



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

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

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Upon the earth distress of nations with perplexity, the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society), for the powers of the heavens (ecclesiastical) 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

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

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

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

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

## TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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## HYMNS FOR OCTOBER

Sunday	2 246	9 99	16 106	23 229	30 324
Monday	3 233	10 44	17 176	24 23	31 19
Tuesday	4 232	11 177	18 20	25 210	
Wednesday	5 326	12 283	19 261	26 120	
Thursday	6 258	13 192	20 267	27 186	
Friday	7 178	14 89	21 181	28 18	
Saturday	1 277	8 48	15 216	22 325	29 244

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 maroon cloth gold stamped edition on dull finish paper (size 5"x7 1/2"), and the maroon cloth pocket edition on thin paper (size 4"x6 1/2"); 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.

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**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

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### VIEWS FROM THE WATCH TOWER

**W**HETHER has not discovered in himself streaks of dishonesty is either not candid enough to face the facts or not discerning enough to see the facts. And in order to speak the truth one must have not only candor, but discernment. The most discerning people are those who discern not merely facts and incidents but also the principles underlying and influencing those incidents. One may be honest at heart, one may have a sincere desire to recognize and deal only with the truth, and still misrepresent a situation through faulty or prejudiced information. All of these points must be taken into consideration in judging of the statements of anyone. Others have a right, or even a duty, to bear these things in mind in judging of any statements which may be made in this journal. Especially is this true in respect to observational statements touching on world conditions, where the quantity and quality of information is so variable. The wish inclines to be father to the thought, and this sometimes leads one to expect more of a given occurrence or situation than that thing, in a state of fuller development, warrants.

This wish is not for the difficulty itself, but for the blessed times following the difficulty. Bible students are often accused of rejoicing in the discomfiture which is upon Christendom. Those who make such accusations are unable to distinguish between rejoicing in what seem to us marked signs of the times and rejoicing in the tribulation of other people. No one who has any measure of the spirit of the Lord rejoices to see suffering; but those who understand the purposes of the Lord know that suffering is necessary before the hearts of men are prepared for the blessings which are just beyond. The Lord's people are therefore able to rejoice in spite of the suffering, rather than because of it.

#### DR. INGE ON ENGLAND

Among ecclesiastics whose words find more or less lodgment in the public press, there are some whose utterances give evidence of considerable discernment and candor. Few stand out in this respect more than Dean Inge of St. Paul's Cathedral in London and Bishop Williams of the Episcopal Diocese of Michigan. Bishop Williams has been frequently quoted in these columns, as also in "The Finished Mystery", page 212. We shall turn our attention again to him presently. Dr. Inge, who carries the heavy distinguishment of The Very

Reverend William Ralph Inge, is regarded in London as one of the clearest-sighted and least sensational of public men. He is associated in vision as well as in work with the venerable Prebendary Webb Peplow, whose observations of world and ecclesiastical conditions have been quoted at various times in these columns. Writing in the London *Evening Standard*, Dr. Inge says:

"In 1914 I prophesied that whatever might be the outcome of the war it would lose us our naval supremacy. If we won the war, I pointed out, America would take the lead, and if we lost, Germany.

"I believe our dominions probably will remain under the union jack, but they will also try to insure themselves with America and, as time goes on, they will lean more and more on what will then be the dominant English-speaking power.

"Our nation is not played out by any means, but now, in the time of peace, it is unwilling to pay the price which made our little island a great world power; and that chapter of our history, accordingly, is nearing its end.

"As soon as a civilized government is set up in Russia it will need the help of Germany, and we may expect such an alliance. Germany's war indemnity will be repudiated in a very few years, and neither England nor France will be able to exact it.

"I do not think the Germans will wish to attack us—in plain terms, we shall not be worth it. But the Russians will order us out of Mesopotamia, which, strategically, is quite indefensible, and we probably will be quite glad enough to quit Palestine."

One of the probabilities intimated in the above quotation has developed into a fact, as shown by a Berlin dispatch in the *Chicago Daily News*:

"Germany has concluded a preliminary trade agreement with Soviet Russia, and the convention became effective on May 6, according to the official text, which has been made public here [Berlin]. The text shows the pact will continue to be operative until a commercial treaty is completed, and provision has been made that either party may terminate the agreement by giving three months' notice."

#### BRITAIN, AMERICA, RUSSIA

Great Britain has also recently recognized the Russian Soviet Government. Formal recognition of that government by Great Britain opens the seven seas to Russian commerce and virtually validates every treaty which the Soviet Government has made with the surrounding countries of Europe and Asia. The Russian gold reserve is also released for world commerce. Great Britain has also gained access to the Baku oil fields, hoping, with these fields and those in Mesopotamia, to continue to control the world commerce by controlling its fuel. The

fallacy of depending on coal is being heavily impressed upon the British at this time through the very rigid coal-strike situation in the British Isles.

America has not recognized the Soviet Government of Russia. But no one of even moderate experience thinks for one moment that the causes given for non-recognition are the real ones. At no time in the past have the United States refused to trade with a people whose morals or religion or government did not suit them. They have traded for a long time with the Turk and the Chinaman. The American State Department has not bothered to inquire whether articles going to these oriental countries were designed for use by practitioners of polygamy or by worshipers of idols. Whatever the real reason for the hypocritical attitude is, no sensible person believes the reasons given out.

An editorial résumé of one day's news, contained in the Los Angeles *Examiner* states:

"The 'market' was heavy. Speculators paid seven and a half for money with which to gamble. Foreign exchange heavy, almost 'collapsed'. London is pessimistic, more worry about the coal strike. England's workmen present a problem more difficult than was the German problem.

"Judge Gary supplies a hopeful note. He believes things are getting better. They need to get better. If they don't get better soon, if Government doesn't stop constant shipments of money from the United States, and persistent robbery of the people by profiteers, there will be troubles here not soon forgotten.

"It is all very well to be optimistic, but not about combination burglary and incendiarism."

Judge E. H. Gary, Chairman of the Board of Directors of the United States Steel Corporation, the steel trust, recently addressed the students at Syracuse University, in such language as to show why he feels optimistic. We may reasonably assume that the *Wall Street Journal* expressed his view when it said concerning economic conditions in this country:

#### WALL STREET ON WAGES

"When the real adjustment comes the unskilled worker finishes where he belongs—at the bottom of the list. He will be able to live on \$2.00 a day when he is lucky enough to get that amount regularly. Wages which in the spring before the panic of 1873 were \$8.00 a day fell to \$2.00 in the autumn of that year, with employment hard to find. The cost of living will adjust itself. The Labor Bureau will give up publishing nonsense about \$2600 a year minimum for a so-called 'family of five'. The unskilled workman will thank goodness that he has no family of five or indeed anybody but himself to support; nor will any employer pay him on the basis of any such fatherhood, as the bankrupt and discredited Interchurch World Movement absurdly proposed in its gratuitous inquiry into the steel strike."

"So far as immigration is concerned, we want more labor, as we shall rapidly discover when the people are reallocated to their proper jobs. This is particularly true of domestic service. Not all the munition workers have gone back to washing dishes. Not for long will the housekeeper pay the green hand \$60.00 a month with board and lodging for learning her elementary business. This country can run best on the basis of the plentiful domestic service at \$20.00 a month, with respectful and competent maids receiving \$25.00 a month and glad to get it."

If there can be said to exist such a thing as an arrogant capital (as distinct from an arrogant labor and common people) this surely is an example of it. The Richmond *Times-Dispatch*, in referring to statements of organized labor on the one hand and organized capital on the other, said:

"There we have the two extremes in the American industrial system, and somewhere between them a common meeting ground must be found if capital and labor are to join hands in friendly cooperation and mutual helpfulness in bringing about an era of unprecedented prosperity and industrial peace to this country. If that mean is not found, if either capital or labor is too stiff-necked, too wedded to its own selfishness, to yield an inch here and an inch there, in the American spirit of give and take, then the conflict, of which the undercurrent now is running strong, will come to open warfare just as surely as it came to Russia. And the man does not live who can foretell the result."

The same paper in a news dispatch showed how the failure to pay dividends on the part of large industrial concerns is causing much inconvenience and dissatisfaction among the stockholders, many of whom are people of only moderate means. One of the paragraphs in that item reads:

"The passing of dividends by industrial companies is getting under the skin of genuine investors who purchased preferred stocks solely for their income. In recent years brokers have not hesitated to recommend seasoned preferred stocks which paid dividends for years as safe investments for women who were dependent upon the dividends for income. Brokers state that the number of women who hold industrial preferred stock is the greatest in history. Their ranks were swollen by the huge expansion in the cost of living which resulted from the war. Heretofore many women were satisfied with 4 and 5 percent on bonds, but the increased cost of the necessities of life prompted them to search for a higher return upon their invested funds. Because of the better yield obtainable on preferred shares the investors were directed to sell their bonds and reinvest the proceeds in industrial preferred stocks. Institutions are also large holders of preferred stocks."

This stringency naturally extends to the smaller and moderate-sized banks. One such example is given in the Petersburg (Va.) *Progress*, which we print not because it is distinguished, but because it is typical of many others:

"The Virginia State Bank of Hopewell, one of the two banks here that continued business after the unparalleled run of 1918, closed its doors last night after Bank Examiner F. B. Richardson had examined the books and been in consultation with the bank's board of directors for several hours."

"An official statement of the bank, posted on the front door, stated that owing to the fact that the bank had invested heavily in Liberty Bonds, which are now almost unnegotiable, the bank had been closed and would be put in the hands of a receiver."

"An official of the bank, who was interviewed early this morning, stated the following reasons for its closing: The bank had invested heavily in Liberty Bonds, at present holding over \$100,000 worth upon the belief that this form of security would be readily negotiable, but when the time came to borrow money on these bonds from the Federal Reserve Bank, full value is not allowed and 6 percent interest was charged on the loan. The bank could not

continue business on this basis, as it could not make any profit by borrowing money at this rate."

#### BRITISH UNEMPLOYMENT AND "NEXT WAR"

The situation in England is most complex and strenuous. The government has been issuing allowances to the unemployed, thus playing the role of a large trades union. This was operative in the shape of a tax on the employed and upon employers. An item published in the *Providence Journal* shows that these allowances are to be reduced:

"In the House of Commons tonight the Government introduced a bill reducing employment doles from 20 to 15 shillings weekly for men and from 16 to 12 shillings for women, and at the same time increasing the contributions from both employers and employees.

"T. J. MacNamara, Minister of Labor, in introducing the bill, explained that owing to the enormous increase in unemployment through the coal strike this insurance scheme had become insolvent, the Government paying £2,000,000 weekly and receiving only £350,000."

While such strenuous conditions prevail inside the British Isles, experts of the British war machine continue to prepare for the next war. Field-Marshal Sir Henry Wilson, C. B., D. S., chief of the British general staff, recently encouraged a soldier audience at the Union Jack Club in London to keep themselves in fitness "for the time that is coming". He said that the belief that the last war was a war to end war was based on delusion. In harmony with this view of the British Field-Marshal are some statements in the quarterly journal of the Royal United Service Institution—an aristocratic body of five thousand military, naval, and air experts. The meetings of this institution are not open to the public and its journal is issued only to its members and to a few non-members who are interested in the science of war. In a contributed article in the *Detroit Free Press* the current number of this publication is represented as remarking concerning Britain's next great war:

"Four facts stand out plainly from these pages:

"(1) We are no nearer disarmament than ever we were.

"(2) The next war will completely eclipse the horrors of the last.

"(3) War will no longer be a matter of muscular force, but of mechanical energy, in which gas warfare, ray warfare (which utilizes forces similar to those utilized in the X-ray), and finally germ warfare, will be employed on a vast and scientific scale.

"(4) Non-combatants will no longer be exempt from death and suffer.

That the military type of mind can and must think of human butchery from the standpoint of scientific efficiency is shown by another quotation from the same article:

"Major-General Ernest Dunlop Swinton, C. D., D. S. O., controller of the inspection department of civil aviation in the British air ministry, finds great promise in the use of gas in the next war and believes that it will make possible the killing of men on a wholesale rather than on a mere retail scale.

"It has been our tendency up to the present," he says, "to look upon warfare from the retail point of view—of

killing men by fifties or hundreds or thousands. But when you talk of gas you must remember that you are discussing a weapon which must be considered from the wholesale point of view; and if you use it—and I do not know of any reason why you should not—you may kill hundreds of thousands of men, or, at any rate, disable them. When you consider the use of such weapons in the future which is certain to take place, the enclosure of men in steel vessels or tanks (they may be made of steel or any material which will give the men some protection which their own lungs cannot give them) will be of vital importance."

#### WHAT WAR IS LIKE

A British writer who had more experience in the trenches than any of these military experts writes about the effects of shell shock, and associated matters:

"These badly shell-shocked boys clawed their mouths ceaselessly. It was a common dreadful action. Other sat in the field hospital in a state of coma, dazed as though deaf, and actually dumb. I hated to see them turned my eyes away from them, and yet wished that they might be seen by bloodminded men and women, who, far behind the lines, still spoke of war lightly as a kind of sport or heroic game, which brave boys liked or ought to like, and said 'We'll fight on to the last man rather than accept anything less than absolute victory,' and, when victory came, said: 'We stopped too soon. We ought to have gone on for another three months.' It was for fighting men to say these things, because they knew the things they suffered and risked. That word 'we' was not to be used by gentlemen in Government offices scared of air raids, nor by women dancing in scanty frocks at war-bazaars for the 'poor dear wounded', nor even by generals at G. H. Q., enjoying the thrill of war without its dirt or danger.

"Seeing these shell-shock cases month after month during years of fighting, I, as an onlooker, hated the people who had not seen, and were callous of this misery, the laughing girls on the Strand greeting the boys on seven days' leave; the newspaper editors and leading writers whose articles on war were always 'cheery'; the bishops and clergy who praised God as the Commander-in-Chief of the Allied armies, and had never said a word before the war to make it less inevitable; the schoolmaster who gloried in the lengthening 'Roll of Honor' and said, 'We're doing very well,' when more boys died; the pretty women-faces ogling in the picture-papers as 'well-known war workers'; the munition workers who were getting good wages out of the war; the working women who were buying gramophones and furs while their men were in the stinking trenches—the dreadful, callous, cheerful spirit of England at war.

#### ANGLICANS AND PRESBYTERIANS

Turning to the more nearly religious fields of interest in Christendom, we find that there is some effort to respond to the proposition of the Lambeth Conference of Anglican Bishops held in London last summer. A definite basis for church union between Anglican and Protestant churches in Canada seems to have been laid by action of the Montreal Presbytery recently. The Presbytery deferred discussion of its formal report until about the date of this publication; consequently, we are unable to report the latest action. But authorized bodies from both religious movements have already agreed upon the following forms of commission:

"(1) Presbyterian form of Commission to Anglicans.

"A declaration will be made to the effect that there is no repudiation of or reflection on the ministry to which we have been set apart by the Holy Spirit, but that the authorization is given to enable us to exercise the ministry in a wider sphere within the reunited church. The exact phraseology of this has not been determined.

"Then the clergy of the Church of England will be admitted according to the form in the 'Draft of the Book of Common Order of the Presbyterian Church in Canada', pp. 35-36, as follows:

"Now may be sung, 'Come, Holy Ghost, our Souls Inspire,' or other hymn of supplication for the presence of the Holy Spirit. Then shall the candidate kneel, and other presbyters standing about him, the moderator shall say: 'See no man is of himself sufficient for these things let us call upon God in prayer.'

"After prayer the moderator and other presbyters lay their hands on the head of the candidate and say, 'We admit you to a wider exercise of the ministry of the Word and Sacraments.'

"Following another prayer the minister shall rise, and the moderator, addressing him, shall say:

"In the name of the Lord Jesus Christ, the only King and Head of the Church, and by authority of this presbytery, I invite you to take part with us in this ministry, and admit you to all the rights and privileges thereto pertaining.

"Then the members of the Presbytery shall give him the right hand of fellowship, the moderator saying:

"We give you the right hand of fellowship to take part with us in the ministry.

"(2) Statement, Anglican form of Commission to Presbyterians.

"The candidates having been presented to the bishop, then shall the bishop say:

"Forasmuch as terms have been arranged between the Church of England in Canada and the Presbyterian Church in Canada, with the purpose of realizing, through visible and corporate union their common fellowship in the universal Church of Christ, and of their having that fellowship to the world, and forasmuch as it is necessary that there should be in this united church a ministry that shall be acknowledged in every part thereof it is our purpose now to give these our brethren, by the laying on of our hands, a commission to the office of priesthood, it being clearly understood that herein there is no repudiation of or reflection on their past ministry to which they were set apart by the Holy Spirit, whose call led them to that ministry and whose power enabled them to perform the same.

"Invocation. Then shall be said or sung 'Come, Holy Ghost,' etc.

"Commission. Then the candidates shall kneel, and the bishop with the priests present, shall lay hands severally on the head of every one, the bishop saying:

"Take thou authority to execute this office now committed to thee by the imposition of our hands. And be thou a faithful dispenser of the Word of God and of his holy sacraments. In the name of the Father, and of the Son and of the Holy Ghost. Amen."

#### CHURCHES OF ENGLAND AND SCOTLAND

These are interesting because opening the way for similar action on the part of other English-speaking religious bodies, at least. The Presbyterians in Scotland are also philandering with the Anglican Church to an extent which would have been remarkable a few years ago. The Edinburgh (Scot.) *Scotsman* says concerning the recent General Assembly of the Church of Scotland:

"When the Church of Scotland General Assembly resumed yesterday morning there was a large attendance. Among those in the Throne Gallery, beside the Lord High Commissioner and the Duchess of Sutherland, were the Archbishop of Canterbury, the Bishop of Peterborough, and Bishop Robberds, the Primus of the Episcopal Church in Scotland, who were present as representatives of the Lambeth Conference.

"Dr. Wallace Williamson moved that the visitors should be invited to enter the precincts of the House, and this having been cordially agreed to, the Moderator welcomed them in the name of the Assembly, making special reference to the connection of the Archbishop of Canterbury with Scotland."

For the official head and representative of the Church of England to appear on the floor of the General Assembly of the Church of Scotland would have been impossible a hundred or even fifty years ago. The Committee on Union at this Assembly moved the adoption of the Committee's report as to the ways and means of accomplishing union. Inasmuch as union in Scotland is a more complex problem than in Canada, involving financial support as well as the ordination question, the Report made seven recommendations calculated to make union an organic possibility. These are to be taken up by the British Parliament on behalf of the Church of England and by the next General Assembly after conference with representatives of the United Free Church of Scotland.

#### BAPTIST DIFFICULTIES

One of the Boston papers reports concerning Dr. Myers of Tremont Temple:

"The Rev. Dr. Cortland Myers, in his sermon yesterday morning at Tremont Temple, several minutes before his resignation had been read, characterized the leaders of the Baptist denomination as 'little, peayune, pin-headed men'.

"He declared the denomination was 'the most disintegrated religious body in America today', and predicted that the next Baptist convention in the middle West 'will go to pieces because its members will give in to the higher Bible critics'.

"Dr. Myers's address yesterday grouped the Roman Catholic Church, the Jews, Christian Science, the colleges of the country, and, finally, his own denomination as arch-enemies of the Bible. The colleges are crowded, he said, with teachers who are 'ambassadors of evil'."

This is the same Dr. Myers who was so notably opposed to Baptist participation in the Interchurch World Movement. Indeed, Dr. Myers' present action may be but a straw showing which way the wind is blowing inside of Baptist circles. Two factions are present; the one strongly influenced by temporal prosperity and the other more inclined to spiritual faithfulness. Only recently it has leaked out that an immense endowment fund was contributed to the Baptist Foreign Mission Board some two years ago with the stipulation that the proceeds of the fund be used to support only workers who taught those doctrines mentioned in the donation. Most Baptists would not object to the doctrinal stipulations as such; but many of them (now that the hidden donation has come to light) do object strongly.



ly to any kind of strings being tied to mission contributions. Also, the more spiritually inclined Baptists are coming to realize the detrimental influence of the University of Chicago on the minds and lives of Baptist young people. There seems to be a rift impending within the Baptist camp.

#### AN EPISCOPALIAN FREE SPEAKER

Bishop Williams is quoted in the Nashville *Tennessean* as making some remarks concerning his resignation, tendered as a sequel to his speech made in the Cathedral of St. John the Divine in New York, a part of which was quoted in our last "Views". On the Sunday following Bishop Williams' remarks the newly chosen Bishop Manning of New York delivered as strong a rebuke as ecclesiastical dignity would permit against what Bishop Williams had said the Sunday preceding. Evidently no inconsiderable disturbance was raised and Bishop Williams thought well to resign, according to the report above cited:

"It doesn't seem right that the convictions of one man should shut off from the churches, hospitals, and educational institutions of the diocese a large measure of their support. So I have tendered my resignation, to take effect whenever or if ever the diocese sees fit."

"Thus the Right Reverend Charles D. Williams, Episcopal Bishop in the diocese of Michigan, interviewed today for the first time in more than a year, explained the reason for his momentous step.

"Recent happenings had convinced me that my recent message on the relation of the church to industry would meet with denunciation, suppression, and withdrawal of support," said the Bishop.

"In the first place there was the action of the Pittsburg Employers' Association in withdrawing support from the Y. W. C. A. on account of its investigation of industrial conditions.

"Then there was the threat, made by the same employers' association, that support would be withdrawn from the Federal Council of Churches unless it abandoned its "social creed of the Churches".

"Everywhere there is evidence of a fatal and futile attempt at repression and suppression of ideas, of blind denial of freedom of thought and liberty of conscience.

"It is a day of hysteria and panic fear. Nerves are on edge everywhere. Men normally cool, sane, and balanced in judgment, are seeing red and are afraid of their own shadows. Men turn in wrath on all seers and prophets, and sometimes stone and crucify them.

"In England, now, it's different. There'll be no revolution over there, in spite of the alarmists' shouting.

"I took my wife down to Hyde Park in London. On one soapbox was a chap shrieking athelism. A few yards from him was the Bishop of London, delivering a sermon. Further on was a Bolshevik orator, and beyond him a half dozen radical speakers of varying convictions, each of them with his little audience.

"And up and down the line marched the London "bobbies", as unconcerned as if at a picnic.

"There's no danger there. That is the safety valve. It is in the suppression of ideas that we find in America that danger lies."

"The cure Bishop Williams has for the ills of the world is a gentle thing when heard from his own lips."

"We all know that the minute an artist devotes himself

entirely to the pursuit of money, his art is commercialized. He produces only pot-boilers, not masterpieces.

"And if a physician deserts his quest of scientific truth, and his mission of alleviating suffering, to follow the lure of gold, he is a failure. With the teacher and preacher it is the same.

"The principle underlying all this is applicable to the industrial world. In fact, the time has come for us to attack this last stronghold of the commercialized spirit—the spirit which breeds dishonesty and corruption, breaks men's lives and produces the greater part of the misfortunes and troubles of our day.

"The work of the church is merely to enunciate this principle, and to prepare men's minds for the change by preaching Christian ideals.

"Then we'll leave it to the technicians to work out the details of the new order.

"Money is necessary for carrying on business, but in the new order, . . . service, not money, will be the paramount object.

"And because I hold these views I am shouted at as a Bolshevik, a "red", an insidious person who seeks to wreck society!"

"The Bishop believes the church is at the crossroads.

"The challenge is plain," he said. "Either the church must abandon the well-considered, sane, and fair message it has formulated, suppress her proclamation of it, a thing unthinkable for any who have a conscience and convictions, or—

"She must enlarge and democratize the basis of her support, so as not to be dependent upon or subservient to any class, high or low, or—

"She must be content with more meager support and restricted operation.

"Her Master was poor and persecuted, but free, and it may be that he is now calling his church to follow in his footsteps."

"The Bishop is confident that the church can be set free from dollar domination.

"The host of communications I have received from men in all states of life," he says, "lead me to believe that it would be easy to obtain many smaller subscriptions to our churches, to make up for the larger ones we seem destined to sacrifice by adherence to our convictions."

#### WHO CAN OBJECT?

It is gratifying to note the action of one Christian church in St. Louis, Michigan, as reported by the *St. Louis Leader*, of that state:

"The Christian church of this place at a recent Sunday morning service decided to accept certain propositions suggested by the minister at the annual meeting in February. For a number of weeks the membership have been considering a move which is considered more in keeping with the spirit of its mission in the world.

"Following are the propositions as accepted without a dissenting vote:

"We stand before the world claiming to be Bible Christians. This is a great thing. Are we willing to make good? In the Bible we find no organization but just the church. No such methods as we have in these days. The church work was not done by societies in the church. It was just the church at work. Let us have a church of Christ indeed and in fact.

"No societies such as the Missionary Society, Ladies Aid Society, etc., but simply the church. No financial drives. No every-member canvass. No collections as usual.

No financial pledges. No church fairs. No more suppers for revenue. No SALARIED MINISTER. No meetings that are not strictly Christian. No lectures on subjects foreign to the Word of God. No services taken up to unite in any meeting that has a political object.

"In the matter of the support of the work let us place

everything on the HONOR BASIS, each one giving as God has prospered him, ever remembering that they who preach the gospel are to live of the gospel. Instead of passing the collection baskets, let us place two boxes in convenient places where each may deposit his or her offerings each week."

## FROM PHILIPPI TO ATHENS

— SEPTEMBER 4 — ACTS 16:19-17:15 —

RODS AND STOCKS — HYMNS AND EARTHQUAKE — JOY AND TRIUMPH — PAUL IN THESSALONICA — HIS ESCAPE TO BERLA.

"The angel of Jehovah encampeth round about them that fear him, and delivereth them."—Psalm 34:7.

**W**HY did not the syndicate which owned the poor demon-possessed girl rejoice when they saw that she was free from the domination of the evil spirit? Why did not their hearts respond in noble gratitude for the deed of genuine benefaction performed? Why did not they come to express their appreciation to the Apostle and Silas and say: We are astounded at the power which you display and we would like to know more about the message which you bring? The answer is that what Paul did affected business. It was going to affect the pocketbooks, the income, the dividends of Philippians. It was rank radicalism, Bolshevism; that's what it was! These 'red' Jewish agitators ought never to have been allowed to land; what were the immigration officials thinking about anyway! This thing ought to be taken up by the Chamber of Commerce; we know their attitude toward anything not well and reputably established. Reasoning thus, The Amalgamated Python Soothsayers, Inc., closed their directors' meeting, converted themselves into a vigilance committee, and arrested Paul and Silas without warrants, although the Constitution provided that the persons of citizens should be secure from violence, except by due process of law. And how about this law? Oh, it was disregarded, just as similar commercial interests have ever since been in the habit of doing when they saw someone whom they thought they could blame for an interference with dividends.

The self-appointed vigilance committee dragged Paul and Silas into the market-place. Thus Saul had dragged off Christians in his persecuting days. (Acts 8: 3) We do not know how Luke and Timothy escaped from this assault, except that they may have been engaged in another part of the city. The market-place to which the missionaries were taken was commonly called the forum; and it was the focus of city life. It was the equivalent of our modern newspapers. If this act were repeated now, reporters from the "best" papers would have been admitted to the directors' meeting of Soothsayers, Inc.; they would have been presented with a block of stock, and advised for the sake of 'humanity, for the protection of their homes, their wives, their mothers, their noble Roman customs, and all they held dear' to color up the account and give the public to understand that every one-hundred-percent Roman should be dead set against these alien fomenters and ready to defend the sacred Roman institutions if need be at the cost of life and limb—meaning the offenders' lives and limbs, of course. All the 'best' people should get behind this movement, lest S-P-Q-R-ism perish from the earth.

### OLD, OLD CHARGES

But being handicapped somewhat by having no flaring "extras", the prominent men of affairs of that day did the best they could with the publicity facilities at their dis-

posal. First they went to prominent members of what corresponded to the Chamber of Commerce and laid the matter before them. Then, having made sure of their moral backing and knowing that business interests are in the habit of dictating judgeship, directly or indirectly, and, having decided on the time-worn, if not time-honored, charge of sedition, the aggrieved business men of Philippi proceeded to the magistracy. The magistrates did just what they were expected to do, just what they were paid to do—protected business interests and property, rarely life.

Having the object in view of winning their point, rather than of telling the unbiased truth, these syndicate men did not fail to inculcate in their complaint a statement of the fact that these men were Jews. The Jews were widely and heartily hated. The Emperor Claudius had only recently expelled them from Rome, and Paul's enemies here took advantage of this prejudice, although the point had really nothing to do with either the charge or the issue.

The missionaries' accusers claimed that they were exceedingly troublesome in the city. From those words one would be led to think that Paul and Silas had been leading a riot, instead of merely preaching the gospel in a quiet and unobtrusive way. They were further accused of setting forth customs which were contrary to those commonly held. There was perhaps more truth in this point than in any of the others made. The customs referred to were religious. The driving out of the evil spirit was interpreted as a blow at the Roman religion. So it was; but this phase of the matter was brought in merely to appeal to the masses. In the minds of the freed girl's masters, it was a question of talents and denarii, of dollars and cents, of pounds and pence.

When the multitude heard that these men were engaged in introducing new religious customs they waxed very indignant. The populace had a two-fold occasion for anger, (1) hatred for the Jews and (2) wrath at the loss of their favorite fortune-teller. Now they might have to assume some responsibility and do a little thinking for themselves. That was an offense worthy of the most stringent punishment.

### BEATINGS AND PRISONS

Seeing the tumult and being more interested in their popularity than in abstract justice, the magistrates commanded that the two men be stripped. The lictors, corresponding to our court bailiffs, were the ones who tore off their victims' garments and who did the beating. For beating it was customary to strip the body naked to the waist; and it is no wonder that the Apostle spoke of himself as "shamefully treated".—1 Thessalonians 2: 2.

First the hands of the brethren were tied to the whipping post and then their bare backs were beaten cruelly. Paul suffered this humiliation and agony three times (2 Corinthians 11: 25), though, doubtless, he protested each time that he was a Roman citizen. On this occasion he received "many stripes". The Jews were accustomed to give thirty-

\* S P Q R was the Roman insigne meaning *Senatus Populusque Romanus*—the Roman senate and people



nine stripes (2 Corinthians 11:24); but we do not know how many were laid upon the missionaries by these Roman colonial magistrates.

Those who think such illegal beatings belong to the dim past are simply deluding themselves. The same things exactly occurred in many places during the Great War, with no more provocation than in this incident. Brethren were beaten by uniformed police inside the jail at Los Angeles, California, and only a few weeks ago twenty-eight brethren were arrested and beaten twice in the same night for meeting together and observing the Passover Memorial in Roumania. Exactly the same things occur in every part of Christendom—the feet to those sturdy Roman legs of Nebuchadnezzar's vision.

St. Paul says that he was "in prisons more abundantly" than any other leader of the church; and often reminded himself and others of the times when he cast the early believers into prison. This time in Philippi was one of the occasions of his imprisonment. The magistrates' representatives who delivered the prisoners to the jailor made no recommendation for merciful handling of the missionaries. In modern parlance, the judiciary sent word to the jailor to keep them 'dead or alive', to 'give them the limit'. Yes, these men had interfered with *business* and they were dangerous criminals. But what about these men being "servants of the Most High God", as the spirit had said? Oh, well, they never put much faith in what that spirit said anyway; but the people liked it and it was a "good proposition". If this "Most High God" were more powerful than they let him show it. Meantime they would proceed on the theory that he was merely a hallucination, a kind of ideal, as were their gods. Thus they thought; and, as though in defiance of God's power, they urged the jailor to be unusually careful.

The jailor desired to fulfill the commission given him; so he put Paul and Silas into the inner prison. Practically all prisons in the Roman Empire were constructed on the same lines, and we have rather minute descriptions given us by Christian writers of the second century. The main prison was a kind of court or vestibule around the edge of which were arranged cells which had the advantage of light and air. But from the back or side of this main vestibule there led off a passage into a dungeon, which had no facilities (once the door was shut) for either light or ventilation. The darkness, the heat, and the stench of this miserable place are dwelt upon at length by these writers. Doubtless this jail at Philippi was of this kind. Many present-day prisons are not one whit better; and those which do have humane facilities are sometimes lowered in the scale by having ignorant and inefficient guards. Few prisons there are in this country which do not have just such a black hole for punishment inside the prison walls.

#### STOCKS AND STROPHES

Not only were the Lord's ambassadors thrust into the foul dungeon, but they were made fast to the stocks, or, literally, the "timber". The probabilities are that there were several sets of chains attached to a heavy beam and that the individual prisoners in this inner compartment were all separately chained, partly for safety to the prisoners themselves. Desperate characters would be put in there, and in the dark they might commit violence on the others, or turn into maniacs from lack of air and light.

But the dismal surroundings could not quench the spirit of devotion in the hearts of the Lord's messengers. 'They had learned in whatsoever state they were, therewith to be content.' (Philippians 4:11) About midnight they were praying and singing hymns to the Lord their Maker (Job 85:10), while the other prisoners in the dungeon were listening.

With the heavy barred door the sound would hardly penetrate into the prison proper and would not disturb those who were there. As for the men in the dungeon, day and night were alike to them and they had nothing to do between meals but to sleep. There are some advantages to modern prisons; but there appear to have been some liberties in ancient times not now enjoyed. We submit that there is not a jail or penitentiary in the United States where prisoners in any part or division could sing hymns at midnight without getting into serious trouble.

Paul was a Jew, and as a keen student of the law he knew at least the Psalms by heart. Possibly the brethren were singing such passages as Psalms 120, 124, 129, 130, which were very familiar to all Jews. This is the only record we have of the Apostle Paul's singing; and we are led to wonder whether Silas did not start the tune. But the important thing about the situation is that neither of the Lord's prisoners said: Well, we are in jail now; there is no use being devotional here; these men won't know what we are talking about, they would rather have a big flagon of wine; anyway, God has forgotten us and abandoned us and we might as well be like the rest of the prisoners; if we ever get out, that will be time enough to take up our work again. But no such fallacies as these were entertained by Paul and Silas.

The other men in the dungeon were doubtless well used to cursings and oaths and outcries; but this was something unique, songs of praise! No wonder the "prisoners were listening to them". Prisoners are inclined to give serious things respectful attention and to note the difference between earnest Christians and religionists generally. In recent years one prisoner remarked concerning some of the Lord's brethren who were fellow prisoners with him "Dissa place-a no like-a jail since you men here". So in this case in Philippi: the zeal and faith of Paul and Silas were noted, and they, in turn, experienced the truth of the hymn lines:

"And prisons would palaces prove,  
If Jesus but dwelt with me there."

#### EARTHQUAKES AND JAILOR-QUAKES

Earthquakes were not uncommon in and around Philippi at that time, according to ancient writers, but the earthquake which occurred about the time of the hymn singing was no small one. The seismic disturbance was so severe as to shake the foundations of the prison and dislodge the doors from their hinges or the bars from their locks. The walls being shifted or partly shattered, there was nothing to keep the doors in place. The same disturbance also loosened the bands of the prisoners. Either the beams to which their fetters were attached split, or the staples to which the chains may have been fastened in the walls were loosened by the crumbling.

The jailor was sleeping at the main door in a position of advantage. Being awakened by the rumbling earthquake, the crunching of the masonry, and the clatter of doors, his first impression was that a general jail delivery had been effected. This would have been a very humiliating situation for him, to say nothing of the certain sentence of death which would come with the morning. Similar to this was the occasion for fear on the part of those soldiers who guarded the tomb of our Lord; and hence the Jews agreed to hush the matter up should it ever come to the ears of the military governor. (Matthew 28:14) This danger of death on account of failure to guard prisoners was an occasion for fear in the case of the soldiers of Julius. (Acts 27:42, 43) The guards of the prison from which Peter was delivered by the angel were executed by order of Herod. (Acts 12:19) So, knowing the stringency of Roman laws,

the jailor drew his sword and was about to kill himself, supposing that the prisoners had all escaped.

But just at this juncture a "loud voice" from the inner prison shouted to the jailor to do himself no harm. The loud voice was necessary on account of the distance, but its loudness shows the eagerness which the Apostle had to warn the jailor before it was too late. A less noble mind would have thought: I do not owe this jailor man anything. If he wants to find out whether we are here or not, let him come back and look. Why should I exert myself? It is good enough for him anyway; he has no business being connected with an institution of this kind. If he wants to get the truth, let him go out and get an honest job, and then I will be willing to talk to him. Besides, what would those refined ladies outside think of such a low personage as this should he become a believer? This is a long way from a riverside on a calm Sabbath morning. But Paul, the honored Apostle and bond servant of Jesus Christ, did not give place to such reasonings. He cried out, saying, "We are all here". If any of the prisoners had had the inclination to escape, it had probably been frightened out of them for the time being by the severity of the earthquake.

#### "SPRANG IN" "BROUGHT OUT"

The jailor called for lights and went in to see who this remarkable person was who had thus reassured him. In his trembling, incoherent way the jailor was groping for the true light; and the loosing of the prisoners' chains was as nothing compared to the chains of ignorance and superstition with which the jailor must have been bound.—Psalm 107:10-16.

The account says that the jailor "sprang in". This is the same eager word used when the historian describes Paul's prompt action at Lystra, at the time the people were about to worship him and Barnabas. The jailor trembled because of the supernatural power which seemed to be favoring Paul and Silas. He fell down before the two men in a worshipful attitude. Our occidental backs and knees are entirely too stiff to fall down before anyone, and our occidental heads are too hard to feel like bowing before any man, even if half the earth blew up. But it is a very common and most natural thing in southeastern Europe, the Levant, and particularly the Far East.

The jailor had a question uppermost in his mind, but the first thing he did was to bring the two prisoners out. He felt that there was an inappropriateness in having those from whom he desired instruction to be lying in the squalid dungeon. On the other hand, the action of the missionaries is worthy of note. They had been unjustly arrested, but they had been committed to prison by order of the magistrates and they did not try to escape. They knew the Lord could do much more than they. They trusted him, and waited for the jailor to bring them into the more decent part of the prison. Possibly, also, they did not come out of their own accord, fearing to start a general movement on the part of the other prisoners, some of whom may have been dangerous. Once Paul and Silas were brought out, the jailor said: "Sirs, what must I do to be saved?" The term "Sirs" is one of respect, not customarily used by a jailor toward his wards, either then or now. The jailor was not inquiring how he could be saved from the Roman punishment, for there was no danger of that. His inquiry was a genuine one concerning his eternal salvation.

The response of the Apostle was to the effect that he should believe on the Lord Jesus Christ and thus be saved, he and his house. These words of Paul to the Philippian jailor are often quoted to those who are not in the same condition as that jailor. God has joined faith with repentance; and if God has joined them, no man can put them

asunder without doing violence to the truth. So we can be sure that there was in the jailor's heart what our Methodist friends rightly call "conviction of sin" before he was told to believe. The eye which could see him in the dark and which could discern what he was about to do and could speak to him through his servant was the eye to which he at once looked for guidance and to which he was willing to commit his interests. The light of these facts had showed him up in his own sight as being a sinner and in need of a savior. The expression, "thou and thy house," does not signify that the jailor's faith could save his household, but that the same way was open to them as to him.

Having told the jailor to believe, the Apostle proceeded to explain to him what to believe. The jailor could not believe on him of whom he had not heard (Romans 10:14). It was not possible for the jailor to respond to the Apostle's first words until he was told the simple narrative of who and what Jesus was and of his relationship to salvation. All the members of the warden's household were gathered together to hear what the Apostle had to say having been awakened by the earthquake.

#### "FULL OF MERCY AND GOOD FRUITS"

The spirit of mercy which is exemplified in the gift of God's dear Son quickly bore fruitage in the heart of the jailor. Knowing that the missionaries had been beaten, he turned to an act of kindness toward them. He washed their stripes, the same hour of the night, giving them such relief as was possible from the wounds inflicted by the lictors' unmerciful rods. Thereupon an immersion service was arranged for all those who believed.

The sermon of the Apostle could not have been long, and the same impetuosity which had led the jailor to think of suicide before the occasion for it was fully established had led him now to decide quickly his attitude toward Jesus the Christ. But part of the ground must have been covered in his mind before this time. The negative side of the situation was evidently well impressed upon him. He saw that the world had nothing to offer as compared to this. Perhaps he had been keenly disappointed in not getting a political post or office which he had hoped for and which would have given himself and his family a better social standing than they had. Whatever it was, the jailor knew when he saw what the gospel had to offer that it was better than anything else in the world, yea, better than all else in the world. Conviction of sin, contrition for sin, conversion from sin, and confession of Christ all followed in quick succession in the heart of the Philippian jailor.

After the immersion the jailor brought the two honored prisoners into his house. The next verse shows that it was still night; they had not waited till the day; and truly it was a wonderful night! The earthquake, the leading question, the comprehensive answer, the preaching, the washing, the immersion, the taking into the house, the eating, the rejoicing, all occurred between midnight and the full break of day.

The jailor considered his benefactors as his guests and he set food before them; literally, "set a table" before them. (Compare Psalm 23:5) The rejoicing begun in the gray of that morning was not temporary, but it, beginning there, kept right on. The rejoicing is stated as arising out of the fact that the jailor's household had believed in God. But this is the same as 'believing on the Lord Jesus Christ' (verse 31); for it is believing in Christ Jesus as God's anointed messenger for the carrying out of his plan of redemption.

#### RUEFUL MAGISTRATES

With morning came new developments. The pretors, or magistrates, sent the lictors, or sergeants, to the jailor

with instructions for him to liberate those two foreigners in his care—"Let those men go". It would be strange indeed if Luke and Lydia and Timothy, besides praying, had not made urgent calls on prominent citizens, and possibly on the magistrates themselves, to explain how the prejudiced charges arose. Such information may have given the magistrates some germs of thought. But Luke does not mention it. He leaves the glory to the Lord. Possibly the earthquake had helped the prætors to see the injustice they had done. It had surely wakened them in the night and had given them time to think of their misdeeds of the day before. They knew that their course had been one not of rectitude but of opportunism, yielding to the circumstances with an eye to their own popularity. Now being convinced that they had made a wrong move, but wishing to preserve as much of their official dignity as possible, they sent early messengers, hoping that the prisoners would be glad to slink out of the city. But the Apostle sent back word by the victors saying that the prætors had had him and Silas beaten publicly, uncondemned, being Roman citizens; furthermore, they had been cast into prison; and did the prætors think to cast them out privately? Nay, verily; but let them come themselves and acknowledge by their own conduct that wrong had been done.

The Apostle had committed his way to the Lord, and he knew that his social standing in this world was gone. It was no frantic grasping at self-exoneration, therefore, which prompted him to take this stand. It was doubtless done for the sake of the other believers at Philippi, who were new in the faith and who would be given some measure of protection by his calling of the magistrates to task. As there had been no craven fear before the judges, neither was there now any snivelling, hypocritical attitude assumed when they made the first move in the direction of righting their serious wrong. The magistrates would not be so prone to beat and imprison the less conspicuous believers in Philippi if they had to make a public acknowledgment of their mistake; and maybe get frightened by an earthquake besides.

When the magistrates received the message from Paul and Silas they were not a little disturbed, realizing that these foreigners were Roman citizens. They came to the jail, thinking they might as well have a bad situation through with, asking Paul and Silas to leave the city. This the Lord's ambassadors did, but they were in no special hurry about it. They went to the home of Lydia, probably to get their baggage, and then met with the other believers and comforted them. Thereupon they departed. Although the request had applied only to Paul and Silas, they took Timothy along (Acts 17:15) and left only Luke in Philippi. About seven years he labored there as 'the brother whose praise was in the gospel throughout all the churches'. (2 Corinthians 8:18) On Paul's third missionary journey Luke was picked up at Philippi and continued with the Apostle for the rest of his life, being with Paul not only in "his own hired house" in Rome, but also in the more rigid imprisonment just before his death. Luke was not driven from the side of his beloved companion even by serious danger. For Paul there wrote: "Only Luke is with me"—2 Timothy 4:11.

#### STILL WESTWARD

Passing along the splendid Egnatian highway which led from Rome eastward, and which is generally acceded to be the most magnificent road ever constructed, the trio came, after traversing thirty-three miles, to Amphipolis. This journey was surely not without discomfort from their lacerated backs. Finally, after walking some sixty-seven miles more, they arrived at Thessalonica, an even hundred miles from Philippi, and the capital of the whole province of Macedonia.

This city was named after a stepsister of Alexander the Great, whose father Philip won a victory over Thessaly on the day that he heard of her birth. Hence he named this daughter *Thessalo-nikee*, Thessalian victory. Its present name is Saloniki, having merely dropped the "Thes". It figured largely in military operations during the Great War.

The three travelers entered for three successive Sabbath days into the synagogue and reasoned with the Jews from the Scriptures, the Apostle opening and alleging to them the things of the prophets concerning Messiah. There were some sincere listeners among the Jews and many among the proselytes, "devout Greeks" and "chief women", who were probably also Greek adherents of Judaism. Thus was established the Thessalonian church, to which Paul wrote from Corinth the earliest letters which the Lord has seen fit to preserve from his pen. In both of these letters he makes mention of having earned his own way (1 Thessalonians 2:9; 2 Thessalonians 3:8), thus leaving no opportunity for the charge of preaching for gain.

#### MORE HOUSEHOLD ENEMIES

But here also, as was frequently the case, most of the Jews did not believe. Instead of believing, they were moved with jealousy and took certain vile fellows of the rabble, much as they had done at Lystra, getting up a mob, and setting the city in an uproar. The cause was religious, the charge was political, as usual. The mob repaired to the house of Jason, where they had cause to suspect the presence of the missionaries. Not finding them there, they took Jason and some other believers before the politarchs, the city rulers—a kind of board of aldermen, but really covering two or three of our modern offices. News had apparently come on from Philippi about the disturbance there, so capital was made from it in the charges now preferred. The jealous Jews claimed that the men that had turned the whole empire upsidedown had come to Thessalonica also. It was a bitter disappointment not to have Paul there, but the Jews did the best they could to make out a strong case against the movement in general. They claimed that Jason was "in" with these fomenters. Doubtless they intimated that he had never seemed quite like other people anyway, and now they knew what it was. 'The first thing you know, Honorable Politarchs, we shall be having an earthquake here like they had at Philippi; besides, these men talk about another king than Caesar; of course, they veil it under a lot of Scripture, but plotters have always done that, it looks like a serious rebellion brewing; now, gentlemen of the Grand Jury, we do not wish to dictate your duty but it looks to us as though any out-and-out Roman would be anxious to serve his country, to say nothing of securing his political future, by some prompt and decisive action in this matter, delay might mean ruin,' etc., etc.

How excessively flattering are the charges of enemies against those of the Lord's people whom they wish to injure! In modern days a few insignificant and politically friendless people were said to be more dangerous to the country than a division of the German army and to be responsible for the Italian retreat on the Trentino front, and other like exaggerations of importance.

The Thessalonian rulers were at least more wary than those of Philippi; for they allowed those indicted to be released on bail, perhaps fearing the destruction of their jail if they put anyone of this faith into it; and jails cost money. Jason must have had some considerable means to have a house large enough to be suspected as a rendezvous, and able also to produce bail for himself and maybe for others. Possibly the 'jealousy' of the Jews was sharpened by the loss of one of their best paying members—just as the synagogue was in need of a new roof, too! Perhaps they

argued to themselves that Jason just must learn a lesson, even if they would have to treat him a little rough: it would be for his own good in the end. If these features did not enter into the situation at all, then human nature has changed remarkably in nineteen hundred years.

#### PILGRIM VISIT TO BEREIA

When the brethren were released on bail they immediately communicated with Paul and Silas and sent them away in the direction of Berea. But apparently Timothy was left to encourage and help build up the church at Thessalonica, although he followed to Berea shortly. Berea\* lay about forty-seven miles to the southwest of Thessalonica. It was also a city of Macedonia, and is still a flourishing place.

There were enough Jews in Berea to form a synagogue, and beginning with them, as usual, the Apostle preached the message of Jesus as the Christ. These Jews were not so beset with bigotry and jealousy as were those in Thessalonica, being willing to examine the prophetic writings to see whether the things which Paul told them about the sufferings of Christ and the identification of Jesus as the long-promised Messiah were just as he represented them to be. They were not afflicted with the closed ecclesiastical mind; neither did they boast of their 'openmindedness' and mistake a vacancy for an opening. They went humbly to God's Word to be filled with his assurance, rather than being inflated with self-assurance. The Bereans were the Thomas Campbells of that day, saying in effect: "Where the Bible speaks, we speak, where the Bible is silent, we are silent." They were more noble, literally, "better born" than the jealous ones in the last city.

There is a truth here worthy of notice. There is no word of scorn or railing against those in Thessalonica. Their lack of depth and judicious candor was in some measure due to poor endowment by birth. Possibly the leading ones there had much acquisitiveness and less reverence, causality, and comparison; consequently, less ability to think of things in terms of true value, rather than in terms of immediate advantage only. And today there is no object in allowing ourselves to get worked up against those who perform injustices against us. They may not be guiltless, but they may be less advantageously born than we think we are; and even our own virtue may not show up so favorably when we get more of the light of truth in our hearts.

\* Note that the accent falls on the middle syllable. It is Beréa and hence Beréan, not Beerean.

The Berean Jews examined the Scriptures. The word for examined (or "searched" in the Authorized Version) is *anakrino*, and means to divide up; hence, to estimate carefully, to judge of or to sift. It exemplifies what the Apostle himself recommended to the Galatians years afterward, how that, though it were an Apostle of Jesus Christ speaking or even an angel from heaven, they were to go to the Word of God, compare the new message with what God *had* said, and judge it accordingly. The result will always be the same if the same method is followed. The result in Berea was "Therefore many of them believed". The word for 'examine' or 'search' is not the same as that used in John 5:39, where the Master commanded his learners to "search the Scriptures". That word is *ereundo* and means to trace out, to track, to follow or scent out, as does a dog or a lion. It suggests the propriety of noticing a word, following it out, seeing how it is used elsewhere, tracing it and tracking it out in all its usages, and thus learning the will and purpose of the Lord concerning it.

Besides the native-born Jews who believed in Berea, there were Greek women of high social standing and men not a few. These Greek men and women were doubtless Jewish proselytes or Jewish sympathizers. But peace did not last for long in Berea. The Thessalonian Jews heard of the activities of Paul and Silas in Berea and they came down thither to see what trouble they could make. They were not so antagonistic against Silas and Timothy, because of their less prominence but more particularly because they were not full Jews by birth. Jews would be slow to charge a Greek about having a peculiar religion. But here was Paul, who had been prominent in the affairs of Judaism and who had, as they viewed it, turned apostate. Accordingly, they hounded him just as they had done in Asia Minor, falsely charging him with being seditious, stirring up the loafers in the market-place against him. At this juncture Timothy is mentioned as being at Berea. Possibly he had come on to warn the Apostle of the Jewish plot.

The Berean brethren, on the occasion of the disturbance in that place, deemed it wise to get St. Paul out of the city. They went eastward to the sea, taking ship with him to Athens. When the brethren left him there he sent word back by them for Silas and Timothy to meet him in Athens, thus allowing them time to establish and encourage the believers at Berea, and still not depriving himself for long of their fellowship and coöperation.

## PAUL IN ATHENS

— SEPTEMBER 11 — ACTS 17:16-34 —

REASONING WITH JEWS AND GREEKS — AN UNKNOWN GOD — GREED FOR NOVELTIES — THE UNKNOWN GOD REVEALED.

"In him we live, and move, and are."—Acts 17:28.

ATHENS was the university of ancient times, as Jerusalem was the theological seminary. At the time of the Apostle's visit Athens was no longer what she once had been, the center from which scientific and poetic light radiated to the shores of Asia and the coasts of Europe. The time of the Apostle's visit was a period in the history of the world when military conquest and exploration, improved facilities for traveling, and the mixture of races had produced a general fusion of ideas which did not make for well-established standards in any field of interest. The Roman Empire had pushed out the staves of the Grecian barrel and extended its frontiers beyond what Alexander or his four generals had thought possible. A certain degree of culture was very generally diffused and the opening of new countries excited curiosity, but had not brought a *philosophy of life*. That was what was wanted

in the prevailing misery of the Roman world. There were philosophers of morals and philosophers who spurned morals; some who weakly yielded, and some who offered courageous resistance to the evil found in themselves. But there was no one to tell them what it was all about.

But now, in the fullness of time, God sent his ambassador to explain the purpose of life, and to explain how more abundant life could be had through him whom God had sent to be the world's Redeemer. Did the Athenians eagerly grasp for the thing they needed most of all? Or did they look upon it all as foolishness? Let us see.

#### PROVOKED AT IDOLS

While Paul was waiting for Silas and Timothy to come to him from Berea he was not idle; he had ample opportunity to observe the state of the city. Athens, that crown

of worldly culture, was literally "full of idols". And the fact stirred the devout heart of St. Paul to its depths. He was "paroxized" or intensely provoked at what he saw. That the city was actually full of idols at that time has been abundantly testified by profane writers of the day. Lucian says of Athens, "On every side there were altars, victims, temples, and festivals". Livy says of the same city that it "was full of images of gods and men, adorned with every variety of material, and with all the skill of art".

St. Paul's strong mental reaction from all this was due in part to his Jewish training. For centuries before the captivity the Jews had constantly displayed a tendency to worship other gods than Jehovah, but after the awful humiliation of seventy years' desolation of their city and temple that disposition seemed to be thoroughly gone. Indeed, steps were taken by the Lord's prophets to make a recurrence of idol worship impossible. Synagogues were established, at which the law of Moses was continually and publicly read. Before that time it was scarcely known by the majority of the people. These synagogues and the careful study of the law on the part of a large class in Israel had the effect of instilling a perfect horror of idolatry into the minds of Jewish youth, which almost never left them. And the orthodox Jewish religion today—barring a few semi-social rites—consists almost entirely of the ineradicable conviction that there is one God and only one.

Imagine, then, this devout Jewish life, made even more sensitive and more deeply holy by absorption into the Messiah group, being there in the very citadel of idolatry! Although Athens at that time was not so glorious as she had been, nevertheless she had more that was splendid in architecture, more that was brilliant in science, and more that was beautiful in the arts, than any other city of the world; perhaps more than all the rest of the world put together. Yet there is nothing to indicate that the mind of Paul was filled with wonder and admiration; there is no reason for believing that he spent his time in examining the works of art; there is no evidence that he forgot his high purpose in an idle and useless contemplation of temples and statuary. But which has endured the better, the skillful marblings of Phidias and Praxiteles or the works of God's Apostle in the minds and hearts of believing men? They wrought in *marmora Pentelica* with tools of iron and steel in honor of imaginary or devilish deities; he, in human hearts with the Word of God that liveth and abideth for ever.

#### NO ARCHEOLOGIST, BUT AN APOSTLE

So, remembering that he was not expected to become proficient in Grecian mythology or art, but rather that he was expected to be faithful as the Apostle to the Gentiles, Paul reasoned and entered into argument with first the Jews in the synagogue, then with those Greeks who worshiped God after the manner of the Jews, but who had not been admitted as full proselytes, then with chance comers in the Agora, or public square. This was the place where the city's pulse beat most lively. Not only was it the market-place where provisions were sold, but it was the place of great public concourse, the Plaza. In this place the philosophers were not infrequently found engaged in discussion with strangers who had come to Athens to develop their wits, and an urbane air.

Talking thus with any willing listeners about Jesus and the resurrection (Greek, *anástasis*) Paul's words were doubtless overheard by those who bore a smattering of them to the philosophers, who would hardly deign to listen in on a group of uncertain "standing". But some of the strangers, unfamiliar of the amenities of scholastic life, would pretty surely ask them: And what do you think of these new oriental gods which this Jew about town is talking up?

He calls them odd names, Jesus and Anastasis, or something like that.

Epicureans were probably asked this question first, and, having no answer, they may have sidestepped the issue by saying, We just now have this matter under advisement and we really do not care to give out anything for general circulation at this time. Then those Ph D's possibly declared a truce between themselves and their rivals, the Stoics, each asking the other whether they were "up" on the new gods. No, never heard of them before. We know all about Zeus and Athena, Apollo and Diana, Baal and Ashtoreth, Isis and Osiris, but this Jesus and Anastasis is a new pair for us. How would it be to get up a kind of mock trial on the Areopagos, where religious questions are tried, and let the stranger answer for himself. We will get our information and our questioners will get their answer at the same time. Sh. Here he comes now.

#### EPICUREANS AND STOICS

Athens was distinguished among all the cities of Greece and the world for its cultivation of refined and subtle philosophies. In these was the Athenians' boast; these were the object of their constant search and study. (1 Corinthians 1:22) There were many smaller schools of thought, but the two which were most prominent and which embraced the principles of practically all others were the Epicureans and the Stoics, corresponding, respectively, to the Sadducees and the Pharisees among the Jews. Indeed, it may be said that these two schools comprised the mainsprings of all that the world has ever had to offer, "all that beauty all that wealth e'er gave," namely, Pride and Pleasure.

The Epicurean school of philosophers was named from Epicurus, who lived about three hundred years before the Christian era. His philosophy was a system of materialism in the strictest sense of the word. The Epicureans denied that the world was created by God, or that the gods exercised any care or supervision over human affairs. Their deity, if he existed at all, dwelt apart in the serenest indifference to the affairs of the universe. There was no life after death or hope of it. Pleasure was the *summum bonum*, or chief good, and only those virtues were to be practised which contributed to pleasure. Epicurus himself did not inculcate the satisfying of sensual and grovelling appetites nor degrading vices; but, whatever his own views, the moral tendency and result of such worship of creature comfort was necessarily that which the Apostle Paul described: "If the dead rise not, let us eat and drink; for tomorrow we die". (1 Corinthians 15:32) The Epicureans loved to move as quietly as possible along the sequestered vales of life, owing no thanks to a Creator, and seeking no moral guidance from a moral Governor, nothing to alarm them, nothing to disturb them. Their highest aim was to gratify themselves. Their school was conducted in a quiet and luxuriant garden not far from the market-place.

The Stoics were as different as a Puritan prayer meeting was from the voluptuous court of Louis XIV of France. Zeno was the founder of the Stoic school and he taught in the Stoa Poecile, or Painted Porch, hence the name. The proud ideal set before the students of the Porch was a magnanimous self-denial, a rigid apathy to their own and other people's suffering, an austere disinterestedness in all change of feeling or circumstances. All outward things were alike; pleasure was no good; pain no evil. They were to live according to Reason; and living thus, they thought themselves perfect and self-sufficing. The universe was created by God; all things were fixed by fate, and even God himself was held by it. The fates were to be submitted to; the passions and affections were to be suppressed and restrained; man was to gain absolute mastery over all the

inclinations of his nature. Matter was eternal; God was either the animating principle or soul of the world, or else all things were a part of God.

#### BOTH SCHOOLS AGAINST THE CROSS

The two schools were opposed to each other, but not so markedly as to the message of the Christ. The Stoics were pantheists, the Epicureans were virtually atheists. The Stoic sought to resist the evil which surrounded him; the Epicurean endeavored to console himself by a tranquil and indifferent life. Duty was the motive and self-denial was the practice of the Stoic; pleasure the one and expediency the other with the Epicurean. Both were hostile to "the truth as it is in Jesus". (Ephesians 4:21) Nothing could be more repugnant to the Stoic than the message of a "savior" who would atone for sin and who was ready to aid in weakness. The Cross is the school of Humility; the Porch was the college of Pride; the Garden the university of Self. The Garden was more insidious, but not less determined, than the antagonism of the Porch. The gospel has ever encountered these two ruling principles, Pleasure and Pride.

Among Stoics there were many suicides. Zeno, their first, and Cleanthes, their second leader died by their own hands. But the gospel of Christ touching the heart turns the desperate resolution that seeks to escape disgrace by death into the anxious question: "What must I do to be saved?" It softens the pride of stern indifference and transforms it into the consolation of mutual sympathy. And how different is acquiescence to an iron destiny from trust in a merciful and watchful Providence! How inferior is that sublime egoism which looks down with contempt and scorn on human weakness, to the comforting message which tells us that 'they that mourn are blest', and which encourages us to "rejoice with them that rejoice and weep with them that weep"!

So the philosophers met the messenger of the Lord. And in the proud contemptuousness which worldly wisdom begets, some said: 'What is this barnyard sparrow trying to tell us?' The word for "babbler" means, literally, "seedpicker". It first applied to the poor persons who collected the scattered grain in the fields after the harvest and to the poor who picked up small portions of grain from the pavement in the market-place. Then it came to be applied to the birds which picked up seeds in the market, crying and scolding at each other. Hence the word was occasionally used for talkative, garrulous, and opinionated persons, who collected and retailed the views of others without any order or method—gossips. This epithet was probably not intended to be a sign of hostility but, man fashion, just gaff.

#### MORE RELIGIOUS

Some others in the group remarked that there seemed to be some evidence that Paul was representing foreign gods among them—gods not "well-recognized", not registered in the Greek calendar. This was a more serious matter; for Socrates had lost his life on the same charge. The word for "gods" is *demons*, though in the mouths of Athenians it did not have an exclusively bad sense, any more than to the mind of a spiritist a "spirit control" is necessarily bad. But the word throws much side light on the Greeks' idea of the majority of their gods. To them the demons were such as had been exalted to divinity from being heroes and distinguished men. Half playfully, half seriously, therefore, the philosophers, keenly followed by the market strollers, took hold on Paul and led him from the Agora up the sixteen stone steps to the Areopagos, hard by. Areopagos is merely the Latin way of spelling *o Areios págos*, the hill of Arcs, which is the Greek word for Mars. This hill was and still is a rocky eminence rising

directly from the Agora, or market-place, to the height of some sixty feet. It lies to the west of the much higher Acropolis, on which were packed temples and statues of gods, the most prominent being the colossal bronze figure of Athena or Minerva.

But the Areopagos was not simply a hill; it was the supreme court of Athens, and its august sessions had sat there from time immemorial, passing sentence on the greatest criminals, and deciding the most solemn questions connected with religion. The judges sat in the open air upon seats hewn out in the rock. Upon this spot a long series of awesome cases connected with crime and religion had been decided, beginning with the legendary trial of Mars for the murder of Neptune's son. This court was peculiarly attentive to blasphemies against the established, "well-recognized" gods. It was therefore with the greatest propriety that Paul was questioned before this tribunal, even though it was not in formal session.

While in the words of St. Paul there is a kind of defense of himself against an implied charge of 'advocating unacknowledged gods', still it would be a mistake to regard his address as a formal defense. There is something of mock solemnity in this adjournment from the Agora to the Hill of Mars, and a vague recollection of the dread thoughts associated with it by poetry and tradition may have solemnized the minds of those that crowded up the stone steps with the Apostle, and clustered around the summit of the hill to hear his announcement of new divinities.

#### THE UNKNOWN GOD

St. Paul's whole speech was calm, dignified, and argumentative. While he was no doubt a capable man, still he would surely feel most complimented by having us believe that he was *divinely* guided and helped in the matter, as an apostle. Paul understood the character of his auditors and did not commence his discourse by denouncing them, nor did he suppose that they would be convinced by dogmatic assertions. He seems to have borne in mind that one of the functions of the court of Areopagos was to pass on the qualifications of public teachers—a sort of Lusk committee, if you please. Accordingly, he ran parallel with their views long enough to show that they themselves had called for his teachings by some of their own inscriptions. He observed that they were more devoted to the demons than other Greeks; that it was a characteristic of the people there to honor their gods, to rear altars to them; and that on one of those altars he had noticed the words

#### "TO [AN] UNKNOWN GOD"

The way was, therefore, fairly open for Paul to address even these philosophers, and to discourse to them on a point on which they had already acknowledged their ignorance. These three sentences, and the ground was cleared of all show of illegitimacy. Whether his auditors liked what he said after that or not, they could not stop him for lack of cause to speak.

Those who object to having a discourse begin with Genesis would have objected to this address; for the first words of the presentations were almost the first words of the Bible. The statement that God made the world found some sympathetic response in the minds of the Stoics, but none at all in the minds of the Epicureans. Paul had been brought up in a city where the Stoic teachings flourished, and he evidently thought there was more likelihood of interest on their part than from the other party; so he worked with a view to touching them, though there was not the slightest deviation from the truth in the things said.

Having proclaimed the great Maker of the universe to be the hitherto 'unknown god', he said it was absurd to suppose



that he who is Proprietor and Ruler of heaven and earth could be confined to a temple of earthly structure, or dependent upon man for anything. Paul had heard Stephen say this same thing and had never forgotten it. (Acts 7:48) Within a good stone's throw from where Paul was standing must have been fifty temples and statues of gods. Before some of these the votaries placed food and garments for the supposed delectation of the deities. This is done now in Japan and other oriental countries, to say nothing of many distinctly Romanist sections of Christendom. But God is in need of nothing more than he has; for he has all things.

Every beast of the forest is mine;  
And the cattle upon a thousand hills  
I know all the fowls of the mountains  
The wild beasts of the field are mine  
If I were hungry, I would not tell thee  
For the world is mine, and the fullness thereof."  
—Psalm 50:10-12

#### THE DISPENSER OF BLESSINGS

Not only does this unknown God not stand in need of anything man has to offer, but, quite to the contrary, he is the Dispenser of bounties, from the most basic to the most minute. God not only breathed into man's nostrils the breath of life to start with (Genesis 2:7), but he gives also the power of breathing by which life is sustained. He gives the power of drawing each breath by which life is supported. 'In his hand is the life of every living thing; and the breath of all mankind.' (Job 12:10) How easy it would be for God to suspend our breathing! How incessant the care, how unceasing the providence by which, whether we sleep or wake, whether we remember or forget him, he heaves our chest!—Romans 11:26.

These words could hardly have found a friendly lodging in the minds of most of the Apostle's hearers, and what was next said was still less welcome. St. Paul set forth that God had made of one blood all people. The Greeks looked upon themselves as a superior race; and all the rest were "barbarians". The object of this making of man by God was that he might people the earth. Such was the original command before the fall (Genesis 1:28), and God, by his providence, has overruled so that his purposes have been fulfilled despite the fall. He has also determined when each nation should live and flourish and how extensive its national influence and dominion should be. He had determined before there was any Grecian empire just when it should come onto the scene and what it should be allowed to do. Geographic and language bounds were also set, to hamper coöperation in godlessness, as at Babel—Deuteronomy 32:9, Acts 17:26.

This national and tribal isolation was an influence calculated to help men realize their need of the Almighty, and if they would seek him it would be possible to find the proofs of his existence, though it might be attended with some difficulty. He is not far from anyone of even the heathen, because the proofs of his existence are round about them everywhere (Psalm 19:1-6), and because his power and wisdom extend to everything in heaven and earth. (Psalm 139:7-10; Jeremiah 23:23, 24; Amos 9:2-4; 1 Kings 8:27) Indeed, we live by him and in the very midst of his provisions; we are constantly dependent upon him for every single move we make. That we live at all is a gift; that we have power to move is a gift; and our continued and prolonged existence is the greatest gift of all—Romans 6:23.

#### "OF YOUR OWN POETS"

Some of the Grecian poets had hinted at these truths. One of them was Cleanthes, the second leader of the Stoics,

and one of them was Aratus, a Cilician like Paul. It was a well known thought; and if men were in some way descendants from God instead of gods being merely deified men, then it followed that God was greater than all his creation, and should be acknowledged and worshiped as such, and that which was divine should not be thought of as or represented by gold, or silver, or marble, though it be molded and chiseled by the most gifted artists.

Now the time during which you worship this God as an unknown God you could not be held strictly accountable for, but now that you have been told who he is, your responsibility begins; and his first command is to repent, cease from this maze of idolatry; because idols cannot save you, and a great judgment day is coming in which there will be a judgment so august and so righteous that even this famed Court of Areopagos will be subject to it. The Judge is already appointed and we know he is going to serve, because this great God has shown his approval of him for that purpose by raising him from the dead—

Ah, there it was! This talk about moral responsibility was getting irksome to the Epicureans, and here was their chance. The statement about anastasis of the dead not only sounded foolish in itself but the use of that word let them see how they had been fooled into thinking that Anastasis was a goddess-consort of this Jesus. A volley of guffaws interrupted the Apostle, and it was a signal for the breaking up of the mock trial. The thing was getting altogether too serious anyway. A few of the Stoics thought their rival philosopher brethren had acted rudely and, seizing the opportunity to administer a rebuke before the people, they seem to have said to the speaker: Mr. Paul, we thank you for your trouble in explaining this matter, and we would not like to have you think that all Athenians are ungentelemanly and ill-mannered. We cannot stay longer just now; some of us have lessons and some have important business engagements—but there will be another time, surely. Meantime, we bid you good afternoon.

#### SOME LINGERED

But all did not leave. Some lingered after the others had stumbled down the steps and were sauntering under the plane trees or strolling among the booths in the marketplace. One of those who stayed behind was Judge Dionysius, either one of the nine acting archons of the Areopagite Court or else a retired member, for the judges served only one year, then retained their title for life, if not ousted by dismemberment proceedings. This dignitary and a woman named Damaris, and others, came to believe and gave themselves to the Lord, or, more accurately, acknowledged his supremacy over their lives and his right to direct them whatever way he would. They confessed: "Of thine own have we given thee".—1 Chronicles 29:14.

The privileges of women in Athens were more restricted than they were in the other European cities where Paul had preached; so the fact that this sister is recorded by name and the fact that she had access to a hearing position in that open-air courtroom rather implies that she was of unusual standing in the place. There were other brethren and other sisters, but the most prominent one of each sex is mentioned.

#### PORTLAND CONVENTION

A convention of the International Bible Students Association will be held at Portland, Oregon, August 26-28. Several of the Pilgrim brethren will be present. A public meeting will be addressed by the President of the Society on Sunday afternoon. All communications for accommodations or otherwise should be addressed to Mr. G. H. Simpson, Secretary, 1065 East Main St., Portland, Ore.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER R. H. BARBER

Johnstown, Pa. ....	Aug. 21	Nashuaak, N. B. ....	Aug. 26
F. Liverpool, Ohio.....	" 22	Detroit, Mich. ....	" 28
Canton, Ohio .....	" 23	Plymouth, Mich. ....	" 29
Bellevue, Ohio .....	" 24	Ypsilanti, Mich. ....	" 30
Toledo, Ohio .....	" 25	Jackson, Mich. ....	" 31

## BROTHER T. E. BARKER

Charlottetown, P. E. I. ....	Aug. 12, 14	Nashuaak, N. B. ....	Aug. 26
Amherst, N. S. ....	Aug. 19, 21	Frederick, N. B. ....	Aug. 28, 29
Canaan, N. B. ....	Aug. 22	Moncton, N. B. ....	" 30, 31
Newcastle, N. S. ....	" 23	River Philip Sta., N. S. ....	Sep. 1
Burnt Church, N. S. ....	" 24	Turo, N. S. ....	Sep. 3-5

## BROTHER J. A. BOHNET

Cumberland, Md. ....	Aug. 19	Waynesboro, Va. ....	Aug. 28
Hagerstown, Md. ....	" 21	Charlottesville, Va. ....	" 29
Berryville, Va. ....	" 22	Orchard, Va. ....	Aug. 30, 31
Rock Ehon, Va. ....	" 24	Richmond, Va. ....	Sept. 1
Bowie, Va. ....	" 26	Petersburg, Va. ....	" 2

## BROTHER B. H. BOYD

Oneonta, N. Y. ....	Aug. 21	Meadville, Pa. ....	Aug. 26
Binghamton, N. Y. ....	" 22	Youngstown, Ohio ....	" 28
Elmira, N. Y. ....	" 23	Niles, Ohio ....	" 29
Olean, N. Y. ....	" 24	Warren, Ohio ....	" 30
Jamesstown, N. Y. ....	" 25	Ashtabula, Ohio ....	" 31

## BROTHER E. F. CRIST

Galion, Ohio ....	Aug. 21	Hammond, Ind. ....	Aug. 26
Lima, Ohio ....	" 22	Aurora, Ill. ....	" 28
Van Wert, Ohio ....	" 23	Rochelle, Ill. ....	" 29
Ft. Wayne, Ind. ....	" 24	Rockford, Ill. ....	" 30
Plymouth, Ind. ....	" 25	Freeport, Ill. ....	" 31

## BROTHER A. J. ESHLEMAN

Clinton, Ia. ....	Aug. 14	Kewanee, Ill. ....	Aug. 21, 22
Moline, Ill. ....	" 15	Knoxville, Ill. ....	" 23, 24
Davenport, Ia. ....	" 16	Peoria, Ill. ....	" 25, 26
Rock Island, Ill. ....	Aug. 17, 18	Jacksonville, Ill. ....	" 28, 29
Princeton, Ill. ....	Aug. 19	Springfield, Ill. ....	" 30, 31

## BROTHER A. M. GRAHAM

Greenfield, Mass. ....	Aug. 17	Burlington, Vt. ....	Aug. 23
North Adams, Mass. ....	" 18	Morrisville, Vt. ....	Aug. 24, 25
Powall, Vt. ....	" 19	St. Johnsbury, Vt. ....	" 26, 29
Bennington, Vt. ....	" 21	Newport, Vt. ....	Aug. 28
Rutland, Vt. ....	" 22	Hanover, N. H. ....	Aug. 30, 31

## BROTHER M. L. HERR

Utica, N. Y. ....	Aug. 21, 22	Glens Falls, N. Y. ....	Aug. 28, 29
Johnstown, N. Y. ....	Aug. 23	Ft. Edward, N. Y. ....	" 30, 31
Gloversville, N. Y. ....	" 24	Ticonderoga, N. Y. ....	Aug. 31, Sep. 1
Schenectady, N. Y. ....	" 25	Rutland, Vt. ....	Sep. 2
Albany, N. Y. ....	" 26	Granville, N. Y. ....	" 4

## BROTHER S. MORTON

Holly, Colo. ....	Aug. 14, 15	Rolla, Kans. ....	Aug. 23
Syracuse, Kans. ....	Aug. 16	Cullison, Kans. ....	Aug. 25, 26
Garden City, Kans. ....	Aug. 17, 18	Hutchinson, Kans. ....	" 28, 29
Friend, Kans. ....	Aug. 19	Newton, Kans. ....	" 30, 31
Dodge City, Kans. ....	Aug. 21, 22	Wichita, Kans. ....	Sep. 1

## BROTHER W. H. PICKERING

Detroit, Mich. ....	Aug. 18	Oil City, Pa. ....	Aug. 25
Toledo, Ohio ....	" 19	Warren, Pa. ....	" 26
Tiffin, Ohio ....	" 21	Salamanca, N. Y. ....	" 28
Akron, Ohio ....	Aug. 22, 23	Elmira, N. Y. ....	" 29
New Castle, Pa. ....	Aug. 24	Scranton, Pa. ....	" 30

## BROTHER V. C. RICE

York, Pa. ....	Aug. 16, 18	Coles Summit, Pa. ....	Aug. 24
Hanover, Pa. ....	Aug. 17	Alexandria, Pa. ....	Aug. 25, 26
Plainfield, Pa. ....	" 19	Altoona, Pa. ....	Aug. 28
Lewistown, Pa. ....	Aug. 21, 23	Mahaffey, Pa. ....	Aug. 29, 31
McClure, Pa. ....	Aug. 22	Curry Run, Pa. ....	Aug. 30

## BROTHER C. ROBERTS

New Laskeard, Ont. ....	Aug. 14, 15	Darlingford, Man. ....	Aug. 23
Matheson, Ont. ....	Aug. 16	Winkler, Man. ....	Aug. 24, 25
Timmins, Ont. ....	" 17	Treherne, Man. ....	" 27, 28
Winnipeg, Man. ....	Aug. 19, 21	Souris, Man. ....	" 29, 30
Morris, Man. ....	Aug. 22	Oxbow, Sask. ....	Aug. 31

## BROTHER R. L. ROBIE

Michigan City, Ind. ....	Aug. 16, 17	Garrett, Ind. ....	Aug. 25
La Porte, Ind. ....	" 18, 19	Auburn, Ind. ....	" 26
South Bend, Ind. ....	Aug. 21	Ft. Wayne, Ind. ....	" 28
Mishawaka, Ind. ....	" 22	Warsaw, Ind. ....	Aug. 29, 30
Elkhart, Ind. ....	Aug. 23, 24	Plymouth, Ind. ....	Aug. 31, Sep. 1

## BROTHER O. L. SULLIVAN

Black Creek, Wis. ....	Aug. 18	Wausau, Wis. ....	Aug. 25, 26
Seymour, Wis. ....	" 19	Marshfield, Wis. ....	" 28
Clintonville, Wis. ....	" 21	Milladore, Wis. ....	" 29
Maion, Wis. ....	" 22	Junction City, Wis. ....	" 30
Antigo, Wis. ....	Aug. 23, 24	Stevens Point, Wis. ....	" 31

## BROTHER W. J. THORN

Ipswich, S. Dak. ....	Aug. 16, 17	White, S. Dak. ....	Aug. 25, 26
Conde, S. Dak. ....	Aug. 19	Jasper, Minn. ....	Aug. 28
Mellette, S. Dak. ....	" 21	Hartford, S. Dak. ....	Aug. 29, 30
Miller, S. Dak. ....	" 22	Mitchell, S. Dak. ....	Aug. 31, Sep. 1
Huron, S. Dak. ....	Aug. 23, 24	Plankington, S. Dak. ....	Sep. 2

## BROTHER T. H. THORNTON

Hannibal, Mo. ....	Aug. 17, 18	Mounds, Ill. ....	Aug. 26
E. St. Louis, Ill. ....	Aug. 19	Memphis, Tenn. ....	Aug. 28, 29
Farmington, Mo. ....	Aug. 21, 22	Okolona, Miss. ....	" 30, 31
Belleville, Ill. ....	Aug. 23	West Point, Miss. ....	Sep. 1, 2
Anna, Ill. ....	Aug. 24, 25	Columbus, Miss. ....	" 4, 5

## BROTHER W. A. THRUTCHLEY

Saskatoon, Sask. ....	Aug. 14	Leduc, Alta. ....	Aug. 19
Altario, Alta. ....	" 15	Edmonton, Alta. ....	" 21
Lacombe, Alta. ....	" 16	Prince George, B. C. ....	" 24
Calmar, Alta. ....	" 17	Prince Rupert, B. C. ....	Aug. 26-30
Buford, Alta. ....	" 18	Vancouver, B. C. ....	Sep. 2-4

## BROTHER S. H. TOUTJIAN

Boise, Ida. ....	Aug. 16, 17	Midvale, Utah ....	Aug. 28
Twin Falls, Ida. ....	" 18, 19	Laramie, Wyo. ....	Aug. 29, 30
Pocatello, Ida. ....	" 21, 22	Cheyenne, Wyo. ....	Aug. 31, Sep. 1
Ogden, Utah. ....	" 23, 24	Sidney, Neb. ....	Sep. 2
Salt Lake City, Utah ....	" 25, 26	Alliance, Neb. ....	Sep. 4

## BROTHER J. B. WILLIAMS

Calgary, Alta. ....	Aug. 14	Medicine Hat, Alta. ....	Aug. 25
High River, Alta. ....	Aug. 15, 16	Swift Current, Sask. ....	" 27
Macleod, Alta. ....	" 17, 18	Herbert, Sask. ....	" 28
Lethbridge, Alta. ....	" 19, 21	Chaplin, Sask. ....	" 29
Bow Island, Alta. ....	" 22, 23	Moose Jaw, Sask. ....	Aug. 30, 31

## BROTHER W. M. WISDOM

Evansville, Ind. ....	Aug. 18, 19	Muscataine, Ia. ....	Aug. 25
St. Louis, Mo. ....	Aug. 21	Iowa City, Ia. ....	" 26
Hannibal, Mo. ....	" 22	Des Moines, Ia. ....	" 28
Quincy, Ill. ....	" 23	Omaha, Neb. ....	" 29
Burlington, Ia. ....	" 24	Stanton, Neb. ....	Aug. 30, 31

## BROTHER G. YOUNG

South Rawdon, N. S. ....	Aug. 17	Middleton, N. S. ....	Aug. 24
Tanjier, N. S. ....	" 19	Margaretsville, N. S. ....	" 25
Halifax, N. S. ....	" 21	Berwick, N. S. ....	" 26
Bridgewater, N. S. ....	" 22	Kentville, N. S. ....	Aug. 28, 29
Nictaux, N. S. ....	" 23	Port Williams, N. S. ....	Aug. 30

## BROTHER L. F. ZINK

Markham, Ont. ....	Aug. 16	Cameron, Ont. ....	Aug. 24, 25
Baldwin, Ont. ....	Aug. 17, 18	Apsley, Ont. ....	Aug. 26
Stouffville, Ont. ....	Aug. 19	Peterboro, Ont. ....	" 28
Lindsay, Ont. ....	" 21	Baileboro, Ont. ....	" 29
Halliburton, Ont. ....	Aug. 22, 23	Havelock, Ont. ....	" 31