteousness—to all Bible students everywhere.

May the Lord continue to bless this volume to the good of his people, is the prayer of the author,

Brooklyn, N. Y., Oct. 1, 1916.

CHARLES T. RUSSELL

DISSENSION, DISPUTATION, PEACE

— AUGUST 21 — ACTS 15:1 — 16:5 —

THE DISPUTE AT ANTIOCH — THE DECISION AT JERUSALEM — CONTRIBUTIONS OF PETER, PAUL AND BARNABAS, AND JAMES — A LETTER OF CONSOLATION — DISSENSION OVER JOHN MARK — AGREEING TO DIFFER.

"But we believe that we shall be saved through the grace of the Lord Jesus"—Acts 15:11.

IN OUR last lesson we traced the return of the missionaries Paul and Barnabas from the highlands of Galatia and Lycônia back to their brethren, and ours, in Syria. Because we can see illustrated an important principle, it is worth while to compare this journey from Attalia to Antioch with another undertaken by "Christian warriors" eleven centuries later. Conrad and Louis, each with an army consisting at first of seventy thousand men, marched through part of the same districts which had been traversed by the first missionaries of Jesus Christ—Conrad and Louis, on an unauthorized mission, relying on the arm of flesh and the arms of steel; Paul and Barnabas, alone and unprotected by human aid; yet which were the greater? The French hosts are hardly remembered save for their pillaging, their murders, their rapine, and for their encompassment with defeat and death. They arrived at Attalia in disaster and disgrace, sailing thence a dispirited and broken army. But the true crusaders, of the first century, though they passed through much tribulation, went from victory to victory. Their return to the place "whence they had been recommended to the grace of God for the work which they fulfilled", was triumphant and joyful, for the reason that the weapons of their warfare were "not carnal", and the victory was not theirs but God's. The Lord himself was their Tower and Shield.

Then there was the arrival at Antioch: the cross-bearing army of the twelfth century was received in great pomp and magnificence by Raymond, "Prince of Antioch," together with all the nobles and chief ones of the people. In the presence of a great assemblage of the clergy and populace; the cross-borne followers of Jesus entered into the city and "gathered together the church, and told them how God had worked with them, and how he had opened "the door of faith to the gentiles".

Thus is illustrated how that, regardless of numbers or worldly might, 'without him they could do nothing,' and how that, on the other hand, regardless of the fewness of the workers or of the seeming odds against them, 'they could do all things through Christ who strengthened them'.

IMPORTANT QUESTION AT ANTIOCH

No period, however, of the gospel age, not even the earliest, has been without its difficulties, controversies, and corruptions. The presence of Judas among the apostles, of Ananias and Sapphira among the early believers at Jerusalem, show with what assiduity Satan seeks to arrest, to divert, to pervert, and to debase the truth. The misunderstanding between "Hellenists and Hebrews" in the days of Stephen, the suspicion of the apostles and others against Saul when he came from Damascus to Jerusalem, the retirement of Mark from the first missionary trip, serve as illustrations of the prejudice, ignorance, and weakness with which the grace of God had to contend in the hearts of the early believers, even as it has to contend in us. But ours is the loss if we 'quench the spirit' and fall to 'mortify the deeds of the body'.

So it transpired that some time after the arrival of the missionaries from Asia Minor there followed a troubled controversy which involved the most momentous consequences to the church, both then and since. But the same Lord who had promised to be with them all the way, even unto the consummation of the age, overruled and guided the situation for their blessing and ours. This controversy centered around circumcision, but was really regarding the relation-

ship which gentile believers were to bear toward the Mosaic law and rites generally.

It is exceedingly difficult, if not impossible, for us who have never known the many and intricate obligations of the law to realize very keenly the point of the strife. The feeling between Jew and gentile was strong. In Roman colonial cities the dwellings of the two might be side by side, yet they were separated from each other by deep-rooted feelings of aversion and contempt. The "middle wall of partition" (Romans 2:14) was built up by very diligent hands on both sides. The Jews had their synagogues, and the heathen had their schools of philosophy for the intellectual and their shrines for the common people. Hence the Jews were surrounded in their foreign settlements not only by an idolatry which shocked their inmost feelings and by a shameless profligacy and licentiousness which was unforbidden by and even connected with that which the gentiles called religion, but in addition to this by a proud and contemptuous philosophy which alienated the more educated classes of society to as great a distance as the unthinking commoners.

JEWISH NATIONAL ISOLATION

This separation was both religious and social. The Lord had given the Jews a law which sanctioned the principle and enforced the practice of national isolation. It was hard for these Jews to believe that that law with which all the glorious things of their history were associated was meant to endure for only a limited period of time; and in this they were partly right. The law has yet to see its greatest glory under Messiah's reign.

We cannot but sympathize with the difficulties which presented themselves to the minds of the Jews (and consequently to the Jewish believers in the Messiahship of Jesus) at the thought of having a cordial union with the uncircumcised even though idolatry was abandoned and Christ was believed. The peculiarity of the ceremonial observances which were binding upon the Jews placed insurmountable difficulties in the way of social intercourse. They could not eat with other men, as a Hindoo cannot eat with a Pariah, a Parsee, or a Mohammedan. Similar restrictions had obtained in ancient times: 'it was an abomination for the Egyptians to eat bread with the Hebrews'. (Genesis 43:32) So God placed a like prohibition upon the Israelites: they might meet gentiles in places of public resort, buying and selling, conversing and disputing; but their families were separate: in the domestic life it was "unlawful", as St. Peter said to Cornelius, "for a man that [was] a Jew to keep company or to come unto [i. e., visit] one of another nation". (Acts 10:28) The same Apostle was taken to task by his fellow Christians of Jerusalem because he had "gone in to men uncircumcised, and had eaten with them".

These genuine difficulties, which could not be blown away like dandelion bloom, formed the basis for the most serious dissention of the early church. They seemed actually to forbid the formation of one church in Christ Jesus. How Jews and gentiles were to be religiously united without the enforced application of the whole Mosaic law bade fair to be a problem impossible of solution. And without the direct intervention of the Lord's grace, and without his ever-watchful guidance it would have been impossible. But it was still true as it had been of old: "He watching over Israel slumbers not nor sleeps".—Psalm 121:4.

"SUBVERTING YOUR SOULS"

"Certain men," "false brethren" (Galatians 2:4), had gone up from Jerusalem to Antioch in some such manner as to warrant describing them as 'spies'. Possibly they had proceeded to Antioch by way of some other Syrian city and represented themselves as being newly-interested inquirers. However it was, they were false as brethren; not by being non-believers (for they seemed to accede to the determination to take the question of dispute to Jerusalem), but by being false or untrue in the capacity of brethren. They came to Antioch with the deliberate purpose of "subverting" (Acts 15:24), or, as marauders and robbers, of stealing away into the Jewish house the souls of gentile believers there. They were of the Pharisaic school, but, unlike Saul, had not lost their superstitions and bigotry.

Persecution had failed to stop the progress of the gospel, so the arch enemy of God and of God's church sought to nullify its influence from within, even as he has often done in similar circumstances since. It may all be true that these Christianized Pharisees were conscientious. It may be they saw the drift Jewish affairs were taking, the corruption of the priesthood and of the whole religious system into one of politics. It may be that these considerations led them to believe that after all, they had made a mistake in not accepting Jesus as the Messiah. It may be that, as a result of these cogitations, they determined to espouse the name of the Nazarene and to start a new holiness society among the Christians in and by which the Jewish polity would be kept from utter ruin and dissolution. But if this was their process of thought and their object, it furnishes only another case of more conscience than humility, of more eagerness to sacrifice for what they thought ought to be done than willingness to submit humbly to the guidance of the Head of the church. Had they had the spirit of the truth they would have been willing to leave such an important question to the divinely appointed apostles in the first place, rather than take matters into their own hands and go hundreds of miles to another city and there play a false role.

"EXCEPT YE BE CIRCUMCISED"

But, having made the descent from the hills of Judea to the distant plains of Syria, these Judaizing men gradually insinuated their ideas as to what was necessary to salvation into the minds of gentile brethren in Antioch. This gradual process is implied by the tense of the Greek verb. They said that circumcision was not merely an expedient thing, but that it was *necessary to salvation*. This was important, seeing that some of the brethren had been gentile believers there for eight or nine years. What, could it be that they were all mistaken and that they were not in the way of salvation at all? But Paul came quickly to their encouragement; for he gave place to such doctrines, "no, not for one hour". (Galatians 2:5) He promptly and steadfastly opposed these teachings as being unwarranted by and out of harmony with the facts. It is evident from this that Paul and Barnabas had not practised the rite of circumcision on gentile converts and that they intended, as the Lord intended, to found the Christian church on the principle that the Jewish ceremonies were to cease.

The Jews regarded circumcision as indispensable to salvation. All full proselytes to Judaism were circumcised. The grounds on which they would press, it on the attention of gentiles were doubtless made to appear very plausible. It would be maintained that the laws of Moses were the laws of God, and were therefore unchangeable. It would probably be urged that the religion of the Messiah was only a completing and perfecting of the Jewish religion, that it was designed simply to carry out its principles according

to the promises and not to destroy anything given. And if these arguments were well met, they could still say that the rite of circumcision was given four hundred thirty years before Moses became the mediator for the people of Israel (the same kind of argument which Seventh Day Adventists use respecting the Sabbath); and if this failed to impress, they could appeal to sentiment and say that not only had circumcision been ordained of God (Genesis 17:1-10) but that it was the badge of honor worn by the great and holy men of Jewish history, by those through whom Jehovah had given "the oracles of God", that such served as a barrier to keep out the awful excesses and iniquities of heathendom, and that converted heathen would need such a help, etc., etc.

But St Paul, with the discernment that was granted him as an apostle and especially as "the apostle to the gentiles" sensed the fallacy and the danger of all this. He knew that love for Christ, for the truth, for the brethren, was a more effective guaranty of a pure and strong life than all the ritualism which Judaism could muster. He knew, too, because he had been over the ground himself. Accordingly, he argued the point stoutly with the mischief-makers from Jerusalem; but when it became plain that a serious rift in the church was imminent, and when it was shown him "by revelation" (Galatians 2:2) that he should do so, he agreed to transfer the entire controversy to Jerusalem to be taken up by and before the apostles and elders there.

PAUL NO POPE

Had Paul had the slightest inclination to be a pope he would have balked at this arrangement as a lowering of his apostolic dignity. Was he not just as capable of settling such a question as anyone in Judea? Yes. Was he not better able to do so than anyone in Jerusalem? He was; for it was he who explained something he never learned in Jerusalem (Galatians 2:6), saying, "I do not frustrate the grace of God; for if righteousness come by the law then Christ is dead in vain". But the Apostle was willing to leave the matter of his own honor to the Lord; and his honor has been taken care of much better than it would have been had he done differently in this case. The "revelation" was probably made to the whole ecclesia, as had been the case in the first sending forth of Barnabas and Saul. At all events, the whole ecclesia concurred in the determination to have a deputation go to Jerusalem.

It is quite probable that the opposing faction readily agreed to the change of venue, so to speak, to Jerusalem; because Jerusalem would be regarded by even them as a source of authority; because most of the apostles and the most experienced Christians lived there, who were all continuing as yet to attend the Temple services and to conform to the Jewish customs; because these, who had come from Judea would hardly recognize the apostleship of Paul; and because they had, doubtless, a very confident expectation that the controversy would be decided in their favor by those who were all Jews by birth.

Paul and Barnabas with other brethren (probably of each party) were not only sent forth to the apostles and elders of Judea, but they were actually accompanied part way by a goodly number of Syrian brethren, as was the custom in those times. Among those who accompanied the two special delegates all the way was Titus, a Greek believer, possibly taken along as "Exhibit A" in their defense against the Judaizing Pharisees, to show them what a noble and believing gentile was like—though, of course, Paul would be too tactful to call attention to Titus as such; he was merely there, and his presence itself spoke.

On the ten or twelve days journey to Jerusalem the little party passed through Phœnicia and Samaria, stopping long

enough at the various towns to tell the brethren there of the blessings of God which had attended the missionary trip into Asia Minor. The brethren rejoiced at this. And this rejoicing was an evidence of their own deep interest in the cause of the gospel. Where believers are themselves awake and engaged in the Lord's service they rejoice to hear of others becoming interested. Where they are cold they hear such news with indifference, with the utmost unconcern. We can safely judge of our own interest in the Lord's matters by our emotions on hearing of new interest.

RECEIVED AT JERUSALEM

While the deputation was sent only to the apostles and elders of Jerusalem, still we find that the church received them first. Probably this was in the nature of an informal social reception, followed by a private conference (Galatians 2:2) with the other apostles and with the elders, at which the object of the visit was stated and the charges of the Pharisaic brethren were preferred against Paul and Barnabas. Although the proposition of the Pharisees was stated in different language, it amounted to a charge of remissness against Paul and Barnabas for their failure to insist upon the rite of circumcision and the keeping of the Mosaic law generally on the part of those gentiles who had believed during the Asian tour. It was a challenge of the legitimacy of all their operations during the past seven or eight years.

This trip to Jerusalem was the third made by the Apostle Paul since his conversion. Five visits are distinctly recorded in Acts and two others clearly implied: (1) his first coming to Jerusalem from Tarsus when a lad; (2) his return to Jerusalem after our Lord's ministry (everything argues for his absence from Palestine during that period); (3) his arrival after his escape from Damascus; (4) the time when he, with Barnabas, took the contribution from Antioch for the Jerusalem brethren in a season of famine; (5) the occasion now before us when he went up to the council or conference; (6) one time between the conference about the gentiles and his last visit, when he kept the Passover memorial with the brethren there; (7) and his last known trip thither, when the uproar was made in the Temple and he was taken into the custody of the Roman garrison. While the first, third, and last of these visits seem to be the most important in Paul's individual experiences, the fifth (or third, counting from his conversion) bears more importance to the church as a whole, although he himself learned nothing at all at that conference (Galatians 2:6). It was on the occasion of his first short visit after escaping from Damascus that, while praying in the Temple, he was given an ecstatic vision of the age to come and told to depart from Jerusalem because the Jews would not hear his message.—Acts 22:17-21.

THE CONFERENCE

"The apostles and elders came together, to consider this matter." They did so in accordance with the authority in Matthew 18:19, 20, not to decide it arbitrarily, or in any other manner, without deliberation. There was no hocus-pocus, no stage play, it was a genuine problem and deserving of careful attention. While there was a private conference connected with the visit, it seems evident that that was merely one in which the situation was explained and the purpose of the visit stated. One would incline to think that this meeting (verse 6) of the apostles and elders was private, were it not for the statement in verse 12 about the multitude, which had nothing to do with the conference, but which was present and which did concur in the findings.

Many questions arose in that meeting and there was evidently much difference of opinion. There was "much disputing". But this word does not have its modern tinge

of heat and anger. There is no evidence that there was undue warmth or strife. Those participating were men of strong convictions, and their experience had taught them to stand up for what they regarded as truth; but we have a right to assume that there was no infantile squabbling or petty fussing. While personalities were somewhat involved, it was not a personal question, but one of deepest moment to the church for centuries.

Finally, seeing that nothing especially constructive was being done, Peter, in all probability the oldest and the most accustomed to lead off, rose up and gave some real testimony, some indisputable facts. Aside from his age and experience there was a peculiar reason for Peter speaking here. He had had evidence that God had accepted gentiles *without* the Mosaic rite. His testimony therefore was "competent", "relevant," and very "material". He referred to the fact that God had long before made choice of him among the apostles to give the first message to the heathen. (Matthew 16:18, 19; Acts 10) His hearers were well aware, he said, that the converts in Syria and Cilicia were not the first from the nations to accept Christ and be accepted of him. The first instance ought to be significant. Furthermore, a communication of the holy spirit was the true test of God's acceptance; and God had shown that he was no longer a respecter of persons, as relating to the gospel, by shedding abroad the same miraculous gifts on Jew and gentile and purifying by faith the hearts of both alike.

YOKE OF THE LAW

And then St. Peter proceeded to speak in touching language of the yoke of the Jewish law. Its weight had borne heavily upon many generations of Jews. This was well known by those very Pharisees who were listening at that moment. Why then, should they tempt God, or provoke him to displeasure, by ignoring the decision which he himself had already given on the point at issue. God had already accepted the gentiles *without* Mosaic rites of any kind; why provoke him by attempting to impose upon his own people rites without his authority and against his own manifest will? It would be like going to another man's servant and insisting, regardless of the wishes of his master, that that servant wear a certain kind of clothing or have his hair cut so. The thing, as St. Peter argued, which was before the assembly was not the duty of *inventing* laws and arrangements for the gentile believers but of *discovering* and recognizing those which the Lord had already made.

A yoke is that which is burdensome and oppressive. The ceremonial laws and customs of the Jews are referred to as a "yoke of bondage". (Galatians 5:1) A yoke is an emblem of slavery or bondage (1 Timothy 6:1); or of affliction (Lamentations 3:27); or of punishment (Lamentations 1:14); or of oppressive and burdensome ceremonies as in this place; or even of just and proper restraints and servitude under which the new creature works not only for but with his Master.—Matthew 11:29, 30

The Apostle closed his remarks by stating that the expensive and painful and highly inconvenient obligations of the Law had never been successfully borne by any Jew, ancient or modern, and that it was the view of the apostles, who had had best opportunity to observe these things, that the gentiles were to be saved by the grace of God just as was the case with the Jews. "So far from the Mosaic rites being a necessity for *their* salvation, they are really of no use in *ours*. We are to be saved not by these ceremonies, but by the grace of God in the Redeemer. They should not, therefore, be imposed on others."

Everyone present was deeply impressed by the Apostle's words. The company fell into a thoughtful silence. Why had they not thought of those things in the same light

before? They all knew of them. But the conversion of Cornelius was years in the past, and persecution and famine had intervened, and there seemed to have been no more gentle conversions in Judea, so that the question had not been brought home to them. But their silent meditations were quickly broken by the address of Barnabas.

Here was another opportunity for Paul to get "miffed", had he not realized that he was "the bond slave of Jesus Christ" and that it was for him to speak at such time and in such order as his Lord indicated by providence. Anyway, there was a certain appropriateness in Barnabas speaking first. He was not only in all probability older, but he was also well and favorably known in Jerusalem, whereas the two preceding visits of Paul had been hurried and not such as to acquaint the brethren generally with him or with his Christian activities and spirit. Paul did not insist on having the preeminence. He spoke neither first nor last; but the Lord completely vindicated his activities and practices among the gentiles not only then but throughout eighteen subsequent centuries; that was enough.

After Barnabas had told something of the miracles which God had wrought among the gentiles, Paul addressed the friends in similar strain. He contented himself by a simple relation of facts, letting the facts speak for themselves. His testimony was, naturally, much like that of Peter. He related what had actually occurred and allowed the congregation to draw the necessary conclusions. God himself had unmistakably stamped his approval on the admission of *uncircumcised* gentiles. To what purpose was it to say more, when the Lord had already spoken? "By their fruits ye shall know them." The evidence at Paphos (Acts 13:11), at Iconium (Acts 14:3), and at Lystra (Acts 14:8) could not well be regarded in any other light than as proofs of the same power with Paul and Barnabas as had been with Peter and John in Jerusalem and Judea.—Acts 2,5, and 9.

PETER NO POPE

But the view of another speaker remained to be given: that was James, either the half-brother or stepbrother of the Lord. This James was a son of Alphæus, and is called James the Less, the writer of the Jewish epistle bearing the name of James. This whole transaction shows that Peter had no such authority in the early church as is claimed by Romanists; for had he such authority his opinion would have been followed without debate. Indeed, any other word on the subject after he had spoken would have been lese-majesty—offense against sovereign power. But here were three others speaking after St. Peter, and at least two of them had equal authority with him. It was not really a question of authority at all, but one of discernment of the Lord's will, already indicated.

James was with reasonable certainty for the greater part of his life in Jerusalem (Acts 12:17, 21:18; Galatians 1:19; 2:9,12) and was prominent there, being one of the 'pillars and supports of the truth'. From his austere sanctity he was called, both by Jews and Christians, *Jacobus Justus*, James the Just. Probably no judgment would have such weight with the Judaizing Pharisees as that of James.

While the others were bearing testimony to what had actually occurred James was thinking how these facts stood related to the prophecies of old. If one and the same spirit had accomplished all, then there must be harmony. Every administration of divine power is bound to be in accord with the Bible, and should be tested by it. Unless a supposed work of grace accords with God's Word, and can be defended by it, it must be false, and should be opposed. The Lord guided James now to a passage in Amos which spoke of divine favor being extended toward the gentiles, and which said nothing about circumcision. We have already considered this passage and St. James' remarks generally

in our issue of September 15, 1920, pages 275-79 and shall not take them up minutely here.

JAMES' TESTIMONY

After alluding to the argument of Peter (whose Hebrew name was used because the address was doubtless given in Syriac or Aramaic Hebrew), James quoted part of the passage in Amos, leading off with a few words from Jeremiah. (Jer. 12:15; Amos 9:11,12) The main point of the quotation was to show that according to the prophets it was contemplated that the gentiles should be introduced to the privileges of sons of God, so that they would be called by God's name as members of his family. The Prophet Amos (who was contemporaneous with Isaiah, about one hundred fifty years before the captivity), had described the calamities that should come upon the people of Israel, even upon the nation and the kingdom thereof. They should be scattered and driven away. This implied that the city of Jerusalem and the Temple and the walls of the city would be destroyed. But *after that* (Hebrew, "on that day"—that is, the day when he would revisit them) he would restore them to their former privileges; would rebuild their Temple, their city, and their walls. The tent of David would also be restored. Quite probably the Jews understood this to refer to the house, or royal residence of David and the subsequent kings of Israel. By 'restoring again the kingdom to Israel' (Acts 1:6), he would restore his people generally to their former glory and splendor. The reference is not to the Temple; however. That was the work of Solomon. On the same hill with David's kingly residence and associated with it was the Tabernacle or tent which David had constructed for the ark of Jehovah. David was somewhat ashamed of the magnificence of his own dwelling and of the inconsistent plainness of the structure which stood for his God. (1 Chronicles 17:1) But the Lord was willing to have it so, even as he will be willing for the Messiah to have the glory and honor during the temporary Millennial reign; for he himself will be all in all at the glorious Temple end of the picture. (1 Chronicles 17:4-15; 1 Corinthians 15:28) That kingdom lost to fleshly Israel at the time of Zedekiah's overthrow will shortly be given to the saintly people of the Most High (Daniel 7:27), and they shall have the 'heathen for their inheritance and the uttermost parts of the earth for their possession'.—Psalm 2:8.

With our gentile minds we are inclined to wonder why the Lord directed James to quote such a difficult and obscure passage when there were others speaking more plainly about the heathen. "Gentiles shall come to thy light, and kings to the brightness of thy rising," is one which most of us would have thought of. But the Lord knows how to handle his own Word best, dividing it aright in every respect. If we were born Jews and had been sitting there at the time the force of the quotation would probably have seemed very much like this to us: This was a prophecy made before the captivity. The city, the walls, the Temple, were all destroyed. But God has returned, he has visited us in an unprecedented way by sending his Son; here are the walls, rebuilt, here is the Temple; here is the city—now where are the gentiles? Why, here they are too; there is Cornelius: here is Titus sitting right here in our midst, a living epistle for us to read. There are all those brethren in Syria and Cilicia and Asia Minor. It is all as plain as day! And there is not one word said in all these great prophecies about gentiles being circumcised or observing Mosaic rites generally, not one word.

St. James closed the argument part of his address by saying, "Known unto God are all his works from the beginning of the world". The force of these words in this connection is this: God sees everything future; he knows

what he will accomplish; he has a plan; all works are so arranged in his mind, that he sees all things distinctly and clearly. As he foretold about the heathen becoming sons of God, it must have been a part of his plan; and as it was a part of his plan long since foretold, it should not be opposed and resisted by us. We had better fall into line with God's purposes, no matter how it hurts or what cherished ideas must be relinquished.

"Wherefore my sentence is [*Greek*, I opine] that we trouble not them which from among the gentiles have turned to God." But a very reasonable and moderate suggestion was made, by way of bringing the conference to a head and setting down in definite form the spirit of the meeting as it related to the conditions then existing. It was suggested by him that a letter be written and dispatched to the gentile believers, requiring that they abstain (1) from things offered to idols, (2) from fornication, (3) from things strangled, and (4) from the eating of blood. The spirit of this decree was the same as that expressed by St. Paul in his epistle to the Romans and to the Corinthians. He knew and was persuaded that nothing was unclean in itself; but to him that esteemeth anything to be unclean, to him it is unclean. He knew that an idol was nothing in the world, and that there is only one God. But all men have not this knowledge: some could not eat that which had been offered in sacrifice to an idol without defiling their consciences. In accordance with these principles a wise compromise was proposed. The restrictions which it laid upon gentile believers could not be called irksome. They were, rather, salutary and conducive to good health and morals. The Jewish brethren yielded far more than they asked. They did not even forbid swine's flesh.

THE WHY OF THE PROHIBITIONS

The reason why these prohibitions were made is given: the law was accustomed to be read in every city where there were Jews, and nothing was more prominently prohibited in it than the very things here mentioned. If the gentile converts would be careful in these respects, which was not impossible, nor even difficult to do, they might contribute much toward the removal of the abhorrent differences between Jewish believers and gentile believers, and also tend to pave the way for inquiring Jews who had not yet believed. The keeping away from things associated with idol worship was, therefore, a matter of expediency.

The mention of fornication in connection with ceremonial things seems odd. But it must be remembered that the gentiles were for the most part ignorant of Jehovah's instructions on any subject. Practically none of them had access to the Hebrew Old Testament Scriptures and not many of them to the Greek. None of them had any access to the New Testament writings; for none of those writings were yet in existence. This letter, therefore, was the first catholic epistle; and certainly it was simplicity itself. Fornication here is applicable to all illicit intercourse; and may refer also to adultery, incest, and licentiousness in any form. What we are taught to think of as sexual irregularities prevailed exceedingly among the heathen, as they do also now. They were not deemed by the gentiles disgraceful. They were practiced without shame and without remorse. These crimes were connected with religion. It was the practice not only to introduce indecent pictures and emblems into the pagan worship, but it was also the custom for females to devote themselves to the service of particular temples, and to devote the proceeds of indiscriminate prostitution to the service of the god or goddess. The males of the population, of course, resorted thither. There is a mass of evidence on this subject in all ancient heathen writings which is too sickening and too indelicate to introduce here. But suffice it to say that "it seemed good to the holy spirit"

to frown upon and to oppose this universal practice to which gentile believers were constantly exposed and to which many of them by long habit had been accustomed. It is for this reason that it is so often and so pointedly forbidden in the New Testament.—Romans 1:29; 1 Corinthians 6:13, 18; Galatians 5:19; Ephesians 5:3; 1 Thessalonians 4:3.

THE LETTER APPROVED AND SENT

The letter which was drafted (and probably also rendered into Greek) is notable for its repudiation of those busybodies who had gone to make trouble in Antioch, for its commendation of Barnabas and Paul, and for its confident association of the holy spirit with the apostles and elders as sponsor for the conclusions which had been reached at the conference. Probably the letter was first written and determined upon by the apostles and elders, then read to the ecclesia and its approbation sought and secured by a show of hands. It is not probable that the church in general would volunteer an opinion unless consulted; nor is it probable that the apostles would take the congregation's sentiments for granted.

A committee of two was appointed to deliver the letter. This was prudent, not only precluding a possible charge of fraud against Paul and Barnabas had they carried the epistle back themselves, but it added weight and dignity to the whole proceeding. The result produced by the letter was "consolation". It brought great relief from the dissensions, disputations, and uncertainties of the past, and the believers acquiesced in the decision of the apostles and elders, and rejoiced that they were not to be subjected to the burdensome rites and ceremonies of the Jewish religion. The consolation reaches us; for every one of us was involved in the decision of that conference, which decision the Lord, and not man, directed. Well could they sing:

"Free from the law, Oh happy condition;
Christ by his blood has purchased remission."

They were not *freed* from the law, never having been under it; but they were *free* from it, as we are. And it is a happy condition.

This closes the account of the first Christian council, and all the elements necessary for any Christian conference were there. The apostles were there: Peter, James, John (Galatians 2:9), Paul, and in addition Barnabas, Titus, probably Mark, and possibly Luke. But we have them all. They had the Old Testament Scriptures: so have we.

This council was conducted throughout not only on Christian principles, but also in a mild, kind, and Christlike spirit; and is a model for all similar assemblages. It came together not to promote but to silence disputation; not to persecute people of God, but to promote their peace; not to be a scene of harsh and angry recrimination, but to be an example of all that was mild, and tender, and kind. Those who came together, came not to carry a point, not to overreach their adversaries, not to be party men; but to mingle their sober counsels, to inquire what was right, and to express that which was proper to be done. The conference had none of the marks or appendages of a court. That term is not applied to any assemblage of Christian men in the New Testament. The council was summoned on a special emergency and was not held as an ecclesiastical event or semi-social function. Furthermore, a degree of authority attaches to the decisions of the apostles which cannot be found in any other members or group of members of the church since their day. And it should never be forgotten—as it has been to the pleasure and interests of ecclesiastics to forget—that neither the apostles nor the elders asserted any jurisdiction over the churches of Antioch, Syria, and Cilicia; that they did not claim a *right* to have these cases referred to them; that they did not attempt

to "lord it" over their faith or their consciences, nor threaten any punishment in case of neglect of what they had prescribed. The case was a single, specific, definite question referred to them; and they, with the Lord's guidance, decided it as such.

HELPS AND CONTENTIONS AT ANTIOCH

Judas Barsabas and Silas Silvanus, the two commissioners from Jerusalem, were prophets, and they encouraged the friends in Antioch; so that the good effect of the letter was heightened by their "many words". The brethren were strengthened by them. They were fresh voices; and the gospel flowing through them appeared not as "new light" but as more light. Both returned, after a space, to Jerusalem, but Silas evidently came back to Syria soon. Verse 34 is not found in the old manuscripts, which states that Silas remained, notwithstanding he was "let go".—Verse 33.

Paul and Barnabas continued active in Antioch. It is probable that at this time the unhappy incident between Paul and Peter occurred, as the order in Galatians 2:11-14 seems to indicate. Peter at first ate with the gentile brethren; but when others came up from Jerusalem, who seemed unable to put fully into practice the spirit of the letter which they had endorsed, he withdrew in weak compliance with their wishes, and thus really was about to start the whole controversy anew. Even Barnabas was drawn away in this movement. St. Paul rebuked Peter in no uncertain tone, which rebuke St. Peter seems to have taken in the right spirit. It was the same kind of weakness and the same quick repentance which he had shown before the servant maid and at our Master's look on the night of Jesus' arrest and illegal trial.

Another painful circumstance arose. The long and fruitful friendship between Paul and Barnabas was marred by a 'sharp contention' over John Mark. Paul proposed to Barnabas that they go back to the churches in Cyprus and Asia Minor to see how they fared and to encourage them. Barnabas assented, but insisted that Mark, his nephew, be their companion. Paul thought this not a good plan, seeing that Mark had left them before in the midst of the undertaking. A violent altercation (the Greek word is paroxysm) ensued which resulted in the separation of the two brethren and in their engaging in different spheres of labor. This narrative is given us as fact, no vindication being offered for either party. Barnabas thought he saw some reason for giving Mark another chance, and Mark's subsequent development and the Lord's final favoring of him with the opportunity of writing one of the Gospels encourages the thought that Barnabas saw something in him which Paul did not then, but afterwards did see. (Colossians 4:10; Philemon 24; 2 Timothy 4:11) On the other hand

is the fact that Paul and Silas went forth with the evident support and sympathy of the Antioch brethren, while no such statement is made as regards Barnabas and Mark. We are obliged to leave the account just where the Lord leaves it, only observing that instead of one missionary party there were two, and instead of two workers in one field there were four in two fields. The difference was afterwards reconciled and Paul and Barnabas again became traveling companions.—1 Corinthians 9:6; Galatians 2:9.

ON IN PEACE

This account shows that there was no collusion or agreement between the apostles to impose upon mankind in the writing of the New Testament. Had there been such an agreement, everything would have been represented as perfectly harmonious and smooth. Such statements as these have an air of candor and honesty, and at the same time are apparently so much against the truth of the system represented, that no imposter would have thought of resorting to them.

In due course Paul and Silas came to Derbe and to Lystra. At this latter place Timothy was found, a very young man; for eighteen or twenty years afterward he was still warned: "Let no man despise thy youth". (1 Timothy 4:12) Paul saw him to be useful for the ministry; so he circumcised him as a mere matter of expediency. He knew that they would be constantly going in and out of synagogues and Jewish homes, and while circumcision bore no relationship to Timothy's *salvation*, it did, under the circumstances, bear some relationship to his *usefulness* and to the ease with which he could have access to devout men and women who were due to hear the truth about the Messiah. "Unto the Jews I became as a Jew, that I might gain the Jews." (1 Corinthians 9:20) The fact that Timothy was well reported of by brethren eighteen miles away rather shows that he had already been active, and also that Paul collected some data before he determined to make use of him.

The antidote for dissension is humility. We are not to think of ourselves more highly than we ought to think. We are to hold the truth, but in love. We must sometimes differ; with different kinds of brains and widely diverse experiences, that is inevitable. Our judgments of the Lord's will may differ and we still be held together by our mutual regard for his will, regardless of our conceptions of it. Like a mighty mountain viewed from different sides and whose peak may sometimes be lost in the clouds, God's will stands; and the more intimate our acquaintance with it the keener our appreciation of it and the greater our determination to be "filled with an exact knowledge" thereof.—Colossians 1:9.

FROM ASIA TO EUROPE

— AUGUST 28 — ACTS 16:6-18 —

WAYS CLOSED UP — A WAY OPENED UP — THE VISION PROMPTLY OBEYED — THE FIRST CONVERT — THE FIRST MIRACLE IN EUROPE

"And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house."—Acts 16:31.

LEAVING Iconium, or possibly Antioch in Pisidia. Paul and Silas, accompanied by the youthful Timothy as "ministrant" instead of Mark, passed into Phrygia and Galatia. The season was quite likely summer, as the tablelands of central Asia Minor are upwards of three thousand feet above sea level and rather inhospitable in winter for southerners. It was in Galatia that Paul fell sick and was delayed. He himself tells us in what spirit the Galatians received him. He affectionately reminds them that it was 'bodily sickness which caused him to preach the glad tidings

to them at first'. It was "out of season" for Paul, but he preached the gospel just the same; and the Galatians heard the word gladly. They received the Apostle "as if he had been an angel". If it 'had been possible, they would have plucked out their eyes and given them to him'. Whether it was some kind of fever or an affliction like asthma we are not told. But we may be sure that Timothy ministered tenderly to him in such things as were not supplied by the eager Galatians, who, sad to remember, were "so soon removed" by new teachers "from him that called them, to

another gospel". They began to "run well", and then were hindered, being "bewitched", or deluded, by that zeal which compassed sea and land to make one proselyte. In their new partisan spirit they were as ready to "bite and devour one another" as they were willing to change teachers and gospels.—Galatians 4:15; 1:6; 5:7; 3:1; 1:7; 5:15.

It is neither unkindness nor fancy which sees in these expressions of the Apostle the same indications of the Gallic character which all discerning writers from Cæsar down have attributed to that people; for the word Galatian is simply the Greek form of the Latin Gaul. These Gauls as a great conquering host had left what is now France more than two centuries before the time of the Apostle's visit, and one wing of their army settled in and colonized Galatia or New France. The members of that remarkable race of men have always been susceptible of quick impressions and sudden changes, their nckleness being quite equal to their courage and enthusiasm. There is, moreover, in them a constant liability to disunion, or internal strife, which is the fruit of excessive vanity. They incline to depend on sensations for their chief interest in life. Not many of the Latin peoples have ever been interested in the more serious phases of the gospel message. We do not expect that they will be during this age. The French-speaking friends of this journal we would commend and encourage all the more because of their historically long line of disadvantageous national characteristics. The main body of French, Italian, Spanish, and Portuguese peoples will wait, we believe, for the visible and tangible evidences of Messiah's kingdom, though a goodly number may be interested in the transitional message now due.

NORTH AND WEST

The Apostle probably had in mind to descend from the plateau section of Galatia into the fertile plains and populous cities of Asia. Care must be taken to think of this section with its Roman designation. The word Asia at that time had no reference to the vast continent which stretches away east from the Black Sea and from the Red Sea. It meant merely the western tip of what we now call Asia Minor. In that section were located the "seven churches of Asia" to which the Lord through the Revelator addressed specific messages, and which in turn became symbolic of seven great chronological stages. In addition to these seven cities was Colosse, also the site of a flourishing ecclesia.

All of these places heard the gospel in later years. They did not hear it now, because divine Providence interfered with the Apostle's intention to visit them on this journey. The Lord had another work for Paul and Silas to do first. They pushed on northward and westward, reaching the Bithynian frontier. Here they thought to work into the interior of Bithynia, but the "spirit of Jesus" interfered again, possibly by a dream, or by an apparition, or by audible revelation. This same spirit is called the "holy spirit" in the preceding verse, thus identifying the two as one. The missionaries were not to go into Asia, which lay to their left; nor were they to go into Bithynia, which lay to their right. The holy spirit had evidently directed them forward from Pisidia, and there was no turning back on their tracks. The only thing to do was to proceed westward. This they did, passing through Mysia and going to Troas. Mysia was the northernmost part of Asia, but they 'passed it by' in an evangelistic sense. They did not stop to preach there but hurried on, knowing from the previous revelation that the gospel was not to be delivered there at that time.

Everything in this part of the narrative turns our eyes toward the West. The messengers of the Lord were not to tarry even in Troas, although at a later date an ecclesia was there, as seems likely from the fact that Paul left a coat and some books at that place.—2 Timothy 4:13.

UNCERTAINTY AT TROAS

Troas was rich in story. Disregarding the legendary battle over the lovely Helen, which was reputed to have been fought at Troy, slightly north of Troas, the region is nevertheless one of great interest from the standpoint of world history. Lysimachus, one of the four horns of the Grecian goat (Daniel 8:8, 22), increased and adorned the small city which had just been founded there and called it Alexandria-Troas in honor of his deceased chieftain, whose conquest of Asia had helped to prepare for this very missionary journey by making Greek an international language. Alexander, that famous man of Macedonia, had gone east for the conquest of Asia. Paul, the man of God and servant of Jesus Christ, was now going westward in the interests of a still vaster empire, in which Alexander will be not the monarch but a subject.

Julius Cæsar dreamed of making this city his capital, when he should have united East and West by extensive military campaigns, but which were cut short by his assassination. Now a greater than Cæsar was here. Those four men (for Luke had joined them here) bore in their breasts the secret which shall not only unite East and West, but which shall accomplish such victory over all the tribes and nations of earth as will make Roman glory seem like dust and air.

Such thoughts as these may have been in the Apostle's mind at Troas, as he arrived from inland with Timothy and Silas. He had been undeniably directed to Troas, and there was the sea in front of him, which direction would the Lord lead now? It must be west; but would it be southwest to Athens and Corinth, or northwest to Philippi and Thessalonica? If the Apostle stood looking out over the water at sunset he would have before him the shimmering sheet of the Ægean Sea. Eighty miles to the northwest and clearly visible at sunset lay Samothrace, rising like a golden pyramid of glory out of the water. The shadows would be falling on Mount Ida, close to the left, and settling dark on Tenedos and the deep. Voices from the boats tied up in the harbor would grow less audible with the fall of darkness, and the noise of oars cast into dories would but intensify the wonderment of the scene. Here were men who knew what to do on the morrow, but which way was the Apostle to the gentiles to turn?

FRESH HEAVENLY DIRECTION

That night a vision was granted him of a man of Macedonia calling for help. The wonderment was past. The party was to proceed to Europe, and the mission was promptly executed. The morning star appeared over the cliffs of Ida; the sun rose and spread the day over the sea and the hills; men of Troas awoke to their trade and labor; and among the first comers about the boats at the strand were four newly-arrived Christian travelers. Probably no other person in Troas knew that there was such a thing as a Christian. God provided a ship for his messengers, and "he brought wind out of his treasuries, and by his power he brought in the south wind".—Psalm 135:7; 78:26

A south wind was exactly what was needed, though comparatively rare in that part of the sea. With full sails they departed, steering a straight course for Samothrace. The wind kept up, and by evening they anchored in the lee of that mountainous island, spending the night there. Next morning they proceeded, still with favoring winds, and came that day to Neapolis, or Naples of Macedonia. Who can say that the same God who directed his Apostle to go thither did not provide the boat and the wind and the favoring weather in order to bring his messengers to Philippi by the Sabbath? The ten miles from Neapolis to Philippi could be made on foot in three hours.

Philippi was a *colonia*. The simple word colony in the King James text does not convey its full meaning. It was a Roman colony. Some eighty years before the arrival of our brethren a mighty conflict had been fought and finished on the plains outside the city. The waters of its many fountains had been trampled and polluted by the soldiers of Brutus and of Antony. The battle which began with words over the body of Julius Caesar in the Forum at Rome ended here with swords and spears and javelins. And as there, so here, Antony had the upper hand. The Republican army under Brutus and Cassius was defeated and the victorious Antony saved the empire for Augustus. It was not the divine purpose for the Roman Empire to be turned into a republic. It was to go on and fulfill all that Daniel the Prophet had spoken concerning it. But the glory of Antony is as nothing compared with the least one in the kingdom of heaven. All that Rome meant at that time, or has ever come to mean since, will very soon be reduced to powder and blown away like the dust of the summer threshing floor, and be found no more at all in all the earth.

The Apostle had hitherto been in cities which were colonies, but this is the first time the Scriptures call it to our attention; and there is a reason. Every colony was a Little Rome, in which the laws of Italy were in force, regardless of the surrounding territory. Mention is made of Philippi being a Roman colony because that fact bears on the experiences of Paul and Silas there. In a colony all Roman citizens had exceptional liberties. The Roman Empire was the devil's imitation of God's kingdom on earth. Rome was the 'holy city', Italy the 'holy land', native Italians scattered abroad in the empire were like Jews of the dispersion, while foreigners who had acquired citizenship were like proselytes. The *cives*, or citizens (whether native or naturalized), were like Israelites. The *peregrini*, strangers, were the aliens and foreigners—gentiles, so to speak. All citizens were exempt from scourging, and practically also from arrest, except for serious charges. They were almost always granted the privilege of bail; and when not, retention in a magistrate's house was held to be sufficient, much like our 'parole in custody of counsel'. They had the right to appeal from the magistrate to the emperor as the supreme judge of the empire. All these items will be found to have a certain bearing on the things suffered in Philippi.

RESORTING TO PLACE OF PRAYER

Arriving in Philippi, possibly on a Friday, the missionaries resorted on the first Sabbath to the Jewish oratory, or place of prayer by the riverside, without the city gates. The Revised Version implies that the visitors did not know for certain whether a place of prayer was there or not; but they supposed such to be the case. They knew the customs of Jews in places where there were not enough to build a synagogue, or where they were prohibited from so doing by the governor of the place. In such localities the scattered Jews who resided there gathered together by a riverside, where running water would be available for the many ablutions or washings connected with all their religious services. This had been the custom for hundreds of years. "By the rivers of Babylon . . . we sat down".—Psalm 137: 1.

Among those who gathered at this roofless place of prayer was a proselyte woman, Lydia by name, whose home had been in Thyatira, capital of the province of Lydia, in the center of Roman Asia. Assuming at once the attitude of teachers, the four brethren "sat down" and spoke to the women who were assembled together. The Lord, who had summoned his ministers from Troas to preach the gospel in Macedonia, now gave them an opportunity. He also gave

power to their words (particularly to those of Paul) which they spoke in his name. Lydia was one of the most interested listeners. And the whole narrative gives the impression of the utmost modesty and simplicity in Lydia's character. Luke's modesty is also shown in relating the story: he says, "We spake," but Lydia took heed "at the things which were spoken of Paul".

As was the custom with early believers, their conviction and consecration was quickly followed by immersion. Probably Lydia was immersed in the very stream by the side of the oratory. The members of her household also took the same step. Probably they were among the listeners by the riverside. The fact that she had a household of servants and helpers implies that she was a woman of means, as does also her occupation, which required considerable capital to conduct. The purple dyes and dyed stuffs which she handled were used only by princes and potentates of wealth. The whole account implies that Lydia was either a maiden lady or a widow.

If she constituted the first fruitage of the Apostle's labor in Europe, she was not one whit behind him in eagerness to serve the Lord through his representatives. She urged the four brethren to abide with her in her own house. Her hospitality was equal to her faith. Since the Apostle was possessed of sturdy independence so that the ministry of the gospel might not be blamed, we may be sure that Lydia had to do some insisting before he accepted of her roof and table. But insist she did. She would not take No for an answer. And they came. It is certainly no improper use of the imagination to suppose that in the three or four contributions made to the Apostle's comfort in future years Lydia was one of the cheerful and liberal givers. As she was the first convert in Philippi and in all Europe, so she helped to give tone to the wonderful ecclesia to which the Apostle wrote many years afterward in such commending terms.

UNWELCOME PUBLICITY

The new believers continued to meet by the riverside and to discuss the question of Jesus, his death, his resurrection, and his Messiahship, with the others who were still resorting thither but who were slower of perception than the first believers. On repeated occasions as the Apostle and the other laborers were going to this place a young girl, possessed of a demon, shrieked out after them: "These men are the servants of the most high God, which show unto us the way of salvation".

The spirit which was in control of this damsel is called in the Greek a spirit of Python. Python was another name for Apollo, the Grecian god of fine arts, of music, of poetry, medicine, eloquence, and a few other things not so commendable. He was called Python because, as the myth goes, when he was a child he slew with an arrow a serpent called Python which had come to persecute his mother Latona. Apollo was the most popular of Grecian gods, having oracles at several places, the most renowned of which was at Delphi. A demon of considerable sagacity was playing the part of Apollo in connection with this girl. Her divinations were so successful that she was managed by a syndicate which profited greatly by her soothsayings. She would tell the farmers when to plant, the maidens when to wed, the sailors when to put out to sea, the merchants when to undertake important transactions, and the miners where to look for gold—for there were several gold mines in the vicinity.

But what could be the object on the part of the demon who possessed her when he through the girl's lips told the truth about the Apostle and his associates? It may have been that, as the girl's prophecies brought gain to her managers, this was thought to be one way of strengthening

her hold over the people. It may be the evil spirit feared the very catastrophe which befell him, namely, expulsion; and he thought that by proclaiming them to be the servants of God he would conciliate them to the point of allowing him to remain. But, more likely still, the demon saw that they bore a message of truth and that they were sure to win out against the imbecile babblings which the demons had to impart, and hoped by calling attention to the Apostle's work to verify the truth of his own prophecies, and thus maintain himself in favor with the people.

But after many days of this unwelcome testimony the

Apostle was worn out by it and he turned, saying to the spirit: "I command thee in the name of Jesus Christ to come out of her". The word here used for command in the Greek is the same which the damsel had been using for "proclaim" or "show". To paraphrase the matter, the maid had said, These men 'proclaim' to us the way of salvation. But the Apostle said, I 'proclaim' to you in the name of Jesus Christ to get out and stay out. The Greek verb is very positive and final, more forceful than the English form. The evil spirit came out the same hour, and continued to stay out, as is evident from what followed.

LETTERS FROM AFIELD

IRELAND AFLAME

DEAR BROTHER RUTHERFORD:

For some time past I have felt constrained to write to you to give expression to my heartfelt appreciation of all the loving services rendered by yourself and by those who have so faithfully labored with you during the past few momentous and strenuous years. It has been a source of great encouragement to me to observe that your ministry has, in many ways, the unquestionable evidence of the Lord's approval and blessing.

The brethren in Dublin had wished to have you with them locally on the occasion of your recent visit to Europe. We all recognize, however, that the demands of the Lord's service upon your time and strength were pressing elsewhere, and that the conditions in this poor, stricken country were not conducive to a public meeting in the Irish capital.

Ireland has now passed into a state which borders on anarchy. The country is aflame with political and religious and racial hatred. The normal governmental functions have been suspended entirely in some areas and military rule substituted. The country is rapidly approaching ruin. Buildings, both private and public, are being daily destroyed; bridges are being blown up; the railways, one after the other, are being closed down; soldiers, police and civilians, are meeting violent deaths. Brutalities of a revolting nature have become frequent occurrences; some of them have been so barbarous and inhuman that one is almost forced to conclude that they have been the result of direct demoniacal influence upon the minds of men. Ireland has great need of the kingdom of the Prince of Peace.

The "work of the Lord" in this portion of the country has practically come to a standstill, owing mainly to local conditions. The streets of the city of Dublin, especially after nightfall, are no longer considered safe, for shooting and bombing are common. The country districts are even worse. At the time of writing the people in Dublin City are compelled to remain indoors between the hours of 9 o'clock p. m. and 5 o'clock a. m. under what is termed the "Curfew Law". This is a rather inconvenient regulation as far as our evening meetings are concerned. Yet we are very grateful to the Lord that we can still manage to assemble ourselves together for the study of our heavenly Father's Word. Until a few days ago the people in the City of Cork were ordered to keep indoors after 6 p. m.; so you will see that in this respect at least we might be worse off. The "Curfew Law" has been introduced by the British military authorities on account of the incessant attacks which have been made by members of the "Irish Republican Army" upon the British forces occupying the country.

Our public work has thus greatly been hindered. We are endeavoring, as the Lord grants opportunity, to distribute the booklet, "Millions Now Living Will Never Die". It is a message very appropriate for Ireland at the present time. As is to be expected, the spread of this glorious proclamation has raised a storm of opposition in religious quarters.

The Irish people generally are closely united to their churches. Protestants especially are bitterly antagonistic to the truth. Thank God that the time shall soon come when "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped" and "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea"!

That the Lord may continue to guide and bless you all till we reach our Father's "house of many mansions" is the prayer of

Your loving brother, FREDERICK J. FALKNER, *Ireland.*

THANKFUL FOR CALL

DEAR BRETHREN IN THE LORD:

With God's help and blessing I will express to you in as few words as possible, my heartfelt gratitude and love for the help and strength I have gained from the WATCH TOWER magazine. Since 1915 it has been my constant help and companion. I am prevented, by physical weakness, from much active service but have compensation for this by being able quietly to read the blessed Word of Truth. Although only an "eleventh hour" worker (being 64 years of age) I do thank my heavenly Father for his call and for the opportunity he has given me for a little work. He has been drawing me for many years; and when the call came I understood, and now am happy in the knowledge that I am his through Christ. I have all the volumes, which are much appreciated.

Your sister in His name, MRS. FLORENCE HEATH, *Eng.*

HEART FILLED WITH GRATITUDE

DEAR BRETHREN:

Greetings in the name of our dear Redeemer. After reading the article in the February 1 TOWER on "The Beauty of Holiness", and "The Harp of God" in March 1 TOWER, I feel compelled to send these few lines to express my deep appreciation of your work and labor of love for the Lord's people.

My heart is filled with gratitude to the dear Lord for the rich food which he continues to supply to his people through the WATCH TOWER; and my prayer is that we may seek to assimilate this food more and more, thereby being built up into Christ, until we all reach the stature of a perfect man in him. We remember you continually before the throne of grace, and pray that his grace may be sufficient to enable you faithfully to finish the work he has given you to do. We rejoice in the privilege of being co-laborers together with you in the work the Lord is accomplishing, and we are assured that the hail shall sweep away the refuge of lies, and the waters overflow the hiding places. Truly we can sing today, as never before, "Our God is a great God: who shall not reverence thee, O Lord, when thy righteous acts are manifest!"

Again thanking you for all we have received from the Lord through you I remain, yours in the one hope,

BARBARA GROVES, *Aus.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Duquesne, Pa. Aug 1, 2	Rices Landing, Pa. Aug 12
McKeesport, Pa. " 3, 7	Point Marion, Pa. " 14
Buena Vista, Pa. " 4, 5	Leckrone, Pa. " 15
Monessen, Pa. " 8, 9	Cornellsville, Pa. Aug 16, 17
Brownsville, Pa. Aug 10, 11	Greensburg, Pa. " 18, 19

BROTHER W. H. PICKERING

Enderlin, N. Dak. Aug. 1	Vulcan, Mich. Aug 11
Wyndmere, N. Dak. " 2	Manistique, Mich. " 13
Fargo, N. Dak. " 3	Sault Ste Marie, Mich. " 14
Winnipeg, Man. Aug. 5-7	Bay City, Mich. Aug 15, 16
Duluth, Minn. Aug. 9	Saginaw, Mich. Aug 17

BROTHER J. A. BOHNET

Niles, Ohio. Aug 1	Pittsburgh, Pa. Aug 7
Youngstown, Ohio. " 2	Morgantown, W. Va. " 8
New Castle, Pa. " 3	Farmont, W. Va. " 9
Ellwood City, Pa. " 4	Clarksburg, W. Va. " 10
New Brighton, Pa. " 5	Oakland, Md. " 14

BROTHER G. R. POLLOCK

San Francisco, Cal. July 28, 31	Paso Robles, Cal. Aug 7
Oakland, Cal. " 29, 31	Atascadero, Cal. " 8
San Jose, Cal. " 1, 2	Santa Barbara, Cal. Aug 9, 10
Santa Cruz, Cal. " 3, 4	Pasadena, Cal. Aug 12
Watsonville, Cal. Aug 5	Los Angeles, Cal. " 11

BROTHER B. H. BOYD

Greenwich, N. Y. Aug 1	Mechanicsville, N. Y. Aug 10
Fort Edward, N. Y. Aug 2, 3	Hoosick Falls, N. Y. " 11
Ticonderoga, N. Y. " 4, 5	Troy, N. Y. " 12
Glens Falls, N. Y. " 7, 8	Albany, N. Y. " 14
Saratoga Springs, N. Y. Aug. 9	Watervliet, N. Y. " 15

BROTHER V. C. RICE

Pottstown, Pa. Aug 1, 2	Downingtown, Pa. Aug 9
Boyetown, Pa. Aug 3	Lancaster, Pa. Aug 10, 11
Linfield, Pa. Aug 4, 5	Rheems, Pa. Aug 12
Norristown, Pa. " 7, 8	Harrisburg, Pa. " 14
Laureldale, Pa. Aug 7	Annyville, Pa. " 15

BROTHER J. W. COPE

Boulder, Colo. July 31	Haxtun, Colo. Aug. 7, 8
Berthoud, Colo. Aug 1	Holyoke, Colo. " 9, 10
Loveland, Colo. " 2	Sidney, Neb. Aug 12
Greeley, Colo. " 3	Cheyenne, Wyo. Aug 14, 17
Sterling, Colo. Aug 5, 11	Laramie, Wyo. " 15, 16

BROTHER C. ROBERTS

Port Perry, Ont. Aug 1, 2	Bracebridge, Ont. Aug 10
Claremont, Ont. " 3, 4	North Bay, Ont. Aug 11, 12
Toronto, Ont. " 5, 7	New Liskeard, Ont. " 14, 15
Barrie, Ont. Aug. 8	Matheson, Ont. Aug 16
Orillia, Ont. " 9	Timmins, Ont. " 17

BROTHER A. J. ESHLEMAN

Zion, Ill. Aug 1, 2	Leeport, Ill. Aug 11, 12
Marengo, Ill. " 3, 4	Clinton, Ia. Aug. 14
Belvidere, Ill. Aug 5	Moline, Ill. " 15
Rockford, Ill. Aug. 7, 8	Davenport, Ia. " 16
Rochelle, Ill. " 9, 10	Rock Island, Ill. " 17

BROTHER O. L. SULLIVAN

Waukegan, Ill. Aug 1, 2	Oshkosh, Wis. Aug 9
Zion, Ill. Aug 3	Green Bay, Wis. Aug 10, 11
Racine, Wis. Aug 4, 5	Marinette, Wis. " 11, 12
Milwaukee, Wis. Aug 7	Lena, Wis. Aug 15
Sheboygan Falls, Wis. " 8	Bofduel, Wis. " 16

BROTHER A. M. GRAHAM

Washington, N. J. Aug. 1	Oneonta, N. Y. Aug 8, 9
Dover, N. J. " 2	Albany, N. Y. Aug 10
Stroudsburg, Pa. " 3	Pittsfield, Mass. Aug 11, 12
Scranton, Pa. Aug 4, 5	Springfield, Mass. Aug 14
Carbondale, Pa. Aug. 7	Holyoke, Mass. " 15

BROTHER W. J. THORN

Belheld, N. Dak. Aug. 1	Enderlin, N. Dak. Aug 10, 11
Bismark, N. Dak. " 2	Wyndmere, N. Dak. Aug 12
Fredonia, N. Dak. Aug 3, 4	Ipswich, S. Dak. Aug 16, 17
Berlin, N. Dak. " 6, 7	Conde, S. Dak. Aug 19
Fargo, N. Dak. " 9, 14	Mellette, S. Dak. " 21

BROTHER M. L. HERR

Oswego, N. Y. Aug 2, 3	Oneida, N. Y. Aug 14
Mannville, N. Y. " 4, 5	Corland, N. Y. Aug 15, 16
Watertown, N. Y. " 7, 10	Englehampton, N. Y. 17, 18
Spartanville, N. Y. " 8, 9	Oneonta, N. Y. Aug 19
Rome, N. Y. Aug 11, 12	Utica, N. Y. Aug. 21, 22

BROTHER T. H. THORNTON

Carrollton, Mo. Aug 1, 2	Moulton, Ia. Aug 11
Sedalia, Mo. " 3, 4	Medull, Mo. " 12
Jefferson, Mo. " 5, 7	Rutledge, Mo. " 13
Burton, Mo. " 8, 9	Quincy, Ill. Aug. 15, 16
Macon, Mo. Aug. 10	Hannibal, Mo. " 17, 18

BROTHER M. A. HOWLETT

Lake Bay, Wash. Aug 1	Mayville, Wash. Aug. 10
Puyallup, Wash. Aug 2, 3	Bellingham, Wash. " 11
Enumclaw, Wash. " 4, 5	Vancouver, B. C. Aug 12-14
Bremerton, Wash. " 7, 8	Victoria, B. C. Aug 15
Everett, Wash. Aug. 9	Port Angeles, Wash. " 16

BROTHER S. H. TOUTJIAN

Walla Walla, Wash. Aug 1	Ontario, Ore. Aug 10
La Grande, Ore. Aug 3, 7	Emmett, Ida. " 11
Joseph, Ore. " 4, 5	Caldwell, Ida. " 12
Union, Ore. Aug. 8	Nampa, Ida. " 14
Weiser, Ida. " 9	Boise, Ida. " 15

BROTHER S. MORTON

Denver, Colo. Aug 1	Lamar, Colo. Aug. 11, 12
Colorado Sprgs, Colo. Aug 2, 3	Holly, Colo. " 14, 15
Pueblo, Colo. " 4, 5	Syracuse, Kan. Aug 16
Trinidad, Colo. " 7, 8	Garden City, Kan. Aug 17, 18
Rocky Ford, Colo. " 9, 10	Friend, Kan. Aug 19

BROTHER W. M. WISDOM

Burton, W. Va. Aug 1	Frankfort, Ky. Aug 8
Parkersburg, W. Va. Aug 2, 3	Shelbyville, Ky. " 9
Huntington, W. Va. Aug. 4	Jeffersonton, Ky. " 10
Ashland, Ky. " 5	Louisville, Ky. Aug. 11, 14
Lexington, Ky. " 7	New Albany, Ind. " 12, 14