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"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear." "Christ being come an High Priest . . . by a greater and more perfect Tabernacle . . . obtained eternal deliverance."—Rev. 8: 1; Heb. 12: 22, 25, 26, 28; 9: 11, 12.

Star Members of Ephesus

(33–69 A.D.)

THIS ARTICLE continues our series on the Star Members begun in the September-October, 1999 issue. This installment begins what we expect will be a somewhat detailed examination of each of the 49 Star Members identified in that issue.

The Ephesus period of the Church contained 12 of the Star Members, all of whom were the Apostles. The following sets forth a condensed biography of each, beginning with the Principal Man for the period, St. Paul. Sidebars contain supplementary information. Of some, more details are available than of others. Where available we have appended some references for further study.

Paul (c. 1 – A.D. 65)

The Apostle who became the principal man of the Ephesus stage of the Church was first known as Saul. A native of Tarsus, Saul was of pure Jewish descent, of the tribe of Benjamin, the youngest son of Jacob. Of Benjamin it was prophesied: “[He] shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil” (Gen. 49: 27). The early Church writer, Tertullian (c. 145-220) observed

this prophecy accomplished in Paul, who in his youth destroyed the flock of God, but in his advancing years fed the flock, dividing the spoil.

As Saul the Pharisee (Phil. 3: 5), learned in every aspect of the Jewish Law and zealous in its defense, he “made havock” of the early Church, casting many saints into prison and consenting to their death, being exceedingly hostile toward them (Acts 8: 3; 26: 9-11).

The revolution in his life which followed his encounter with the risen Lord Jesus on the Damascus road meant the overturning of all his preconceptions concerning the new “heresy” he had worked to defeat.

The Apostle Paul does not reveal earlier misgivings, though in the Divine providence he may perhaps have been disturbed in mind while witnessing the faith, sincerity and constancy of the believers amid their sufferings. The Lord evidently knew the due time had come for the calling of this last Apostle — the one who was to take the place of the betrayer, Judas Iscariot. Paul relates the commission he was given in Acts 26: 14-18:

I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among



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Free from all sects, parties, organizations, and creeds of men, but bound to God as it understands His Word, this magazine stands for

- The defense of the Parousia Truth, given by the Lord through “that Servant,” as basic for all further development of the Truth;

- The defense of the arrangements, charter and will given by the Lord through “that Servant,” as binding on controlling corporations and associations among Truth people; and for

- The exposition and defense of the unfolding Epiphany-Basileia Truth, as meat in due season for the Lord's people, as He is pleased to provide it.

them which are sanctified by faith that is in me.

Jesus thus added to the number of His chosen Apostles one whom He knew would be able, more than all the others, to bring to the world the glorious Gospel of the Kingdom. The passionate zeal that had fired his enmity now burned for Christ, shedding such a light from the Word of God as would awake multitudes and warm them to His love, mercy and truth.

Henceforth Paul's labors for Christ would bring him great sufferings (2 Cor. 11: 23-30):

. . . in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. . . . If I must needs glory, I will glory of the things which concern mine infirmities.

Through all of his sufferings Paul proclaims, "yet not I, but the grace of God which was with me" (1 Cor. 15: 10). Remarkably, in enduring persecution the Apostle rejoiced to be counted in with those who had formerly been his victims.

Paul's natural mental endowments were of the highest order. He possessed great breadth of vision, extraordinary reasoning powers, and the ability to express his thoughts in forcible and fitting words. Added to these qualities was the influence of the holy Spirit, which inspired his writings and, in harmony with his commission, gave them the status of oracles of God. The Apostle Peter, also under inspiration, refers to Paul's epistles as Scripture in the same sense as the Old Testament writings (2 Pet. 3: 15, 16). When his earthly course was nearly complete, Paul had the assurance that he had fought a good fight and kept the faith. "Henceforth," he writes, "there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4: 7, 8).

References

- E6: 172, 207-210
- E9: 47, 52
- E12: 74, 75, 367, 598, 599, 659-662
- P'41: 194
- P'45: 127

Two heads were better than one . . .

The Apostles were sent out in pairs (Mark 6: 7).
 Jesus, having selected the individuals He wanted, likely selected the pairing of them, too, the personality of one complementing that of the other.

The Pairs (based on Matt. 10: 1-4 ; comp. Mark 3: 13-19)

Peter: bold, impetuous 1
 Andrew: careful, cautious

James: the older natural brother of the pair 2
 John: young, impressionable

Philip: analytical 3
 Bartholomew (Nathaniel): quick, decisive

Thomas: a skeptic 4
 Matthew: a man of faith

James (the Less): a faith-filled "doer" 5
 Jude: a man of study and doctrine

Simon the Zealot: enthusiastic, independent 6
 Judas Iscariot: conservative, economical

Some useful texts:

- 1 Tim 2: 7; Rom. 1: 1, 5; 1 Cor. 9: 1, 2; 15: 9 — ordained an Apostle
- Rom. 11: 13 — Apostle of Gentiles
- 2 Cor. 11: 5; 12: 11 — not behind chiefest apostle
- Acts 23: 6; 26: 5; Phil. 3: 5 — a Pharisee

Peter (c. 1 B.C. – A.D. 67)

Possibly the oldest of the apostles, Peter was the son of Jonas, or Jona (John 21: 15). His given name was Simon, or Simeon, and he is frequently called by this name in Scripture (Matt. 4: 18). He lived at Capernaum with his wife and his mother-in-law. Along with his father and his brother Andrew he was a fisherman on the Sea of Galilee. It is probable that, like Andrew, he was a disciple of John the Baptist (John 1: 35-41).

On receiving him as His disciple, Jesus bestowed on Simon the name by which he is now universally known: "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone" (John 1: 42). Cephas is the Hebrew form of Peter (Greek *petros*, a rock or stone); our Lord here indicated His expectation of a great development in the character of this disciple. A reaffirmation of this thought was made some time later, when Peter had for the first time expressed his conviction that Jesus was indeed the promised Messiah (Matt. 16: 17, 18):

Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

A foundation truth, rock-like in nature, had been entrusted to the disciple whose impulsive and volatile character was in time so transformed as to make him a "living stone" in the glorious Temple of the future, as he himself afterward explained (1 Pet. 2: 3-5).

In promising to him the keys of the Kingdom of Heaven, Jesus indicated that it would be Peter's particular privilege to preach the Word: (1) to Jews — for example, at Pentecost, thus opening an entrance for them into the embryo Kingdom (Acts 2: 14-41); and (2) to Gentiles — for example, at the home of Cornelius, inviting these, too, into that same Kingdom (Acts 10).

His sometimes over-ardent zeal, as when he asked that not only his feet be washed, but also his hands and head, his positive avowal of attachment to his Master, and his rash but affectionate rebuke of Jesus for speaking of the suffering and death awaiting Him, bespeaks a loving and passionate nature (John 13: 2-9; 18: 10, 11; Matt. 16: 21-23). This nature, when transformed and refined by the influence of the holy Spirit, would make him a mighty servant of God in ministering to the world the light of the glorious Gospel of the Kingdom.

Peter was one of the greatest light-bearers that has ever lived, a bright member of the Star to the Ephesus stage of the Church, whose ministry continued through the centuries and illuminates the path of the just even today.

The words of Jesus as recorded in John 21: 18, 19 seem to indicate that Peter would suffer a violent death. Tradition holds that he was martyred at the age of about 67, crucified upside down.

References

E6: 486

E8: 147

E13: 809-811

E17: 92, 93

Expanded Biblical Comments

Andrew (? – ?)

Andrew was a resident of Bethsaida on the shores of Lake Galilee, a son of Jona, brother to Simon Peter, and like them followed the occupation of fisherman. His name is of Greek origin but was in use among the Jews at that

time. He was first a disciple of John the Baptist, who had lately been preaching the baptism of repentance at Bethabara beyond the Jordan, and was led to accept Jesus as the Messiah when John expressly pointed him out as "The Lamb of God" (John 1: 36).

Andrew's first care was to bring to the Master his brother Simon, and subsequently both were called by Jesus to follow Him and participate in the work of preaching the Kingdom of God, becoming "fishers of men" (Mark 1: 16-18). (Comparing this account with John 1: 40-43 it is apparent that both Peter and Andrew, at least, had already met Jesus but had not yet been called — compare with Matt. 4: 18-20 and Luke 5: 1-11.)

Little of Andrew is related in the Scriptures. He is mentioned in connection with the feeding of the 5,000 (John 6: 8); he was the one approached by certain Greeks — Jewish proselytes at Jerusalem for the Passover — asking to meet Jesus (John 12: 20-22); and he joined Simon, James, and John, in asking Jesus for a further explanation of His reference to the destruction of the temple (Mark 13: 3).

Of his subsequent personal history there is no authentic record. Tradition places his later ministry in Scythia, Greece and Thrace, and he is said to have suffered crucifixion in Achaia, about 60 – 70 A.D., on a cross of the type X, later known as "St. Andrew's cross." He is patron saint of both Scotland and Russia.

That he shared fully in the labors of the other Apostles in the preaching of the Kingdom, received the outpouring of the holy Spirit at Pentecost and helped in the founding, teaching and upbuilding of the entire Church, there can be no doubt. Having thus carried the light of God's Truth to the world, Andrew will surely sit on one of the 12 thrones, judging one of the 12 figurative tribes of Israel to their eternal blessing (Matt. 19: 27, 28).

James (? – c. A.D. 44)

James the son of Zebedee and Salome, brother of John, is sometimes called James the Great by way of distinction from another Apostle James, son of Alphaeus (sometimes referred to as James the Less). His occupation, in the family tradition, was that of fisherman, and possibly a partnership with the family of Jona existed, so that a firm association was established between the two sons of each family before they became followers of Jesus. Like the others, James unhesitatingly responded to His invitation to be a "fisher of men" (Matt. 4: 18-22; Luke 5: 10).

James was one of the privileged three who shared some of the more intimate moments of the

Savior's life. He was present at the transfiguration scene (Matt. 17: 1-9), witnessed the raising of Jairus' daughter (Mark 5: 22-43), and with Peter and John stayed with Jesus in the Garden of Gethsemane during the hours preceding His betrayal (Matt. 26: 36-46).

Some indication of the warm and impetuous character of James and his brother John is indicated by their being given by the Lord the appellation of *Boanerges*, or Sons of Thunder. This foreshadowed a boldness and energy in the discharge of their Apostolic mission. It seems clear that a most loving and tender friendship bound them — perhaps more than the other apostles — to their Master.

James was the first martyr among the Apostles. He was beheaded in 44 on the orders of Herod Agrippa (Acts 12: 2). Tradition holds that his executioner was so deeply impressed by James' bold declaration of faith and his readiness to die for it, that he too became a Christian, in consequence of which he was also beheaded.

By his faithful ministering of the Kingdom message throughout the nation of Israel, and by his sacrificial death in the Master's cause, he shared in the carrying of the light to the people of God everywhere. Undoubtedly he will forever have a place of great honor as one of the faithful Apostles of the Lamb (Rev. 21: 14).

John (? – A.D. 100)

Often referred to as “the beloved disciple” (John 13: 23; 19: 26), John was a son of Zebedee, born probably in Bethsaida of Galilee, where with his brother James and companions Peter and Andrew, he engaged in the fishing business.

Having from childhood been schooled in the Scriptures, with other “Israelites indeed” he was looking for the promised Messiah and without hesitation abandoned his nets and followed Jesus when the Master called him to full-time discipleship (Matt. 4: 21, 22). His family seems to have been in fairly comfortable circumstances, and when Jesus called the brothers to be disciples they were able to leave their father to carry on his occupation with hired servants (Mark 1: 19, 20).

Though considerably younger than the other Apostles, John was admitted into as great a share of his Master's confidence as any of them. He was one of those who witnessed the raising of Jairus' daughter (Mark 5: 22-43) and was present at the transfiguration (Matt. 17: 1-9). He was one of those who were the closest companions to the Master in his times of solitude and private devotions, even during the agony in Gethsemane (Matt. 26: 36-46).

To demonstrate his loving constancy, John courageously followed the Lord through the ordeals of

His trial and stood by Him at His execution, at some danger to himself. The care of Mary, mother of Jesus, was given to John, a final token of the great love and trust that marked their relationship (John 19: 26, 27).

It appears that John had a home in Jerusalem, into which he probably received Mary after the crucifixion. That he lived in the city for some considerable time afterwards is indicated in Gal. 2: 1-9, where the Apostle Paul records his meeting with John and other “pillars” of the church at Jerusalem in about 52. His ministry took him to many of the newly founded churches in Asia Minor, but historical evidence supports the belief that the larger part of his work was done in Ephesus.

Some time during his later years he was exiled to the isle of Patmos in the Aegean Sea, probably under the orders of the reigning emperor Domitian, and here was given to him “The Revelation of Jesus Christ . . . sent . . . unto his servant John” (Rev. 1: 1). John later returned to Ephesus, where he is said to have lived to the age of 100.

An impression of John's character as drawn from his Gospel and his Epistles, and from what few records of his life are left to us by his contemporaries, show a wise, affectionate and deeply spiritual man, not devoid of passion, and so humble as never to refer to himself as an Apostle. As a worthy member of “the twelve” during the Ephesus stage of the Church, his light brought multitudes into the Christian faith, and continues to do so even to the present day.

Philip (? – ?)

Philip was of Bethsaida, the city of Andrew and Peter, and without doubt was one of the company of disciples gathered around John the Baptist, who preached the doctrine of repentance in the area beyond the river Jordan. Having the testimony of the Baptist concerning Jesus, Peter and Andrew, with James and John their companions in the faith, at once attached themselves to Him as the promised Messiah.

It is evident that the others had already spoken to Philip of Jesus as being the long-expected Messiah, and the Scriptures testify that, “The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me” (John 1: 43). Philip did not hesitate to do so. His first act was to bring Nathanael (probably also known as Bartholomew) to Jesus. Announcing to Nathanael that, “We have found him, of whom Moses in the law, and the prophets, did write,” Philip urged him to “Come and see” (John 1: 45, 46).

The Arrangement of the New Testament. The New Testament in our English Bible is basically arranged according to the literary genre (type of literature) of each individual book. Its 27 books also have a logical and somewhat chronological order: the books about Jesus Christ's life are first (Gospels), followed by the historical account of the church's first generation (Acts) and its correspondence (21 epistles or letters). The New Testament culminates with the ultimate destiny of the church and the world (Revelation). Each of these four types of New Testament books has unique literary qualities that were immediately recognizable to their original readers, but that necessitate a little more work on our part to interpret them properly. Understanding the New Testament's historical and cultural context helps us do this.

The New Testament in its Historical Setting. The first-century world of Jesus and the early Christians was very dynamic and culturally diverse. The interplay between the cultural legacy of the deposed Greek (Hellenistic) Empire, the dominant Roman Empire, the scattered Jewish communities, and the many local cultures and religions created a challenging context for the preaching of the gospel of Jesus Christ. Our ancient copies of the New Testament text illustrate this diverse context. We possess about 5,000 Greek manuscripts of the New Testament (its original language), along with some 8,000 Latin manuscripts (translated into the official language of the Roman Empire), and also over 1,000 manuscripts of translations into the ancient languages of local cultures within the Roman Empire. Clearly, the New Testament is the best-attested ancient document in the world. The necessity of proclaiming God's New Covenant to all peoples demanded that they be able to read the life-changing provisions of this arrangement in their own language.

— From *The King James Study Bible*,
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Little more is recorded of the Apostle Philip in the Scriptures. It was to him that the Master directed the question as to the feeding of the five thousand: "Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do" (John 6: 5, 6).

Some have suggested that the charge of providing food had been committed to Philip. Others suppose the Apostle's faith was weak and the Lord was testing him. Philip's answer would support either proposition: "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little" (v. 7). His appeal on another occasion, "Lord, shew us the Father, and it sufficeth us" (John 14: 8), indicates a difficulty which he, perhaps more than his fellow Apostles, felt in rising above the things of the natural senses. It may be that Philip's simple, honest question has been a source of comfort to many with similar misgivings.

[Philip the *Apostle* is not to be confused with Philip the *Evangelist*, who was one of the seven deacons appointed by the Jerusalem church (Acts 6: 1-7; 8: 5-13, 26-40; 21: 9). As an Apostle, Philip would have had the power to confer the gifts of the Spirit. The account in Acts 8 shows that the Philip there mentioned could not do so.]

That Philip in due time was blessed by the outpouring of the holy Spirit and proved his utter faithfulness to his Apostolic calling there can be no doubt. He is therefore an inheritor of a heavenly throne, from which he will help to feed the world's millions the Bread of Life.

Bartholomew (? - ?)

Bartholomew (*son of Tolmai*) is most probably the surname of Nathanael, friend of Philip and a resident of Cana of Galilee (John 1: 45-51; 21: 2). The three synoptic Gospels use his surname when listing him along with the other Apostles, though John refers to him as Nathanael in John 21: 2.

His companion, Philip, had recognized in Jesus the long-looked-for Messiah and unhesitatingly became his disciple. Full of this confidence, Philip sought out his friend Nathanael and announced: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1: 45).

Nathanael, apparently a man of keen intellectual power, thought that Philip was too credulous. "Can there any good thing come out of Nazareth?" was his skeptical inquiry. However, at Philip's urging he went to see Jesus.

On drawing near he heard the Master's declaration, "Behold an Israelite indeed, in whom is no guile!" (John 1: 47). Nathanael was taken aback. How could Jesus know him? They had never met. "When thou wast under the fig tree, I saw thee" was our Lord's answer, noting that Nathanael often rested under the shade of a fig tree for prayer and meditation (v. 48). Nathanael now in faith responded: "Rabbi, thou art the Son of God; thou art the King of Israel" (v. 49). At his confession the Lord assured him that there would be still greater truths he would come to understand (vs. 50, 51).

Nothing further is found in the Biblical text concerning Nathanael/Bartholomew as an individual, though he, like the other Apostles, was certainly sent out by the Master to the "lost sheep of the house of Israel" to preach the Kingdom of Heaven, heal the sick, cast out devils and raise the dead (Matt. 10: 2-8). No reliable historical evidence is extant, but tradition holds that his missionary work later took him to the cities of Asia Minor, Armenia and India, and that he suffered martyrdom by crucifixion.

Jesus Himself testified that all save one of the Apostles had kept the word entrusted to them, and so Bartholomew, "an Israelite indeed," is one of those who will inherit great honor on the judgment throne.

References

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Thomas (? - ?)

No Biblical record of the call of Thomas to Apostleship is to be found. He is listed among the Twelve by Matthew (10: 3), and also by Mark (3: 18) and Luke (6: 15). His name signifies "a twin" in the Hebrew; its Greek counterpart *Didymus* has the same meaning.

From his reluctance to accept the fact of the resurrection of Jesus without tangible evidence originated the common phrase "doubting Thomas" (John 20: 24-29). He had been absent on the earlier post-resurrection appearances of Jesus and thought his brethren had been deceived. "Except I shall see in his hands the print of the nails . . . and thrust my hand into his side, I will not believe." Eight days later, when Thomas was present with the others in a closed room, Jesus appeared, greeted them, and turning to Thomas, satisfied his misgivings and bade him to "be not faithless, but believing." Thomas' remarkable response showed his utter conviction: "My Lord and my God."

His practical, down-to-earth mind had found it hard to comprehend the Lord's meaning in telling of the place He was going to prepare for them. "Lord, we

How they may have died . . .

Scripture and tradition say that —

Andrew was tied to an X-shaped cross in A.D. 60. (The flag of Scotland, of which Andrew is the patron saint, is an X-shaped cross.)

Bartholomew (Nathaniel) was flayed alive in Armenia, A.D. 71.

James, the brother of John, was beheaded by Herod Agrippa, A.D. 44 (Acts 12: 2).

James, son of Cleopas, was thrown from the pinnacle of the Temple and then stoned to death, A.D. 65; another account says he was "sawn asunder."

John died of old age at Ephesus, about A.D. 100.

Jude (Thaddeus), was shot to death with arrows in Armenia, A.D. 80; another account says he was killed by clubbing.

Matthew was killed by the sword in Parthia, in the first century.

Peter was crucified, head downward, in A.D. 66 (John 21: 18, 19).

Philip was hanged on a pillar at Hierapolis, Phrygia, A.D. 80; another account says he was crucified.

Simon Zelotes was killed in Persia, date unknown, either by crucifixion or being "sawn asunder."

Thomas was slain with a spear in India, in the first century.

Paul was beheaded at Rome, A.D. 66.

Judas Iscariot hanged himself (Matt. 27: 5).

know not whither thou goest; and how can we know the way?" (John 14: 5). He nevertheless showed great readiness to act upon his convictions, as when Jesus proposed to venture again into Judea where the Jews had recently sought to stone Him: Thomas said to his fellow disciples, "Let us also go, that we may die with him" (John 11: 16).

In choosing one whose natural inclination was toward caution, to be critical rather than credulous, the Lord has allowed many of a similar disposition throughout the Gospel Age to feel that their inability to exercise faith easily would not impede their hopes of being accepted in the Beloved.

No clear records remain of Thomas' activities following the events of the crucifixion and Pentecost. The early Christian writer, Origen (c. 185-254), says that Thomas preached in Parthia, and Jerome (c. 340-420) writes that he ministered in Persia. Later traditions say he served in India and the "Christians of St. Thomas of Malabar" claim him as their founder, a shrine near Madras indicating the place of his martyrdom.

Now beyond "doubting," Thomas is with his Lord in the place prepared for him.

References

R5236-bottom

Matthew (? - ?)

Though prominent in the minds of Christians through his Gospel, to which his name is attached, little is known of the life of Matthew. He was pursuing his particular work as a customs-house officer for the Roman government when Jesus invited him to become His follower (Matt. 9: 9). Most likely he had known of Jesus prior to his being called. Jesus evidently saw in his heart an honesty of intention that made him worthy of this great favor of Apostleship.

That only Matthew tells of his previous occupation as a publican is an indication of his humility. That a publican was chosen illustrates the Lord's impartiality and implies Matthew's honesty, notwithstanding the general reputation of these despised servants of the Roman overlords. Originally named Levi, he was after his call to Apostleship known as Matthew ("gift of God"; Mark 2: 14; Luke 5: 27).

Our Lord's reputation as one who consorted with publicans and sinners may have begun on this occasion, as Matthew at once prepared a supper in his own home for Jesus and for his own friends and acquaintances (Matt. 9: 10). The Pharisees, cynical, critical and fault-finding, objected that if Jesus were righteous He would not be found in such company. The Lord replied that not the healthy, but the sick, needed a physician and the occasion furnished Him the opportunity to preach to them a very short sermon from the text of Hosea 6: 6 to the effect that He had come not to call to repentance the righteous, but sinners.

Of Matthew's later history there is no trustworthy information. His authorship of the Gospel bearing his name is universally accepted, but there is little in the Gospel itself which throws any light on the date of its composition. Irenaeus (c. 130-202) testifies that it was written "when St. Peter and St. Paul were preaching in Rome and founding the church," which indicates about the year 63.

Though Matthew is seen as one of the lesser lights among the Apostles during their preaching of the Kingdom in the days of Jesus' earthly ministry, his work in writing down the "glad tidings" for posterity has certainly earned him a bright place in the Star of Ephesus.

References

R2260, 4587

James the Less (? - ?)

This James, the son of Alphaeus, is simply listed as being of the Twelve (Matt. 10: 3; Mark 3: 18; Luke 6: 15). No incident from his life is recorded in the Scriptures.

His title "the Less" (or "the Little") may refer to a smallness of stature, or may suggest his being younger than James the son of Zebedee. His mother Mary was among the devout women who had followed Jesus from Galilee, ministering to His needs, and doubtless the needs of the Apostles. James the Less had the blessing of a family fully in harmony with those things he had learned from the Master, his brother Jude also being an Apostle (Matt. 27: 56; Luke 24: 10).

The Epistle of James, said by the historian Eusebius (c. 260-340) to be the first of the so-called catholic, or universal, epistles, has been the subject of keen and prolonged controversy as to its authorship. The other James, the son of Zebedee, had been put to death under Herod the Great in about 44, and James the Lord's brother was not an Apostle, hence the writer of the Epistle was James the Less.

Many have supposed doctrinal conflict between Paul and James, the former holding faith as the important feature of Christianity, the latter insisting that works take precedence. The conflict is more imagined than real.

James evidently was a very practical man and the third chapter of his epistle is generally acknowledged to be one of the most profound dissertations on the power of speech. Indeed, even if it were only for this, "Little James" would deserve the designation of light-bearer to the Church.

References

E12: 85, 86
R4377; 4380

Thaddaeus (? – ?)

One of the more obscure Apostles as far as the Scripture record is concerned, Thaddaeus is mentioned only twice by that name (Matt. 10: 3; Mark 3: 18). Matthew styles him “Lebbaeus, whose surname was Thaddaeus,” while Mark refers to him simply by the surname. Apparently he was commonly called Jude, or Judas, and was a brother of James the Less, and thus a son of Alphaeus (Luke 6: 16; Acts 1: 13).

The Scripture record tells nothing of his call to Apostleship. The only circumstance concerning him consists in the question put by him to Jesus (John 14: 22). This was during the Lord’s discourse to his Apostles given between the keeping of the Passover in the upper room, and the arrival at Gethsemane. Jesus told them, “. . . he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” Perplexed, Jude asks, “Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?” The account takes care not to confuse this Judas with the Iscariot.

Nothing is known with certainty of the life of Thaddaeus after the crucifixion, except that he wrote a vividly exhortational epistle (Jude) “. . . to them that are sanctified by God the Father, and preserved in Jesus Christ, and called” (v. 1). Thaddaeus himself is indeed one of those sanctified, preserved, and called.

The Editor acknowledges the research and preparation assistance rendered by brethren at the British branch in connection with this article.

The End of the Smyrna Period

In *The Present Truth*, September-October, 1999, in the article “The Seven Churches,” beginning on page 70, the Smyrna period of the Church is given as beginning 69 and ending in 325. This date, 325, was also given in the listing of the 49 Star Members on page 75 of the same issue. We have received questions on the apparent change from the previously stated 313, to 325.

As noted in the Truth writings and attested to by secular history, the decade from 303 to 313 was a period of severe persecution of the Christian church. This persecution came to an end due to the intervention of Constantine, the Roman Emperor who converted to Christianity in 313. The persecution of Christians, begun by Diocletian, was loosely enforced in the west and by 306 had come to a halt in the

E12: 86
R3044: 3, 4

References

Simon Zelotes (? – ?)

A seemingly obscure member of the Apostolic band, nothing is positively known of Simon Zelotes beyond the fact of his being numbered with the Twelve (Luke 6: 15; Acts 1: 13). His surname *Zelotes* may indicate a possible earlier connection with a group known as the Zealots, though the Scriptures are silent on the matter.

Simon is twice referred to as “the Canaanite” (Matt. 10: 4; Mark 3: 18). This is not to be taken for a Gentile name, but is Aramaic, signifying “zeal,” and therefore of the same significance as “Zelotes.”

Tradition claims that Simon Zelotes preached the Gospel throughout North Africa from Egypt to Mauritania, and that he even traveled as far as the British Isles, where some say he suffered a martyr’s death.

All that can be known with certainty concerning him is that he preached the Kingdom of Heaven throughout the towns and villages of his native land, to the lost sheep of the house of Israel, as commissioned by our Lord during his earthly ministry, and that he was among those whom the Savior commended to the Heavenly Father in His High Priest’s prayer (John 17: 6-12), shortly before His betrayal.

Simon, in winning the Master’s approval, had without doubt been unfailingly zealous in the service of the Truth.

* * *

entire west; it continued in the eastern prefecture until Constantine in 313 initiated the Edict of Milan, which formally recognized Christianity as one of the permitted religions. This date, 313, has usually been given in the Truth writings as the ending of the Smyrna period.

Reasons in Favor of 325

Why, then, does the article in question give the closing date for Smyrna as 325? There are several reasons.

1. The Roman Empire was by the year 325 consolidated, east and west, under Constantine.
2. The Council of Nicea, convened by Constantine, was the first *universal* council of the Christian Church.
3. At that Council, official sanction was given to

the doctrine of the oneness of Father and Son, the basis for the Trinity (E10, p. 28).

4. The dates for other Church periods are variously given throughout the Truth writings. For example, the dates for the Smyrna period are given as 69-313 (E9, p. 11), and 70 to "about" 313 (P'39, 2; E13, p. 9). The Pergamos period is given as 313-799 (E11, p. 425) and 318-799 (P'44, 179; see also the article "Each 'Star' — A Plurality of Members," a facsimile of which appears in the same issue under review, September-October *Present Truth*, p. 70, col. 1, par. 2).

5. The period following the Smyrna period was Pergamos, which name has the meaning of *earthly elevation*. As noted on page 71 of the September-October issue, column 2, bottom:

During this period, while the nominal church was becoming popular, the true Christians were tested and proved by the introduction and development of Papal and Pagan ideas.

The Council of Nicea, 325, was certainly a prominent marker in this respect. At this Council the teaching of Arius, that the Son is a created being and separate from the Father, was rejected in favor of the teaching of Athanasius, that the Father and Son are co-equal and co-eternal.

Other Dates Advanced

In favor of the date 313 as the ending of the Smyrna period is the Edict of Milan in that year and the ending of the 10 years of special persecution (Rev. 2: 10). In favor of the date 318 is its being given as the year in which Arius, Principal Man of the Pergamos period, began his work, which may explain why Bro. Johnson states 318-799 as the range for this period, as noted above (P'44, 179). This observation, however, compounds the question, for both dates — attached to different events — cannot be equally correct. The date 325, therefore, is a compromise, arising from the complicated process of revision and re-evaluation on a number of fronts required when preparing the article under review.

Two *Tower* articles give both 323 (Z'83, 4, col. 1 [R491]) and 325 (Z'16, 346, col. 1 [R5992]). However, these

articles are the pen product of Bro. W.I. Mann (the latter article not so ascribed); we regard these references as unsafe and do not lean on them.

Arius as Principal Man

Against the 325 date the argument is raised that Arius, as Principal Man of the Pergamos period, would have had to begin his work as *Principal Man* within that period. This point is well taken (E8, 672, 673). However, a similar case may be made against John Wessel, who began his Christian ministry before the Philadelphia stage of the Church began, living only 10 years into it as its Principal Man. By way of comparison, Arius lived 11 years beyond 325, being put to death in 336. Keep in mind that the beginning work of any of the Principal Men does not, as a rule, necessarily mark the *starting* date of the Church period in which most of their work is done. Smyrna may have closed gradually and Pergamos opened gradually (E8, 246, 247).

According to an unpublished Bible House list of 1949, used in the preparation of the September-October *Present Truth*, Arius began his ministry in 311 (to which secular history attests), thus placing him *before* the end of the generally accepted date for the Smyrna period. Bro. Johnson, in references already cited, gives 318 (see also E5, p. 68). It is not clear, therefore, as to what year Arius began his work as *Principal Man*. Similarly, as to the Philadelphia stage, the article under review notes (p. 68, col. 2) that three dates, 1517, (P'36, 124), 1492 (E6, 383), and 1479 (E10, 86) were mooted by Bro. Johnson. The first two dates, 1517 and 1492, if adopted, would have *excluded John Wessel as the Principal Man from the Philadelphia period*.

Taking into account the variations and the discrepancy in the dates of ministry for many of the Star Members, the date 325 was judged at the time of publication to be sound as both a dividing and starting point in the context of the presentation. We do not insist on it and are happy with either 325 or 313. The reader may decide based on the evidence. Opposite we reproduce the charts from the Sept.-Oct. *Present Truth*; below are several pertinent amendments.

Amendments

Please amend the appropriate pages of *The Present Truth*, September-October, 1999, as follows:

Page 71: Column 1, par. 4

Instead of:

Smyrna: the time of the Pagan persecution, reaching to about A.D. 325 and the Council at Nicea.

amend to

Smyrna: the time of the Pagan persecution, reaching to 313-325 and the Council at Nicea.

Page 71: Column 2, par. 2, subheading:

Instead of:

2. Smyrna (2: 8) [A.D. 69-325]

amend to

2. Smyrna (2: 8) [A.D. 69-313/325]

Page 75: "The 49 Star Members Listing," under the Smyrna entry:

Instead of:

Smyrna (A.D. 69 - 325)

amend to

Smyrna (A.D. 69 - 313/325)

**THIS PAGE IS DELIBERATELY BLANK.
SEE PRINTED VERSION FOR DIAGRAM**

QUESTION BOX

BISHOP AND ELDER OFFICE THE SAME

According to the Scriptures, is there any difference between the office of a bishop and an elder?

In common usage in the nominal church and otherwise, there is a considerable difference between them; but according to the Scriptures there is no difference in the office designated by these two terms. This is evident from the following facts:

1. The two Greek terms refer to the same office. The word usually translated “bishop” is *episkopos*, from *epi*, meaning *upon* or *over*; and *skopos*, meaning *a watcher, an overseer, a guardian*. Hence a bishop is an overseer.

The word generally translated “elder” is *presbuteros*, literally meaning *an older, elder, more mature person*. In the local church, an elder is an elected servant who — whether old or not — is regarded as more mature in the qualities needed to fill this office, one who is capable of serving acceptably the spiritual interests of the local church. The word bishop refers more to the *burden*, or toil, of the service, and the word elder to the *honor* of the office.

2. The terms bishop and elder are used interchangeably in the Scriptures. The very same persons who are called elders (*presbuteroi*) in Acts 20: 17 are in v. 28 called “overseers” (*episkopoi*). Similarly, the term, elders, of Titus 1: 5, corresponds with the term bishop of v. 7, and the qualifications given in vs. 6-9. These offices are identified also in 1 Pet. 5: 1-4 as referring to the same persons.

3. The Apostle Paul in addressing the Philippians (1: 1) and not using the Greek word for elders at all, refers to them as overseers, bishops (*episkopoi*). Thus he speaks of all the officers of the church at Philippi as bishops and deacons. The plural of the word bishop here, as in Acts 20: 28, proves, of course, that the Apostle did not use the word in the modern, church sense of bishops, of whom there is not a number in one church, but used it in the sense of the elders.

4. The Apostle Paul in 1 Tim. 3: 1-13 mentions only two offices in local ecclesias, calling the first bishops (vs. 1-7) and the other deacons and deaconesses (vs. 8-13).

Thus it is evident that the Bible teaches that there is no difference between the office of a bishop and that of an elder; for both terms refer to the same persons, who are overseers and more mature in the qualities needed to fill the office. Because of the widespread and general misuse of the term bishop, as referring to a much higher office in the church than that of local elder, we do not use

it, but prefer the term elder to designate the main office in the local church.

Some have wondered why elders are not mentioned in the lists of church servants given in 1 Cor. 12: 28 and Eph. 4: 11, if this is the preferable term to be used.

Since (1) the Bible uses the term elder also for offices higher than that of local elder, that is, for the office of the twelve Apostles (1 Pet. 5: 1; 2 John 1; 3 John 1) and the office of the non-Apostolic general elders — “secondarily prophets” — who also served the church in general (such as Barnabas, Timothy, Titus, and others; E6, pp. 103-106; E7, pp. 277-298); and since (2) elders were not mentioned in 1 Cor. 12: 28 and Eph. 4: 11, it is evident that clearness as to the ones meant by the expression “pastors, *even* teachers” justifies the absence of the word elders from these passages. The “pastors, even teachers” — the local elders — have as their essential function the instructing and other shepherding care of the local churches.

METHOD OF PROVIDING ECCLESIA ELDERS

Is it right for an elder or elders to select and recommend all candidates for election as elders and deacons, who are then voted on by the ecclesia?

This would be a form of *presbyterianism*, rule by the elders, as distinct from *ecclesiaism*. Ecclesiaism is the Biblically approved doctrine that each ecclesia is, under Christ’s Headship, the mistress of its own affairs, including the nominating and then voting by upraised hands on all candidates for elders, deacons and other services, in complete independence.

As shown in Vol. 6, *The New Creation*, pp. 276-283, the word translated “ordained” in the King James Version (KJV) of Acts 14: 23 is *cheirotoneo*, which means “to elect by stretching out the hand” (Young). Thayer renders it “to vote by stretching out the hand.” Liddell and Scott give it as “to vote for, elect, properly by show of hands.” Strong defines the root of the word as “a hand reacher, or voter (by raising the hand).” Rotherham renders it “appointing unto them by vote, in each assembly, elders.” It seems evident therefore that each local assembly (or ecclesia) voted independently.

Those who claim that elders should rule over and dictate to the ecclesias, and not submit matters to the ecclesia for decision by vote of the upraised hands — those who advocate presbyterianism — often quote Heb. 13: 17 and 1 Tim. 5: 17 as proofs that the elders are to rule over and dictate to the ecclesias. As stated in the

KJV, these passages might seem to favor their view. But the better translation does not.

Again, as shown in E 6, p. 428, the better rendering of Heb. 13: 17 is not “obey them that have the rule over you and submit yourselves,” but “be persuadable by your leaders and be leadable.” Rotherham renders it, “Be yielding unto them who are guiding you, and submit yourselves.”

1 Tim. 5: 17 should read “preside well” (Rotherham) instead of “rule well,” as in the KJV (E 6, p. 591). As Bro. Russell states, “Nothing here, certainly, would sanction an autocratic ruling, or dictatorial bearing; meekness, gentleness, long-suffering, brotherly kindness, love, must be prominent qualifications of those recognized as elders. They must in every sense of the word be ensamples to the flock. If, therefore, they should be dictatorial, the example to the flock would be that all should be dictatorial; but if they should be meek, long-suffering, patient, gentle and loving, then the illustration to all would be in accordance therewith” (Vol. 6, pp. 251, 252).

Those who believe in the autocratic rule of bishops, or elders, such as the Episcopalians, the Jehovah’s Witnesses, and others, frequently point to Titus 1: 5 as upholding their teaching and practice of choosing elders without a vote of the congregation. The portion of Titus 1: 5 reads, “Set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.” The Apostle Paul would surely not give Titus “charge” or instruction to do differently than using the “cheirotoneo” method that he had advocated in this matter, as shown in Acts 14: 23, quoted above (Vol. 6, pp. 277, 278).

Also, some claim that the selection of deacons mentioned in Acts 6: 1-6 proves that the Apostles actually selected the seven deacons themselves, instead of allowing the vote of the upraised hands of the assembly. Note, however, that the Apostles said to the others in the assembly, “Brethren, look ye out among you seven men.” The assembly, and not the Apostles, chose the seven deacons. This is confirmed further by the statement, “the saying pleased the whole multitude: and they chose Stephen [and 6 others] . . . whom they set before the Apostles.” Thus it seems that no other than the *cheirotoneo* method was used.

ACTS 15 APOSTOLIC CONFERENCE NO PRECEDENT FOR GOVERNING BODIES

Does the holding of the Apostolic conference mentioned in Acts 15, which decided some matters for the Church in general, give God’s people of today a precedent and authority for having ruling governing bodies, councils, and synods, to decide matters of doctrine and practice for all local ecclesias?

Some cite the Acts 15 conference as authority for

having such ruling governing bodies. The Scriptures, however, give us no authority for having ruling governing bodies in the Church. The Acts 15 conference of Apostles and elders was not a governing body in the Church itself. Matters were referred to the Jerusalem assembly because the Apostles were there — and only the Apostles had the authority to “bind” and “loose” (Matt. 18: 18) for the entire Church in matters of doctrine and practice. There are, of course no Apostles today. No body of leaders has the right to make decisions that are binding on the whole Church.

POWERS OF ST. PETER AND OTHERS

What is the difference, if any, between (1) the keys (Matt. 16: 19), (2) the power to bind and loose (Matt. 16: 19; 18: 18), and (3) the power to forgive and retain sins (John 20: 23)?

1. The Roman, Greek, Lutheran and Anglican Churches identify all three; but it seems that there is a marked difference between them. Note that the second and third of these powers were given to all the Apostles; but the first was given to Peter alone. Hence we understand that the keys were given to Peter alone. A key symbolizes the power to open or close the thing referred to (Rev. 1: 18). The facts of the case prove that Peter was favored with but one privilege that none of the other Apostles had — the exclusive power of opening an entrance initially into the embryo Kingdom of God to the Jews, at Pentecost (the first key) and to the Gentiles, in Cornelius’ home (the second key). (See the biography of Peter elsewhere in this issue.)

2. We understand the power to bind and loose to mean an exclusive power of the Twelve. This power, or authority, entitled them inspirationally and infallibly to give the Gospel Church the doctrines, practices and organization obligatory for her to receive (the power to bind), and to free her from all other doctrines, practices and organizations, especially the ordinances of the Mosaic Covenant (the power to loose).

3. Lastly, we understand the power to forgive and to retain sins to be the authority that the Lord Jesus gives to every consecrated one, whether an Apostle or not, to declare as a mouthpiece of God to the repentant and believing sinner the forgiveness of his sins and to declare as a mouthpiece of God to the impenitent the non-forgiveness of their sins. Hence these three powers are each separate and distinct from one another.

LETTER BOX

Following is a report from Bro. Julius Nielsen, our Representative in Denmark, on his recent trip to Germany.

DEAR BRO. HEDMAN: My wife and I left Denmark in my little car April 19 at about 6 a.m. in very stormy and rainy weather. We arrived at Bad Ems, Germany about 9 a.m., after travelling 1,038 km. (about 632 miles), and very happy for a lovely meeting again with our dear Sr. Maschyk and Bro. and Sr. Janke. The first night we stayed with Sr. Maschyk, and April 21 we moved to the beautiful Jugendherberge in a very comfortable and fine room for two. We had opportunity to meet all the dear brethren.

Of course, we at once went to see our dear Bro. Janusz Puzdrowski, telling him about our best wishes for him concerning his appointment as Representative for Germany, and assuring him of our prayers, for we know from experience that when our Lord says "come a step nearer" it can be a cup of both bliss and woe.

The Convention started with morning prayers by Bro. Piotroski and a hearty welcome by our dear Bro. F. Janke. The first talk was given by our dear Bro. Woznicki on 1 Sam. 1: 1-28. I gave the next talk on "The Rain and the Two Phases of the Kingdom." Bro. P. Skroban spoke next on Matt. 15: 10-20.

The Convention continued April 22 at 9 a.m. with song and prayers, and our dear Bro. Woznicki continued his talk on 1 Sam. 1. I gave a talk in German on "Why So Few Really Understand"; I do hope the dear brethren understood my German. The next discourse was given by our dear Bro. W. Janke on John 1: 46, 47. The day ended with a very fine Symposium on Luther, Zwingli, Hubmaier and Servetus given by four very well-prepared brethren.

Sunday, April 23 began with prayer and praise, and our dear Bro. Woznicki continued his fine discourse on 1 Sam. 1. We then were entertained by a very good choir with "Praise the Lord." The beautiful child blessing service was conducted by Bro. Woznicki. Bro. Blecehavczyk then spoke on "The Sin," and our dear Bro. Glasmann gave the last talk on 2 Cor. 8: 9.

The last day began with praise and a testimony meeting directed by Bro. A. Ryppa, after which I gave my last discourse on "Intercessory Prayers." Following dinner our dear Bro. Woznicki conducted a question meeting, giving answers on many interesting subjects. Our dear Bro. P. Skroban closed the Convention with thanks, and as usual we had a love feast.

We were very thankful to the Lord for this Convention, and do send our love to all the dear ones with whom we spent many very fine hours at the Master's feet.

We were invited to stay longer with the dear brethren in Bad Ems but because of much work at home we could manage only one day more. We were very happy to have Bro. Daniel take us for a car trip to the river Rhine, where we had the opportunity to take a look from the wonderful and world-renowned peak "Loreley," as well as some very old and great fortresses. We were very thankful to our dear Brother for this trip.

The next morning we left Bad Ems for home, very happy and thankful to all the dear ones who made our visit so blessed.

Your brother by His grace, Julius Nielsen (Pilgrim)

DEAR BRO. HEDMAN: Loving Christian Greetings!

Just wanted to add that we were delighted with all the improvements we saw in our tour of the Bible House and surroundings at Lionville Convention time. Your front offices are well organized, practical, and I like the inter-connection of each office with the other. They are lovely, and the big window in each is such a beautiful addition. It will take a little while to get accustomed to the change, but by now you probably are familiar with it all.

The removal of the old "eye-sore" [the old barn — *Ed.*] and closure of the old swimming pool has made the place quite equal with the surrounding neighborhood and area. . . . the place looks well cared for.

My biggest surprise was the green storage building. What a tremendous, beautiful and practical change! Well done, both the ideas there and also the quality of the workmanship. What a pleasure it must be to do the jobs that need to be done now under these new conditions! Indeed, God has blessed our Movement in all these improvements, and especially with all the added help and dedication of the helpers.

We thank the dear Lord for you all, and that He has restored you to reasonably good health in order to continue in your position and keep the Epiphany work on track.

I will try to continue as I have in the past in my service. Lord willing, I will try to attend the next three Conventions.

Once again I thank you for all you have done for me and express my love and appreciation for you, dear Brother.

Bro. Carl Seebald (Pilgrim)

The Present Truth welcomes your letters. We reserve the right to edit all letters received for length and readability. Our practice is to indicate only the writer's initials, except where the individual is a known appointee of the Movement. Anonymous letters will not be published.

TIMEPIECE

On the Funeral of George W. Stetson

Zion's Watch Tower, November 1879

Death has laid our brother low. He died at his home, Edinboro, Pa., Oct. 9th, 1879. Though an event not entirely unexpected, since he has been seriously ill for some time, yet his death is a heavy blow to his many friends abroad as well as at home. He was beloved and esteemed by his fellow townsmen of all denominations as well as by the congregation of which he was pastor. He had been a faithful under-shepherd, ever holding before his hearers, as the great incentive to holiness and purity of life, that which filled his own soul with joy and peace and helped him to live "above the world" — viz: The appearing of the Heavenly Bridegroom — The King of Glory, and our gathering together unto him. Our brother was a man of marked ability, and surrendered bright prospects of worldly and political honors to be permitted to preach Christ, when the glories and beauties of the word of God dawned upon his heart. The truth cost him much, yet he bought it gladly.

The funeral services (Sunday following) were held at "Normal Hall," it being more commodious than any of

the churches of the place, which through respect were closed, the pastors taking part in the services of the occasion.

The brother's dying request, that the editor [Bro. Russell] of this paper should preach his funeral sermon, was complied with. About twelve hundred persons attended the funeral services, thus giving evidence of the high esteem in which our brother was held.

His family and congregation will feel keenly their loss, yet sorrow not as those who have no hope.

If thou art a vessel of gold, and thy brother but of wood, be not high-minded. It is God that maketh thee to differ. The more bounty God shows the more humility he requires. Those mines that are richest are deepest.

Note: Bro. Paul S.L. Johnson was in attendance at this funeral; he was 6 (P'50, 181).

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We have a number of these still available: pre-scored; may be folded down for use on a desk or affixed flat to a wall. The year's text is reproduced on the front of the card; the reverse displays a calendar, with year's text repeated. Printed on heavy white stock in two inks, black and green; 8^{1/2}" x 11"; 35¢ each; 12 for \$3.50 (see the January-February issue for further details). Classes should order through their secretaries.

HERALD OF THE EPIPHANY AND BIBLE STANDARD MAGAZINES

We encourage readers to subscribe to our monthly magazine, *The Bible Standard*, for only \$3.00 per year. Free to any who are unable to pay.

The study of earlier issues of this magazine is desirable for a proper understanding and appreciation of subsequent issues. Therefore we earnestly advise all to order the back numbers. (Published from July 15, 1920 through Dec. 1951 as *The Herald of the Epiphany*). We offer these at 10 cents per single copy. We offer *The Bible Standard* at 20 cents per single copy.

We also offer bound volumes (stiff black cloth binding) as follows:

1920-29, 1930-39 or 1940-51 *Heralds*,
1952-56, 1957-61, 1962-66, 1967-71, 1972-76, 1977-81,
1982-86, 1987-91, or 1992-96 *Bible Standards*.

We now have available bound volumes for the years 1997-1999. Some bound volumes are on back order at \$27.50 each volume. We cannot guarantee that every past issue is available.

ORDER PRESENT TRUTH BACK ISSUES NOW

Now is the time to complete files or order special issues, before our supply of many issues is exhausted; 35 cents per copy in quantity. These back issues deal with a great variety of subjects that are of interest to Bible Students. The latest topical index to back issues is in the November-December 1995 issue.

We furnish 48 issues of *The Present Truth* in a stiff black cloth binding (one volume) for \$35.00. We group them so as to have an index in the back of each volume as follows: 1932-35, 1936-39, 1940-43, 1944-47, 1948-51, 1952-59, 1960-67, 1968-75, 1976-83, 1984-1991 (inclusive). We now have also the years from 1992-1999 (inclusive). Thus the 11 volumes for the years 1932-99 cost \$35.00 each, or a total of \$385.00.

We also supply earlier issues in three volumes, 1920-23, 1924-27 and 1928-31 inclusive, which contain practically all articles in those issues. To ensure these prices (\$35.00 per volume), we supply all issues. Delivery may be delayed on these orders due to preparation and binding time.

HYMN FOR THE DAY

For classes and brethren who customarily use as the hymn for the day one of those shown in the Manna book, it is the 7th one in the listing, except for the first day of each month; in such cases the hymn will be our year's hymn, 296, "There's a wideness in God's mercy."