



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

VOL. XLII

SEMI-MONTHLY

No. 17

Anno Mundi 6049—September 1, 1921

CONTENTS

VIEWS FROM THE WATCH TOWER.....	259
Office Boy and Broker Parity.....	259
Bishop Candler Speaks.....	260
THE OLIVE, THE FIG, AND THE VINE.....	261
The Kingdom Vine.....	262
The Happy Outcome.....	263
Righteousness, Peace, Joy.....	263
GOD'S VENGEANCE UPON BABEL.....	264
QUESTIONS WITH ANSWERS.....	265
PAUL IN CORINTH.....	267
Honest Labor.....	268
Increasing Opposition.....	269
PAUL AT EPHESUS.....	270
A Profitable Separation.....	271
A Mighty Increase.....	271

"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

WTB&TS

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33, Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, trading 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 intangible 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.

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

124 COLUMBIA HEIGHTS □ □ BROOKLYN, N.Y. U.S.A

FOREIGN OFFICES *British* 34 Craven Terrace, Lancaster Gate, London W 2; *Canadian* 270 Dundas St. W., Toronto, Ontario; *Australasian* 495 Collins St., Melbourne Australia, *South African* 123 Plein St., Cape Town, South Africa.

PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

YEARLY SUBSCRIPTION PRICE. UNITED STATES, \$1 00. CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 8s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African, and Australasian remittances should be made to branch offices only. Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International* Postal Money Orders only.

(Foreign translations of this journal appear in several languages)

Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are J. F. RUTHERFORD, V. L. VAN AMBURGH, F. H. ROBINSON, G. H. FISHER, E. W. BRENNSEN.

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

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

Entered as Second Class Matter at Brooklyn, N. Y., Postoffice under the Act of March 3rd, 1879.

HYMNS FOR NOVEMBER

Sunday	6 277	13 180	20 114	27 298
Monday	7 191	14 281	21 119	28 273
Tuesday	1 136	8 140	15 134	22 109
Wednesday	2 145	9 192	16 113	23 230
Thursday	3 78	10 166	17 281	24 130
Friday	4 312	11 265	18 164	25 64
Saturday	5 197	12 110	19 34	26 177

After the close of the hymn the Bethel family listens to the reading of "My Vow unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing typically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular macon cloth, gold stamped edition on dull finish paper (size 5"x7¹/₂"), and the macon cloth pocket edition on thin paper (size 4"x6¹/₂"), both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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

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

SERIES III, Thy Kingdom Come, considers prophecies which mark events connected with the time of the end—the glorification of the church and the establishment of the Millennial Kingdom. It also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings. 350 pages, 75c. Furnished also in Dano-Norwegian, Finnish, German, Polish and Swedish.

SERIES IV, The Battle of Armageddon, shows that the dissolution of the present order of things is in progress and that all of the human panoplies offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9. 666 pages, 85c. Also in Dano-Norwegian, Finnish, Greek, German, and Swedish.

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

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

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

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLII

SEPTEMBER 1, 1921

No. 17

VIEWS FROM THE WATCH TOWER

FEAR dominates the world. And an underlying fear is as likely to manifest itself in the presence of encouraging news as it is under discouraging reports. Nowhere is fear more clearly traceable than in the stock markets of the world. Enactments of Congress which ten years ago would have caused stocks to rise have but recently caused them to drop. The sale of three million bushels of American wheat to foreign countries, which has always been expected to cause a rise in the domestic market, but recently caused a drop of from two to three cents per bushel. Babson's *Reports* lately published the following paragraphs:

In the last few weeks the average of the forty stocks which we chart has dropped nearly 10 points. Certain stocks have fallen 10 to 50 points. Meanwhile, sterling exchange has slumped from above \$4.00 to about \$3.70. What is at the root of all this and what does it portend?

"Fundamentally the great difficulties are in Europe. The immediate result of these troubles is a slow but constant reduction in the standards of living, most marked in Austria and Central Europe, but gradually spreading throughout the world. For instance underclothes are being discarded by a large group of people who formerly wore them; vests, neckties, and even socks are being used only for dress occasions, while families are doubling up and reducing expenses in innumerable ways."

"One thing more. The income of the world's governments is directly proportional to the volume of trade. Taxes are fundamentally based upon tariffs, profits, rents, and other forms of income. As the volume of trade is decreased the national incomes of governments likewise decrease. But while their incomes are decreasing their expenses are practically fixed. They all have a definite amount of bonds outstanding and the bonds pay a definite rate of interest. In the last analysis a nation is no different from an individual. With fixed expenses and constantly declining income only one result can be possible, namely, bankruptcy,—if no one comes to the rescue."

OFFICE-BOY AND BROKER PARITY

To these words may be added those of the financial column of the *Los Angeles Times*, reading as follows:

"For once financial wisdom is a drug in the market. Down in Wall Street the wisest of the wolves and the meekest of the innocent lambs are at last on a par. Confronted by a steadily but mysteriously falling market, the best minds on 'the street' do not know what the trouble is or what the remedy is."

"A millionaire who is regarded as one of the young Napoleons of the money market stated the condition frankly . . . today."

"No one knows what is the matter with the market. The office-boy knows just as much about it as the wisest broker on the street."

"Many bankers believe that peace with Germany will result in a healthy, affirmative condition of stocks, but

doubt it. The truth is no human being knows exactly what controls foreign exchange. It moves by a mysterious law that never has been fathomed."

In our last issue some mention was made of Bishop Williams and his remarks touching on the relationship of high finance to ecclesiastical activities. The Reverend Cameron J. Davis, rector of the Trinity Episcopal church in Buffalo, recently discussed the controversy between Bishop Williams of Michigan and Bishop-elect Manning of New York. We make extracts from the report about and of his talk as contained in the *Buffalo Express*:

"Bishop Williams in his sermon referred to the invisible government of the nation, borrowing from Theodore Roosevelt and others, and its apparent decree that there shall be no change in 'the sacrosanct order of things as they are'; to its assault upon freedom of speech and thought, instancing the removal of professors because of unorthodox economic views—a pressure that consists in withholding financial support. The sermon aroused adverse criticism in the *Wall Street Journal*, which questioned whether money should be given for a cathedral which permitted such economic heresy from its pulpit."

"The week after, the Bishop-elect of New York in the same pulpit scored most emphatically the utterances of the preceding Sunday, denied the existence of any invisible government, and said it was the business of the Church not to take sides in the economic controversy, but to preach the principles of Jesus Christ. The *New York Churchman* relates one of the reactions brought forth by Mr. Manning's utterances, as follows: 'It is evident,' remarked a discerning layman as he was leaving the cathedral, 'that Dr. Manning takes sides. And the side he has taken will not interfere with the building of the cathedral.'"

"The Rev. Mr. Davis . . . in his sermon said:

"I may say at the outset that I agree with Dr. Manning that the pulpit should not take sides in the economic controversy. But a careful reading of Bishop Williams' sermon proves to me that he at least did not take sides. What he did was lay bare certain moral heresies in a social group. And this, I take it, is the business of the church, to lay bare the moral heresies in any social group in which they are found and to hold up the ideals of liberty and fraternity as applied to present conditions in society. It is all very well to say, as Dr. Manning has said, that there should be room in the church for all shades of economic opinion that do not conflict with the Ten Commandments. But I should like to call Dr. Manning's attention to the fact that this is a Christian, not a Jewish, church and that Christian ethics set a far higher standard than the Ten Commandments. And, furthermore, it is quite useless to preach the principles of Christ unless they are preached in terms of present conditions and problems."

"I feel concerned with this matter because it reveals a conception of the church, or rather of its source of power, that is both wrong and dangerous. Whatever power for social good the church possesses depends absolutely upon

her idealism, and to strive to influence the church by money to miss her idealism is to nullify the very effect which Dr. Manning and the *Wall Street Journal* desire from the church."

"If the *Wall Street Journal* expresses the attitude of many laymen today, so Dr. Manning expresses the attitude of a large body in the church itself; those so-called idealists who nevertheless depend upon organization for power and say if only we have sufficient money we can Christianize the world in one generation. The great movements for church extension which have characterized the church's life during the last few years, in my opinion, have a very significant message for us in what they have failed to do. The results have disappointed many of us who were enthusiastic. We were told that a great machine must be created and a great program outlined and that the vision itself would create the power to run the machine. Well, the vision did create a good deal of financial power—and still the machine does not function smoothly. And, in addition, we are approaching a commercialization of the church: we are creating not prophets, preachers of God's truth as it is revealed to them, but executives, business managers, men who find their prophetic and pastoral functions submerged in a mass of detail and financial anxiety. We must not forget that the power of the church to do the task which Jesus outlined before His ascension, to evangelize the world finds its source in the first instance, not in organization, but in the spirit, and that that spirit requires a ministry which is prophetic, which is susceptible to its influences alone, which adores the truth above all things, and speaks it boldly, and communicates it by personal contacts. Let us take care lest we are crushed by the machine we have created."

BISHOP CANDLER SPEAKS

One of the notable figures in ecclesiastical matters in the South is Bishop Warren A. Candler of Georgia. Bishop Candler as a prominent Methodist has frequently been on what seems to us the Scriptural side of important questions. Recently he contributed a written criticism to some of the statements of the Rev. Harry Emerson Fosdick, D. D., mentioning also Mr. Babson's book on "Religion and Business".

Mr. Babson it was who in the last year's Interchurch World Movement drive for financial support urged business men to support ecclesiasticism on the grounds that the churches were the chief bulwark of dividends. It now appears from Mr. Babson's work above cited that he is not particular as to what kind of religion is held or taught. He says: "We know no more about God than our ancestors did, and they knew nothing". This sounds like the statement of a thoroughgoing agnostic, and would be entirely hopeless but for the little ray of cheer (?) which is contained in the following sentence: "Some day this world will be dominated by some one group of people. It may be Protestants; it may be Catholics; it may be Mormons; it may be Christian Scientists; it may be Mohammedans or Buddhists. Only when that day comes shall we know which is the best religion."

Apparently Mr. Babson believes that any religion will do which serves business purposes. The world must wait until the test of utility has been thoroughly applied to each of the great religious systems. In thus speaking he reminds one of his prototypes in the Roman Empire

about the time of its shift from avowed paganism to nominal Christianity. The historian Gibbon says of religion among them: "The various modes of worship which prevailed in the Roman world were all considered by the people as equally true; by the philosophers as equally false; and by the magistrates as equally useful".

Now to come to Bishop Candler's remarks as recorded in the Raleigh (N. C.) *News and Observer*:

"Moving somewhat in the same direction as that in which Mr. Babson is drifting comes Rev. Harry Emerson Fosdick, D. D., who in a recent sermon gives us to understand that Christianity has not reached its final form, that what it was yesterday it is not today, and what it is today it will not be tomorrow. He seems to sublimate Christianity into a sort of religious mist or sacred fog which he calls 'the Spirit of Jesus'. His exact words are reported as follows:

"All views of Christianity tend to group themselves under two heads. The first is this: that Christianity is a static system, finally formulated in creed and ritual and practice at some time in the past; a deposit to be accepted in toto, if at all; not to be added to, nor to be subtracted from, not to be changed, its i's all dotted and its t's all crossed. Take it or leave it, but there it is, a finished article. And the second head under which you can group all other conceptions of Christianity is this, that Christianity [is] not a finished article, a static system; it is a growing movement. It is like a tree whose roots are deep in the spirit of Jesus. Sometimes it puts forth misshapen branches that must be pruned. Sometimes old branches die and must be lopped away. Because it is a growing, living, vital thing, it never has been the same in any two generations. We do not see as our fathers did; our children will not see as we do; but so long as its roots are in the spirit of Jesus let it grow, for its leaves shall be for the healing of the nations."

"If these pompous words mean anything, they signify that Dr. Fosdick does not regard the Christian religion as a final revelation, but as a transient and changeable product evolved from the religious spirit of man, and that this process of evolution has not yet reached its goal, but will continue to cast up its mutable products through all the generations to come. Our Christianity, according to this agile doctor, is different from that of our fathers, and the Christianity of our children will differ from ours, and theirs, in turn, will differ from that of their children and children's children. St. Paul seems to have foreseen that there would be men of this sort, but he does not seem to have approved them. He speaks of them in this wise: Ever learning and never able to come to the knowledge of the truth. Now as Jannes withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.—2 Timothy 3. 7, 8.

"Dr. Fosdick ought to inform the public, to whom he commends this asymptote theory of religion, how men may know what is, was, or will be, the Spirit of Jesus apart from the New Testament. By the Spirit of which particular Jesus shall we be led? Does he mean the Spirit of Jesus whom the Church of all ages has adored, or the modish Jesus of modern liberalism?

"What do we know or can we know of Jesus that we have not learned from the Christian Scriptures? If that Jesus is not the real Jesus, is the Jesus of Dr. Fosdick more real? Will the Jesus of our children and children's children be anything more or better than an imagined ideal of their own conceiving?

"The rationalists cannot endure the doctrine of the Jesus who was conceived by the Holy Ghost and born of the Virgin Mary, but they never weary of conceiving various

and variegated Jesuses in their own heads without the aid of the Holy Spirit or any other spirit but their own.

"Dr. Fosdick whirls himself around in gyrations about such words as 'static' and 'dynamic', but this whirligig movement gets him nowhere."

A CORRECTION

In our May 15, 1920, issue we reprinted a short article from the first page of the *Christian Leader*, of Cincinnati, on "Where Are Our Dead Loved Ones?" We gave the impression in our few introductory words that the *Christian Leader* approved the sentiments contained in that article. We conveyed this impression because we believed it to be true, having no reason to suppose that they would publish what they did not

approve. Our attention is drawn to the fact that there were editorial comments on the contribution on another page of that same issue; but these escaped our attention entirely. The *Leader* now publishes the statement "that the *Christian Leader* has not receded one iota from the position taken in the Russell-White debate, even if it does admit some material error into its columns occasionally".

We have no desire to misrepresent the attitude of any publication; and there could be no purpose served in so doing even if we had the desire. It is to the interests of all concerned to know where the *Christian Leader* stands in respect to the points involved in that article as well as in the 1908 debates.

THE OLIVE, THE FIG, AND THE VINE

[CONCLUDED]

AS OUR Lord left Jericho he came to Bethany (John 12:1), where he lodged during his last week. On the tenth day of the month he was acclaimed by the multitude as "the son of David" (Matthew 21:9), and just afterwards he drove out the money changers from the Temple, as he had done once three years before that time. The children took up the shouting again in the Temple and there acknowledged him as being David's son. (Matthew 21:15) After setting at naught the complaint of the chief priests and scribes about the matter, he retired for the night at Bethany, some two miles distant, lying to the east of the Mount of Olives. Part of that ridge, in fact, belonged to the outlying lands of the village, such an associated tract as in this country is generally called township, but which New Englanders actually call a part of the "town"—just as Luke does. (Luke 21:37) This day had showed beyond all doubt that the national privileges of Israel, their "much advantage every way", had not borne fruit, and were not going to bear any; for the chief priests and scribes had complained at Jesus' being hailed as the promised One.

The next day was a fuller one still; for all the things from Matthew 21:18 to Matthew 26:16 were done and said on that day, as we reckon time. The rulers having shown themselves to be vile figs, a veritable Beth-phage or 'house of green figs'* (Luke 19:29), it was the next morning (Matthew 21:18; Mark 11:12) that Jesus searched the barren fig tree for fruit and finding nothing but leaves said: "Let there be no fruit from thee henceforth till that age. And immediately the fig tree withered away." The disciples marvelled, and he made them marvel still more by his promise about the mountain being removed. The fig tree was not

cursed "for ever"; for though Israel has been withered and fruitless, and even without leaves; though they have long had no *national privileges*, the day has already begun to dawn when the nation will bear an abundant harvest. Already its branches are tender and its leaves are budding forth; for its summer is near, yes, "nigh at hand".—Matthew 24:32, 33; Mark 13:28, 29; Luke 21:29-31.

NO WILD FIG FRUIT DESIRABLE

With all the prating and babbling of the nations about their civic and national righteousness, with all the tactless boasting of the Germanic wise men about "kultur", with all the refined but hypocritical vaunting of the Anglo-Saxon leaders about "Christian citizenship", they will never replace Jehovah's fig tree. Their fruit is as valueless in comparison to the righteousness of God's law as sycamore pods are in comparison to ripe, sweet, delicious figs. Few would befool themselves into thinking that sycamore pods were figs; but many is the unhappy person who has not discovered the difference between *figurative* wild figs and real ones.

Some have wondered at the fact that our Lord came looking for figs early in the spring, five months before the fig harvest. (Mark 11:13) Others have wondered that there were even leaves at that time of the year, in view of our Lord's statement elsewhere: "Now from the fig tree learn her parable: when her branch is now become tender and putteth forth its leaves, ye know that the summer is nigh". (Matthew 24:32) That is, the most, seemingly, that could be expected of the tree at that time would be a tender showing of leaf buds. Still others have wondered why our Lord cursed the fig tree for something that could not be reasonably expected. The answer is that the most common fig is an annual bearer and sheds its leaves after every harvest. But there is another variety which bears fruit three years after its first showing of leaves and blossoms. This fig is an evergreen. It does not cast its leaves, but after the third year it has ripe fruit, green fruit,

*"Beth-phage, so called from the word *phagi*, which denotes green figs, a fruit that place was famous for: it was not a town far up on Olivet (as the maps generally show), but a tract, which, beginning at the foot of Mount Olivet, ran forward for two thousand paces, where it joined to that of Bethany, and being so near Jerusalem, gave the name of Beth-phage to the outermost part or street of it, within the wall, and was accounted as Jerusalem itself in respect to all privileges."—*Lightfoot's Chorographical Index*.

blossoms, and foliage all the time—similar to the orange. Apparently this tree was of the three-year kind. It must have been something other than the yearly-bearing kind to have leaves at that season of the year. It was because figs were not to be had at that time from common fig trees that Jesus, hungering, came to this one whose leaves advertised the fact that it was not of the ordinary kind. The extent to which our Master hungered after true heart righteousness, “the weightier matters of the law,” in the nation of Israel is shown by his piteously tender words over the city: “O Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”—Matthew 23:37.

The fact that our Lord connected his parable of the fig tree in the vineyard with repentance (Luke 13:3, 5, 6) suggests that there may be a reference to three successive ministries by which Jerusalem and the nation were called to repentance—this in elaboration of the three literal years already pointed out. There were three such ministries: John the Baptist preached repentance (Matthew 3:2); the Lord Jesus preached repentance (Luke 13:3, 5); the Apostle Peter preached repentance. (Acts 2:38; 3:19) That Israel did not repent is shown in the death of John, of Jesus, and of Stephen. Stephen was a Jewish martyr; for the seventy weeks of Jewish favor had not expired at the time of his death. (Acts 22:20) So far from being the first martyr, therefore, he was the last concerning whom we are informed, whose death was directly traceable to Jewish animosity and power. The Lord Jesus and Stephen interceded for their murderers; so the city was spared while Paul preached “round about” that, if possible, the city might be moved to repentance when it saw the gentiles receive the good news. But Paul’s visit to Jerusalem toward the end of his life showed that the city was utterly barren; and the order went forth to “cut it down”. (Acts 23:11) This is a fair application if not the designed interpretation of the parable. It is significant that St. Paul’s writings regard Jerusalem as non-existent, that is, Jerusalem is no center of either faith or practice in his ministries.

THE KINGDOM VINE

Now what does the vine mean? This subject has already been treated at considerable length in our April 1 issue. Some of those points are here reviewed and some others added. As the olive tree represents *covenant privileges*; as the fig tree pictures *national privileges*, so the vine is associated with *kingdom privileges*. “The vine of Jehovah of host is the house of Israel.”—Isaiah 5:1-7.

The function of the vine is to “cheer both God and man”. And a proper use of the kingdom privileges which Israel had would have resulted in much cheer, much joy, much happiness to all concerned. Jehovah brought this vine out of Egypt (Psalm 80:8-16); he

dug out the rations and planted it (Psalm 44:2); he “prepared room for it”; he did everything for it; but the vine failed and its hedges were taken away when the “crown” was removed from Zedekiah, and the wild beast empires of Babylonia, Persia, Grecia, and Rome each in turn trampled on and fed on the privileged vine. There are henceforth no blessings, no kingdom privileges for Israel apart from Christ. Jesus as the Anointed is the very or real vine, well pleasing to God and in whom “he delighteth”. (John 15:1) He did not say that he was the true fig or the true olive. John’s Gospel is the vine book, and it does not mention the olive, and only passingly refers to the fig.—John 1:48.

The vine is not properly a gospel-age picture; neither is the fig. The fig has to do with the nation and the vine has to do with the kingdom. During this whole age the kingdom has been in abeyance, waiting for the completion of the body of Christ. But if Israel had accepted Jesus as Prophet, Priest, and King at his first advent, God would have found some way of setting up the kingdom at once, and the fig tree would not have been cut down. The olive tree is the picture that carries through, because it has to do with the *covenant*.

CLINGING TO MESSIANIC HOPE

The vine picture was given by our Lord to show the advantages to Jews of clinging to and abiding in the kingdom hopes. The disciples were of the class which held on to these advantages. They retained their lodgment in the vine, they adhered to the king and their adherence produced cheer, joy in both them and God. “These things have I spoken unto you that my joy might be in you and that your joy might be full” (John 15:11) “Herein is my Father glorified [Honored and happy], that ye bear much fruit”—John 15:8.

But those who abode not in the vine, who produced no cheering fruit, were dropped from the position of heirs apparent—“Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof”. But the *kingdom* part is subdued during this age, because of another work; and the kingdom is not given to the “saints of the Most High” until after the four great beastly empires have held sway. Failure to recognize this fact has led to untold confusion. Our Master distinctly said that he would not drink any more of the fruit of that kingdom vine until God’s time came for that kingdom. Then and then only would be true the words of the Prophet Daniel: “And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Here is the end of the matter.”—Daniel 7:27, 28.

When Jesus, the king, says that he would not imbibe any kingdom cheer, that is, that he would not enter into, or *experience*, the kingdom and its joys until the time when the Most High would delegate this kingdom

to him, until the times of restitution of all things spoken, it is high time that we pay attention. The kingdom is not the church and the church is not the kingdom: but, if faithful, the members of the church may become members in the kingly class of that kingdom, joint kings or "branch" kings in the main vine. Does anyone doubt that that kingdom will cheer both God and man?

"Hear another parable," that of the vineyard: the one given by our Lord in Matthew 21:33-43 and Luke 20:9-17 is calculated to set forth the doom of the scribes and Pharisees as the unfaithful husbandmen; while that given in Isaiah 5:1-7 sets forth the doom of Jerusalem, as the vineyard itself. Every advantage was given to that city, and it brought forth bad grapes. The word used for "unripe" in Isaiah 5:2, 4 is *beushim*, from *bashhash*, to stink. It was not merely that those grapes were wild grapes, like the heathen, but they were grapes that had soured and that stunk. Their stench has floated down through the intervening centuries. In asking the scribes and Pharisees as "inhabitants of Jerusalem and men of Judah" to judge concerning this vineyard (Matthew 21:40), our Lord was but fulfilling what had long been foretold. (Isaiah 5:3, 4) The "wine press" is *yekeb* or wine vat, not *gath*, a wine press. The vats were for the purpose of storing up the wine. But the Messianic hope had practically all leaked out of the Temple vat. It was there that our Lord went to drink, and it was in that very place that he gave his parable.—Matthew 21:23.

THE HAPPY OUTCOME

But what happens at last? Ah, there is a happy outcome even to this vineyard. "*In that day* sing ye unto her, A vineyard of pleasant wine. I the Lord do keep it. . . . Fury is not in me." (Isaiah 27:2-4) In that glorious day God's wrath even against Jerusalem and Israel shall have passed. Briers and thorns (internal enemies) and beasts (external enemies) will be things of the past. "Israel shall blossom and bud, and fill the face of the world with fruit." Thank God for that.—Jeremiah 32:42.

If the olive is associated with Abraham and the fig with Ishmael, then the vine is associated with Isaac, the fruit of promise. In vain for the kingdoms of this world to dress up in Christian names. They are only wild vines.

As the vine, as regards the kingdom privileges, Israel wholly and altogether failed. (Jeremiah 2:21; Hosea 10:1) If the vine does not produce cheer it does not produce anything; for it is a characteristic of the vine stock that its wood is good for nothing, not even to make a pin on which to hang anything. (Ezekiel 15) It has no power to stand alone; so a review of Israel's history shows that that nation, spurning the divine trellis or support, was accustomed to rise in the air for a short distance, then of its own weight to flop over onto some neighboring kingdom for sustenance. It needed support itself, but it gave no support to others.

And what about the bramble that was so willing to rule over the trees? By the time the vine kingdom is finally set up in power the tribes of Israel, as well as the nations, shall have had enough of the bramble. Its words, too, are prophetic: "Come and put your trust in my shadow". The Savior said to these same tribes of Israel: "Come unto me"; but they said: "We will not have this man to reign over us". Jesus came in the Father's name, but they would not receive him. (John 5:43) "If another shall come in his own name, him ye will receive." And they did. It was foretold that they would make a covenant with him and he with them. (Daniel 9:27) They have trusted in his shadow, but it is only a shadow and a very unsatisfactory one at that; for the fire is even now coming out of this Antichrist (contra-, counter-, offset-, or imitation-Christ) bramble which shall work destruction in the great tribulation.

The bramble itself shall be destroyed by fire. Men do not gather figs of thorns: "nor of a bramble bush do they gather grapes". (Luke 6:44) This is not due to any oversight on the part of men, for they have certainly searched diligently enough; but it is due to the fact that there are no good fruits there. "From me is thy fruit found." (Hosea 14:8) Furthermore, the fig tree does not yield olive berries, nor the vine figs. (James 3:12) Each set of promises must yield its own fruitage of privileges, if they are to be yielded at all.

"RIGHTEOUSNESS, PEACE, JOY"

Now what has all this to do with our head text: "The kingdom of God is . . . righteousness and peace and joy in the holy spirit"? This: in symbolic language, in historic review, and in prophetic foreview we see portrayed the things which constitute abiding qualities in God's kingdom, on whatever plane and by whatever providences that dominion may be exercised.

The fig tree is the first mentioned by name in the Bible. (Genesis 3:7) Fig leaves stand for efforts and pretensions at self-justification. But the fig fruit is the real *righteousness*, either inherent or applied. The Master said that the holy spirit would "reprove the world of sin and of righteousness". "Of righteousness, because I go to my Father": the fact that he was permitted to return to his Father was proof of his inherent righteousness, proof that he was still separate from sinners; and his sending forth the spirit at Pentecost was a proof not only that Jesus was righteous and that he had safely returned to heaven, but it also gave assurance for imputed righteousness for believers, "The righteousness which is of God by faith. Under the law the righteousness of God was revealed, condemning the sinner; under the gospel the righteousness of God is revealed, justifying the sinner, if repentant. Jesus' course reproveth of sin under the law in that he lived it perfectly and thereby left no excuse for the charge that the law was impossible for everyone. By the same means he reproveth the world of righteousness—his own righteousness—in that he went to the Father. (John 16:8-10) "For

therein [the gospel] is the righteousness of God revealed from faith to faith." i. e., from faith in God to faith in him whom God had sent. (Romans 1:17) "Ye believe in God; believe also in me."—John 14:1.

The next leaves mentioned in the Bible are olive leaves. (Genesis 8:11) And from Noah's day an olive leaf or twig has been a symbol of wrath overpast, peace established. We must be justified before we can enter into the privileges of the covenant. Although in God's plan the covenant came first, as an indication of his good will; yet in our individual experiences the sweetness and good fruit of righteousness, the preeminent national privilege of Israel, must be accounted to us before we can have peace.

The immediate effect of justifying faith is peace, but an outgrowth from it is hope; and hope brings joy, the wine of cheer. All these fruits are fruits of the holy spirit, the righteousness, the peace, the joy; and

these constitute the common law of God's kingdom. Note also how these points are touched in Romans 5:1: "Being RIGHTEOUSIFIED by faith we have PEACE with God through our Lord Jesus Christ; through whom also we have access by faith into this grace wherein we stand and REJOICE in the hope of divine glory".

For convenience the main points of this study are tabulated below:

Judges 9:5-15	"Olive" "Fruit, honor"	"Fig" "Sweetness and good fruit"	"Vine" "Cheer"
As regards Israel	Covenant promises and privileges	National promises and privilege	Kingdom promises and privileges
As regards the Universe Rom 14:17	(2) Peace	(1) Righteousness	Joy
As regards the Individual Rom 5:1	(2) Peace	(1) Justification	Rejoicing

GOD'S VENGEANCE UPON BABYLON

"Call together the archers against Babylon: all ye that bend the bow, camp against it round about: let none thereof escape."—Jeremiah 50:29.

A PART of the divine commission given to the Christ is stated thus: "The spirit of the Lord God is upon me, because the Lord hath anointed me . . . to proclaim . . . the day of vengeance of our God, to comfort all that mourn". (Isaiah 61:1, 2) When should this proclamation be made? Having permitted the gentile peoples to organize the universal empire of which Satan has been and is the god, it is reasonable to suppose that the day of God's vengeance would be reserved until the expiration of the gentile times.

In the synagogue at Nazareth on a certain Sabbath morning Jesus stood up and read from the divine commission, as set forth by the Prophet Isaiah; and the fact that he omitted that part relative to the vengeance of God strongly proves that the appropriate time for proclaiming such vengeance was not at the beginning, but at the end of the age. It is imperative that this message of God's vengeance be delivered at some time, and that it be delivered by the Christ.

Seven years have passed since the gentile times ended, during which period God's judgment has been upon the nations and his vengeance manifested against the wicked systems of Babylon. During those seven years the World War has come and passed, like a mighty wind-storm; and the "earthquake" is being manifested now in different parts of the earth; and yet the wicked systems of Babylon, under the leadership of their mimic god, Satan, continue to defame the name of Jehovah, while millions are literally starving for want of food and the Bread of life.

What shall the people of God do? The duty of each seems plain. Being but a handful, and their means

exceedingly limited, they cannot feed the peoples of earth with natural food, but they can perform the divinely given commission. The great Captain of our salvation, clothed with all power and authority in heaven and in earth (Revelation 19:11-15), with eyes of flaming judgments against the unrighteous Babylon, the offspring of Satan, goes forth to judge and make war, and in righteousness smites the nations with the sharp sword which proceeds out of his mouth. Both divisions of his army (in heaven and on earth) follow where he leads.

The Prophet Jeremiah had a vision of this wonderful time. As though he were standing in the midst of the people of God now on earth, he exclaims to them "Call together the archers against Babylon: all ye that bend the bow, camp against it round about!" Otherwise stated: "Assemble for a period all the people of God to participate in the great work of the hour!"

The weapons of our warfare are not carnal, but they are mighty through God to the pulling down of the strongholds of error. Babylon has long been entrenched in her strongholds. She must be pulled down. Our weapon is the sword of the spirit, the message of truth delivered in the spirit of the Lord. The attack of the army of the Lord is not from ambush, but openly, and with a shout of victory upon the lips of the truth-bearers.

The hour has arrived for further concerted action. Therefore we call upon every pilgrim brother, every elder of every class throughout the land, and every consecrated brother who can deliver a public discourse, to make ready and deliver a discourse on Sunday, Sep

tember 25, 1921, that the people might know of the importance of this hour.

To this end we ask every ecclesia to coöperate in arranging for such public meetings. One elder should be selected to deliver a discourse in the town or city where the class resides; while other elders are sent to suburban towns. Let the message of every speaker on that occasion be "Millions Now Living Will Never Die". This message is a challenge to him that hath the power of death, that is, the devil; and it is also a message of comfort and good cheer to those who have some love for righteousness and who are yet held in Babylon—those who are really hungry for the Bread of Life. United action in holding these public meetings in all parts of the land will arouse the interest of the people to prepare them to read.

Again the Lord calling to his people through his Prophet at this time says: "Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows; . . . for this is the time of the Lord's vengeance". (Jeremiah 50:14; 51:6) The message of God's vengeance is set forth in the books of Ezekiel and Revelation. These books have long been shrouded in mystery; but in God's due time he opened the heavens, that they might be understood. "The Finished Mystery" contains the explanation, written in such phrase that almost any intelligent person can understand. It is a weapon placed in the hands of the people of God. Are you one that 'bends the bow'? Will you use the instrument provided?

Arrangement has been made for the forward action

on Friday, September 30. Let all those who desire to have a part in the execution of this divine commission go forth with the message.

Judgment is now upon the demons, because it is the time of God's judgment against them, and of his vengeance against all unrighteousness. The booklet "Can the Living Talk with the Dead?" completely exposes demonism; and by placing it in the hands of those who want to know the truth, the Lord's followers will have a part in this judgment of the demons or fallen angels. —1 Corinthians 6:2.

The message "Millions Now Living Will Never Die" is not only a judgment against Satan, the father of lies, and his empire, but it contains a message of good cheer and comfort to those that mourn. It is a message of glad tidings, which must now be preached to all nations as a witness before the final end.

In this concerted action to begin on the date above mentioned, these three books will be sold as a combination. "The Finished Mystery," bound in cloth, containing more than 600 pages, usually sells for a dollar; "Can the Living Talk with the Dead?" sells for 25 cents; and "Millions Now Living Will Never Die", also for a quarter. In order that this message may now go forth to the people, these three books will be sold for a limited time as a combination (*not separately*) for the small sum of 78 cents in the U. S., 87 cents in Canada.

The time is short. Action must be sharp and quick. Will you do your part? Remember the dates and *prepare* for action.

QUESTIONS WITH ANSWERS

THE WATCH TOWER has been requested to answer the following questions: (1) When the ecclesia selects its servants (elders and deacons), is it the thought that the elders are to constitute, as it were, a "board of directors", and arrange and manage all the affairs of the ecclesia, both spiritual and temporal, and the deacons merely to carry out their (the elders') instructions?

Answer: It is not the thought that the elders are to constitute a "board of directors" in the sense in which that term is used. The Apostle plainly states to the elders: "Take heed therefore unto yourselves, and to all the flock, over which the holy spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood". (Acts 20:28) The work of the elders is the overseeing of the affairs of the church, to feed them upon the Word of God, which of course includes leading Berean studies, delivering discourses, and generally looking after the spiritual welfare of the church. It would mean, furthermore, that they would have to do with such of the temporal affairs of the church which the congregation or ecclesia as a whole might delegate to the elders. The elders should not assume any more authority than they have.

If the ecclesia desires the elders to have a wider range of looking after the affairs of the church, this should be delegated by resolution to that effect.

For instance, it is the duty of the ecclesia to fix the time and place of meetings and to select the leaders of these meetings—who should always be elders, of course, unless some particular circumstances should arise making it necessary for some one else to lead temporarily. But this duty being more or less in the way of detail work, most of the ecclesias have found it convenient and profitable to delegate this authority to the elders as a whole or to an executive committee selected exclusively from the elders. As an example, the New York Congregation has an executive committee of seven members, composed of that number of elders. This executive committee assigns all leaders to meetings, fixes the time and place of meetings, and reports its action to a meeting of the elders as a whole, which convenes only once every three months; and then report is made by the elders to the congregation. This executive committee is elected by the congregation and its authority is granted by the congregation; therefore the executive committee acts as the agent or representative of the congregation. This has proven very satisfactory

and saves a great deal of time in the transaction of the affairs of the church, and of course avoids much needless discussion.

(2) In view of question one, is it the thought that the elders should themselves appoint committees from the deacons, and said committees report back to the elders and not to the ecclesia?

Answer: That is not the correct thought. The elders should not appoint committees of the deacons unless such authority is delegated by the congregation as a whole.

(3) Would it be considered proper for the deacons to hold meetings by themselves to arrange for the carrying on of the temporal affairs of the ecclesia?

Answer: If the temporal affairs of the ecclesia have been delegated to the deacons, it would be proper for them to meet; but it would not be proper for the deacons to assume to carry on the temporal affairs of the ecclesia unless that duty is delegated to them. The Scripture upon this point clearly indicates that the proper duty of the deacons is to serve tables, etc. (which would include such duties as cleaning up the hall, preparing the seats, opening the windows, distributing hymn books, etc.). Aside from that, any duties exercised by them should be delegated by the ecclesia. It would not seem necessary for them to hold meetings to do the duties above mentioned.

(4) In Acts 6:2-4 we read that the Apostle instructed the early church to select deacons, suggesting that they would lay hands upon them. Would not this indicate that a board of elders should appoint the deacons to their duties?

Answer: This would not indicate that the elders should appoint the deacons.

(5) In the instance here mentioned the Apostles said: "Whom *we* may appoint over this business". To whom did they refer as *we*?

Answer: The clear inference to be drawn from this statement is that the 'looking out' of the men meant the selecting of them, which meant that the congregation or ecclesia should select the deacons; and after they were selected they should perform the duties named and such other duties that might be assigned to them by the ecclesia or by the elders with the consent of the ecclesia.

(6) Assuming that the twelve mentioned in Acts 6 were apostles, would it be correct to allow the same authority to the elders of every ecclesia?

Answer: The elders do not occupy a position similar to apostles. The apostles had special authority in the church, which the elders do not possess; and the church being then young in experience, it was entirely proper for the apostles to assume general authority and direction of the church.

The great trouble is that many times elders take themselves too seriously and believe that when they were elected elders the great responsibility of looking after everybody and everything rests upon them. It is their duty, of course, to look after the welfare of the church; but

it is not their duty to lord it over the heritage. They are servants of the church, and their service is to teach, preach, exhort, advise, direct, and help the brethren in whatsoever way possible.

(1) The elders and deacons of some of the larger ecclesias hold joint meetings to discuss and arrange matters of general interest, at which all take part in voting. Would this be considered proper?

Answer: There seems to be neither reason nor Scriptural authority for a meeting of the elders and deacons jointly, at which meeting both participate in the voting. Why permit the deacons to vote upon questions that the elders must determine, with the same effect that the elders vote? If the deacons are to have this power and authority to discuss and determine things that devolve upon the elders, then why not elect them as elders in the first instance? Since the Scriptures make a distinction, there ought to be a distinction in practice.

The proper course is that the elders should have their meetings and determine matters that properly come before them, without reference to the deacons. If the deacons desire to meet with the elders, they might do so and ask questions for information; but as for indulging in the discussion of questions that are to be determined and as for their voting upon those questions, it is wholly improper for them to do so. To permit them to do so means that they are performing the office of an elder in violation of the Scriptural injunction. It may be that some deacons have better qualifications than elders, but have not been elected elders for some peculiar reason. Nevertheless, the rule must be adhered to. It is the office and not the man under consideration. Certain duties devolve upon the elders and certain ones upon the deacons. The church has need of both as its servants. The Scriptures lay down the general duties of each, which are not at all in conflict. If it becomes necessary to determine about the renting of halls, arranging for conventions, and things of that character, the whole ecclesia should attend to it unless the ecclesia has delegated such duties to the elders, which properly belong to the work of the elders and not to the deacons. If the congregation has delegated to the elders the authority for arranging for meetings, conventions, etc., then when the elders determine what shall be done and request the deacons to do it, the deacons should perform such services as are assigned to them, because the elders as the servants of the church assign them to such and such service acting upon delegated authority from the church as a whole.

In other phrase, there is a clear distinction between the elders and the deacons and their duties. The duties of an elder, fixed by the Scriptures and not fixed by the authority from the church, are to lead Berean studies, prayer meetings, deliver discourses, and generally to advise and aid the congregation in spiritual matters. The things that they do, acting upon authority delegated, are to look after the general business interests of the congregation.

The duties of the deacons, as fixed by the Scriptures, are serving tables, distributing hymn books, etc., as above suggested; and such other things of a like character as may be delegated to them by the congregation or by the elders when the elders are acting upon authority from the congregation. There is no occasion for any conflict between the two. There is no reason why the elders and deacons should meet together, except that the deacons might be able to get some information, to sit and listen, and might be permitted from time to time to ask a question for information; but

it is never proper for the deacons to indulge in the discussion of a question at issue before the elders, nor is it proper for the deacons to vote upon such question.

It is well to have the deacons meet with the elders to observe how the business of the church is conducted, having in mind that ere long they may be advanced to the position of elder, and the experience would then be profitable for them. The ecclesia should always look out for the advancement of any brother who seems to possess the Scriptural qualifications and who has the spirit of the Lord.

PAUL IN CORINTH

— OCTOBER 2 — ACTS 18:1-23 —

WORK AND WORD IN THE CAPITAL CITY—AQUILA AND PRISCILLA—OPPOSITION AND PERSEVERANCE—A LIE THAT FELL DEAD.

"For I am determined not to know anything among you, save Jesus Christ and him crucified."—1 Corinthians 2:2.

POSSIBLY St. Paul had intended to remain a longer time in Athens when he first arrived there. But the attitude of the philosophizing, curious Athenians was not conducive to true religious thought. Athens was a free Greek city and was essentially a university center. The fact that their minds were already taken up with that wisdom which is foolishness in God's sight caused him to determine to proceed to Corinth, a much larger city and thoroughly commercial in its activities and aspects. But before Paul left Athens he was joined by Timothy, who had come from Berea in response to a request carried by the returning brethren. But Timothy neither remained in Athens nor proceeded with the Apostle to Corinth. Instead, he was returned to Thessalonica. (1 Thessalonians 3:1) So keen was the Apostle's interest in the welfare of the brethren in the capital of Macedonia that he could not forbear availing himself of the opportunity to encourage them through Timothy and to hear from them when he should return.

Corinth lay about fifty miles to the southwest of Athens and was the capital of Achaia, which at that time comprised practically all of ancient Greece. The whole Grecian peninsula was divided by Julius Caesar into two provinces, Macedonia and Achaia. Thessalonica was the capital of the former and Corinth of the latter. Achaia was also a small ancient province corresponding to one of our counties; but the larger division is what is alluded to in the New Testament references. Roughly speaking, a move from Athens to Corinth corresponded to the transfer of one's activities today from Oxford to Liverpool, from Weimar to Dusseldorf, or from Princeton to Pittsburgh.

The Corinth in which Paul preached was not the same as the ancient city with the same name. That city had been destroyed nearly two centuries before the Apostle's visit. The city which then flourished had been rebuilt by Julius Caesar a scant century before the Apostle's time and had been planted with Roman freedmen. Around this nucleus there gathered rapidly Greek tradesmen and Jewish merchants until the city had grown to be one of the second magnitude in the empire. Situated as it was near the narrow isthmus which divides the Peloponnesian Peninsula from the mainland, it had two ports, Cenchreae on the eastern side of the isthmus and Lechaum on the west. The position of Corinth was advantageous for marine traffic east and west.

A CITY OF VENUS

It is worthy of note that although Athens was a center of culture, refinement, and philosophy, still the commercial

and political centers of Thessalonica and Corinth each had flourishing ecclesias—whereas Athens had almost none. Two letters each to the Thessalonians and to the Corinthians bear testimony to the activities and growth of the Christian communities in those places. But there is no letter to the Athenians.

Julius Caesar was the first of the distinctly deified and worshiped *divi*. That is, he was voted a place among the gods by the Roman Senate just after his death, some of whom had encouraged his demise by the dagger's point. Julius Caesar was the leader of the Roman-emperor-worship cult. While he was never formally declared emperor, he laid claim to descent from the goddess Venus Aphrodite by Anchises, through their alleged and mythical son Aeneas. Those fanes or small temples which were dedicated to the worship of the deified Caesar naturally also involved the worship of his reputed ancestress Venus. And wherever Julius Caesar founded a city, that city was devoted to the worship of Venus as a goddess of the first order out of deference to her illustrious supposed descendant. Thus we find that Corinth was given over to the worship of Venus Aphrodite, the goddess of sexual love; and find, consequently, that the city of Corinth was the most profligate of ancient times. Lasciviousness was not only allowed and practised in this place, but it was actually consecrated by and to the worship of Venus. It was here that Paul entered on the work of preaching the gospel, planting a church, and his works in Corinth were among the most fruitful of his life, even if begun amid difficulties and under discouragement.

The city was one of exceptional beauty and lay on a hillside under the very shadow of a precipitous mountain on which was located a Roman citadel and from which also was drawn its water supply. After the apostolic days part of this mountain, succumbing to violent earthquake disturbances, tumbled over on top of the city and buried it. The work of excavation has been going on during the last fifteen years, financed by contributions from American school children. The water works system is still practically intact and one can hear the trickle of the water by listening at the large bronze faucets in the market place. Around the vicinity of the now excavated city in springtime grow in considerable profusion the forget-me-nots, some of them actually peeping over the edge of the embankment and constituting timid little pleadings that the great city be not entirely forgotten. Little did the wealthy and profligate Corinthians of the Apostle's day suppose that their great city would be chiefly remembered because of St. Paul's association with it.

TO THE SYNAGOGUE

Arriving in the city, Paul doubtless on first opportunity attended the Jewish synagogue. At its meetings it was customary for those belonging to the same handicraft or guild to sit together; so that the Apostle had no difficulty in coming in contact with those of a like trade.

One of those who had the same handicraft as the Apostle was Aquila, a Jew who had been born in Pontus on the shore of the Euxine Sea in upper Asia Minor. He and his wife Prisca, or Priscilla, had but lately come from Rome, being driven thence by the edict of Claudius Caesar which expelled Jews from that city on account of claimed tumults under the leadership of one Chrestus. This incident is mentioned by Suetonius, a historian of the line of Caesars, and it is more than probable that he mistook the name for Christus, the Latin for Christ. In all probability there were discussions and difficulties in Rome over the messiahship of Jesus long before the Apostle Paul ever landed there, for we know he was met by brethren at Appii Forum and Three Taverns. (Acts 28:14,15) There were Jews from Rome who heard the Apostle Peter's first speech in Jerusalem. (Acts 2:10) At that same meeting were also Jews from Pontus, who likewise shared in the reading of Peter's first epistle. (1 Peter 1:1) Those who returned to Rome from Pentecost must have carried some of the sentiments which had been aroused in Jerusalem for and against the claims of Jesus as the Messiah. These discussions and disturbances may have quite probably been the occasion for the expulsion of the Jews from Rome and the bringing of Aquila and Priscilla to Corinth. Subsequently they were in Rome, probably after the accession of another emperor. —Romans 16:3.

These two "Israelites indeed" not only gave Paul work but took him into their home. And since "the Son of peace" was there, he abode with them during the more than eighteen months of his stay. Apparently they were possessed of some means; for we read of rather extensive travels on their part. They had come from Pontus, and conducted a business in Rome; they were now in Corinth engaged in the tentmaking business; they proceeded with the Apostle to Ephesus, later they were in Rome; at another time in Ephesus and greeted by the Apostle in his last letter to Timothy, just before his execution. (2 Timothy 4:19) Twice Priscilla is mentioned before her husband, rather suggesting that she was the better endowed of the two and that her activities were in some respects more prominent than those of her husband. Doubtless she had something to do with training the deaconesses in Ephesus and other places for the work which was peculiarly theirs at that time.

HONEST LABOR

No reason is assigned for the fact that the Apostle went to work at manual labor upon his arrival at Corinth. It was unnecessary to assign any reason; for it is reasonably apparent that his funds were low, and provisions for the body are not in the habit of dropping down out of the skies, since the days of the forty years' wandering in the wilderness. The Apostle had wrought with his hands also in Thessalonica, but as soon as his whereabouts were known the brethren in Philippi sent contributions to enable him to spend a larger percentage of his time in the work of ministry. (Philippians 4:16) The Apostle had been obliged to leave Thessalonica precipitately and had not tarried very long in Berea until he was brought on to Athens by the brethren there. In Athens he apparently spent all of his time in connection with the work of expounding the truth to those who were willing to listen. So by the time that he reached Corinth his funds were well nigh exhausted.

Every Sabbath day was a day of rest on which the Jews assembled in their synagogue amid the jibes and taunts

of their gentle neighbors, and worshiped the God of their fathers. Paul did not shun to assemble with them; and he availed himself of the opportunity to give testimony, which was usually extended by the ruler of the synagogue. Sabbath after Sabbath he expounded to them certain phases of God's purpose, but did not dwell so strongly on the messiahship of Jesus as he did afterwards. He "sought to persuade" both Jews and Greeks, both born and proselyte Israelites.

"IN WEAKNESS AND IN FEAR"

Weeks passed, and yet no word from Thessalonica. Were the believers proving faithful to the great contract which they had undertaken? Were they standing up loyally under the persecution which would surely be their portion? Had Timothy reached them in time to encourage them and to give them the needed instruction before the faith of some had failed and their ardor cooled? We know these earnest questionings were in the Apostle's mind, for he himself tells us in First Thessalonians 2:17-19. It was also during this period of time before the arrival of Paul and Silas that the Apostle says: "I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I am determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling."

It has been thought that the Apostle determined to go at the Corinthians straight and hard rather than to try to persuade them by references to heathen poets as he had in Athens. But we do not believe that would be a fair statement. Doubtless he used the best method possible in Athens, but coming now to Corinth, a much vaster city and possessing far greater possibilities for the gospel, he was in fear and trembling partly while thinking of the difficulties of the Thessalonian brethren and partly while facing the magnitude of the opportunity in Corinth.

But this period of fear and trembling did not last long. After a few months at most came Timothy from Thessalonica bearing good news of the church's condition in that place and, almost certainly, both tangible and spiritual support from Luke and the Philippian brethren. Paul's sensitive and conscientious soul was cheered by the coming of his two collaborators—for Silas came too. And it seems likely that they brought financial support, from one translation of the words "constrained by the Word". This passage is translated in one version, "engrossed with the Word". That is, from the time of the arrival of Silas as well as Timothy from Macedonia the Apostle was more thoroughly engrossed, giving more time as well as enthusiasm to the work of preaching and coming out boldly with the declaration that Jesus was the Messiah.

INCREASING OPPOSITION

From this point on, also, the opposition began on the part of the unbelieving Jews. Quite possibly a messenger had come from Thessalonica from the synagogue in that place and had arrived about the same time as Timothy. The Jews had done similarly in other places. If such messengers came they would seek to influence the mind of the synagogue against the statements of the Apostle, by misrepresenting the effect of his labors elsewhere, and saying that he had brought Judaism into reproach by being the occasion for riots and commotions. They had best be forearmed by getting him out of their midst if they wished to continue a peaceable existence and be looked upon with tolerance by the Roman proconsul of the place. Had the Jews not just been expelled from Rome and would not this imperial example be a queue for lesser officials? These preachings of this Paul are most untimely under the circumstances which now exist—etc.

Thus the majority of the Jews set themselves in opposition to the message of the Messiah and blasphemed against him, as they had done in our Lord's time. They reproached and vilified Jesus of Nazareth and spoke of him with contempt and scorn. This is denominated blasphemy. (Luke 22:65) Thereupon the Apostle ridded himself of any responsibility for their unbelief. Symbolisms need to be explained to our Western minds, but they are very common and very forceful in the Levant and Orient even today. One may say, No, and shake his head most violently to an Oriental and it will not mean No to him. But the presentation of the palm of the hand and a waving of it like an inverted pendulum is the strongest No in the world, to the Oriental, and is never misunderstood and seldom disregarded. So here the Apostle shook out his garment against the Jews ridding himself thus literally of any chance dust which he may have picked up among them and ridding himself figuratively of close communion with them. Our Savior had given authorization for similar conduct. (Matthew 10:14) Departing from among them, he went into a nearby house of one Titus Justus, a gentile, who had been a Jewish proselyte but who evidently accepted the teachings of Paul concerning Jesus.

There is no reason to suppose that Paul made use of this contiguous dwelling merely to grieve the Jews by its nearness, but rather that he might be near at hand for any possible recall, due to a fresh consideration of the facts. The nearness of the two meeting places would also furnish an opportunity for tests on the part of those who attended the new gathering. It would require some courage to walk along the same street perhaps the same hour with acquaintances of long standing and turn in at a thoroughly despised place of worship. The social discomfort would extend also to the younger members of the households involved. The Jewish youth, unless they were very different from anything known in recent times, would feel themselves secure as associated with a "recognized" religion and doubtless protruded the tongue at those children who had been their playmates but who now turned in at the home of Justus.

BEST MEMBERS TAKEN

Whether there was not room in the home or business establishment of Priscilla and Aquila we are not informed; but the Lord's providences provided a better place in a gentile domicile. There both Hebrews and gentiles could feel at liberty to assemble, whereas any meetings in the home of Aquila might cast an undeserved suspicion on the group because of their late advent from Rome as refugees.

It appears that some of the best members of the synagogue were influenced by the Apostle's message and drawn to in acceptance of Jesus. Crispus, chief presbyter of the synagogue, was one of these. The synagogues were governed by a board of elders over whom a chairman presided. The Board had particular duties in respect to doctrine and also exercised supervision over the moral conduct of the members of the synagogue. This Board had powers of excommunication.

Evidently persecution was being fomented against the Apostle and he was in need of divine encouragement. It came. The Lord appeared to him by a vision at night time and cheered him by saying that he need not fear but that he should speak and not hold his peace. The Lord promised to be with him to such an extent that no man would be able to harm him while there. The animus which had been working like a ferment in the Jewish community broke out after about eighteen months and manifested itself in the violent seizing of the Apostle and bringing him before the proconsular judgment seat which was then occupied by Gallio. Gallio was an elder brother of the well-known Roman philosopher and tutor of Nero, Seneca. Seneca wrote concerning his brother that no human being was so kindly as

he was toward all men. In this case he proved himself a friend to Paul.

The Jews made their accusation against Paul, wording it in such a way as to imply that what he was teaching was opposed to all law, and not merely to the law of Moses. Gallio was canny enough, and perhaps experienced enough, to know that the Jews were not so much interested in the welfare of the Roman empire as their words might imply. He gave them time to state their charge, but did not give the Apostle time to reply to it, breaking in at once with a disclaimer as to the appropriateness of the charges made. He said that if it were a matter of wrong or wicked villainy he would be willing to listen to the arguments for and against; but since it was something respecting names (as to whether Jesus was the Messiah or not) and respecting the proper method of worshiping God, he did not consider that the case was one to be passed upon by his court, and he dismissed the whole proceeding. On the way out of the judgment hall the Greeks, ever ready to take advantage of the despised Jew, fell on Sosthenes and treated him quite roughly. Gallio did not interfere, thinking that the leader of the movement deserved a lesson and believing, evidently, that there was a kind of equitable, if not strictly legal, adjustment of the account in the beating of the new ruler of the synagogue—Sosthenes having succeeded Crispus. Strange as it may seem, it is highly probable that this Sosthenes is the same one who later on believed and who joins the Apostle in a greeting to the church at Corinth.—1 Corinthians 1:1, 2.

AWAY TO EPHESUS, JERUSALEM, ANTIOCH

Some time elapsed after this incident before Paul determined to leave for Jerusalem and Antioch. When he did go he took with him Priscilla and Aquila and sailed from Cenchreæ for Ephesus, apparently finding no boat bound directly for Palestine. In Cenchreæ Paul cut his hair, which had evidently been allowed to grow in Nazarene fashion during the period of his sojourn in Corinth. It was quite customary among the Jews to take upon themselves the Nazarene vow as a token of thanksgiving for deliverance from exceptional danger. Doubtless the Apostle took some such vow in sincere gratitude to Jehovah and, it may be, with a view to impressing the Jews that he was not out of sympathy with the appropriate things of Judaism. The time for the complete destruction of that nation had not yet come, although they were going rapidly down hill toward the catastrophe which they reached about the year 70 A. D. For those Jews who lived near Jerusalem it was necessary that the priest cut the hair of a Nazarene vower and also that the priest make an offering of a he lamb for a burnt offering, a she lamb for an expiatory sacrifice, and a ram for a peace offering. Those who made the vow outside of Palestine naturally had to do the cutting themselves, and see that the sacrifices were offered in Jerusalem when next they were there. Doubtless the Apostle attended to that phase of the matter when he arrived in the city, as he and others did years afterward on a similar occasion.—Acts 21:23, 24.

Arriving in Ephesus the Apostle spoke in the synagogue there, but only enough to feel out the possibilities for future work. He was invited to stay, but he declined, promising that he would return; which promise was richly fulfilled in his subsequent three-year stay in that place. Priscilla and Aquila, however, were left in Ephesus, with a view to doing a preparatory work against the day of the Apostle's arrival. Paul proceeded on his journey, finding a ship bound from Ephesus to Cæsarea. Arriving in Palestine, he went "up" to Jerusalem and met with the church there, and doubtless did such things in the Temple as he had purposed to do. Then he went "down" to Antioch. Antioch was north of Jerusalem, and we would say up, but the topographic

lay of the land is always had in mind in the Scriptures, and since Jerusalem is in the tops of the mountains one must go up to reach it and go down in leaving it.

After visiting the church in Antioch and spending some time in laboring among them (possibly also effecting a

reconciliation with Barnabas and Mark at this time), he proceeded on up through Cilicia, Galatia, and Phrygia encouraging and building up the ecclesias already started in those places on his first missionary tour and in the early part of his second journey.

PAUL AT EPHESUS

— OCTOBER 9 — ACTS 19:1-41 —

LESSONS ABOUT THE HOLY SPIRIT AND THE EVIL SPIRITS — THE ELOQUENT APOLLOS TAUGHT BY HUMBLE DISCIPLES — EVIL SPIRITS AND THE SPIRIT OF THE MOB — THE TOWN CLERK A CONCILIATOR

"Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matthew 4:10

WHEN the message of grace and truth was proclaimed at Pentecost in Jerusalem there were Jews there from Egypt as well as from many other parts of the Roman world. These doubtless returned to Alexandria, the principal Jewish center in Egypt, with a full account of the happenings of that wonderful time. Adding to these things what they had learned from other visitors during the preceding four years, they might reasonably be expected to have an elementary knowledge of the Messianic message. One of those who knew something about the work of John the Baptist and who had evidently followed in a second-hand way the teachings of our Lord was Apollos. There is nothing to indicate that he had himself been in Jerusalem; and the inference is rather that he had gained a knowledge of Jerusalem occurrences for the past quarter century from others who had observed them.

Apollos was unusually well versed in the Old Testament Scriptures. The Jews in Egypt made almost exclusive use of the Greek language; and it is therefore highly probable that Apollos used the Septuagint Version, as did also the Apostle Paul in making his quotations from the Old Testament. It is also probable that Apollos was educated in the Greek-using schools of Alexandria, which were quite renowned. Ancient writers inform us that there were about one million Jews in Egypt at this time, not less than two hundred thousand in the city of Alexandria itself.

However, Apollos, lacking contact with the apostles at Jerusalem and with St. Paul, the Apostle to the gentiles, was not fully instructed respecting the change of dispensation. But according to the knowledge which he had was exceedingly zealous and earnest in presenting the things concerning the Messiahship of Jesus. And, whether he came to Ephesus in connection with business, or whether he arrived there on a strictly missionary tour, he spoke boldly in the synagogue and presented the teachings of the Scriptures.

The arrival of this Alexandrian Jew took place during the Apostle Paul's absence—while he had gone to Jerusalem and Antioch, or while he was in the highlands of Asia Minor. Hearing this eloquent speaker in the synagogue and noting his espousal of the cause of Christ, Priscilla and Aquila, who had been left in Ephesus by Paul, took occasion to tell him of the wonderful things they had been learning from Paul during the last two years. Apollos was evidently not only gifted, but humble enough to receive their instructions. So, after the subject had cleared somewhat in his mind he was desirous of proceeding to Corinth, having heard of the opposition on the part of the Jews there.

Many of the Greeks at Corinth were captivated by the winning eloquence of Apollos (1 Corinthians 1:12; 3:4,5); and his coming there was the occasion of some unhappy partisanships that sprang up in the church at that place. But in all this Apollos retained the confidence and love of Paul. (1 Corinthians 16:12) St. Paul was superior to envy, and showed that great success with one minister need not excite the envy, or alienate the confidence and good will of another. The Apostle Paul might have had two reasons for demanding that Apollos consult him as to where he

should go and what he should do; for was he not the Apostle to the gentiles and the first messenger to the church? Yes, but the field was large and the laborers few and he did not waste time and dissipate the energies of the workmen by insisting on the observance of military rules of etiquette. If Apollos could do good, all right, the Lord could direct him in what way he saw to be best. Every time the Apostle proved that he was vastly more interested in the advancing of the gospel than he was in his own personal dignity.

AGAIN IN EPHESUS

Having visited the churches previously founded in the high tablelands of Asia Minor, Paul descended to Ephesus, in fulfillment of his promise made on the occasion of his first call there. In that place he found certain disciples of Jesus, taught in an elementary manner, as had been Apollos. Evidently the labors of Priscilla and Aquila had been limited, and it may be they had passed on to Pontus or returned to Corinth shortly after the departure of Apollos. However it happened these disciples did not understand fully about the privileges of the early church.

The Apostle asked them whether they had received the holy spirit in its miraculous manifestations when they had accepted Jesus as the Messiah. But they had not heard anything about the possibility of receiving special gifts; they were unacquainted with its peculiar manifestations in and among those who were accepted into the house of sons. The Apostle knew that these disciples had not received these gifts, because those gifts were not received apart from the laying on of hands of the apostles—barring the first gentile converts. (Acts 10:46) This question of his was merely a way of introducing the subject. The Apostle further remarked to them that the next step in proper sequence to believing all that John had taught was to make a public acknowledgment of Jesus as their Lord and Master. This they did, being baptized in the name of the Lord Jesus. The two baptisms (for the remission of sins and in the name of Jesus) were combined in the case of some Jewish believers. (Acts 2:38) The baptism for the remission of sins was all right, but these Ephesian Jewish believers could not expect to receive the badge of membership in the house of sons until they had acknowledged the Lordship of Jesus. This they did, and when Paul had laid his hands upon them they received two of the indications of heavenly acceptance and approval which were then due, namely, tongues and prophesying; both words used here in the miraculous sense.

Paul continued to speak in the synagogue for about three months, but there is no record of any appreciable response during that time. The word "persuading" does not show the significance of successfully persuading, such as it has with us. It means merely seeking to persuade, presenting arguments calculated to convince.

The interests of the dozen or so faithful believers were considered by the Apostle to be paramount; so, when opposition began to grow and to manifest itself in the synagogue he withdrew both himself and the disciples and began to

teach in a school building controlled by one Tyrannus. Just prior to the period covered by this lesson there was a famous physician of this name; and it has been thought by some that this was his son, quite possibly acquainted with Luke and hence friendly to Paul. Nothing is definitely known, however. Early Christian writings say that the Apostle taught from eleven to four each day.

A PROFITABLE SEPARATION

The Apostle removed the believers from those who had proved by their words and actions that they were inclined to draw away from the faith rather than to help build up in it. He sought for those interested an atmosphere of calmness and peacefulness, sought to avoid the agitations of conflict so that the ecclesia might have sunshine enough to grow in.

This teaching of the Apostle in the school of Tyrannus continued for two years. If we add the three months of verse 8 we have two years and a fourth, but stretching over into the third year. (Acts 20:31) During this period it may be that the other churches of "Asia", Philadelphia, Pergamos, Smyrna, Troas, etc., (but not Colosse, which the Apostle never visited), were actually started by Paul in those various cities, or that those cities had representatives who came to Ephesus, the capital of Asia, for business or political purposes, and there heard the Apostle teach. During this time also the Apostle seems not only to have written his letter to the Galatians and his First Epistle to the Corinthians, possibly as a result of the report brought back by Apollos to Ephesus (1 Corinthians 16:12), but also to have made a flying visit to Corinth to establish the church there in the good way more perfectly. Else one is at a loss to understand the Apostle's remark that he was about to go to Corinth a third time (2 Corinthians 12:20, 21, 13:1). The Second Epistle to the Corinthian church appears to have been written to them after he had left Ephesus and was in Thessalonica, slowly making his way again toward Achaia.

Sometime during the period of the Apostle's two years of teaching in the school building came a band of strolling Jewish exorcists. They were not vagabonds, as the Common Version suggests, in the meaning of that word today. They were itinerant, errant, or pilgrim Jews, who traveled from place to place partly with a view to the dissemination of the Jewish religion. But this particular band was engaged in the casting out of evil spirits. There was a kind of formula said to have been prepared by Solomon which was used by some Jews in these connections. In the group were seven sons of one Sceva, a chief priest. The chief priest was a man of the family of Aaron who had also been chosen to a seat in the Sanhedrin. It does not mean high priest.

These sons of Sceva, observing that evil spirits were subject to Paul's commands when he used the name of the Lord Jesus, and knowing that evil spirits had obeyed Jesus himself, thought to use that name as a more successful formula or "charm" than the one they already possessed. They overlooked the fact that issuing commands in the name of the Lord Jesus would be proper only on the part of those who had taken him as Lord and whom he had authorized to speak. Two of the seven brothers seem to have been the spokesmen in one case, and the evil spirit addressed declined to honor their command, knowing that they occupied no relationship to Jesus as Lord. The evil spirit, speaking through the mouth of the possessed one, said: "Jesus I recognize and Paul I am acquainted with, but who are you?" There is the same amount of contemptuousness in the last four words in Greek as appears in English. The evil spirit energized the possessed man in such a way as to treat these false Christians quite roughly. They escaped, but barely, literally saving only their skins.

A MIGHTY INCREASE

The effect of this testimony borne by the evil spirit was such as to cause respect for the genuine users of the name of Jesus, and the gospel work increased mightily. In Ephesus were thousands of those who practised magical arts and incantations against evil, sickness, distress, and accident. In the Common Version these are called, "curious arts" but in the Revised "magical arts". Reference is evidently had to what were called the "Ephesian letters". These were mystical formulas brought up from Egypt, which were supposed to be honored by the superhuman powers in connection with the issuing of a command or the granting of an entreaty from heaven.

Diana was the great goddess of the Ephesians. She was reputed to be one of the twelve superior deities. In the heavens she was Luna, or Meni (the Moon); on earth, Diana; and in the nether world, Hecate. She was also worshiped under the various names of Lucina, Proserpine, Trivia, etc. She is easily identifiable with the Egyptian goddess Isis. Her Greek name was Astarte and, in the Old Testament Scriptures, she is called by her Assyrian name of Ashtoreth. In Egyptian mysticism one of the symbols for Isis was three Greek letters, Stigma, approximated in English by SSS. The numerical value of Stigma was six, making an interesting comparison and a measurable connection with the 666 of the Book of Revelation.

Those books which contained these mystical formulas and incantations were considered to be very valuable. The intrinsic value of the parchment or papyrus on which they were written may not have been great, but the price of a book is determined by other considerations. So it happened that those who had been devotees of Diana desired to acknowledge in a public manner their acceptance of Jesus and their abandonment of Diana. They did not wish to sell their books and thus bring them within the reach of others who might be led further into the depths of confusion thereby. They brought them and made a great bonfire in a public place. The value was estimated, probably by the Ephesian bystanders, at fifty thousand pieces of silver. Assuming that the Attic *drachma* was the coin referred to, the value of each silver piece would be about 17 cents. This would make a total of \$8,500. But when we remember that the day wage then was 12½ cents against, say, \$5.00 now, the current value increases to forty times \$8,500, which is \$420,000, or, roughly, £120,000. But no matter about the exact value, it was great and showed a sincerity of purpose rarely excelled in any experience of the gospel-age church. Like the Apostle Paul himself, these Ephesian brethren esteemed the things of the past as but refuse that they might win Christ and be found in him. No blue-nosed reformer forced this sacrifice upon them; it was entirely voluntary.

PREPARATIONS FOR NEW JOURNEY

After this great testimony to the faith of new believers in Christ Jesus had been given, the Apostle purposed in the spirit, or resolved in his mind, to go into Macedonia and to Achaia again, and after that to Jerusalem and to Rome, feeling evidently, that the Ephesian brethren had a sufficient amount of faith in the Lord to proceed in the narrow way during his absence. The visit to Macedonia would involve a call at Philippi, Thessalonica, and Berea. In going to Achaia he would visit the brethren at Athens, at Corinth, at Cenchreae, and other surrounding places. The Apostle seems to have had in mind to take up a collection for the needy brethren in Jerusalem (Romans 15:25,26)—the letter to Rome being written on the same trip, after he had arrived at Corinth and before he had carried the contribution to Jerusalem. He did go to Jerusalem and to Rome both, but to the great imperial city as a captive in chains.

[CONCLUDED IN NEXT ISSUE]

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Empire, Mich.	Sept 17, 18	Sparta, Mich.	Sept. 26
Kewadin, Mich.	Sept 20	Muskegon, Mich.	" 27
Manistee, Mich.	Sept 21, 22	Osseo, Mich.	" 28
Hart, Mich.	Sept 23	Kalamazoo, Mich.	" 29
Grand Rapids, Mich.	" 25	Battle Creek, Mich.	Oct. 2

BROTHER T. E. BARKER

Montreal, Que.	Sept 16, 18	Cananogue, Ont.	Sept 26
Ottawa, Ont.	" 19, 20	Kingston, Ont.	Sept 27, 28
Smiths Falls, Ont.	Sept 21	Watertown, N. Y.	" 29, 30
Prescott, Ont.	" 22	Utica, N. Y.	Oct. 2
Brockville, Ont.	Sept 23, 25	Schenectady, N. Y.	" 3

BROTHER J. A. BOHNET

Meadville, Va.	Sept 16	Charleston, W. Va.	Sept 25, 28
Lynchburg, Va.	Sept 18, 19	Nitro, W. Va.	Sept 26
Hurt, Va.	Sept 20	Coco, W. Va.	" 27
Roanoke, Va.	" 22	Shawyer, W. Va.	Sept 29, 30
Clifton Forge, Va.	" 24	Mt. Lookout, W. Va.	Oct 2

BROTHER E. F. CRIST

Ogilvie, Minn.	Sept 18	Superior, Wis.	Sept 25, 26
Pease, Minn.	Sept 19, 21	Two Harbors, Minn.	Sept 28
Princeton, Minn.	" 20, 21	Proctor, Minn.	" 29
Barab, Minn.	" 22, 23	Northland, Minn.	" 30
Duluth, Minn.	" 25, 27	Aitkin, Minn.	Oct. 2

BROTHER A. J. ESHLEMAN

East St. Louis, Ill.	Sept 11, 12	White Ash, Ill.	Sept 18, 19
St. Louis, Mo.	Sept 11	Metropolis, Ill.	Sept 20
Belleville, Ill.	" 13	Paducah, Ky.	" 21
Anna, Ill.	" 14	Thebes, Ill.	Sept 22, 23
Marion, Ill.	" 16	Memphis, Tenn.	Sept 25

BROTHER A. M. GRAHAM

Lyons, Mass.	Sept 18	Providence, R. I.	Sept 25
Saugus, Mass.	" 19	Taunton, Mass.	" 26
Waltham, Mass.	" 21	Attleboro, Mass.	" 27
Stoughton, Mass.	" 22	Franklin, Mass.	" 28
Brockton, Mass.	" 23	Medway, Mass.	" 29

BROTHER S. MORTON

Springfield, Mo.	Sept 18, 22	Sedalia, Mo.	Sept 26
Lebanon, Mo.	Sept 19	Jefferson City, Mo.	" 27
St. James, Mo.	" 20	St. Louis, Mo.	" 28
Rolla, Mo.	" 21	Effingham, Ill.	" 29
Kansas City, Mo.	Sept 23-25	Terre Haute, Ind.	" 30

BROTHER G. R. POLLOCK

San Diego, Cal.	Sept 18	Fresno, Cal.	Sept 25
Bakersfield, Cal.	Sept 20, 27	Tulare, Cal.	" 26
Porterville, Cal.	Sept 21	San Bernardino, Cal.	Sept 28 Oct 2
Oroqui, Cal.	" 22	Ontario, Cal.	Sept 29
Reedley, Cal.	" 23	Redlands, Cal.	" 30

BROTHER V. C. RICE

Sharon, Pa.	Sept 18	Pittsburgh, Pa.	Sept 25
W. Middlesex, Pa.	" 19	New Kensington, Pa.	" 26
New Castle, Pa.	Sept 20, 21	Butler, Pa.	Sept 27, 28
Ellwood City, Pa.	Sept 22	Kittanning, Pa.	Sept 29
New Brighton, Pa.	" 23	Vandergrift, Pa.	" 30

BROTHER C. ROBERTS

Medicine Hat, Alta.	Sept 18, 19	Lillooet, B. C.	Sept 26
Bow Island, Alta.	Sept 20	Weyliffe, B. C.	" 27
Lethbridge, Alta.	" 21	Cranbrook, B. C.	" 28
Vallejo, Alta.	" 22	Creston, B. C.	" 29
Letby, B. C.	Sept 23, 25	Balfour, B. C.	" 30

BROTHER R. L. ROBE

New Richmond, Ind.	Sept 15	Indianapolis, Ind.	Sept 25
Crawfordsville, Ind.	" 16	Linton, Ind.	Sept 26, Oct. 2
Terre Haute, Ind.	Sept 18, 19	Jacksonville, Ind.	Sept 27, 28
Brazil, Ind.	" 20, 21	Dugger, Ind.	" 29, 30
Bridgeton, Ind.	" 22, 23	Sullivan, Ind.	Oct. 3, 4

BROTHER O. L. SULLIVAN

Gratiot, Wis.	Sept 21	Champaign, Ill.	Sept 27
Freeport, Ill.	" 22	Danville, Ill.	" 28
Rockford, Ill.	" 23	Indianapolis, Ind.	" 29
Chicago, Ill.	" 25	Knightsdown, Ind.	" 30
Kankakee, Ill.	" 26	Dayton, Ohio	Oct. 2

BROTHER W. J. THORN

Davenport, Ia.	Sept 18	New Albany, Ind.	Sept 23
Peoria, Ill.	" 19	Louisville, Ky.	" 25
Springfield, Ill.	" 20	Lexington, Ky.	" 26
Flora, Ill.	" 21	Ashland, Ky.	" 27
Mitchell, Ind.	" 22	Huntington, W. Va.	" 28

BROTHER T. H. THORNTON

New Orleans, La.	Sept 17, 18	Beaumont, Tex.	Sept 26
Baton Rouge, La.	" 19, 20	Lake Charles, La.	Sept 27, 29
Prichard, La.	Sept 21	Jennings, La.	" 28
Crowley, La.	" 22	Elizabeth, La.	" 30
Houston, Tex.	" 25	Shreveport, La.	Oct 2, 3

BROTHER W. A. THRUATCHLEY

Penticton, B. C.	Sept 16, 18	Trail, B. C.	Sept 25, 26
Cawston, B. C.	Sept 19	Nelson, B. C.	" 27, 28
Kelowna, B. C.	" 20	Ballour, B. C.	Sept 29
Vernon, B. C.	" 21	Creston, B. C.	" 30
Grand Forks, B. C.	" 23	Cranbrook, B. C.	Oct 1-3

BROTHER S. H. TOUTJIAN

Lenora, Kan.	Sept 15, 16	Kansas City, Mo.	Sept 23-25
Studley, Kan.	Sept 18	Leavenworth, Kan.	Sept 26
Oakley, Kan.	" 19	Lawrence, Kan.	" 27
Russell, Kan.	Sept 20, 21	Manhattan, Kan.	Sept 29, 30
Topeka, Kan.	" 22, 23	Clay Center, Kan.	Oct 2, 3

BROTHER W. E. VAN AMBURGH

Kansas City, Mo.	Sept 18	Birmingham, Ala.	Sept 23
Fort Smith, Ark.	" 19	Atlanta, Ga.	Sept 24, 25
Little Rock, Ark.	" 20	Greensboro, N. C.	Sept 26
Memphis, Tenn.	" 21	Danville, Va.	" 27
Nashville, Tenn.	" 22	Lynchburg, Va.	" 28

BROTHER J. B. WILLIAMS

Viscount, Sask.	Sept 16	Kamsack, Sask.	Sept 23, 25
Humboldt, Sask.	" 18	Grandview, Man.	" 26, 27
Quill Lake, Sask.	" 19	Gilbert Plains, Man.	" 29, 30
Clair, Sask.	Sept 20, 21	Dauphin, Man.	Oct 2
Wadena, Sask.	Sept 22	Kelwood, Man.	" 3

BROTHER W. M. WISDOM

Hastings, Neb.	Sept 15, 16	North Platte, Neb.	Sept 27
Loup City, Neb.	Sept 18	Lewellen, Neb.	Sept 26, 27
Ravenna, Neb.	Sept 19, 20	Sidney, Neb.	Sept 28, 30
Kearney, Neb.	" 21, 22	Big Springs, Neb.	Sept 29
Brady Island, Neb.	Sept 23	Alliance, Neb.	Oct 2

BROTHER G. YOUNG

Amherst, N. S.	Sept 15, 16	Fredericton, N. B.	Sept 26
Charlottetown, P. E. I.	" 18, 19	Woodstock, N. B.	" 27
Moncton, N. B.	Sept 20	Blaine, Me.	Sept 29, 30
Evandale, N. B.	" 22	Bangor, Me.	Oct 2, 4
St. John, N. B.	Sept 23, 25	Oldtown, Me.	Oct. 3

BROTHER L. F. ZINK

Burnt Church, N. B.	Sept 16	Springhill Mines, N. S.	Sept 27
Moncton, N. B.	" 18	Highland Village, N. S.	" 28
Amherst, N. S.	" 19	Truro, N. S.	" 29
Charlottetown, P. E. I.	Sept 23, 25	Brookfield, N. S.	" 30
Amherst, N. S.	" 26	South Rawdon, N. S.	Oct. 2

ST. LOUIS CONVENTION, OCTOBER 21-23

Sessions will be held in the Wednesday Club Building, Westminster Avenue; reached by taking any Olive Street car (except Maryland) as far as Taylor, and walking one block south. Public meeting addressed by Brother Rutherford 3 o'clock Sunday afternoon at the Odeon, Grand and Finney Avenues.