



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

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

VOL. XLII SEMI-MONTHLY No. 18

Anno Mundi 6049—September 15, 1921

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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.

W.T.B. & S.

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 (ecclesiastism) shall be shaken . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

## THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

### TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY

## WATCH TOWER BIBLE & TRACT SOCIETY

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

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

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(Foreign translations of this journal appear in several languages)

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

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

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

### REPORTS OF SEPTEMBER 25 MEETINGS

In our issue of September 1 we urged the classes everywhere to make special effort on Sunday, September 25, to arrange for, advertise, and conduct as many public meetings as the finances and speaking talent of the classes would permit, the topic everywhere to be "Millions Now Living Will Never Die"

Speakers under the direction of the Society will, of course, report the numbers in attendance at meetings addressed by them; but we would very much like to have reports from all the class secretaries as to the numbers in attendance at meetings addressed by local speakers on this particular date and topic. Will class secretaries kindly favor us in this respect as promptly as possible?

### STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically 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.

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

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

**SERIES IV, The Battle of Armageddon** shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9. 656 pages, 85c. Also in Dan-Norwegian, Finnish, Greek, German, and Swedish.

**SERIES V, The Atonement Between God and Man**, treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians. 613 pages, 85c. Procurable likewise in Dan-Norwegian, Finnish, German, Greek, and Swedish.

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

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

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLII

SEPTEMBER 15, 1921

No. 18

### CHRISTIANS IN CONVENTION

*"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."—Hebrews 10:25.*

**J**EHOVAH established the true religion among the people of Israel when he made a covenant with that nation, commanding that they should worship him, the true and only God. He caused them to be instructed in his law. The devout people of Israel regularly assembled themselves together for the purpose of acquainting themselves more fully with the divine law.

Jesus was born under the law, and as a man was an Israelite. It is to be presumed that his devout parents saw to his early instruction in the Scriptures; and it became a habit or custom with him to go to the place where the Scriptures were read. It is written of him that, "as his custom was, he went into the synagogue on the sabbath day". (Luke 4:16) Without a doubt his love for the heavenly Father and for his law, and his love for the people, constrained him to observe faithfully this custom.

A true Christian is one who having made a full consecration to the Lord strives, insofar as lies within him, to follow in the footsteps of the Master, learning the lessons that he taught both by precept and example.

Likewise St. Paul was born a Jew and strictly observed the laws and customs of that nation. When he became a Christian, both custom and loving zeal combined impressed his mind with the great importance of personal fellowship with others of like precious faith. Like the great Master, he possessed a loving zeal for the cause of righteousness and a deep, unselfish, loving interest in his brethren. He recognized the mind as the battleground; and if the mind is directed into the right channels for the understanding of the Word of God and is filled with holy meditation upon his Word, the opportunity for the adversary to do injury to such Christians will be greatly reduced. In his epistle to the Hebrews he gives much valuable and loving advice. He emphasizes the fact that as the earthly experience of the church nears a close the perils will greatly increase; hence the greater importance that the followers of Jesus assemble themselves oftentimes together. In another epistle he called attention to the efforts that would be put forth by the enemies of the church at the end of the age; and to the necessity of having on the whole armor of God and of using it for defense and for progress in the narrow way. Christians coming

together and hearing the divine plan explained from various viewpoints, considering the diverse expressions and experiences of the brethren, and expressing their heart sentiments in testimony and in song, are greatly strengthened, enabled to overcome, and thus assured of winning a place in the kingdom.

One of the prophets speaking of loving zeal for the cause of righteousness describes it as a fire in his bones, compelling him to go forth and tell the message of Jehovah. The truly consecrated children of the Lord who appreciate his loving kindness may well be likened unto living coals of fire. If live coals of fire be separated, not only will the heat from each one rapidly diminish, but soon the fire will die out entirely. If brought together, the heat of each one will greatly increase until there is a glow of the whole mass. And so it is with Christians. If they forsake the assembling of themselves together, gradually there is a cooling off and lack of interest in the truth, a decrease in zeal and a danger of drifting back into the world. Brought frequently together in the love and spirit of the Lord, their zeal and fervency for the Lord and his cause is greatly increased, and individually and collectively they are strengthened.

We now see that the day of the final earthly experiences for the church is here. Hence it is of the greatest importance that the members should assemble themselves together, and with unselfish love build each other up on our most holy faith. It is the love of Christ that draws and holds together; and those having his spirit will desire this unity and fellowship. In the unity of the spirit there is that strength which gives full assurance of victory through Christ Jesus, our Captain and Deliverer.

With these thoughts in mind a series of conventions of Bible Students was arranged for the year. Because of the increased cost of transportation and the great amount of unemployment, it was deemed for the best interest not to attempt one large general convention in some central part of the country, but to have a number of smaller conventions. The Lord has manifested his blessing upon these assemblies of the brethren.

During the year conventions have been held at Norfolk, Atlanta, Chicago, Omaha, Los Angeles, Oakland, San Antonio, Houston, New Orleans, Tampa, Washing-

ton, Richmond, Philadelphia, Brooklyn, Oklahoma City, Lincoln (Nebr.), Buffalo, Louisville, Detroit, and other places. At all of these conventions there has been a wonderful manifestation of loving zeal peculiar to the house of the Lord. Quite a number at these various conventions have symbolized their consecration and given evidence of spirit-begetting and growth in grace.

It would not seem to be the proper thought that the spirit-begetting has ended. While it is true as we believe that the forty-year harvest period ended with 1918, yet this would not militate against the thought that others coming to a knowledge of the truth might not be begotten thereafter and received into the kingdom. It will be recalled that the Lord used the natural harvest to illustrate the harvest of Christians. In the natural Jewish harvest the custom long has been to do a glean- ing work following the general harvest. Hence we may properly liken the gathering in of some Christians since the close of the harvest period to the glean- ing work; and this would explain why some are still consecrating and giving evidence that the Lord has justified them and begotten them by the holy spirit. At least it is not the prerogative of any one to attempt to say just when spirit-begetting will cease; and we deem it very im- proper for any speaker to advise his hearers that there is no opportunity now to be begotten to the divine na- ture. Since the Lord has not authorized any one so to state, it would seem presumptuous to attempt to tell others that the Lord has ceased to do a certain work when such a conclusion would be based merely upon conjecture or opinion.

It is always proper to advise consecration and the symbolizing of consecration, leaving the result with the Lord himself, as he alone must determine. In fact, it seems quite reasonable that throughout the Millennial age people will continue to symbolize their devotion to the Lord by water immersion. Whether this is true or not, we do well to leave the matter with the Lord.

Quite a number at these conventions have announced that they first came to a knowledge of the truth by reading "The Finished Mystery" or THE GOLDEN AGE, or something else that has been published since 1918. Let us all rejoice and be glad that the Lord is still pleased to bring a knowledge of his truth to hungry souls and to bless them in their hearts when they re- spond by making a full consecration to do his holy will.

For the midsummer a transcontinental tour was ar- ranged and a series of conventions followed one after the other. The first of this series was held at Winni- peg, Manitoba, August 5-7. About five hundred of the consecrated attended this convention. Brother Pick- ering was chairman, and additionally the convention was served by Brothers Marshall, Howlett, Salter, Van Am- burgh, and Rutherford. It was a season of great rejoic- ing among the brethren. This was the first time a con- vention had been held in Winnipeg at which many of the brethren attended since the trying experiences of 1918. It will be recalled that at Winnipeg resides the

nominal minister and politician who instigated in that city the persecution of the brethren which spread to other parts, which experiences, according to the prom- ise made by the Lord, are now serving as a witness in behalf of the brethren (Luke 21:13) and "for a testi- mony against them"—the persecutors.—Mark 13:9.

A public lecture which was given by Brother Ruther- ford had been well advertised, and the public responded with keen interest. This meeting was attended by about 2,700; while another opera house across the street was filled with an overflow meeting, which was addressed by Brother Pickering; and in still another hall an elder of the Winnipeg Class addressed a third gathering. It was estimated that there was a total of six thousand people who came to this public meeting. There was great interest manifested and it is hoped that much good resulted.

At Saskatoon, Saskatchewan, a convention was held August 6-8. The chairman, Brother Thrutchley, as well as Brothers Williams, Salter, Van Amburgh, and Ruth- erford addressed the convention. About one hundred of the consecrated attended this convention; and while the number was small, the zeal and love manifested by all present was very marked. It was a happy season of fel- lowship together. On the evening of the eighth a public meeting addressed by Brother Rutherford at the Ma- chinery Hall in the Exhibition Grounds was attended by more than a thousand of the public. Great interest was manifested at this meeting. We quote a part of the report given by the Saskatoon *Phoenix* of August 9:

"An audience that would have filled the largest church in Saskatoon and more listened to a lecture last night in the Machinery Hall of the Exhibition Grounds, by Judge J. F. Rutherford, President of the International Bible Stu- dents Association, who sought to prove by Biblical prophecy fulfilled during the past few years that millions now living will never die. A large part of this audience was obviously in sympathy with the teachings of the I. B. S. A., organized by the late Pastor Russell.

"At the outset an attempt was made by the Reverend Professor L. H. C. Hopkins of Emmanuel College to obtain from Judge Rutherford the privilege of asking questions at the close of his address; otherwise, Mr. Hopkins stated, he would be obliged to interrupt the speaker as he went along. To this Judge Rutherford replied in a preliminary state- ment that he purposed proving every proposition he made from the Bible, believing the Bible to be God's Word of truth. If the united clergy of Canada, he further announced, would select the most celebrated man they had and fix the time and place, he promised he would meet him in debate. A clergyman ought to know, he said, with reference to Prof. Hopkins' intention, that a religious meeting is not to be interrupted, and he served notice that if he disturbed that meeting he would not disturb another. 'I purpose to take up the time of this meeting,' Judge Rutherford firmly said. Professor Hopkins, who was seated in the middle of the audience with several other clergymen and who had come apparently prepared to refute the teachings of the Bible Students, did not interrupt."

A large amount of literature was sold at the con- clusion of this meeting.

At Edmonton, Alberta, a convention was held August 8-10. The speakers at this convention were Brothers

Thrutchley, Williams, Van Amburgh, Branscombe, Salter, and Rutherford. About 125 of the consecrated attended this convention. The addresses were all helpful and every one recognized that it was good to be there. A public meeting was held on Wednesday evening in an opera house seating 1,500. It was packed to its full capacity, splendid interest being manifested, and a large number of the "combinations" sold at the conclusion of the meeting.

At Calgary, Alberta, August 9-11, a convention was held, attended by about 125 of the consecrated. This convention was addressed by Brothers Williams, Salter, Thrutchley, Van Amburgh, and Rutherford. The dear friends in this section manifest a great deal of loving zeal for the Lord and his cause, and are putting forth their best efforts to give the witness. The season of fellowship together strengthened the faith and hearts of all present, who went away rejoicing in the privilege of having been permitted to assemble again this side the vail. On the evening of the eleventh a public meeting addressed by Brother Rutherford in the opera house was attended by 1,700, while others were turned away. The usual interest was manifested by the public and a large number of the "Millions" booklets sold at the conclusion.

At Vancouver, British Columbia, a convention was held August 12-14. This gathering was attended by approximately 500 of the brethren. The chairman of the convention was Brother Howlett; and besides him, the friends were addressed by Brothers Rutherford, Van Amburgh, and Salter. A number of our brethren, who for a time were associated with some generally known as the "Standfasters", attended this convention and manifested a determination thereafter to remain with their first love, realizing their mistake of having turned aside.

In his address to the friends, Brother Rutherford pointed out that the Lord had selected Brother Russell to fill the office described by the prophet Ezekiel in the ninth chapter as the 'one clothed with linen, with a writer's inkhorn by his side'; and that Brother Russell had faithfully performed that service and reported it, as the Prophet had foretold; that the Prophet further designated 'six men that came from the way of the higher gate, which lieth toward the north, and every man with a slaughter weapon in his hand'. "And to the others [the six] he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; . . . but come not near any man upon whom is the mark." It was pointed out that six is symbolic of incompleteness from the divine viewpoint; and that since Brother Russell filled the office of the one specially mentioned, the six represented all of the truly consecrated members of the body, incomplete on this side the vail, who are unitedly performing the commission given by the Lord; that these saints are commissioned and authorized to do a slaying work with the message of truth, but are specially warned not to inter-

fere with those who have the mark, i. e., those who have been sealed with an intellectual understanding and appreciation of the divine plan.

The speaker then pointed out that this would seem strongly to indicate that it was not pleasing to the Lord for brethren to attempt to start a separate organization and draw followers after them. Furthermore, that it had been stated by our "Standfast" brethren that there is no work to be done by the saints; whereas the Scriptures clearly point out that there is much work to be done; that it had been intimated by some that those now engaged actively in doing the witness work throughout the world are of the 'foolish virgin' class; but it would seem rather strange that 'foolish virgins' would be delegated to give wise advice. All the consecrated were admonished to seize the opportunity of participating in the witness of the incoming kingdom, and to look well to themselves in making preparation for entering into the kingdom. This convention was a great blessing to all who attended and will long be remembered by those who had part in the sweet fellowship there.

On Sunday evening a public meeting was addressed at the Arena by Brother Rutherford, at which the attendance was about 4,500. It was freely stated by the brethren that this was the most extensive witness that had ever been given at one time in the city of Vancouver.

Seattle, Washington, was the place of a convention of the Bible Students held August 18-21. The attendance of the consecrated at this convention was between 800 and 1,000. Brother Van Amburgh was chairman, and the assembly was addressed also by Brothers Howlett, Salter, MacPherson, Baker, and Rutherford. This was a most blessed convention; and the remark was frequently heard: "This is the best convention I have ever attended". In fact, at all these conventions there was a sweet spirit manifested, and the friends gave evidence of growth in grace and in the knowledge of the Lord.

The friends stated that the largest number that ever attended a public meeting in Seattle responded to the advertisement for the public lecture on Sunday. The subject was, as usual, "Millions Now Living Will Never Die". Brother Rutherford addressed the public in the main auditorium of the Masonic Temple; while Brother MacPherson addressed an overflow meeting in another hall, and great numbers were turned away. The papers announced that four thousand people heard the lecture. Quite a number of prominent citizens were present, and on the day following some of these asked for a private conference with Brother Rutherford. As a result a conference was held in a lawyer's office, attended by lawyers, judges of the courts, and businessmen; and for more than two hours these gentlemen propounded questions relating particularly to the time of trouble and the restoration blessings for the world. They showed a keen interest in the truth message. By their request their names are not disclosed for the present. The opinion is ventured that there are many friends of the truth who do not feel disposed as yet to take an open stand. Glad

we are, however, that the time is soon coming when all will rejoice to acknowledge publicly that Jesus is the Christ and that his kingdom is the hope for humankind.

On Thursday night, August 25, a public meeting was held at Everett, Washington. About one thousand crowded into a small theatre and listened to Brother Rutherford; while Brother Howlett addressed an overflow meeting of some 400 in another hall, and fully a thousand were unable to gain admittance. The friends sold many of the books to people on the curb who were unable to get to the door.

Portland, Oregon, was the next place of convention, where the friends assembled from August 25 to 28. Brother Van Amburgh was chairman of this convention, which was attended by 350 of the consecrated. The speakers were Brothers Van Amburgh, MacPherson, Goux, Baker, Howlett, and Rutherford. We believe this convention resulted in much good. Several of our "Standfast" brethren attended and signified their purpose to meeting hereafter with the regular class of Bible Students. The discourses were all helpful and the testimonies gave evidence that the friends are profiting in their Christian experience. It was a happy season of fellowship.

The public meeting Sunday afternoon in the Auditorium was attended by about three thousand, with the usual keen interest manifested; and a goodly number of the combination booklets was sold at the conclusion.

On the Monday following Brother Goux and Brother Rutherford held meetings with the friends at Ashland, Oregon. The number here is small, but that same loving

zeal that is manifested by the Lord's little ones everywhere was in evidence. We bade the friends good-bye, marking their bright and smiling countenances, rejoicing in the fact that we again had some fellowship together this side the veil.

On Tuesday, August 29, a one-day convention was held at Fresno, California, addressed by Brothers Gerdes, Sexton, and Rutherford, a public meeting being held at night, at which there was an attendance of about two thousand, with the usual interest manifested. It is noticeable at these public meetings that many intelligent business men and women are attending, indicating that they are looking for something explanatory of the present conditions and for some hope of relief. We rejoice that the witness of the kingdom is having a greater scope than ever.

A convention of Bible Students was held at Los Angeles, California, September 3, 4, and 5. This convention was presided over by Brother F. P. Sherman, and additionally addressed by Brothers Pollock, Goux, Stark, Gerdes, Magnuson, Sexton, Taliaferro, Seklemian, and Rutherford. About 1,200 friends were in attendance. It would be impossible to express in language the joy manifested by those present. It was a quiet, sweet and happy spirit that pervaded the whole gathering; and the light of joy was upon every countenance.

These conventions serve as a great stimulus to the brethren and inspire them to engage more actively in the proclamation of the message of the kingdom. Truly now is the time when all who love the Lord may look up and lift up their heads as the day of deliverance nears.

## PAUL AT EPHEBUS

[CONCLUDED]

In order to announce the matter of the collection and to give the brethren time to lay by in store such means as they had to spare against the day of his own arrival, Paul sent ahead Timothy and Erastus. Timothy had already been over the ground, parts of it twice, and was able to minister to the friends in a spiritual way. Erastus had been treasurer of the city of Corinth (Romans 16:23), no small office, and was therefore familiar with the handling of financial matters. Paul showed wisdom in selecting an experienced man, when one was available.

Having sent these two brethren ahead, Paul tarried yet a while in Ephesus; and it was during the period of this tarrying that a great commotion arose in the city on account of the gospel activities there.

### SILVERSMITHS ALARMED

A certain Demetrius, a silversmith, who made his living by the manufacture of small statues and shrines for the worship of Diana, noticed that there had begun to be a decline in business. He was farsighted enough to observe that if this thing went on the silversmiths would have to go into the hands of a receiver, their respectable station in the social structure would be gone, and who could tell what would become of them then? Accordingly, Demetrius called together other members of the silversmiths' board of trade and delivered himself of a little "patriotic" oration showing how the Lord was to blame for interfering with the devil's business. He charged Paul with interfering,

first, with business, and, second, with religion. Business came first and the religion was to serve the purpose of business. Religion, according to his estimate, was a kind of rear guard for business.

There was some truth in the statements of Demetrius. The Apostle's activities were actually showing some effect on the idol business. But the time is coming when not only the literal idol business will be supplanted by something vastly better, but also all things which have worked for the advancement of Satan's empire will be suppressed by the omnipotence of Messiah's kingdom. All socially artificial things shall be put down. This may include ninety percent of all the books and papers and magazines and productions of art and statues and entertainments in the world. One of the first lessons necessary for mankind to learn is to look the facts in the face and not to befooled or befuddle themselves with fancies, however roseate.

The business associates of Demetrius thought as he did, or rather he thought for them and they acquiesced in his decisions, very much as is the rule among men. They all joined in the general hubbub and a mob formed, collecting in the usual place for public concourse, the theatre, which was not only the place of entertainment but also of public elections. As is usually the case with mobs, few knew why they had come, and they added to the noise and yelling simply because they were there and had gotten into the spirit of the thing. Many Jews were present, and some of these thought to shift the responsibility for the dislike



away from themselves and onto Paul and his friends. The Ephesians had not been much inclined to distinguish between Judaism and Christianity. The Jews sought to set forward one Alexander, but when the crowd noticed that he was a Jew they would have none of it. They shouted all the louder and continued for about the space of two hours to say nothing but "Great is Diana of the Ephesians". Early in the melee Gaius and Aristarchus, brethren who had been more or less with Paul from the time of his first visit in Macedonia, had been seized and held by the mob. Paul was minded to enter into the crowd and speak to them, but was deterred by both brethren and friendly pagan Asiarchs, or men who were appointed to see that the public festivals in Asia were observed according to the law.

#### WEARINESS AND PEACE

Understanding the psychology of a mob, the town clerk waited until the multitude had exhausted itself yelling; then went to the speaker's platform and addressed them. Weariness has had much to do with keeping the world in a peaceable state. Many a man, who has been a thoroughgoing malcontent and breeder of trouble in the morning, has dwindled down to a weary little piece of humanity by night, having no desire but to get something to eat and get to bed.

The town clerk addressed the wearied crowd in this wise: Everyone in the city has heard you shouting for the last two hours that Diana of the Ephesians is a great goddess. If there was ever any doubt about that fact, it should be quite well established by this time, and there is therefore no need to continue your clamor. Anyway, no one called the greatness of Diana in question, nor has this Paul done any act of desecration to our temple or to the Egyptian hieroglyph which is generally understood to have been sent down from heaven. For what purpose have you

seized these men? You have placed not only yourselves but the whole city in a precarious situation. If Demetrius and his fellows have any occasion for complaint against the Christians, let them present them in an orderly manner, make out an indictment against them, and the case will be taken up in the regular and prompt sessions of court. If it is not a question of personal loss or injury, but one of city policy, those questions naturally come up at the regular town meetings. Indeed, there is danger that the city lose its franchise because of this illegal concourse. What kind of report can we send to Rome? It will look very strange to say that thousands of people had shouted for two hours about something which was well known in the first place. You all know the Roman law says: "He who raises a mob, let him be punished with death". Now we had better close this incident and get home as quickly as possible.

The mob, having said all they knew, dispersed.

The word for assembly in verse 39 is *ekklesia*, the same word used in New Testament writings for church. It means simply convocation, or, if we had such an Anglicized Latin word, it would be literally, exconvocation.

#### THE TEMPLE OF DIANA

Those who are mechanically inclined may gain some idea of the size and importance of the Temple of Diana in Ephesus by knowing that 220 years were required in bringing it to completion. It was 425 feet long, 220 feet in width. There were 127 pillars, each 60 feet high. Each pillar with its base contained 150 tons of Parian marble. Thirty-six of these pillars were curiously carved, the others plain. But so thoroughly was this great temple destroyed that no kind of certainty is entertained as to its exact location. The ancient city is a mass of ruins, almost impossible of distinction.

## PAUL WRITES TO CORINTH

— — OCTOBER 16 — 1 CORINTHIANS 1:10, 11, 13, 17 — —

CONTENTION AT CORINTH — DIVISIONS IN THE CHURCH — LIFE WITHOUT LOVE — LIFE WITH LOVE — LOVE'S SUPREMACY.

"But now abideth faith, hope, love, these three; and the greatest of these is love." — 1 Corinthians 13:13.

SOME time during the near three-year stay of the apostle Paul in Ephesus he must have paid a very brief visit to Corinth. (2 Corinthians 2:1; 12:14, 21; 13:1) Apollos, who had gone from Ephesus to Corinth in order to refute the arguments of the synagogues at that place against the messianic group, returned to Ephesus during Paul's stay there, bearing news of unhappy conditions in the Corinthian church. The Apostle wrote them a (probably) brief letter which the Lord has not seen fit to preserve for us, in which he reproved them for their profligacy and sought to bring them to the better way. (1 Corinthians 5:9-12) This letter was quite possibly borne by Titus.

Before Titus returned with the Corinthian answer, some members of the household (whether trusted slaves or sons or daughters is not known) of Chloe, a distinguished woman of Corinth, but not certainly herself a believer, arrived at Ephesus; and from them St. Paul received fuller information than he had before possessed concerning the condition of the Corinthian church. The spirit of party and of division had seized upon the congregation, well nigh destroying the spirit of love.

About the same time that all of this disheartening intelligence was brought to Ephesus by the household of Chloe, Titus or other messengers arrived bringing with them the answer of the church to Paul's previous letter, of which they requested an explanation. At the same time they referred to his decision several questions which had given occasion for dispute and which had caused difficulty. The

subject-matter of this letter and the controversies and bickerings of the Corinthian church generally we hope, if space permit, to treat more at length soon; because those difficulties covered nearly, if not all of the internal faults of the church from that day to this. Meanwhile let it be simply noted that there were differences and threatened divisions and that some of these conditions were due to the tendency to exalt different brethren of prominence to the position of head.

Some of the Corinthian ecclesia had been carried away by the eloquent expoundings of Apollos and were inclined to the vain philosophizings of the Greeks and Alexandrians; some were anti-law-ers, clustering around one single statement of Paul's that 'all things were lawful for him', letting themselves go into various kinds of debauchery because they were free from the Jewish law; some were Cephasites, a Hebrew faction which insisted on using St. Peter's Hebrew name and claimed him to be the only true head of the church; still others boasted themselves under the very name of Christ: they were Messiahites, having seen Jesus personally or been on familiar terms with "the brethren of the Lord", especially James, the special Apostle to Jerusalem and Judea.

Thus there were two Hebrew factions and two gentile groups; and it was doubtless because he did not wish to appear in the light of a rival that Apollos refused to return to Corinth at this time, lest he should seem to countenance the factious spirit of his adherents — although the

Apostle urged him to go and do what he could to build them up. Paul doubtless mentioned his refusal so that the Apollos-ites could not accuse him of keeping Apollos away from them.—1 Corinthians 16:12.

#### TACTFUL COMMENDATIONS

The first nine verses of this epistle are taken up with greetings and commendations, such as the Apostle could honestly make. He thought best to mention these things first; there would be enough of other things later on. Some, even of the Lord's people, would think the Apostle's course here to be dishonest. Not all have learned that to be honest does not necessarily mean to be disagreeable about it. Squeaky hoe honesty (so to speak) that prefers to advertise its presence and its virtue is not necessarily better than the quiet, tactful, unobtrusive kind.

In the name of the Lord Jesus the Apostle urged the brethren to speak the same thing, to live and work in unison, to be not cleft asunder in factions, but to adhere together as the elements of one vessel. 'There are contentions among you now; but see that they do not go as far as divisions.'

Then after dealing specifically with some of the points at issue and answering some of the questions of the Corinthian brethren, St. Paul tells them what will save their sores and build up the waste places in their midst. There was too much philosophizing and not enough faith; and there was not enough faith because there was not enough love to inspire it.

He tells them what adherence to and even participation in Christian forms means without love—nothing. Even if one should be able, like Apollos, to speak with remarkable flower and fluency in Greek (the language of men, the gentiles) or even in Hebrew (the language used by angels to convey the law—Galatians 3:19—and to record the prophecies), as some of them had the special gift to do (1 Corinthians 14:1), yet without a true motive to glorify God and to edify his church in the whole matter the one achievement would sound in God's hearing like the huckster's pieces of brass which he beats together to announce his wares, and the other power, at best, like the clanging, sonorous cymbals, used in the Temple choir (Psalm 150:5), having a certain share in divine service and praise, but not notably musical in the heavenly corridors. So much for the tongues, natural and inspired, about which they were inclined to boast.

Next he speaks of prophecy. Prophecy means expounding, forthtelling, but not always foretelling. The gift of prophecy was one of the miraculous endowments quite common in the early church. It is included in the three separate classifications of these gifts which are given in the preceding chapter. By a comparison of this passage in our lesson with the wording in chapter 14:6 it will be noted that "the mysteries, all of them" are associated with "revelation" and "prophecy", while "knowledge" is associated with the gift of "teaching". In other words, in order to prophecy in the miraculous manner here referred to it was necessary that things generally hidden be miraculously revealed to the minds of the church prophets. A mystery is a secret made known to a few. But neither mysteries nor knowledge, miraculous and profound though they doubtless were, amounted to anything apart from heart harmony with Him who gave those gifts. That is, they did not amount to anything for the speaker himself; they might work indirectly for the benefit of others listening.

#### MIRACULOUS FAITH

Faith is here referred to as one of the gifts. This is not the ordinary conviction of the believer, but a supreme confidence that the spirit-powers would give heed to the commands of those endowed with the gift of miracles. This gift of faith gave its possessor great boldness to call for

the accomplishment of unprecedented things. But even the supreme gift of miraculous faith would work nothing to the eternal benefit of its possessor apart from love. The ordinary faith of the believer would not be present without love; for faith works by it.—Galatians 5:6.

The expression "bestow all my goods" means literally to 'dole away in mouthfuls all my property'. It implies the extreme of charity, humanitarian beneficences. Even these good deeds would work nothing of themselves in character.

Even if some among the Corinthian brethren were to give their bodies in a spectacular way as testifiers for the truth, that would not of itself mean much in God's sight. In fact, the use of the word *give* implies that the initiative is on the individual's part. No one should of himself run into dramatic martyrdom. Instead of giving one's body, let them take it, if such a thing must be. The expression in the Authorized Version "to be burned" is erroneous and should read "that I may glory", as in the three oldest manuscripts. The difference in the two Greek words is merely one letter. All these four English words are contained in one Greek word. This supports the thought suggested under the word *give*. The self-glorying motive might find expression in many other ways than on a self-chosen funeral pyre. It refers to any kind of ambitious martyrdom.

Having told of the utter emptiness of the Christian life—the Christian life, mind you, not the pagan life—without love, we are now told what the Christian life will mean with love, as its constant motive, its ever-present incentive to act.

Love is long-suffering. Love does not seek any dramatic martyr poses, but it endures persecution when it comes, it forgives enemies, bears wrongs patiently, and keeps on doing it.

The root for the Greek word which is used for *kind* sounds exactly like and differs only in one letter from the word for Christ. It is a happy coincidence; for to be kind is to be Christlike. The word really means *serviceable*, but with more tenderness than that expression conveys to the present-day commercially-influenced mind. It means disposed to serve, in spite of having to suffer a good many things from the loved object.

#### NO ENVY NOR VAUNTING

Those in whom love reigns are not envious of the gifts of other brethren. They are glad that the holy spirit has so distinguished various members of the body of Christ—or had so distinguished during the period of miraculous endowments in the Corinthian church. There was envy in their midst. Some were envious of the gifts of other brethren and this led them on to boasting, to artificial dilating upon those things which they themselves possessed with a view to minimizing the endowments of others. It was not love that caused them to do this. Love's nature is to give. It has no envy; for that feeds on vanity and acquisitiveness.

This disposition to envy had led some of them on to vaunting. To vaunt is to brag in an outward way. This is something that love does not do, because to boast is to make some less-favored brother feel unduly humiliated. This point was being overlooked in Corinth and there was much boasting about the miraculous gifts, as if they were in some way responsible for them. Those gifts had all come from God, who alone made them to differ from each other. (1 Corinthians 4:7) Love does not even boast about the way or the length of time it has suffered.

Not only is the individual in whom love dwells richly not a braggart, but he is not even puffed up; he does not even have the inward disposition which sprouts the root of braggadocio. He does not boast over his brethren because he loves them, but more than this, he does not feel superior, esteeming, as he does, his brethren better than himself, assuming them as recipients of divine grace.



The word "easily" as connected with *provoked* is superfluous. The thought is, love is not exasperated. The Greek word is the one from which our word paroxysm comes. Love does not get "mad", does not "pitch into" folks; does not "give them a piece of its mind".

The expression "thinketh no evil" is so desirable that one almost wishes it had been correct. That thought is thoroughly Scriptural and is expressed elsewhere: "Let none of you imagine evil against his brother in your heart". (Zechariah 7:10) But the translation here is properly "taketh not account of evil". Love makes no debit entries in its account books, does not keep a list of evils done against it, and thus always has something to the credit of brethren in personal relations, or at least keeps no record of discredits.

Love rejoices *with* the truth. This is another proof of the inseparability of love and justice in actual practice: for **truth is merely justice in precept**, here set over against "unrighteousness". Truth is personified, as is also love. Compare Psalm 85:10.

#### SUFFERING, BEARING, ENDURING

Love *bears* all things. It keeps out resentment as the ship keeps out the water or the roof rain. But love is not merely negative. It has something to do, it is the mainspring of both faith and hope. Without love what would be the object of faith? Final love is the thing hoped for of which faith is the foundation; but love supplies the dynamics even now. Without it faith wavers and hope dies down.

Love *endures* all things. This is a step further than bearing, and both constitute an advance on long-suffering. First, love bears much. It keeps out resentment. Thus the channels for the feeding of faith are kept open; the wicks in the lamp of hope are kept trimmed; and with faith and hope and love the individual can actually endure, patiently acquiesce, hold his ground, because he can both believe in and hope for the adjustment of all wrongs by a perfect Judge, to whom he has committed his cause.

The word for "faileth" means to fall off—literally, fall out. Love never falls off like a leaf or a flower. Love is an evergreen. It holds its color, its vigor, and hence its place.

Miraculous prophecies, tongues, and knowledge were all to cease in the Corinthian church; and have all long since ceased. These wonders would all come to an end, but not so love. Why fuss and have divisions over something that would pass anyway? If contentions were ever justifiable they would not be so in this case. It was like children fighting over an apple core when the whole orchard was full of apples.

The Apostle says that our knowledge at present is piece-work, it is fragmentary. But when that which is perfect is come, that which is fragmentary will be supplanted. It is a question whether the Apostle is referring exclusively to the grand future beyond the veil or whether he is not also including the thought of the perfection of divine revelation for the church, such as he soon afterwards had—"the whole counsel of God". (Acts 20:27) Up to a certain point the figure fits either way. The Corinthian brethren were bickering about childish pratings. They were in the

"da da" stage. Using himself as an example, the Apostle speaks of three stages of natural development and implies as much in the Christian life. First, there is the incoherent and irresponsible prattle of a child; whether in anger or contentment, it does not mean much. Then there is the time when it has conceptions, but not well joined together, crude general notions. Finally (let us hope) the individual reaches the stage where he has consecutive reasoning, knows how to assume the responsibilities of life in the case of the natural man, and knows how to divide and apply the Word of truth, if a new creature.

#### NOW AN ENIGMA

"Through a mirror" is not very accurate. The thought is "by means of a mirror". Mirrors in olden times were not so good as ours, but even now a familiar landscape looked at by means of a mirror takes on a different aspect. One's judgment of distances is found to be far less accurate than with the naked eye. Therefore the Apostle says that we see "in an enigma". The word for mirror is used only here and in James 1:23. The word for darkly expresses the obscure form in which the revelation appears. This wording and that immediately following reminds one of the Lord's commendation of Moses as a faithful servant in his house. He said that he spoke to Moses *not* in 'dark sayings' but 'mouth to mouth'. (Numbers 12:8) In this expression "face to face" the scene rises clear of the strife-laden fog and the 'fragmentary' treetops of the Corinthian hill into the pure ether of the heaven of heavens.

Now all is piece-work, here a little, there a little, but then all will be complete; and the measure of its completeness is no less than that possessed by God in his knowledge of our present state. Concerning this knowledge we are told: "There is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do". (Hebrews 4:13) So shall our knowledge be.

"But now." The word but brings out the contrast with the transient gifts. The *now* is logical and not temporal; that is, it is the kind of now that brings the argument to a head, but does not indicate time. The time is in the verb.

The things which are abiding, however, are faith, hope, love. They do not abide merely in this life, for the *essential* permanence of all three graces is asserted. In their nature they are eternal. Twice before and once after this the Apostle joins the same graces—1 Thessalonians 1:3; 5:8; Colossians 1:4, 5.

Love would settle every strife in the Corinthian church; and it will settle every strife, yes, it will *obviate* every serious contention in every other church. It might not remove every difficulty in the shape of varying temperaments, preferences, natural endowments, experiences, and breeding, but it will cover these and bury them to the point where love is more evident than those things are. Like the waters of a pond, love covers much of moss and twigs and snags and tree stumps, which cling to the fleshly organism; but love still holds together, still seeks its level, still tends to assemble together, and to be fed by fresh streams of divine grace, still covers a multitude of things undesirable and unedifying to see.

So is everyone in whom love dwells.

## PAUL'S LAST JOURNEY TO JERUSALEM

— OCTOBER 23 — ACTS 20:1-21:17 —

TO GREECE AND BACK — A SERMON AND A SLEEPER — PAUL'S REVIEW OF HIS MINISTRY — ONWARD UNDAUNTED.

"Let us not be weary in well doing; for in due season we shall reap, if we faint not."—Galatians 6:9.

EPHESUS might be termed the crest of the wave of St. Paul's apostolic activities. Difficult though his course had been up to that time, still more ominous clouds loomed on the horizon after he had finished his three years

work in Ephesus. Having written the first epistle to the Corinthian church about the time of (apparently the very week of) the Passover, the Apostle finally left Ephesus about Pentecost (1 Corinthians 16:8) and proceeded to

Troas, where he stopped for a while (2 Corinthians 2:12), rather hoping that Titus would have been able to make the trip to Corinth and back by that time. But Titus seems to have found no ship bound directly for Troas and therefore either went on foot to Thessalonica or Philippi, or by ship to the latter place.

When Titus did not appear in Troas Paul went on alone to Philippi, where Luke was and had been for seven years. Either here or in Thessalonica the Apostle wrote his second letter to the Corinthians, after having heard from Titus their comments on his first epistle, and learned of the misconstruction which some in their midst placed on his failure to visit Corinth on his way to Macedonia, as he had at first thought to do.

The particular object of this trip into Macedonia and Achaia was to take up the collection for the poor believers in Jerusalem, in the interests of which collection Timothy and Erastus had been sent ahead and instructions given all the churches that they should lay by on the first day of the week such amounts as they were able to give for the purpose.—1 Corinthians 16:1, 2.

#### AGAIN AT CORINTH

Passing on from Macedonia, Paul came, late in the autumn to Corinth. Having written them that "when he came he would not spare" (2 Corinthians 13:2), and having indicated his intention to winter with them (1 Corinthians 16:6), he doubtless kept both promises, surely the second. (Acts 21:3) It was during this winter that the letter to the Romans was written, wherein St. Paul spoke of his cherished plans for the collection and of his hopes to come to Rome, and go on to Spain.—Romans 15:22-26, 30-32.

Paul had his plans laid to sail on a ship bound for Palestine, evidently having with him all the contributions from Galatian, Ephesian, and Macedonian brethren. But there was a plot hatched by those Jews in Corinth who had old grievances against him. This plot was to arrest or kill him or otherwise interfere with his journey at the time of his embarkation; and learning of this plot he changed his plans and proceeded by foot back to Macedonia by way of Athens, Berea, Thessalonica, etc., much as he had come only a few months before.

Those Jews who may have intended to sail on the same boat and do some kind of desperado work en route were disappointed at not finding the much-hated Saul on board; and it is more than probable that his would-be harmers went right ahead to Jerusalem in order to have the stage set for trouble when he should arrive, now working all the more fervidly because of having been outwitted.

From Corinth and Berea and Thessalonica and Philippi Paul was joined by brethren who were selected by the various churches to act as an escort, both for honor and for safety, and also on account of the actual physical burden. Even a few hundred pieces of silver would be burdensome.

In all the party was made up of nine. Seven of these preceded the Apostle to Troas, while he remained in Philippi to spend the Passover week with his "dearly beloved" brethren. (Philippians 4:1) There may have been other reasons, also, for the Apostle's halt in Philippi. In his second letter to Corinth he speaks of his own infirmities. He was not a young man any more, being past sixty. During the preceding ten months he had traveled eleven hundred miles, mostly on foot. It may be that a little recuperation and quiet and ministrations at the hands of Luke were necessary at this time.

#### A NOTABLE COMMITTEE

After the Passover week Paul and Luke left Philippi, probably on a Tuesday, sailed from Neapolis on a Wednesday, and arrived after five days of unfavorable winds (they

had made the trip once before in two days) at Troas, where the other members of the party or commission were joined. The personnel of the committee is worth noting:

(1) Sopater of Berea, the son of Pyrrhus; thought by some to be the same as the Sosipater of Romans 16:21. If so, he was a relative of Paul's, and had wintered with him in Corinth.

(2) Aristarchus of Thessalonica. This brother was with Paul in Ephesus (Acts 19:21); and afterward shared his imprisonment in Rome—Philemon 24, Colossians 4:10.

(3) Secundus of Thessalonica. No mention is made of this brother elsewhere.

(4) Gaius of Derbe; not to be confused with Gaius of Macedonia (Acts 19:29); although it was probably the same Gaius with whom Paul lodged in Corinth (Romans 16:23), as he kept a hospice or inn for the comfort and convenience of traveling brethren, which enterprise had the support of the Corinthian congregation, after the manner of Jewish synagogues.

(5) Timothy, St. Paul's beloved companion and helper. His home had been in Lystra, but now he had spent some eight years "on the road."

(6) Tychicus of Asia—doubtless of Ephesus, as one ancient manuscript reads so, and also as Ephesus was the capital city of Asia. Paul calls him "the beloved brother and faithful minister". (Ephesians 6:21) He was with Paul in both his first and second Roman imprisonments and was sent twice to Ephesus, being either liberated before the Apostle's death, or (having abode with him voluntarily) being sent from prison with some word for the Ephesian church—Colossians 4:7; Titus 3:12; 2 Timothy 4:12.

(7) Trophimus of Asia, another Ephesian, who continued much with Paul. About five years afterward, between St. Paul's first and second Roman imprisonments, Trophimus had to be left at Miletus on account of illness.—2 Timothy 4:20; Acts 21:27-29.

(8) Luke "the beloved physician" (Colossians 4:14), the writer of the book of the Acts and also of the third Gospel.

(9) Paul, the Apostle to the Gentiles.

Paul and Luke arriving in Troas on Sunday night or Monday morning, the party seem to have experienced some difficulty in getting passage to Syria. Notwithstanding the fact that Paul was very anxious to arrive at Jerusalem by the time of Pentecost, seven days were spent here waiting or bargaining. A small coastwise sloop or other small sailing vessel seems eventually to have been chartered to carry the brethren down the coast of Asia Minor as far as Patara, where more frequent boat service was to be had.

#### A FAREWELL MEETING

On Sunday night, before the expected departure on Monday, there was a farewell meeting in a third-story hall. Probably in honor of the occasion, of the unusually large delegation of visitors, and of the Apostle himself, the room was lavishly lighted. As it would be his last opportunity to visit them, St. Paul discoursed with them till midnight. The verb is the one from which our word *dialogue* comes. Doubtless there were questions and answers, with possibly a few words from the other visiting brethren before the little convention was brought to a close.

But there was one young man who had had more religion than he could stand in one day. The flickery glare of the "many lights" the smell and heat produced by them, despite the fact that the windows were open, bore down on young Eutychus until he succumbed to sleep. He had placed himself so as to get what air he could, but that very provision proved to be his principal danger. He collapsed in sleep, crumpled, and fell out the open window—the windows opening out on a level with the floor.

Some of the brethren reached the courtyard below ahead

of the Apostle Paul. They had already taken up Eutychus, dead. The Greek word is very plain and does not mean *for* dead, or *as* dead. He was dead, probably suffering a broken neck.

Paul stretched himself quickly on the young man's lifeless body, as had Elijah and Elisha under similar circumstances centuries before. (1 Kings 17:21; 2 Kings 4:34) Having done this, the machinery of life was miraculously started; Paul arose and quieted those who had begun to lament and moan loudly in the Asiatic fashion. He assured them that, though the lad had been dead, now everything was all right. He would recuperate, although he would need some assistance.

The conventioners mounted the steps and reconvened, all filled with thanksgiving. Probably no one else fell asleep that night, although they did not disperse till daybreak.

#### AWAY TOWARD JERUSALEM

Paul's whole apostolic career was one series of leave-takings. Troas was no exception; and on Monday morning the party set sail for Assos, with the exception of Paul, who preferred to go a shorter route on foot to that point. The land road from Troas to Assos was about twenty miles. Despite the strenuous night before, the Apostle preferred to walk, doubtless desiring to have time for communion with the Lord and to be strengthened for the arduous campaign of faith which he realized to be before him. He was proceeding to Jerusalem with a gift of love, desiring to do all within his power to make up for the losses which he had thrust upon the early Jerusalem believers when he had caused them to be 'spoiled of their goods' (Hebrews 10:34) nearly twenty-five years before. This act of alms ought to show the Jewish leaders that the gentile believers were willing to sacrifice for the sake of those in Judea. But he knew, from assurances which the Lord had given him, that the purpose of this act would be misconstrued, and that he would be subjected to trouble there, as he had been in almost every other place, either by disbelieving Jews or by Jews who accepted Jesus as the Messiah but who understood not the change of dispensation.

The Apostle met the chartered boat (it must have been chartered for them to have as much control over its movements as they did) at Assos, and was taken in there. The next few days' journey is mentioned in considerable detail. The fourth day the committee arrived at Miletus, Paul having determined on account of the shortness of time not to stop at Ephesus, for fear he would be tempted to stay longer than feasible, if he was to reach Jerusalem in time. He did, however, send for the elders to come from Ephesus, about thirty miles distant, to Miletus. There he had a touching farewell with them, as he had had almost a year before when he left the province. But this time, knowing that it was his last meeting with representatives of the Ephesian church, he reviewed his experiences and mode of life among them, not by way of boasting, but by way of encouraging them to do the same things that he had done among them.

In this address we are told how that the Apostle taught not only publicly in the school of Tyrannus, but also how that he did house-to-house work visiting those who were already interested, or calling upon persons who would be likely to be interested in the Messianic message. The gist of his message was repentance toward God for the Jews and faith toward our Lord Jesus for the Greeks, or both items to both groups.

#### WORDS OF ADMONITION

He admonished the elders to take heed first of all to themselves, and secondly to all the flock, in which the holy spirit had made them overseers. The taking heed to them-

selves would be necessary in order to be guarded against the dangers which beset them. After his departure from among them, and especially after his imprisonment and death, they would be beset with peculiar dangers and temptations associated with their service—arising from flattery and ambition and despondency and worldly-mindedness.

Unless they did take heed to themselves they would not be capable of taking heed to the flock. It is worthy of note also that the elders were not encouraged to take heed to the wealthy and wise and influential among the flock merely, but to *all* the flock. The incentive for their faithfulness in this regard was the fact that the Lord Jesus had gone to the trouble and expense of purchasing the church with his own blood. The phrase in the Common Version, "the church of God," is rendered in the Revised Version "the church of the Lord". The words for God, Christ, and Lord in ancient Greek manuscripts are all abbreviated; and in the abbreviated form differ from each other merely in one letter.

The word for *feed* means, really, the whole business of shepherding or pastorizing the flock. The word is equivalent to the rural expressions, to "tend" or to "mind" the sheep. The following words show that this is the thought when it is said that grievous wolves would enter in among them, not sparing the flock. The word for grievous is, literally, *heavy*; that is, the wolves—which would enter in would be large and powerful and rapacious, and therefore capable of destroying the flock. The direct allusion is doubtless to the Judaizing teachers who had come so near to destroying the flock in Corinth.

There were other dangers in store for the Ephesian church: ambitious men among the elders would arise, teaching crooked doctrines, in order to draw away the less discerning ones after them. Among these in future years we find mentioned Phygellus and Hermogenes (2 Timothy 1:15), and Hymeneus and Alexander. (1 Timothy 1:20) And in all probability also Diotrephes, 'who loved to have the preëminence,' was another. (3 John 9) After referring to one of the otherwise unrecorded statements of our Lord, that it is more blessed to give than to receive, Paul knelt down with the brethren from Ephesus and prayed with them all. Then more parting.

It is quite possible that Paul had strong inabitiveness, that he loved to get settled and stay in one place. This is a common trait among the Jews. But if he had such proclivities, they never influenced him to leave the path of duty for he was ever willing to spend and be spent; and he had *learned* in whatever state he was, therewith to be content.—Philippians 4:11, 12.

Having torn themselves away (as the Greek word implies), the party set sail and came with the wind to Coos, and the next day to Rhodes. This was a famous point in ancient history. In its harbor was built the celebrated Colossus of Rhodes, a great manlike figure 104 feet high. Its feet were planted on pedestals so that ships could pass between the legs of the great statue. About 300 B. C. this figure was displaced by an earthquake and lay prostrate for nine hundred years. It was lying thus when Paul's party passed there. Some idea of its size is gained from the fact that the Saracen invaders sold it to a Jew as junk, and nine hundred camels were required to convey the brass when broken up.

#### TRANS-SHIPMENT AND ON

The party passed on to Patara; and there having found a ship going over to Tyre, in Phenicia, they went aboard and set sail. Soon they sighted Cyprus and passed it, leaving it to the left, possibly getting glimpses of the white-walled houses and official buildings of Paphos, where Paul had encountered Elymas and where Paulus, the Roman gov-

error of the island, had believed. How much had passed since his visit there! There it was that unmistakable evidence of his apostleship had been given; and that very apostleship had been constantly put to the test since then.

Shortly the ship arrived at Tyre; and it must have been a large one, for seven days were required in unloading. These seven days and the other seven days of delay in Troas must have been trying to the Apostle's faith, as he had only fifty days from his departure from Philippi to reach Jerusalem by Pentecost. It may have been for safety's sake that the party did not proceed by foot. At all events they did not, but waited for the boat to move on down the coast. But during the period of their waiting they hunted up the friends in Tyre and improved the time among them. A difficult passage is found here in that the language implies that someone with the gift of prophecy in the Tyre ecclesia told Paul that he should not set foot in Jerusalem. The statement seems to be in contradiction to the plain leadings of the spirit which he had had before. The Apostle himself was in the best position to interpret the message; and we must assume that his conduct was in harmony with it. Possibly the thought is that he should set no care-free foot in Jerusalem, or that he should no sooner set foot in Jerusalem than that trouble would ensue. This testimony would then be in exact accord with all the other words which had come to the Apostle through the various church prophets.

The boat put in at Ptolemais long enough for the committee to greet the brethren there. On the next day they departed and came to Caesarea, where they were entertained at the house of Philip the Evangelist, who was one of the seven stewards extraordinary chosen in the confusing times just after the original Pentecost. (Acts 6) Not only was Philip endowed with the gift of prophecy for evangelization purposes, as was proven by his carrying of the gospel to the Samaritans (Acts 8:5), his interpreting of the Scriptures to the Ethiopian treasurer (Acts 8:26-38), and his activities at Ashdod or Azotus; but also other members of his family were entrusted with the miraculous gift of prophecy; for four of his daughters were thus endowed. Doubtless they did a work of evangelizing among the Greek and

Jewish women, who would seldom be present at a public meeting in that locality and to whom a man would have no access, secluded as they were in their own private homes. Whatever these virgin prophets did, the Lord, who gave the gift both to their father and to them, made no mistake. The same Lord who had so notably directed their father's activities could and did direct theirs to the praise of his glory.

#### A HEARTY WELCOME

Being advised by a revelation that Paul was about to come to the city, Agabus went down to Caesarea and met the party before they had left. He had a revelation in harmony with many others previously given and he conveyed the information which had been miraculously given him by tying his own feet and hands with Paul's girdle or belt. Thus he indicated that the Jews at Jerusalem would bind Paul and that they would deliver him into the hands of the gentiles. The new feature of this revelation was its explicitness. That nation for whom he was carrying alms at so much trouble would apprehend him. The gentiles, for whom he had spent so many years as special apostle, were to be his final captors. Had human ambition been the motive power in Paul's life here would have been the time for overpowering discouragement. But with him there was a better motive.

The Lord's providence had evidently overruled so that the party had arrived in ample time to reach Jerusalem. They even spent some days in Caesarea before taking up their luggage and going up to the city. Mnason, originally from Cyprus and one of the early disciples, seems to have come down from Jerusalem, possibly with Agabus, to invite the company to lodge with him. The little party went up to Jerusalem and were heartily welcomed by the brethren there. This is the first time we have any record of Paul's being welcomed in the city which he loved so much. But this time he brought a generous contribution, and even the Jewish believers could not overlook that fact. Once before, with Apollos, he had come on a like errand from Antioch; although the size of this present contribution must have been far greater than that.

## STRONG DRINK IN A NATION'S LIFE

— OCTOBER 30 — ISAIAH 28:1-13 —

THE WOE OF STRONG DRINK — THE BENEFITS OF TEMPERANCE — MEANING OF THE PROPHET'S MESSAGE — DIVINE REPRISAL.

"Woe unto him that giveth his neighbor drink."—Habakkuk 2:15.

**W**E HAVE every sympathy with honest effort in the direction of temperance, moderation, self-control in drinking, eating, pleasure, or even toil. But we have no sympathy, nor should we have, with any effort to pervert or twist any part of the sacred Scriptures to make them conform to one's ideas, be those ideas good or bad. For instance, mottoes are on the market reading, "Ye shall not drink wine" and citing Amos 5:11 as though this were a divine command in favor of prohibition. The veriest child would know, on looking up the passage, that these words constitute part of a curse upon the disobedient Israelites. Had they had regard for the truth, had they dealt righteously with the poor, they might have enjoyed the stone houses which they had built and drunk the wine from the vineyards which they had planted; but being disobedient they should neither live in their fine houses nor drink the wine from their vines. Had they been repentant, this curse would have been obviated.—Amos 5:14, 15; Isaiah 62:8.

Even the text at the top of this lesson is taken out of its setting entirely and given a very modern twirl not justified by the facts or the context. The woe is to the man that giveth his neighbor drink *with the view of humiliating him* and of putting him to an open shame.

#### DRINK A SYMPTOM

Strong drink has had much to do with the difficulties of men, but it has been more of a symptom than a disease. And all of its deleterious effects put together have not approached the amount of harm worked by error in the minds of people; for error reigns in the minds of the literally sober, until they think that literal sobriety actually earns for them some merit with God, an asset of respectability, as though God's creatures ever had a right to be anything else than respectable.

The passage cited as a basis for today's lesson constitutes one of the prophecies delivered by the Lord through Isaiah to the people of Israel, and also to Judah. The haughty crown or the crowning pride of the Ephraimites was their city Samaria, which was located on an oval-shaped hill surrounded by a fertile valley. The city is here represented as being the crown or proud coronet on the hill-head. To carry out the figure of a drunken reveller, the vine-clad and verdure-bedecked hillsides are likened to the wreaths of flowers and vines often worn at drinking parties, especially in ancient times.

The Prophet makes mention of drunkenness, not as the root of the national evil but rather as its flower. The ap-

palling thing is that when the city and nation is just on the point of collapsing before the Assyrian invader, Sargon, those responsible for the state should be given up to maudlin wantonness, instead of devising ways and means whereby they might mitigate the effects of the impending disaster.

The fact of the Assyrian invasion is described under the figure of a mighty and strong one, a powerful conqueror who was to be at once like a destroying storm, and like a mighty flood. History records the fulfillment of the divine purpose in this connection. The brutal and conquest-thirsty Assyrians (2 Kings 17:5, 16, 18-19) came upon the city of Samaria and instead of sparing it and levying further tribute from it, as was the custom with many conquerors, they completely demolished the proud city which had attempted a coalition with Rezin, king of Syria, against the Assyrian supremacy. This conquest marked the termination of all historical distinction between the ten tribes and the two tribes. Those who were drunk not only with wine but more with prosperity, with vanity, with ambition, were carried away captive and scattered through various parts of the Assyrian empire. Gradually the believing ones among the ten tribes filtered back and joined themselves to Judah and Benjamin, which fact, taken into consideration with the number of Israelites who had already identified themselves with Jerusalem and Judah, makes possible the statements by our Lord about "the lost sheep of the house of Israel" and by the apostle James about "the twelve tribes scattered abroad".

The avidity with which the destruction would take place is pictured by the finding and eating of a first-ripe fig. One makes no effort to preserve such a fig, but eagerly devours it. So should it be and so was it with the city of Samaria. Although the Assyrians were to do this work, the Lord showed his hand in it not only by foretelling it, but by assuming responsibility for it, as he did later regarding Jerusalem, when he said, "I will lay siege against thee".—Isaiah 29:3.

#### LESSONS TO JUDEA

The destruction of Samaria, so near to Jerusalem, should have the effect of reviving a devotional spirit toward Jehovah in the latter city. But the Prophet intimates that even such a terrible calamity as the captivity of the ten tribes might not have a salutary effect on Jerusalem, because of her great profligacy. A scene worthy of Samaria was being enacted in Jerusalem even then. (Cp. Amos 6:1-7; Micah 2:11) Even in Jerusalem where the mind should be sobered by a consciousness of Jehovah's presence in the Temple, priests and prophets were in the habit of coming visibly drunk to their most solemn functions of judgment and prophecy. It was the office of the prophet to declare the will of God; and there were many important subjects on which priests sat in judgment among the Hebrews, particularly in matters pertaining to religion. But the seriousness of the matters which they were expected to deal with did not deter them from being actually tipsy in office, nor did their solemn responsibility quicken their dulled brains, so that they could see with clearness what the Lord had showed them, or discern with fairness the principles of justice. Just such clarity of vision and justness in judgment Jehovah had promised to give them (Isaiah 28:6) and he had added the promise of strength against invasion. For his own name's sake and out of respect to the faith of Isaiah and Hezekiah, he did turn back or ward off what would have been a battle of demolition, at the very gates of the city. The would-be destroying army was itself destroyed, by miraculous power.

The tables which had become filthy through rioting and strong drink were not the ordinary tables of the home.

They were those used at sacrificial feasts, such as Tabernacles, Harvest, etc.—1 Samuel 20:34; Ezekiel 40:38-43, Malachi 1:7, 12.

#### OPPOSITION, CORRUPTION, BURLESQUE

The priests and prophets of Jerusalem then make reply in scoffing tone. They say in substance: You make us tired with your constant drumming, your constant harping on one string, your constant repetition of commands without ornament or imagery or illustration; without an appeal to our understanding or respect for our reason, it is simply one mandate after another. You do not pay sufficient tribute to the dignity of our position. You ding-dong at us with ditties as though we were little children.

Then the priests and prophets mocked Isaiah's style by scoffingly forming a nursery-like jingle. In Hebrew it reads:

tzav la-tzav  
tzav la-tzav  
qav la-qav  
qav la-qav  
z'eir sham  
z'eir sham

This monotonous reiteration seemed to the priests and prophets to sum up Isaiah's message. An attempt may be made to render this singsong into English as follows:

law on law  
law on law  
saw on saw  
saw on saw  
little here  
little here

The prophets and priests thus added to their sin of carelessness and wantonness one that was much more serious, that of profaneness, scoffing. Jehovah is willing to suffer long in the matter of *opposition* against his religion; he has even been patient with a *corruption* of his teachings; but when his whole system of worship is *burlesqued*, it is about time for him to take a hand as avenging Judge. So it was with ancient Jerusalem; so it is with modern Christendom.

Consequently, Isaiah replies: Very well, then, if that is your attitude of mind toward God's precepts he will deal with you in just the manner you describe. You will have all the tzav la-tzav qav la-qav that you want. You will find yourselves captive in a foreign country. You will find yourselves in a position of servitude there and obliged to make out as best you can the brief but constantly reiterated commands of the jabbering people. You will have to begin as a child to learn their language.

Throughout the long centuries of gentile supremacy, during which the proud language of the Hebrews would be all but forgotten, the Jews would have many lessons to learn. They would be slow in learning them and constant and incessant and primary repetition would be the means of instruction employed.

The language into which they were borne when carried to Babylon was the Chaldaic, modified in some parts of the empire to Syro-Chaldaic or afterwards called Aramaic. So thoroughly did this become the language of the Jews that after their return from Babylon the Scriptures had to be interpreted to them. This Aramaic was the language used by our Lord Jesus in ordinary speech. But even in this strange tongue they did not learn: "They would not hear". The Apostle makes use of this passage in 1 Corinthians 14:21 and implies that since the Jews had not learned in Hebrew, nor yet in Aramaic, another shift was being made to Greek, to give the gentiles the opportunity discarded by the Jews.

Five stages are mentioned in their downfall. First they would *go* into captivity to Babylon; then they would *fall backward*, the most of the nation would come to depend solely upon what had been revealed to them before the destruction of their city and Temple; then they would be *broken* into factions, some counseling a course of opportunism, some of extreme asceticism, some of rigid personal

living, etc.; then they would be *snares* by the unexpected guise in which their Messiah would appear to them; and lastly they would be *taken*, or completely at the mercy of gentile powers and subservient to them.

Treatment of this chapter applying it to Christendom in the present time has already been made in past issues of this journal, notably 1892, pages 27, 28.

## RANSOM AND SIN-OFFERING QUESTIONS, AND OTHERS

**QUESTION:** Is there any intrinsic merit in the suffering of Jesus from Jordan to the cross?

**Answer:** If by "intrinsic merit" is meant purchasing value, then the answer is, No.

**Question:** Is there any intrinsic merit in the sin-offering of Jesus over and above the merit of the ransom-price? If so, where does it come from?

**Answer:** The sin-offering is the presentation of the ransom-price; therefore there could be no possible difference in the intrinsic value. The ransom consists of the value of the perfect human life reduced to a purchasing asset by the death of the perfect man Jesus. The sin-offering is the presentation of the merit of that sacrifice in heaven itself.

**Question:** If Jesus had died at Jordan without suffering, would the merit of the sin-offering have been in the hands of Justice? and would the sin-offering have been complete?

**Answer:** The preparation for the sin-offering was begun on earth at the time of Jesus' consecration. This was shown in the picture by the slaying of the bullock, the taking of its blood by the priest and his starting to the Most Holy; and the completion of the sin-offering was shown in the type when the blood was sprinkled upon the mercy seat. In the antitype when Jesus consecrated at the Jordan that began the preparation for the sin-offering. When he died his life was poured out. When he arose from the dead, ascended on high and appeared in heaven itself and presented the value of that ransom-sacrifice, there the sin-offering was completed so far as the church is concerned. Hence we may properly say the sin-offering begins on earth and ends in heaven. The sufferings of Jesus add nothing to nor take anything from the merit of this sacrifice.

Answering the question specifically, then, if Jesus had died at Jordan without suffering, would the merit of the sin-offering have been in the hands of Justice? and would the sin-offering have been complete? If Jesus had died there it would have been just the same whether he suffered or did not suffer. The sin-offering was not in the hands of Justice at his death, and did not reach the hands of Justice until he appeared in the presence of God and presented it. When he died, Jesus said to Jehovah: "Into thy hands I commend my spirit". This was a dignified and humble way of saying to Jehovah, "I commend to you my very being, leaving it in your hands to do as you see best as to my resurrection". When God awakened him out of death and he ascended on high, then he presented the value of his sacrifice unto Jehovah, finishing his sin-offering.

**Question:** Does the merit of the sin-offering atone for any sins over and above that of the ransom?

**Answer:** There is no distinction between the value or merit of the sin-offering and the value or merit of the ransom, because the ransom-price constitutes that which is presented as an offering for sin. Therefore the question must be answered, No.

**Question:** What merit atones for the willful and partially willful sins of the members of the church committed before consecration?

**Answer:** Willful sin committed prior to consecration is all considered in justification, because the merit of Christ must atone for this, otherwise Jehovah could not justify. All the sins up to that time were Adamic sins, i. e., the

result of the fall.

**Question:** Does the ransom atone for any but Adamic sins?

**Answer:** If this question is limited to sins committed prior to consecration and justification, the answer is, No, because all such sins are the result of Adamic sin. After one becomes a new creature he may commit sins which are partially willful and partially the result of weakness. He would have to suffer stripes for the willful part, whereas the ransom or merit of Christ would make up for the other part; and for this reason St. John writes: "These things write I unto you, that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous". (1 John 2:1) It is our Advocate Christ Jesus, appearing in the presence of Jehovah for the new creature, presenting him to Jehovah and advocating his cause, that makes him receivable and forgivable by Jehovah. The same Apostle states: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness".—1 John 1:9.

**Question:** If the intrinsic merit of the sin-offering (Jesus' part) and the merit of the ransom is one and the same thing, and the Tabernacle service does not teach the ransom, why was the blood of the bullock put on the mercy seat?

**Answer:** In the type when the blood was carried into the Most Holy and sprinkled upon the mercy seat a picture was made showing that Jesus, the great antitypical High Priest, would appear in the presence of Jehovah and present the merit of his sacrifice as a sin-offering. The direct answer, therefore, is that the blood of the bullock was sprinkled upon the mercy seat to foreshadow the presentation of the ransom-price as a sin-offering before the throne of divine justice in heaven itself.

### INTERNAL TABERNACLE REVISIONS ?

DEAR BROTHER RUTHERFORD

Just a line regarding "Tabernacle Shadows". The friends of the New Brighton class are using the revised edition, having commenced the study when the questions were first outlined in the WATCH TOWER. Now that but forty-eight paragraphs remain to be considered, we are in a position to express an opinion based upon a careful examination of the corrections contained therein. We are heartily in accord with all the changes. Words fail us in expressing our gratitude to our heavenly Father for the ever-increasing light being shed upon his holy Word and plan. Never before have we so clearly understood the various features of the Atonement Day and other sacrifices. In the light of all these things we can understand why Brother Russell said to you, a short time before departing this life, that "Tabernacle Shadows" would have to be re-written.

Soon after commencing the study of the revised edition, we were wont to complain a little because it was so difficult to look up the corrections and mark the paragraphs, etc., etc. We said why did the Society not give us the book with all the corrections in their proper places, thus making unnecessary the Revision Appendixes. Later we came to the conclusion that this arrangement was of the Lord as much as any and all features of the work. It enables us



to appreciate the corrections, while a book issued without them would not have been so much to our edification. Now that we have almost completed the study in its present form, we will soon be ready for a new edition with the various chapters in their proper arrangement, and all corrections to date with the appendix eliminated. The class voted unanimously as favoring a new and up-to-date edition of "Tabernacle Shadows".

We are not informed that such a move is contemplated on the part of the Society, we merely wish to be on record as approving such a move if considered advisable.

With fervent Christian love to you and the family at Bethel, I beg to remain,

Your brother in the Master's service, B. C. RUTLEDGE, Pa.

[The Society receives many letters from the friends asking why "Tabernacle Shadows" has not been revised so as to have the corrections made in THE WATCH TOWER inserted in the proper place instead of in an appendix. Our answer is that "Tabernacle Shadow" was written by Brother Russell and we do not feel at liberty to change any of the original text. The appendix is made up from his later views expressed in THE WATCH TOWER; and we think it much preferable to leave them that way. It requires some work to look them up, of course but this additional work is beneficial to the one who is studying the subject.

[Some who once were with us but who now are endeavoring to oppose the work of the Society find fault even because an appendix is added to the book, and they would have some ground for objection if we changed the text. These try to make it appear that we have changed the text, which is not true, of course. We have called attention to Brother Russell's later expressions and put them in appendix form that all may have the benefit. We believe the friends generally will see the wisdom of leaving it just as it is.]

## LETTERS

### APPRECIATIVE NEW READER

DEAR FRIENDS:

I have just finished reading the seven volumes of SCRIPTURE STUDIES, and I am appreciative of their greatness and sublimity. Their author possessed the heart of an artist, the mind of a philosopher, the faculty to reason, the power to feel. His books are like the seven colors of the sun that go to make one vivid light.

Yours very truly;

C. E. STONEBREAKER, Md.

### "ALL OF THESE BLESSINGS"

BELOVED IN CHRIST:

Today I received the fourth WATCH TOWER, which I have been eagerly awaiting. I am very glad to be able to tell you that I read all of the first three and many parts of same several times over with much enjoyment.

Now after reading some of the beautiful passages, I stopped to think whether I really had a right to enjoy all of these blessings without trying to do some good to some one who might not have the same privilege as myself.

Now just a few lines. I was born and raised in a church, you might say, but I did not know what it was to serve God until about three months ago when I commenced to read the first volume of Pastor Russell's works. Since then I have had several of the other volumes and pamphlets which I have read so far as I had time, and at this writing I am glad to say that I know more about religion now than I ever did before. How miserable life would be now without this knowledge. . . .

Your brother and servant in Christ Jesus,

GEO. A. BEERNINK, Minn.

### DEACONESSSES AND JUVENILE TEACHERS?

Is it found profitable to have sisters elected to the office of deaconess in the congregation?

*Answer:* There seems to be no good reason why a sister should be elected to such a position. Every sister has the same privilege in the class, whether she is a deaconess or not. Her privilege is to attend Berean studies, and also the prayer meetings, participate in asking and answering questions, to play the musical instrument when called for, etc. But to say that a person must be a deaconess before she could play for a meeting would be overdoing the matter entirely. There is no Scriptural provision that a sister should be a deaconess in order to be given the privilege of serving at the musical instrument for the congregation. In fact, there seems to be no advantage whatsoever in having sisters elected to this position of deaconess.

Should the sisters teach the children's Bible class? or should this be done by the brethren?

*Answer:* Teaching should always be done by the brethren where there are brethren qualified for that work. Since the deacons are not teachers of the ecclesia, where there are deacons in the class the work of teaching the children might be assigned to them. Of course, where there are no capable brethren in the class then a sister could properly teach the children's class. There seems to be no good reason why the sisters should not be assigned to teach the children since it is often true that sisters are more competent to teach children than are brothers.

### WEEKLY TEXTS APPRECIATED

DEAR BRETHREN:

Greetings in the name of our Lord. At the prayer meeting last Wednesday evening a motion was made and unanimously carried to send a letter of appreciation of our 1921 prayer meeting texts. The friends testify to receiving great blessings from these texts and, while it is a little more bother to hunt the thoughts from these texts, they testify to receiving great blessings from the extra effort.

May the Lord richly bless all your efforts and services in the future as in the past and may we continually keep our hearts in an attitude of thankfulness and trustfulness in our heavenly Father, knowing that he will provide all things necessary.

PITTSFIELD ECCLESIA, Mass.

### "WE REMEMBER YOU ALL"

DEAR BRETHREN IN CHRIST

Greetings. Just a few lines to let you know of our continued love and interest in the dear ones at the Bethel. God bless you all, dear ones, and may grace sufficient be granted to help each one to overcome. The wiles of the adversary are subtle and legion, and the hosts of darkness are striving to crowd in on the ones who are privileged to herald the kingdom. The TOWERS are better than ever; and we keep anxiously looking out for them, for they always come when they are most required.

May the Lord bless you all mightily to accomplish his will as connected with the establishment of his kingdom and with the day of vengeance. Pray for us as we remember you all before that throne of grace.

Your brother and servant,

C. MANNING, India.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER R. H. BARBER

Battle Creek, Mich. ....	Oct. 2	Lansing, Mich. ....	Oct. 9
Marcellus, Mich. ....	" 3	Sunfield, Mich. ....	" 10
Benton Harbor, Mich. ....	Oct. 4, 5	Mt. Clemens, Mich. ....	" 11
Three Rivers, Mich. ....	Oct. 6	Port Huron, Mich. ....	" 12
Charlotte, Mich. ....	" 7	Toledo, Ohio ....	" 13

## BROTHER T. E. BARKER

Mt. Lookout, W. Va. ....	Oct. 2	East Radford, Va. ....	Oct. 9
Macdonald, W. Va. ....	" 3	Honaker, Va. ....	" 10
Whipple, W. Va. ....	" 4	Coeburn, Va. ....	Oct. 11, 12
Wickham, W. Va. ....	" 5	Bristol, Tenn. ....	" 13, 14
Princeton, W. Va. ....	Oct. 6, 7	Knoxville, Tenn. ....	Oct. 16

## BROTHER E. F. CRIST

Aitkin, Minn. ....	Oct. 2, 4	Fergus Falls, Minn. ....	Oct. 10
Wealthwood, Minn. ....	Oct. 3	Evansville, Minn. ....	" 11
Northome, Minn. ....	" 5	Minneapolis, Minn. ....	" 12
Federal Dam, Minn. ....	" 6	Willmar, Minn. ....	" 13
Fargo, N. Dak. ....	" 9	Jasper, Minn. ....	" 14

## BROTHER A. J. ESHLEMAN

Patoka, Ill. ....	Oct. 5	Bloomington, Ill. ....	Oct. 12
Vandalia, Ill. ....	" 6	Streator, Ill. ....	" 13
Pana, Ill. ....	" 7	Champaign, Ill. ....	" 14
Hammond, Ill. ....	" 9	Danville, Ill. ....	" 16
Decatur, Ill. ....	Oct. 10, 11	Broadlands, Ill. ....	" 17

## BROTHER M. L. HERR

Hartford, Conn. ....	Oct. 2, 3	New London, Conn. ....	Oct. 9
South Coventry, Conn. ....	Oct. 4	Westerly, R. I. ....	" 10
Elliott's Conn. ....	" 5	Providence, R. I. ....	" 11
Cromwell, Conn. ....	" 6	Worcester, Mass. ....	" 12
Deep River, Conn. ....	" 7	Springfield, Mass. ....	Oct. 14-16

## BROTHER M. A. HOWLETT

Saskatoon, Sask. ....	Oct. 2, 3	Grandview, -Man. ....	Oct. 11
Moose Jaw, Sask. ....	Oct. 4	Gilbert Plains, Man. ....	" 12
Regina, Sask. ....	Oct. 5, 6	Rapid City, Man. ....	" 13
Yorkton, Sask. ....	Oct. 7	Brandon, Man. ....	" 14
Kamsack, Sask. ....	Oct. 9, 10	Portage La Prairie, Man. ....	" 15

## BROTHER W. H. PICKERING

Washington, D. C. ....	Oct. 2	Louisville, Ky. ....	Oct. 7
Charlottesville, Va. ....	" 3	Evansville, Ind. ....	" 9
Clifton Forge, Va. ....	" 4	East St. Louis, Ill. ....	" 10
Charleston, W. Va. ....	" 5	Jefferson City, Mo. ....	" 11
Frankfort, Ky. ....	" 6	Kansas City, Mo. ....	" 12

## BROTHER G. R. POLLOCK

San Bernardino, Cal. ....	Oct. 2	Chandler, Ariz. ....	Oct. 7
Riverside, Cal. ....	Oct. 2, 3	Tucson, Ariz. ....	" 10
Yuma, Ariz. ....	Oct. 4	Safford, Ariz. ....	Oct. 11, 14
Somerton, Ariz. ....	" 5	Miami, Ariz. ....	Oct. 13
Phoenix, Ariz. ....	Oct. 6, 9	El Paso, Texas ....	Oct. 16, 17

## BROTHER V. C. RICE

Johnstown, Pa. ....	Oct. 2	Monessen, Pa. ....	Oct. 11, 12
Greensburg, Pa. ....	Oct. 3, 4	Brownsville, Pa. ....	" 13, 14
McKeesport, Pa. ....	" 5, 6	Connellsville, Pa. ....	Oct. 16
Rochester, Pa. ....	Oct. 7	Leckrone, Pa. ....	Oct. 17, 18
Duquesne, Pa. ....	Oct. 9, 10	Point Marion, Pa. ....	" 19, 20

## BROTHER C. ROBERTS

Nelson, B. C. ....	Oct. 2	Cawston, B. C. ....	Oct. 10
Trail, B. C. ....	" 3	Mission City, B. C. ....	" 11
Grand Forks, B. C. ....	" 4	Chilliwack, B. C. ....	Oct. 12, 13
Kelowna, B. C. ....	" 6	Vancouver, B. C. ....	" 14, 16
Porter, B. C. ....	Oct. 7, 9	Victoria, B. C. ....	" 17, 21

## BROTHER R. L. ROBIE

Linton, Ind. ....	Oct. 2	Mitchell, Ind. ....	Oct. 11
Sullivan, Ind. ....	Oct. 3, 4	Orleans, Ind. ....	" 12
Bicknell, Ind. ....	" 5, 6	Salem, Ind. ....	" 13, 14
Washington, Ind. ....	Oct. 7	Bedford, Ind. ....	Oct. 16
Montgomery, Ind. ....	Oct. 9, 10	Sparksville, Ind. ....	" 17

## BROTHER T. H. THORNTON

Shreveport, La. ....	Oct. 2, 3	Vosburg, Miss. ....	Oct. 11, 12
Monroe, La. ....	Oct. 4	Laurel, Miss. ....	Oct. 13
Kelly, La. ....	" 6	Hattiesburg, Miss. ....	" 14
Vicksburg, Miss. ....	Oct. 7, 8	Poplarville, Miss. ....	" 15
Waynesboro, Miss. ....	" 9, 10	Gulfport, Miss. ....	" 16

## BROTHER W. A. THRUTCHLEY

Cranbrook, B. C. ....	Oct. 1-3	Lerthbridge, Alta. ....	Oct. 11
Wychite, B. C. ....	Oct. 4, 5	Bow Island, Alta. ....	" 12
Elko, B. C. ....	Oct. 6	Medicine Hat, Alta. ....	" 13
Ferne, B. C. ....	Oct. 7, 9	Herbert, Sask. ....	" 14
Macleod, Alta. ....	Oct. 10	Winnipeg, Man. ....	" 16

## BROTHER S. H. TOUTJIAN

Clay Center, Kan. ....	Oct. 2, 3	Abilene, Kan. ....	Oct. 11, 12
Jamestown, Kan. ....	" 4, 5	Emporia, Kan. ....	" 13, 16
Solomon, Kan. ....	" 6, 7	Olpe, Kan. ....	Oct. 14
Salina, Kan. ....	Oct. 9	Pomona, Kan. ....	" 17
Gypsum, Kan. ....	" 10	Ottawa, Kan. ....	" 18

## BROTHER J. B. WILLIAMS

Dauphin, Man. ....	Oct. 2	Rapid City, Man. ....	Oct. 7
Kelwood, Man. ....	" 3	Brandon, Man. ....	" 9
Oak River, Man. ....	" 4	Portage la Prairie, Man. ....	" 10
Hamota, Man. ....	" 5	Winnipeg, Man. ....	Oct. 11, 12
McConnell, Man. ....	" 6	Timmins, Ont. ....	Oct. 14

## BROTHER W. M. WISDOM

Alliance, Neb. ....	Oct. 2	Deer Lodge, Mont. ....	Oct. 12
Arvada, Wyo. ....	" 4	Missoula, Mont. ....	Oct. 13, 16
Sheridan, Wyo. ....	Oct. 5, 6	Libby, Mont. ....	Oct. 14
Lewistown, Mont. ....	" 8, 9	Butte, Mont. ....	" 17
Butte, Mont. ....	Oct. 11	Helena, Mont. ....	" 18

## BROTHER G. YOUNG

Bangor, Me. ....	Oct. 2, 4	Auburn, Me. ....	" 11, 13
Oldtown, Me. ....	Oct. 3	Hallowell, Me. ....	" 13, 14
Thorndike, Me. ....	" 6	Portland, Me. ....	Oct. 16
Pittsfield, Me. ....	" 7	Saco, Me. ....	" 17
Wilton, Me. ....	Oct. 9, 10	Kennebunk, Me. ....	" 18

## BROTHER L. F. ZINK

South Rawdon, N. S. ....	Oct. 2	Bridgetown, N. S. ....	Oct. 10
Windsor, N. S. ....	Oct. 3	Smiths Cove, N. S. ....	" 11
E. Halls Harbor, N. S. ....	Oct. 4, 5	Joggan Bridge, N. S. ....	" 12
Kentville, N. S. ....	" 6, 7	Nictaux N. S. ....	" 13
Middleton, N. S. ....	" 9	Bridgewater, N. S. ....	Oct. 14, 16

## ANNUAL MEETING AND CONVENTION IN PITTSBURGH, PA.

A convention of Bible Students will be held in Pittsburgh, Pa., October 28-31. The annual meeting of the Watch Tower Bible and Tract Society will be held on Monday, October 31, at 10:00 a. m., place to be announced later, as also place where the convention sessions will be held. Further information regarding rooms, etc., may be had by addressing the class secretary C. H. Stewart, 317 Grace St., Mt. Washington Sta., Pittsburgh, Pa.

## FALL CONVENTION IN TORONTO.

The friends in Toronto, Ontario, plan to hold a four-day convention, November 4-7. Further particulars may be had from the Society's Canadian Branch, 270 Dundas St. W., Toronto, Ont. Can.

## I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

### Chapter I: Joy in the Morning

Week of November 6 . . . Q. 1-7 Week of November 20 . . . Q. 16-22

Week of November 13 . . . Q. 8-15 Week of November 27 . . . Q. 23-29

Question books on "The Divine Plan of the Ages", 15c Post. paid