



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!"—Isa. 21:11-12

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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."—Hab. 2:1.

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When the earth distresses 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 sky, and the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass,
then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 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. 1881, "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 "Bible 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 the Divine Word*. Our treatment of the International S. S. 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 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 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."—Eph. 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. Its attitude is not dogmatical, 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 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 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.—Rev. 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."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 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.—Eph. 4:12; Matt. 24:14; Rev. 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; Isa. 35.

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The Watch Tower 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, GEO. H. FISHER, W. F. PAGE.

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NOTICE TO ALL TOWER SUBSCRIBERS—Please remember that as a rule we no longer send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in date of expiration of the subscription on the TOWER wrapper.

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ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

ANNUAL GENERAL CONVENTION

ON PUT-IN-BAY ISLAND, LAKE ERIE

AUGUST 24-SEPTEMBER 1.

If satisfactory arrangements can be made, a general nine-day convention will be held on Put-In-Bay Island, Lake Erie, during the period of August 24-September 1. Accommodations will be had at the Hotel Victory—of pleasant memory to very many of the friends, for it was at the same place where one of our largest conventions was held in the fall of 1908. Considering the nature and location of the hotel, reasonable rates are obtainable. These will be announced in greater detail in the August 1st issue of the TOWER. The convention will include two Sundays and Labor Day. It is anticipated that the entire pilgrim force will be present.

"GO YE ALSO INTO THE VINEYARD"

Reports from many parts of the country show that Colporteurs are having extraordinary success in introducing the STUDIES IN THE SCRIPTURES to the public. While the prices have advanced over what they were a few years ago, the advance (made necessary by the increased cost of production) is nowhere near proportionate to the general advance in the price of other things; so that the low price is still a matter of astonishment to the public.

Our Society does all in its power to facilitate various methods of circulating the truth—particularly in the Colporteur branch of the service; assisting in the matter very materially by supplying the books at remarkably low prices. If the Colporteur work appeals to you—travelling from town to town introducing the Bible Keys, soliciting orders and delivering the books—write for "Hints to Colporteurs". We shall be glad to hear from you, and we assure you that every sacrifice you may make on behalf of the truth will mean rich blessing for yourself.

ORDER REPRINT WATCH TOWERS NOW

The reprinting of the last forty years of WATCH TOWERS in book form is now well under way. Those who have indicated their intention of ordering, as also any others who have not so indicated, may now order, *with cash remittances*. The amount of composition and printing involved is very great and to avoid diverting our usual funds from our regular work until the reprints should be complete we request that orders be sent at once.

It is expected that the first three volumes will be shipped in about six weeks, the next three about the middle of October, possibly sooner, and the seventh and last some time later, since this volume is intended to contain a careful and exhaustive Scripture citation and topical index for the complete set.

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These prices bring the forty years of TOWERS, including binding, to about one-third the original subscription price. Your good intentions which you may have already expressed merely enabled us to determine whether the reprints should be made; these were in no instance looked upon as orders unless cash accompanied the request. It is by no means certain that another edition will ever be made of these reprinted old issues, so that all those who contemplate ordering at all should order *now*.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XL

JULY 15, 1919

No. 14

VIEWS FROM THE WATCH TOWER

"Their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter."—Deuteronomy 32:31,32.



THE WORLD moves on apace; and the pace is a very rapid one. Those people whose faith has been in the established customs or conventions of men, rather than in God, are in a truly pitiable plight, for they see the foundation of their faith slipping swiftly from under them. There could be no good in reviewing the situation in the world were it not for the fact that the whole set of affairs is intimately connected with the glorious promises of God's word. Then, too, the spirit of distrust which is abroad in all the earth tends to percolate into the church, and a contemplation of the dire effects of distrust in the world should be a warning to the Lord's people, supplementing the warnings of his Word, in this time of testing and stress upon both church and world.

The present political, social, and economic difficulties of mankind are touched upon in a recent editorial from the *New York Globe*:

"There has been no more disturbing news for many months than this of the morning of Friday, June 13. Mutterings of rising peoples and the creakings of rocking governments, reports of hunger and oppression, and rumors of the whirlwinds that follow them. Charles Selden in the *Times* hints darkly at an industrial crisis in France that may develop into a revolution, and at lack of power on the part of the government to resist the forces that may be generated by the general strike; French, English, Italian, and Belgian labor leaders are discussing plans for a strike that would tie up the continent of Europe and render inevitable the overturn of established authority; the Austrian communists seem about to get possession of the power in Vienna; the radicals are near a victory in Berlin; Asia is awakening from her long, sullen acquiescence—Corea has declared her independence in defiance of Japan, China has suddenly wrenched at her economic bonds, and, in an effort to strike back at the dominant European, declared a boycott of European goods.

* * * * *

"Only a very thoughtless observer could take pleasure in the spectacle of a world in process of revolution. For the real advancement of liberty among men seems to progress no faster in these times than at others, and the price for the steps taken is paid in bitter suffering. It was England that invented the bloodless revolution. It would be well for the world to take a leaf from her memoranda."

BLOODLESS ENGLISH REVOLUTION

The bloodless English revolution referred to is treated at some length in the *Boston Traveller*, under the date of June 13:

"Great Britain's 'bloodless revolution' is gaining fast, and the Lords and Commons in daily session are progressing with proposals designed to equalize opportunities in every phase of life.

"The coal nationalization plan is gaining adherents in high places, despite the vigorous and virile attacks by the plutocratic holders and agents of coal tracts. It is contended by the government's witnesses and experts that the titles to these areas are invalid and have been unjustly and illegally held for centuries.

"The government is having its hands full with the unemployment question, and cool heads alone will avert a clash. Americans may have a better idea of conditions when they learn that whereas in the United States, according to Mr. Gompers, less than fifteen percent of wage earners are organized, in the British Isles less than fifteen percent are not. In other words, labor is making tremendous efforts to gain entire control of the government."

Another, though quite concurrent view is set forth in the *Nashville Tennessean* of some weeks back:

"The world in solemn truth is groping for peace with the anguish of one whose eyes have been blinded by the horror of the spectacle upon which it has gazed. This state of mind has never been equalled before.

"Are we entering into some new life? Prophets say aye; it does not require more than the ordinary vision of the ordinary man to affirm it. The past will never loom up again except as history, repeating itself vaguely. The future is in a different order. Whether the world, or a large part of the world, would have it so cannot affect the fact of its existence. In the order of change, the old gives place to the new, and there is no getting away from it. The events fundamental to this transformation have already occurred; they consist in the new conceptions forged on the hot anvil of war, in the new visions which people have had, in the issuance of self-discovered peoples from the conflict: there is no denying of their existence, and the problem is not to refute but to make way.

"Instead of a state of war the world is experiencing a series of bloody revolutions. Central Europe, the erstwhile ground of vicious imperialism and heartless autocracy, is the scene of bitter civil wars, starvation, want among women and children. In Russia, four governments exist instead of one; not one can feed the population, nor bring about the inevitable unity that should prevail in the government. In the Balkans all are in confusion except the small group of nationalists who seek to forge out of the national kinship of the Slavs a lasting democratic government, and are handicapped by the incomprehension of the populace, the need for food, the quarrel with Italy. In Poland Paderewski issues statements that others prepare, and tries to annex a part of the territory of a newly freed nationality. Belgium wants a bit of Holland; Denmark would have a piece of Germany; Japan wants Kiachau; Italy wants Dalmatia. Ireland has proclaimed her independence; Egypt is in partial revolt; India is troubled; Finland is in the dark; Korea is rebellious and would be in arms if there were any available. Bolshevism usurps authority in Russia, extends to Hungary, to Germany, to Vienna, and other nations are fearful of its clutch. Italy is seething with unrest. The French Socialists form a strong party ready to oppose the government. Lloyd George has been driven to radical extremes to conciliate labor. In our own United States four strikes since the armistice have taken place on a large scale; the Seattle strike, the textile workers' strike in New Jersey and New England, the telephone strike, and the harbor strike in New York City."

A WORLD EPIDEMIC OF HATE

Sober, dispassionate words are given by the *San Francisco Call and Post* of June 19:

"Often of late the atrocities with which the world still echoes seem less like the crimes of individual men than an obscene disease which has seized upon humanity. The course of this disease may even be mapped out. It began, so far as this generation is concerned, in Armenia, where the Turks killed the Christians without provoking the so-called Christian nations to anything more than mild protests. It spread to the Balkans, where the second Balkan war was preceded and

accompanied by the most appalling massacres. The official report upon these massacres, in which no one's hands were clean, was a sensation early in 1914.

"With the outbreak of the war between Serbia and Austria the disease blazed up with renewed fury and when the little war became a great one the germs were carried into France and Belgium on the one side and into Russia on the other. The Germans committed atrocities in the west, both the Russians and the Germans committed atrocities upon each other in the east, and in Poland both sides persecuted the Jews.

"The Bolshevik revolution introduced a new element of hatred—envy and desire for revenge on the one hand, fear on the other. The number of the killings by the Bolsheviks has been exaggerated, but though it is claimed Lenin has not killed wantonly, it is admitted he spared no life that stood in the way of his success. On the outskirts of the revolution hovered a barbaric fringe, the offspring of poverty and oppression, who killed like beasts and were in turn killed, even by the revolutionists.

"The enemies of the revolution were from the first as bloodthirsty as the worst of the terrorists. In Finland, Mannerheim is reported to have killed about nine thousand, Kolchak is known to hold down his 'liberated' districts with a bloody hand and has executed hundreds, including several members of the Constituent Assembly who took refuge with him from the Bolsheviks; the Japanese hold large parts of Siberia under a reign of terror, and Petlura's forces are charged with the almost incredible crime of killing or instigating the killing of 84,000 Jews in the Ukraine.

"Spontaneous as well as organized cruelty has been rampant everywhere. The forces of order and of disorder are almost equally savage. What is going on seems to be a general breakdown of civilized restraints throughout a large part of central and eastern Europe. It is just such a breakdown, apparently, as preceded the destruction of the old Roman civilization fifteen hundred years ago. The devil is let loose in the world, the hearts of men are full of cruelty. Such a degeneration can drag great masses of men down toward the beast just as it can individuals. Conceivably the whole world may be attacked by it. Neither western Europe nor America is safe. We do not know what tempests may sweep over us.

"There is no antidote except a clinging to a few old standards which have been proven good. We can not tell what of our institutions will survive, or if any will survive unimpaired, but we can be sure that the more tolerant we are, the more kindly, the more willing to study the other man's point of view, the more chance we shall have of holding on to what we most value in civilization. This is no time for violent language, even when it is not literally meant, nor for the cultivation of hate. It is no time to denounce or vilify even the worst and weakest of mankind. It is a time for understanding. Only that and its fruits can save us—only Christianity."

TWENTY-THREE WARS GOING ON

To this the New York *American* of June 17 adds a rather ironical squib from London, headed "23 Wars Going On":

"The peace terms to be presented to Germany today are the final reply of the Allies, Andrew Bonar Law, Government spokesman in the House of Commons, declared in opening the Victory Loan campaign at the Guildhall today. He added:

"It is for them to choose within five days."

"The speaker said that the chief of the British staff had declared twenty-three different wars were now going on, and added:

"It is not all over. It is quite possible, by want of wisdom, by absence of restraint, by disunion among the Allies and by want of unity at home, to lose, not the victory, but the full force of the victory which has been bought so dearly."

These partly social and partly political phases of earth's difficulties are supplemented by the financial and economic estimate of the conditions as made by Frank A. Vanderlip, president of the National City Bank of New York, in an address recently delivered and as reported in the New York *Times* of May 27. Mr. Vanderlip is one of the foremost financiers of the world and his speech has attracted more attention

than anything that has happened this side the Atlantic for many weeks. The full text was printed, but preceded by a careful summary, which latter we quote:

"Frank A. Vanderlip, who spoke last night at the Hotel Astor, at a dinner of the Economic Club, which was held for the purpose of hearing his story of conditions in Europe, whence he has recently returned, said that England was on the verge of a revolution, which was narrowly averted in February, when he was there, and the conditions on the continent of Europe are appalling beyond anything dreamed of in this country.

"He said that the food conditions in Europe would be worse instead of better for a year ahead, than they have been in the preceding year, because of the dislocation of labor and the destruction of farm animals, and that the industrial and economic outlook, generally, points to a period after the war, which will equal, if not exceed the war period in suffering and misery.

"He said that Italy was afraid to disband her army, because she could not employ the men and was afraid of idleness. He said that the differential, which had kept England preeminent in international trade, was the underpayment of labor, and that this differential was now being wiped out, forcing England to face tremendously serious problems for the future. He quoted a British minister as saying that means would have to be found to send six or seven millions of Englishmen out of the British Isles and closer to the sources of food production, if continental conditions continued long as at present.

"He said that the best printing presses in the world today, except those in Washington, were at Petrograd, and that they were turning out masses of counterfeited pounds, francs, marks, lire, and pesetas, so skillfully made that detection was almost impossible. He said that these counterfeits were being spent largely by Germans to foment Bolshevik propaganda.

"Spain would, he said, be the most promising country in Europe except for the labor situation there, which had brought it to the verge of Bolshevism. He said that the most perfect laboratory of Bolshevism in Europe outside of Russia was in Barcelona, Spain, which he said was ruled absolutely by a mysterious secret council, which had censored and fined the newspapers until they quit publication and had enforced their will in all matters by assassinations, which no one dared to punish.

"He said that America alone could save Europe and that its aid must be extended to all countries equally. He said that this was necessary, not only to save Europe, but to prevent an invasion of America by the forces threatening the social overthrow of Europe."

MR. VANDERLIP ON BRITISH FINANCES

After expressing his appreciation of the welcome accorded him Mr. Vanderlip is reported to have said:

"You are here because you believe that I may have something to tell you about the most remarkable situation that the world ever saw.... I would like to examine for you a little the English situation. England has held the premier position in the international industrial markets. America grew, but England grew too. America grew faster. So did Germany grow faster. But England had, up to the outbreak of the war, held the premier position. Now, how did she hold it? She had little raw material, some iron, and some coal; that was all. I will tell you how she held it. She held it by underpaying labor. That was her differential. That is how she competed. She underpaid labor, until today labor has not a house over its head in England, and the Government is undertaking to build a million houses for working men—a million houses!"

It may be that there is a bit of tactful advice and perhaps also of covert warning in these remarks on the cause of British commercial perplexities at the present time. He continues:

"English industry made a red ink overdraft on the future by underpaying labor so that it did not receive enough to live efficiently, and you know that in the mill towns of England there grew up a secondary race of small, underfed, uneducated, undeveloped people.... Let me tell you just a word of English finance. The English fiscal year begins on April 1. Now from April 1 to the armistice England's war cost was £7,500,000 a day, roundly. It was just a little under that.

In the months since the armistice her war cost has been £6,500,000 a day. Why, the cost of this war, after the armistice, is going to amaze the world."

Now all these views of human conditions are secular and if they are somewhat sinister and murky of outlook we can excuse them on the ground of dearth of spiritual vision. When we turn to the religious elements in earth's society, surely we have the right to expect to find the beacon light of hope set confidently in the window to cheer earth's mariners on the sea of life. But no: there is even greater confusion there than in the secular field. We cannot but recall the statement of the wise man: "Where there is no vision, the people perish," spiritually. (Proverbs 29:18) Mr. William T. Ellis, widely known as the "Religious Rambler", in a syndicate article quoted from the *Richmond News-Leader*, fairly well describes the general desuetude into which the spiritual forces of the world have fallen. It will be remembered that Mr. Ellis, some years back, went to considerable trouble to show the readers of the (Presbyterian) *Continent* that there was no beauty, that they should desire us. (Compare Isaiah 53:2, 3) "Truly, our fellowship is with the Father, and with his Son Jesus Christ." (1 John 1:3) But note Mr. Ellis' resumé:

NO CLEAR, ARRESTING VOICE IN PULPITS

"Where are the prophets whom this time so bitterly needs? Germany's prophets proved mere politicians; Russia's and Austria's only ecclesiastics; Turkey had none at all. What about our prophets in the English-speaking world? Who are wearing the mantle of Jonah today?

"Let us face the facts fearlessly. We dare not indulge in self-deception or unwarranted optimism when the issues are so grave. Without captious criticism, or yet concern for conventional complacency, what do we find when we look into the realm of our professional prophets, the ministers of the Gospel? Countless godly and faithful men, certainly.

"Yet it is notorious that during the past five years of spiritual agony throughout the whole earth, there has been no one clear, strong, arresting voice heard in the Christian pulpits of the world. We have had to look to the laity for our prophetic messages. One reason why society is in a state approaching chaos has been the collapse of great spiritual leadership. The men whom we thought might sound the world note have become mere administrators and ecclesiastical functionaries."

That the watch dogs in nominal Zion have been dumb, some of them themselves suggest. In the Canadian Presbyterian General Assembly, recently held at Hamilton, Ontario, Rev. Dr. Banks Nelson is reported in the *Toronto Daily Star* to have said:

"We have suffered from being dumb dogs in the church and only when red, bloody revolution was hammering at the gates do we take action. The only way to avoid revolution is to preach repentance among Christian people."

Prominent among religious topics in this country and Great Britain is that of Church Union. But all people do not look upon it with equal approbation. A contributor to the *Denver Post* of June 1 has this to say on the subject:

"There is a movement towards a so-called 'reunion' of 'the churches' which requires to be watched by those who believe in the ultimate supremacy of spiritual values.

"If a church has lost the spiritual vitality which gave it birth it will not regain it by union with another church equally dead. A row of empty cisterns is useless in a drought, however great their unity and possible cubic content. What the world needs is not large religious caravanseries, but spiritual people."

"Can Christianity save its soul while sponsored by the institutions which assume to mediate it among the people?" asks Joseph E. McAfee in the *New Republic*.

"The churches are not democratic; are they Christian? Can genuine Christianity survive their manipulation? Is the Christian tradition safe in their keeping? Will the people ever know and feel what Christianity really is under the churches' tutelage?"

MANY INTERESTED IN THE APOCALYPSE

Sometimes the comments take on a pathetic tinge, and thus reveal the deep, underlying desire of all nations for the promised dominion of righteousness, peace, and love. An editorial from the *New York Herald* follows in this strain:

"In these troublous times all over the world scholars are divided in their opinions as to whether the war is a demonstration that the Christian Church has not performed its mission on earth, or war is a fulfillment of prophecy and the turning point in the final victory of the Church. The Apocalypse, the Greek word for Revelation, always a fruitful topic of discussion among speculative theologians, has arrested the thought and attention of the world more than ever. It has become an interesting theme for discussion in circles both religious and secular.

* * * * *

"Believers in the infallibility of prophecy say that these visions hold the mystery of great events and explain the meaning of the last four years of tragedy—war, pestilence, famine, and death being the horsemen of Revelation seen by St. John.... If this interpretation is correct the tremendous events of the last four years would seem to be a literal fulfillment of the Scripture and the visions of St. John. The Christian Church, then, has not failed in its mission, but is now on the eve of an era of greater power and usefulness than ever.

"The great events of these recent years, the horrors that have visited the world, the coming of war and death and the presence of famine, all tell the story of the four horsemen, as St. John saw them, representing the power of darkness finally to be overcome by the power of light.

"The Christian world is more hopeful than ever and looks to the final triumph of faith. Truly the bones of the martyrs are the foundation of the Church, and the Church will stand and endure. But that triumph, it is believed, must be led by some great spiritual, not temporal, power, beyond the genius of man."

To this last sentence we can add a reverend and hearty *amen!* But others are very sanguine of their ability to accomplish great things in the Lord's name, whether they are things sanctioned by him or not. A communication from the Interchurch World Movement of North America carries one paragraph as follows:

"The seventy-six denominations included in the scope of the Interchurch Movement, with 200,000 separate churches and congregations totaling more than 50,000,000 people, are combining their resources for systematic effort to improve conditions of life in all parts of the world. By the introduction of Christianity, the modern interpretation as furthered by the Interchurch project means also introducing the benefits of Christian methods of living, in sanitation, child culture, working conditions, housing, clothing, scientific methods of production and manufacture and any other element conducive to prosperity, health, and general usefulness in the world."

Nothing is said about teaching the truth concerning God's character, and it is only by that truth that we shall be made free. (John 8:32) We are told that "man shall not live by bread alone [however scientifically made], but by every word that proceedeth out of the mouth of God". The idea of magnitude as synonymous with success seems to be a prominent one with those who are responsible for the publicity of the Methodist Centenary work—widely advertised "In His Name". (See Matthew 7:22) In one of their leaflets, the illustrated side of which bears a picture of our Lord directing the "Rebuilding [of] the World", we read:

"The church has caught the new spirit of the day. It is

undertaking gigantic things. It has followed the nation into the realm of world affairs and proposes to be a greater world force."

REBUILDING THE WORLD

Drunk, drunk, drunk with the thought of exaltation before the time. Rather overconfident of their worthiness some will say to the Lord: Have we not done many wonderful works in thy name? Perhaps all of us are too slow to learn the lesson that it is "not by might nor by power, but by my spirit, saith the Lord".

Granted that the rebuilding of the world is the theme of all the holy prophets since the world began (Acts 3:19-21), would it not be more becoming in those supposedly aspiring to be the bride of Christ to follow their Lord in his bearing testimony to the truth and in faithfulness to his covenant of sacrifice rather than following any "nation into the realm of world affairs"? We very much fear they gave utterance to a great truth—"the church has caught the new spirit of the day," but not the spirit of the Master, on this subject.

This discrepancy is recognized, more or less, by worldly observers. A somewhat facetious article in the June 19th issue of *Life* gives vent to the world's hearty dislike of ecclesiastical interference in its affairs:

"The Methodist Episcopal Church has undertaken to raise a centenary fund of \$140,000,000 to be used 'to take advantage of the present remarkable opportunity to raise civilization to a higher level.'... They will raise the money—no doubt of that; they have got it and they will give it.

"But how about the rest of their undertaking? Can they raise civilization to a higher level? Have they the facilities? Have they the liberal spirit? Do they know about civilization? Do they themselves circulate in its higher levels, and do they hope to haul the world up to their perch, or do they aspire to boost it up from where they are, and then, maybe, climb up after it?

"Money, even a lot of money, will not do much to raise civilization to a higher level... but a lot of strong, enthusiastic support can be had for the suggestion that these centenary millions could not be better spent for civilization than to finance a great movement to civilize the Methodists.

"That they are excellent raw material of civilization there is no doubt; they are shock troops of religion, and religion is a basis of civilization; but the material needs a lot of patient labor before the rest of the world will contemplate it without anxiety. For the world fears that the Methodists' true aim is to make it Methodist, and it does not want to be that. It will take to the woods first. It may easily like Methodists, for many of them are good, and lots of them are useful. But it will never like a Methodist civilization, and it never ought to.

"Methodism is too puritan, too much given to salvation by legislation, too narrow in its notion of what is wrong, too inventive of new sins and too brash about providing legal penalties to punish them. So long as Methodists provide, and submit to, a discipline for themselves, there is no quarrel with them, but when, grown strong, they seek to impose their discipline on other and unwilling people, they loom up at once as a formidable and tyrannous force, of which account must be taken."

Is it not worthy of passing thought that if the "Everlasting God, the Lord, the Creator of the ends of the earth" had wished or expected his people to establish his kingdom by political wire-pulling or chicanery he would have said something about it in his Word; and if he had wished us to convert the world while yet constituting "the body of his humiliation" (Philippians 3:21), would he not have endowed us with the capacity and the facilities for that stupendous work?

SMOKING IN LAST SIX PEWS?

Other religious bodies are not so sure of their hold on the situation. From the Cincinnati *Times-Star* of May 22 we quote a cable dispatch from London:

"A movement to allow smoking in British churches has been

started here and is being discussed at length in the press by clergy and laity. The proposal seems to be making headway. Dr. Fort Newton, pastor of the Temple of London, and one of the best known clergymen in London, favors the movement, saying: 'The church is too much bound by custom and the respectability of it cramps good fellowship. People want the church to be less conventional.'

"Dr. Newton argues that the church of the future will not be so much a place of worship as a place for companionable gatherings."

But some of the American churches purpose to be not one whit behind their British confreres in this matter of accomodating the natural man. A recent New York paper has this item:

"Sunday sports have been 'okayed' by one of New York's oldest and best known churches—St. George's Episcopal of Stuyvesant Square. This is the church of J. P. Morgan and other multi-millionaires, and also has the largest congregation of any Episcopal church in America.

"The church not only has decided to approve of Sunday baseball, motoring, yachting, golfing, tennis, swimming, croquet, and other outdoor recreations, but by a vote of the vestrymen has determined that during the summer months Sunday morning service shall be advanced one hour to 10 A. M., so that after a short service the members can get an early start for the links, tennis courts, ball grounds, beaches or automobile routes.

"St. George's Church, which celebrated its one hundredth anniversary eight years ago, is said to have the largest membership of any protestant parish in the world. Among its members and their favorite recreations are: J. P. Morgan, financier—Yachting and tennis; Newcomb Carlton, president of the Western Union Telegraph Company—Yachting; Robert Fulton Cutting, financier—Golfing; Dr. George E. Brewer, surgeon—Golfing; George W. Wickersham, lawyer, former attorney general—Horseback riding; Henry W. Monroe, banker—Tennis. Dr. Reiland's [the pastor's] favorite recreation is sailing a boat. It was through sailing a boat that he first became convinced that outdoor recreation on Sunday was not a sin."

Certainly no well-informed Christian would claim that any of the things named are sinful on Sunday or any other day. It is certainly much better to be chasing a clean and innocent golf ball around some nice, respectable pasture than it is to be delivering or listening to pratings about 'Ipsegeneric Humanity; Autopro-genic Divinity; and Hypostatic Unity', as one Chicago cleric is reported to have discoursed on the "Incarnation". The objection is not to the formation by men of athletic or social clubs, but the objection is to calling it a church of Christ—"Why call ye me Lord, Lord, and do not the things which I say?"—Luke 6:46.

One cannot forget the prophetic description of churchianity in our day: "In that day [the beginning of the great Millennial day] seven women [all the prominent religious bodies] shall take hold of one man [Christ], saying, We will eat our own bread [provide and prepare our own theological and moralistic pabulum], and wear our own apparel [quite content with our own righteousness]; only let us be called by thy name [be nominal Christians], to take away our reproach"—it might interfere with our social standing if we dropped the name "Christian".

CHURCH DROPS "MESSIAH" FOR "COMMUNITY"

At least relatively more honorable and more honest is the course pursued by one New York church recently, as reported in the New York *American* of May 26:

"The Church of the Messiah, at Park Avenue and Thirty-fourth Street, yesterday became 'The Community Church of New York'.... The minister, Mr. Holmes, explaining this change, said:

"The old name had long since lost its meaning, at least for our people.... By this action this church has now com-

pleted a great work of reorganization. I have left Unitarianism, cut myself off from all denominational connection of every kind, that I may preach a universal, humanistic religion which knows no bounds of any kind, not even Christianity. We have done away with assessments, pew rents, etc., and thus placed the support of the church on the absolutely democratic basis of free, voluntary subscriptions.

"We have rewritten our covenant, eliminating every last vestige of theology, thus relegating all matters of belief to private individual opinion, and putting membership in the institution on an out-and-out citizenship basis.... We now belong to the community, to take rank with the school, the library, the community center as a public institution for public service."

Commenting on the action of the New York congregation in this matter the Boston *Traveller* of June 10, in an editorial, says:

"Other churches should not be too hasty in their criticism of this one. Many of them have been doing the same thing for some years past—getting rid of Jesus Christ—not openly or all at one stroke, but little by little, perhaps unconsciously. Many a church has been guilty of appropriating only that portion of his message which it desired, and discarding or denying the remainder. Many a religious body has been satisfied with the mere shell of formalism, without the kernel of spiritual truth."

Spiritism and spiritistic activities are running rife in some parts of the world, particularly in Great Britain and France, where the losses of loved ones has been great during the last five years. There can be no feeling but that of sincere sympathy for these bereaved ones. Would that they were not blinded by the great adversary and that the light of the glorious goodness of God as it shines in the face of Jesus Christ could shine unto them. And it will, full soon, when Satan and all his blinding influences are restrained.—Revelation 20:1-3.

Besides the common forms of spiritism there is the "scientific" kind, of Sir Oliver Lodge and Conan Doyle varieties. Then there is the illy veiled "divine healing" species for the devout and fearsome, such as that practised by one James Moore Hickson, layman of the Church of England, who is reported to be performing cures in no less noted a place than Trinity Chapel, in New York, with the approval of such eminent ecclesiastics as Dean Roberts, rector of the Cathedral of St. John the Divine, and Dr. Manning, of Trinity Church—as reported by the Albany *Times-Union* of June 6.

Mr. Hickson, according to the public press, described one of his difficult cures as follows:

"I am simply used as a channel through which Christ works.... A woman came to me suffering from an organic trouble. She was a Jewess. She asked me if her religion would prevent her from being cured. I asked her if she had faith in Divine Help. She said 'yes'. I then laid my hands upon her back and I felt a vibration from above pass through me and through her. She was cured upon the spot. A few weeks later I met her doctor, who had given her up for lost. He was thoroughly converted."

THE UNHAPPY, YET ASPIRING VATICAN

The Vatican seems to be not entirely happy. The New York *World* of June 15 publishes correspondence from Rome dated May 16, a part of which follows:

"Never since the wars of the middle ages has the Holy See been so nervous about to-morrow as now, on the eve of peace. The war and its results have shaken its very foundations. Austria, the greatest Catholic power for many centuries, has crumbled into dust. The house of Hapsburg, ever the Holy See's staunchest friend and protector, is dethroned and in exile; and the countries which have risen in its place are in rebellion against the authority and teaching of the Holy See.

"Belgium, once the most generous contributor of Peter's Pence, is so poor and devastated that it now ranks last among the givers of tribute. The Greek Catholics are demanding autonomy; Mgr. Valfre di Bonzo, Papal Nuncio at Vienna, has just sent an alarming report about the attitude of Catholics in Bohemia, Hungary and Jugo-Slavia to Holy See discipline. The Bohemian Government demands the right to nominate Bishops and Archbishops, thus threatening one of the Pope's most ancient authorities. The Catholics of Hungary demand not only expropriation of church lands, but marriage of priests, and such divorce facilities for the laity as to make the Vatican shudder.

"The Pope has sent a severe letter to the 'rebels' through his Nuncio, but the Bohemian press declares it cares nothing for such admonition.

"In Turkey and Palestine the attitude of the British Government toward Arab and Jewish claims has filled the Pope with such alarm that he has appealed to a French prelate, Mgr. Baudrillart, for help and protection of Holy See interests in these countries.

"In fact, events all around threaten the Papal authority and teachings as they have not been threatened for many centuries.

"Not the least alarming is the progress made by the American movement for the union of Christian churches. In the past few weeks the Holy See's attitude toward it has undergone a great change. Since Mgr. Cerretti arrived from New York with a report of the committee's plans to send emissaries all over Christendom, news of rebellion in the Catholic communities just mentioned causes the Pope to fear that these 'rebels' will join with the Americans and break away from Rome's authority altogether.

"The American committee's delegation to the Vatican will soon arrive, and one of its tasks is to invite the Pope to send representatives to the Pan-Christian Congress. This again puts the Holy See in a dilemma, for if it refuses it will be isolated from what looks like one of the biggest church movements of history: if it accepts, the Pope compromises his prestige by consenting to merely send representatives where, as head of the Catholic Church, he should initiate and preside, giving orders and not following them. This is the Vatican's viewpoint of the American movement. [Since this was written the Pope has declined to cooperate with the committee. Ed's.]

"Some daring spirits there—and the Pope is said to be of them—have put forward a scheme whereby leadership would revert to Rome, as in the middle ages. Its most salient feature is the convocation by the Pope of a Vatican Council, inviting representatives from all Christian churches. And as this would not be successful unless the Holy See saw fit to renounce a certain part of its dogmas, these would first come under revision, so as to make it possible for Protestant Churches to join the union."

SENATOR SHERMAN FEARS VATICAN MAY RULE

But Senator Sherman, as reported in the Washington *Evening Star* of June 20, fears that the difficult position into which the Pope is brought may spell something sinister for American freedom, through the natural workings of the League of Nations. All careful Bible students will be interested in comparing this situation with the statement of Revelation 13:15.

"A warning that the league of nations may end the separation of church and state and bring the civilized world under the domination of the Vatican was given in the Senate today by Senator Sherman, republican of Illinois, who declared the Roman Catholic Church would be represented in the league assembly by twenty-four votes out of forty-five.

"From an early age," said the Illinois senator, "the occupants of the Vatican believed in the inherent right of papal authority to administer civil government. It is with the utmost regret I fail to find recorded in the course of papal claims of later days any renunciation or disavowal of the doctrine. So far as a layman can discover the Vatican still believes it ought, and would if the power permitted, assume to administer ecclesiastical and civil government as its joint, exclusive and paramount power.

"Of the original thirty-two member nations, signatories to the proposed league, twenty-eight are Christian nations and four are of other faiths. Of these twenty-eight Christian nations seventeen are Catholic nations, either a majority or an overwhelming preponderance of the population being of

that religious faith, and eleven are Protestant. The Catholic members are Belgium, Bolivia, Brazil, Cuba, Ecuador, France, Guatemala, Haiti, Honduras, Italy, Nicaragua, Panama, Peru, Poland, Portugal, Uruguay, and Czechoslovakia. The seventeen nations will be represented in the league in all human probability by Catholic delegates.

* * * * *

"The peril lies in the claim of papal power, never abjured; never disavowed. The temptation to enforce that belief might break down every barrier built up by centuries of struggle and sacrifice.

"Shall the United States commit itself to the mercy of a power from which our ancestors delivered us? Shall we risk entangling ourselves and our posterity in the toils we have escaped through their wisdom and the warnings they left to guide us in the duties and perils of our generation?

"The covenant of the league of nations bears within its folds a reactionary power more fatal and insidious than a Prussian helmet, more dangerous than future war."

DREAD "RUSSELLISM"

One of the plagues upon Babylon, viewed from her own standpoint, is the continued presence in the earth of loyal, sincere, and zealous Bible students. The *Philadelphia Record*, of May 30, reporting on one of the sessions of the World Conference of Christian Fundamentals, held in that city during the latter part of May, says:

"The conference is only one of about fifteen which will be held throughout the country this summer with the avowed purpose of weeding out heterodox teachings and will culminate next spring in an international convention in England.

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"Rev. James W. Gray vigorously scored the great number of men occupying important pulpits who teach anything else than the truths of the gospel. 'The reason,' he said, 'that Christians of today cannot distinguish between true Christianity and the false teachings of the day is because of the inroads of Christian Science, theosophy, new thought and spiritualism and the fact that the church members are not sufficiently instructed in the dogmas of their faith.'

"The speaker said the truths of the Scriptures are as clear and as reasonable as ever before, but that through the malicious efforts of hypocritical and satanic teachers they were being scattered broadcast and made to appear as antiquated and not consistent with scientific truth. The speaker showed that it was only through the return of the people to the early principles from which they had been diverted that they would ever solve the great questions of the day; that humanitarianism and theosophy and spiritualism, while æsthetic and novel, were nothing but chaff and unworthy the serious attention of thinking men and women.

* * * * *

"Russellism, which was now attracting so many, was nothing more than a hellish blasphemy. It was a mixture of smut and error, denying all those things which did not seem convenient to believe, such as eternal punishment. Like all the new issues, he said, it had a great mind behind it, that of Satan himself."

Some called the Master of the House Beelzebub (lord of filth) and it should be no occasion for surprise if similar epithets are applied to the servants. Indeed, it should not be looked upon as a cause for personal offense at all; if we are on Michael's side we can merely say, "The Lord rebuke thee". There is much in this conference worthy of interest. Some items of their advance announcement seemed to give evidence of an initial awakening of the great company. We cite three paragraphs:

"All over the world are groups of devout, faithful believers, still true and loyal to the whole word of God. These at present are widely scattered and nominally separated. The supreme objective of this Conference is to unite all such in a world-wide fellowship, to the end that we may all speak with one voice of unhesitating affirmation of the things which are verily believed among us.

"We seek to rally for a new allied campaign every man and woman who believes that the Bible is the infallible Word of God, that Jesus Christ is the very Son of God, and that the Cross is the only way of salvation.

"Believing the Bible to be the Word of God, these leaders have gone forth to preach the whole counsel of God, and create an atmosphere and awaken a desire for fellowship among all who have found common faith in these 'unsearchable riches' of grace and glory."

There is certainly much to be commended in the motives here expressed. If their condemnation of our own small efforts seems not altogether agreeable; perhaps our own criticisms of other religious bodies or teachings seem not less uncomplimentary to those upon whom they fall. The difference is not so much one of phraseology as of fact: if our teachings can be shown from the Bible to be of Satanic origin then we well deserve the condemnation we so richly receive. We stand ready at all times to give to every man that asketh a Scriptural reason for the hope that is in us; and that hope includes a blessing for those who cannot now see God's purposes as we see them.

METHODIST LEADERS LEAN TOWARD TRUTH

Some of our Methodist friends are perturbed about what seems to them a dread tocsin spreading through the land, fairly turning the world upsidedown, it would seem. A contributed article in the *New Orleans Christian Advocate*, under the heading of "Russellism: A Menacing Calamity", contains the following paragraphs:

"There is no doubt that the modern fabrication of error commonly known as Russellism, is as great a peril to the Church spiritually as Bolshevism is to the State politically. The very stealthy, yet rapid spread of this pernicious delusion of the evil one should be the cause for great alarm, and much solicitude among the members of the orthodox churches of our land. Our children and young people must be saved from this menacing calamity.

"On account of non-church-going on the part of so many people, the preacher finds himself at a disadvantage trying to combat this subtle foe of mankind from the pulpit. The only way to fight this error successfully is through the distribution of books and tracts bearing on the subject. I think it would be a great and commendable work for some men of means to furnish the funds for the purpose of supplying preachers with literature, in the way of tracts and leaflets, free, such as they may need to check the onslaught of this bold and sagacious enemy of the souls of men.

"It is indeed surprising to learn of the great number of our church members, and among them frequently our leaders, that are tainted with this noxious teaching; many of them leaning to it very strongly."

Truly, this is a terrible state of affairs.

But we are not altogether bad, as the end of the article shows:

"In the Russellistic creed there are some beautiful teachings that are indeed quite Scriptural, and by these the unwary are caught, and drawn in."

In connection with our recent distribution of a special issue of the *National Labor Tribune* papers from Maine to Oregon range all the way from acrid to vitriolic in their comments on our activities and frequent attempts are made to identify us with ultra-radical disturbers of the social and political peace. *Our Sunday Visitor*, (Romanist) of Huntington, Indiana, wonders who is footing the bill, "which must run up into many thousands". Furthermore:

"We can see only Rationalism behind this propaganda—in an effort to bring all the Christian churches into disrepute. It seems that there was simultaneous distribution of this sheet in every city and town, requiring 100,000 carriers."

Much more pointed are the editorial remarks of the *Mills County Tribune*, of Glenwood, Iowa. This editor thinks it not an illogical conclusion that persons who were supposed to have conscientious scruples during the war and, by association, those who would

circulate a pamphlet complaining of the imprisonment of seven Bible Students "might very properly be left by the rest of the public as a proper prey for any one who desired to prey upon him and had the courage to do it".

REMAINDER OF WRATH RESTRAINED

But our adversary, the devil, tramples on his own toes now and then. A few days back six brethren from one of the classes in Pennsylvania went over to a neighboring city, where there is no class of Bible Students, to distribute the papers aforementioned. They had put out only about fifty when they were arrested and tentatively charged with circulating Bolshevik propaganda. A great-to-do was made about it in the papers and the report was widely copied. The brethren were held from Sunday morning till Monday afternoon and during that time almost everybody of prominence in the city, including city officials, ministers, priests, etc., came down to the jail to see what a "Bolshevik" looked like. They found the brethren reading their Bibles or singing hymns and spiritual songs, or holding a prayer meeting. The result was that everybody that came took some of the literature and there was very little left when the brethren were released with a fine of ten dollars each—just on general principles apparently, very much as we read of the faithful Peter and others that "they beat them and let them go"—Acts 5:40.

Poor Christendom is truly to be pitied: they probably feel just a little piqued that we can be happy when they are so perplexed and bewildered. One group says tweedledee: Vote for prohibition and moral reform, give more money for missions and humanitarian works and we will soon have Christ's kingdom. Another says tweedledum: Give me something more tangible, something that will make me well and proud of myself, that is the kind of Christ's kingdom I want.

How true the words of the Psalmist-prophet concerning Jehovah: "He maketh the thoughts of the peoples to be of none effect"—their reelings to and fro like a drunken man have no effect whatever in turning Jehovah aside from his great purpose of establishing Messiah's kingdom for the blessing of all the families of the earth.

What is the Babylon which the Scriptures say has fallen from divine favor and shall also fall from lack of human support? Babylon means confusion; but we incline to think that it refers to a particular confusion, a confused idea as to the nature of Christ's kingdom and as to the means to be employed for the establishment of that kingdom. Nearly all people long for that benign rulership; we may safely assume

that the millions of consecrated spirit-begotten on earth today long for it as they never longed for it before; but they are still confused by the idea that the only way Christ's kingdom can be established is by a gradual conversion of the world to Christ and by the employment of their time and influence in political fields, and thus seeking to bring about a sort of legislative Eden. Since they hold this view it is not surprising that they consider us as pestiferous and obnoxious spreaders of spiritual discontent. As a matter of fact, those who accept the Bible plan for Christ's kingdom are the only ones who can be happy now in the presence of trouble, such as was not since there was a nation.

CONFUSION TO FALL—CHRIST'S KINGDOM TO RISE

How, then, will this particular Babylonish idea, this confused conception of Christ's taking the government upon his shoulder (Isaiah 9:6) by their process of wheedling it out of the hands of unwilling politicians—how will this Babylon fall? We answer. It will fall when the utter fallacy of the premise becomes apparent to its now ardent but blinded supporters. And the fallacy of it will become apparent when they have a fair opportunity to try their schemes and thereby bring the poor, long-suffering world from the 'frying pan into the fire.' The then politicians will say to them, "We have piped for you and ye did not dance"; you had your try at pious politics, now get out and stay out. Will the great company be disappointed in this turn of affairs? Not much, nor for long. We believe the reaction will be one of relief; and this seems to be suggested by the 19th chapter of Revelation. They will say to themselves: 'Aren't we glad to be out of all that? We never could find our heart's approval for all those doubtful methods for the furtherance of what we thought was the Lord's cause. And now we see our colossal blunder.' That hoary confusion will then have vanished forever from the face of the earth.

But Christ's kingdom will be established in his own time and way. Thank God that kingdom will be the desire of all nations; it shall answer to the highest longing and deepest desire of every human heart; it shall offer to man's original thirst for knowledge, science the most boundless and sublime; to his love of distinction, an eminence before which all the prizes of present fame are dust and air; and to his religious sense, an enlargement of faculty, a vividness of view, and an endless succession of experiences wholly beyond the contemplation of our minds. For that kingdom shall we not offer the homage of our lips, and of our hearts, and of our lives!

"SOWN IN WEAKNESS, RAISED IN POWER"

Brother H. L. Addington, member of the office staff and also of the Pilgrim force, suddenly finished his course on the morning of July 4 at Mansfield, Ohio, when he and four other friends, three from Cleveland and one from Mansfield, were killed by a special Pennsylvania train. Eight friends were seated in an autocar and were being driven to picnic grounds nearby, where meetings were to be addressed by Brother Addington during the day. Five friends were killed practically outright; three were injured.

Brother Addington symbolized his consecration at Pittsburgh in the spring of 1914 and became a member

of the Bethel family in February, 1918. As far as is known by anyone acquainted with him he never let an opportunity for service slip by unclaimed; such a record is certainly highly commendable and implies the very essence of faithfulness. While discussing some spiritual topic at the breakfast table on the last morning his closing words were: "I want that immortal body". Within an hour the auto was struck and he was instantly killed. We have faith for him that, being faithful unto death, it was not necessary for him to sleep, as did the saints prior to 1878, but that he was changed in a moment, in the twinkling of an eye, met his Lord in the air, so ever to be with him.

WINNING OTHERS TO CHRIST

— AUGUST 10.—ACTS 16:9-15; JAMES 5:19, 20. —

PAUL AND SILAS ON THE SECOND MISSIONARY TOUR—THEY MEET WITH TIMOTHY—THE APOSTLE'S HONESTY AND CANDOR—FAITH LARGELY A MATTER OF EDUCATION—"HE THAT RECEIVETH YOU RECEIVETH ME"—THE LORD'S PROVIDENCE OVER HIS WORK.

"Ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost parts of the earth."
—Acts 1:8.



FOR HIS second missionary tour Paul chose Silas for a companion. The original plan was that he and Barnabas should go together again, but they disagreed respecting the suitability of Mark to be their companion. The result was a division of the work, Barnabas taking Mark, and revisiting the brethren in the Island of Cyprus, while Paul went overland to the churches of Galatia, probably visiting en route his home city of Tarsus. Apparently Silas, whose home was at Jerusalem, found it necessary to go there to close up his affairs before starting on the tour, and he joined Paul later in Asia Minor. This inference is based upon the fact that Luke, the historian, says "he" instead of "they", at the beginning of Paul's journey; then uses the word "they" after Paul had been joined by Silas and Timothy at Lystra, and finally uses the word "we" when he would include himself; Luke probably joining the company at Troas.

The Apostle's journey among the churches of Asia Minor, planted in his previous tour, was for the purpose of their encouragement, strengthening, advancement in knowledge, and incitement to growth in grace. Doubtless also the Apostle experienced refreshment from contact with these fruits of his labor. At Lystra he found that the grace of God and the knowledge of the Gospel had reached a considerable development in a young man, probably about twenty-one years of age, named Timothy, whose father had been a Greek and his mother a Jewess—the latter at this time, according to the Greek text, apparently a widow.

CIRCUMCISION OF THE HEART

Although devoutly raised, Timothy had never been circumcised according to Jewish regulations, and when it was determined that he should accompany Paul in his missionary work the latter caused him to be circumcised. To some this has seemed strangely inconsistent, in view of the fact that the Apostle at the same time was calling to the attention of the Christian brethren wherever he went the decision of the council of the apostles at Jerusalem, to the effect that circumcision was not necessary to Christian brotherhood. We are reminded also that the Apostle would not consent to the circumcision of Titus, who was a Gentile. (Galatians 2:3) In view of these things, why did he countenance the circumcision of Timothy? We answer that, properly understood, the Apostle's conduct was thoroughly consistent; circumcision was no part of the Mosaic Law, but was instituted with Abraham, centuries previous, and was intended as a mark or sign upon all the children of Abraham. The council at Jerusalem did not decide that no Jew must be circumcised thenceforth; but it did decide that circumcision should not be considered necessary to a Christian. The Apostle Paul's own argument on this subject is most specific: he says, "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love"—Galatians 5:6.

The thought is, that being children of Abraham, according to the flesh, is not sufficient to make us new creatures in Christ Jesus; and therefore circumcision of the flesh will not accomplish this. As the new creature is received of God as a member of the body of Christ through a living faith, he must as a new creature have the circumcision of the heart, in order to be a spiritual Israelite, whether he was previously a Jew or a Gentile. Circumcision of the heart signifies a *cutting off*—a separation from the flesh, its aims, hopes, desires, etc. We see, then, that there could be no objection to the circumcision of Timothy—it would neither help nor hinder spiritually—if done with the clear understanding that it was only a figure, and not the real circumcision which constituted Timothy a member of the body of Christ, the church. Timothy's mother being a Jew, he was a Jew, even though his father had been a Greek. And this fact becoming known to Jews in general with whom in traveling they would come in contact, inquiry might be made as to whether or not he had been circumcised. If the answer were No, the implication would be that he had never been a good Jew, but a renegade. If the answer were

Yes, it would remove this obstacle and grant him correspondingly greater influence with them—a closer access to their hearts.

If there was one thing more than another characteristic of the Apostle Paul it was his honesty, his candor; and it is necessary that we should see his conduct in respect to Timothy and Titus in the proper light, in order to do him justice and in order also to counteract a compromise spirit in some who consider that Paul's course in this matter justifies them in duplicity and compromising. It was in this perfectly legitimate way that Paul meant, "Unto the Jews I became as a Jew, that I might gain the Jews". (1 Corinthians 9:20) That he had no thought of compromising the truth in any degree, is evident from his withstanding of Peter on one occasion, when the latter to some extent dissembled in dealing with Jew and Gentile believers. (Galatians 2:11) This is manifest also in his letter to the Galatians, in which he most positively declares to those who had been Gentiles, that to them circumcision was not an optional matter as with the Jew; but that if they should become circumcised and attach any religious significance to it, it would imply that they were not trusting wholly to the merit of Christ's sacrifice for their acceptance with God, their salvation; but were trusting partially to laws and ceremonies. His words to them are: "If ye be circumcised, Christ shall profit you nothing....Christ is become of no effect unto you, whosoever of you are justified by the Law: ye are fallen from grace". (Galatians 5:2-4) Let us likewise clearly distinguish between concessions in respect to forms, dress, ceremony, etc., which may properly be made to the prejudice or ignorance of those about us, and concessions of principles, which are not permissible to anyone under any circumstances.

PREVENTED FROM PREACHING

The journey through Galatia and Phrygia having been accomplished, the next question was respecting future labors, other fields. The Apostle's intention was to "go into [lesser] Asia"—the region in which subsequently the seven churches of Asia were located. But for some reason this was not the Lord's plan at this time; and so we read that they were prevented or forbidden (whichever way the word might be translated) to preach the Word there. We are neither informed why nor how. The Lord possibly had some other agent or better means or more favorable time for sending the word of his grace unto that quarter, as well as some other work for Paul and his company. As soon as the missionaries discerned the Lord's leading in this respect they turned their attention northward, to go into the province of Bithynia; but again the Lord's spirit, power, influence, hindered their proposed plans. So they passed onward to the coast, to Troas, doubtless wondering at the Lord's providences, and speculating as to whether or not this meant that their work for the present was accomplished, and that they should return homeward. It was at this juncture that the Lord instructed them respecting their journey, by means of a vision or dream, in which Paul saw a man dressed in the garb of Macedonia, standing before him, and beseeching him, saying, "Come over into Macedonia and help us!"

In these verses we have three positive, distinct statements, showing the Lord's supervision of his cause and of his servants. And when we remember that our God changes not, that he is the same yesterday, today and forever, it gives us assurance that he is still careful and interested as ever in his work, and in the affairs of all his servants. It gives us assurance that the harvest work in the end of this age is not going hap-hazard, as it extends hither and thither from one to another, by letter, by tract, by book, by word, to the uttermost parts of the earth. What a comfort there is for the Lord's people in this! How completely overwhelmed we would be if we were to lose sight of this fact, and feel the weight and burden of the responsibility of the work pressing us down! In proportion as we are able to exercise faith, trust in the Lord in regard to the work, in that same proportion are we enabled to joy in the Lord and to possess the peace of God which passeth all under-

standing, and to have it ruling in our hearts, controlling our lives and keeping us balanced, not only regarding the things of this present time, but also concerning the glorious outcome—the things to come.

FAITH STRENGTHENED BY EDUCATION

This faith is largely a matter of education, too; for instance, as we observe the Lord's providential care, as taught us in this lesson and other lessons from his Word, we are more and more enabled to apply the same care and the same promises to ourselves. Nothing will calm our fears more than this, and enable us to be strong in the Lord and in the power of his might; and in our confidence that he will ultimately bring off his work victorious. "This is the victory that overcometh the world, even our faith." "Lord, increase our faith." The Apostle's confidence in the Lord's supervision of his work enabled him to read the lessons of his time, and to act accordingly with full faith respecting the results. The Lord could have directed him otherwise, and could direct us also otherwise than as he does—could speak to us audibly, if he chose. We are, therefore, to presume that it is for some wise purpose as concerns the development of our faith that he requires his followers to walk by faith, not by sight and sound.

As soon as the Lord's guidance was recognized no time was lost, and matters in general seemed to cooperate for the journey of the missionaries into Macedonia. After a short sail the party landed at Neapolis and proceeded, probably by foot, to the city of Philippi, which was some eight miles to the northwest of the port. From all that the account tells us, the Lord left them to use their own consecrated judgment as to what to do, now that they were there. They knew they had been sent to proclaim the good news and they assumed that the truth hungry would most likely be in places where devotional worship was accustomed to be held. They did not go to the schools and places where learned savants held long disputations about the reality of matter, the immortality of the soul, and kindred subjects; they knew that in such intricate mazes of sophistry few, if any, would be found whose hearts would be open to the message of the resurrection. Apparently they found no Jewish synagogue there, but outside the place they found a spot on the river bank where services were customarily held. This place is supposed to have been a temporary shed, such as, it would appear, was not unusual where the numbers were insufficient to erect a synagogue. It is possible, too, that this city, being directly under the Roman government, prohibited synagogues within its walls.

NO SLUMMING PARTIES

We note the course of the Apostle and Silas here, in the presentation of the Gospel. They did not go to the chief magistrates of the city, and say, Please direct us to your most degraded population, the wickedest people you have in this city, for we wish to preach the Gospel to them and reform them. On the contrary, they evidently made inquiries respecting people who already knew God, and revered and worshiped him; and however small their number and unimposing their meeting place, thither the Apostle and his companions went. He knew, as many at the present time seem not to know, that God's work now is not that of reforming the world, is not a "slum work", but a seeking and gathering of the "jewels";—a mission for those who are hungering and thirsting after righteousness; a hunt for those whose hearts are tender and broken, and therefore ready for the balm of Gilead, the Gospel message of redemption and deliverance from sin and its penalty.

Whatever others may do, let us follow the Scriptural precedents; let us be laborers together with God in his work; the results will justify this course, when this age shall have fully ended, and the things now hidden to so many shall be revealed, and they shall learn that God's ways were not their ways, nor his plans their plans, but that his were higher, broader, grander, as the heavens are higher than the earth; that his time for the reformation of the world is future, and that the present is his time for selecting the kingdom class which shall bring about this reformation.

The text of the Apostle's discourse is not given. We know, nevertheless, quite distinctly what his message was. He had only the one message, viz., that God's promises made to Abraham were beginning to be fulfilled; that Messiah had come and had paid the ransom-price for the world, as *sin offering*, and that now forgiveness, reconciliation

to God, and a privilege of joint-heirship in the kingdom, was being offered, "to the Jew first, and also to the Gentile"; and that whosoever accepted the call in honesty of heart, and was faithful to it, would have not only the joy and peace of the Lord's spirit and blessing in the present time, but also a share in the glory to follow by and by.

"WHOSE HEART THE LORD OPENED"

In the audience was a woman from Thyatira, of the very district (Asia Minor) into which the Apostle was not permitted to enter and preach. She was in Philippi, probably temporarily, engaged in merchandising—a seller of purple—perhaps of purple dyes, or possibly of purple-dyed cloth. Dyeing and dyes had not reached present development, and the processes were generally secret, and profitable to those who understood them. It is presumed, therefore, that Lydia was well-to-do in this world's goods, as well as rich toward God in faith. Like the Apostle, she had sought out the place of prayer, and now the Lord had rewarded her and answered her prayers by sending her the truth for which she had been hungering and thirsting. She and some of her household believed, and were promptly baptized in confession of their faith—possibly on this very Sabbath day in which she first heard.

Where the heart is in a condition of readiness, obedience does not need to be delayed, nor does it require long to decide to be on the Lord's side, and to be obedient to the voice of the good message which he sends us. This attitude of Lydia's heart is noted in the lesson, in the words, "whose heart the Lord had opened". We are not to suppose a miracle was wrought in her case to open her heart to the truth; we are rather to suppose that it was in her case as it is in the case of all the Lord's people; that none are ready for the truth unless the Lord has prepared their hearts. And oh, how much this preparation of heart means!—Often trials, disappointments, difficulties, the processes by which the Lord breaks up and mellows and makes the soil of our hearts fit for the receiving of his truth and grace. No doubt Lydia, after receiving the truth, looked back at past experiences, severe ordeals, etc., and could praise God for the leadings of his providence by which her heart had been "broken" and humbled and made ready for the seed of truth, ready to appreciate, not only the good things which God hath in reservation for them that love him, but ready also to appreciate his promised watch-care in their affairs in the present time, guaranteed to work out blessings to those who abide in his love.

"OUR LIVES FOR THE BRETHREN"

Having received the truth, and some of its joy, Lydia not only confessed the Lord, but sought means to serve him. She could not join the Apostle's company as an evangelist of the good tidings, but she could entertain and serve Paul and his associates, and did so. No doubt she received more than compensation for the expense and trouble, in spiritual riches and refreshment; but nothing in the narrative implies that even this laudable selfishness actuated her. Apparently her sole desire was to serve the Lord, and she saw the opportunity for this in rendering service to his representatives. She esteemed it a privilege, and so expressed herself, saying, "If ye have judged me to be faithful to the Lord, come into my house and abide".

When we remember the Master's own words, "He that receiveth you, receiveth me; and he that receiveth me receiveth him that sent me," we can see that Lydia took no extreme view of her privilege and opportunity in connection with this service. Her whole question was whether the Apostle and his companions would honor her dwelling with their presence. The same principle is true and applicable today, and conduct similar to that of Lydia is always to be considered a favorable sign indicating deep love for the Lord and for the good tidings. The messengers of the good tidings must necessarily always be associated in our minds with the message which they bear, and the great King whom they represent.

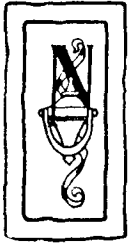
Our Golden Text calls for just a word of comment. It represents the Lord's message to his apostles. It can be understood only in the light of God's plan for the blessing of all nations. After the expiration of the seventy symbolic weeks of special favor to the Jews, ending in the fall of 36 A.D. the Gospel was to go not merely to the Jews but to all, to be delivered to all, as they might have ears to hear it.—Luke 12:32; 1 Timothy 2:4, *Diaglott*.

CHRISTIAN MISSIONS

— — AUGUST 17.—ACTS 1:8; 13:1-14:28. — —

PERSECUTION FROM THE RELIGIOUS CLASS—PREACHING TO THE PEOPLE IN THE FORUM—THE LAME MAN HEALED—A TEMPTATION TO THE MISSIONARIES—PREACHING APPROPRIATE TO THE HEARERS—THE LORD'S BLESSING ON THE PREACHING.

"Go ye into the world and preach the gospel to the whole creation."—Mark 16:15.



NOTWITHSTANDING the success which attended the message at Antioch in Pisidia, the spirit of the adversary was aroused in the Jews, who stirred up devout and honorable women—Greek proselytes to the Jewish religion. They worked upon their prejudices, slandering the apostles and their work and their motives. These women in turn exercised influence with the chief men of the city, until finally the missionaries were expelled. Their next stop was at Iconium, about seventy-five miles southeast.

Here again they first preached in the synagogue to the Jews, and a great multitude, both of the Jews and also of the Greeks (Jewish proselytes), believed. But again the unbelieving Jews worked upon the Gentile population by calumnies. Hence the apostles remained there a "long time" probably several months, because there were many converts needing instruction and because it was an excellent field of labor every way. Finally, however, the chief Jews of the synagogue and the Gentiles whom they influenced, formed a plot for the stoning of the missionaries and alleged blasphemers. Learning of this the apostles followed our Lord's injunction of Matthew 10:23, to flee from persecution. Their next stop was at Lystra, twenty miles further to the southeast.

How human nature repeats itself! As it was God's covenant people—yea, and the chief of the synagogue who opposed the Gospel and maltreated its servants who sought merely to do them good—so all through the age the professed servants of God have been persecutors of their brethren! And so it is today! The slanders, the misrepresentations, come not from the politicians and the worldly, but from the Lord's professed followers, some of them of large influence. It is still true that there are "perils amongst false brethren" and a Judas spirit is to be expected now, as well as then. How shall we receive these things? If they discourage us or turn us aside in fear, it would prove that we are not worthy of the kingdom privilege and honors, which are to be granted only to those who come off, by the Lord's grace, "more than conquerors"; to those who willingly, gladly, take the spoiling of their goods, their good names, earthly reputation, etc., rather than prove disloyal to the Lord and to his brethren. Nor must we render railing for railing, nor slander for slander. We must take maltreatment patiently.

NO SYNAGOGUE—BUT A MIRACLE

Lystra was the capital of what was called Wolfland. Its people were less civilized than in other places visited. Evidently there were few or no Jews there and no synagogue. The preaching to the people was in the forum.

While St. Paul was preaching he perceived among his auditors a man lame from birth, giving close attention and, perceiving that he had faith to cooperate with healing, he commanded him, "Stand upright on thy feet". The miracle astonished the people, who, in their amazement, began to speak to each other, no longer in the Greek language, but in the Laconian, which the missionaries did not understand, saying that these were gods in human form. The apostles evidently retired to their own dwelling apartments after the miracle and were astonished when, a little time afterward, the people came together to offer sacrifices to them, calling Barnabas Jupiter, and Paul Mercury. The people had certain traditions about the gods coming down to earth as men and these doubtless led up to their remarkable treatment of the missionaries.

One of these tales was to the effect that Jupiter and Mercury once visited this very city of Laconia. The people took them to be vagrants and refused to entertain them, and ridiculed and maltreated them. At last two peasants received them into their hut with hospitality, giving them their best. In return the gods transformed their hut into a glorious temple, over which they were set as the chief ministers of earth, while their neighbors were overwhelmed in a flood. The statue of Jupiter stood before Lystra's gate, and it was supposed that this story was repeated annually in the hearing of the people. Thinking of Paul and Barnabas as later manifestations of these same gods, they determined that now was their opportunity to show them reverence and hospitality.

Now came a temptation to the missionaries—such temptations as in one form or another are apt to come to all who

engage actively in Christian work. Would they receive the homage of the people and then, as gods, seek to instruct them respecting Christ as the true Son of God come from heaven, who had died for the world's redemption, etc., or would they stop the procedure forthwith! Such temptations are very forceful with many. "Let us do evil that good may follow." Similar temptations of the present time might be suggested. A minister might sail under false colors, under denominational name, which misrepresented his heart and which he misrepresented. He might seek thus to do God service and to advance the truth, but would it be wise? Would it please God to have us thus do evil that good might follow? We think not. The truth may be presented as kindly, sympathetically, harmoniously as possible, but it can never fight a good fight under a cloak of hypocrisy.

The same principle applies to others; the business man may put his light under a bushel for the sake of trade and with the promise to himself that he will use money gained in forwarding the truth. But would such a course be acceptable to the Lord? We believe not. Some affect ignorance of the truth or disdain for it, that they may retain social position, and persuade themselves that there are more than compensating advantages favorable to the Lord, the brethren and the truth, in the course which they pursue. We believe that they prove themselves unworthy of a position in the "little flock" of overcomers. The principle is of broad application, and it is the principle each of the Lord's people should see, and fix clearly in his judgment, that he may guide himself accordingly.

HONESTY REWARDED WITH STONES

The missionaries ran in among the people, dissuading them from sacrifice and assuring them that they were ordinary men like themselves. They informed them that their very mission was to turn them from such works of ignorance and superstition and to indicate to them the true God, his true character, and his proper worship. They said to them, "We bring you good tidings, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein". Wisdom from on high guided them to know that it would be useless to quote the Old Testament Scriptures to these people, who had no knowledge of them. They discoursed, therefore, what the people could understand and appreciate, and thus they set a grand example to all who should ever speak as messengers of the Lord. Much of the preaching is far over the heads of the hearers.

They introduced to their attention the God who made the heaven, earth, sea, and all the contents of these. They explained that although this great God was interested in his creatures always, yet hitherto he had permitted all the nations to walk in their own ways untaught, unrestrained. Nevertheless he did give them certain evidences of his constant care, in the sunshine and the rain, with the fruitage of earth and its seasons, thus providing mankind with food and occasion for gladness and appreciation of life.

Only a scrap of the discourse is given. We may suppose that the Apostle here, as elsewhere, proceeded to explain that the times of this ignorance of the past, which God had winked at or paid no attention to, were now ending; that a new phase or turn of his great divine plan had come. And now all men everywhere are admonished to repent, to turn from sin, to strive to come near to God in reverence and obedience, and to hope for eternal life in his provision. Doubtless he explained that the foundation for these hopes and these commands to repent were laid in the great fact that God had given his Son to be man's Redeemer, and by and by man's Restorer. No doubt he explained to them that every effort toward righteousness and truth and godliness would have its reward, while every wilful sin would surely, at some time, have its punishment, either in the present age or in the age to come. No doubt also he showed the people that the divine call of the present time is intended merely to call out of the world a "little flock" of saintly followers of Jesus to be his bride in the kingdom.

However, it was probably only a few days after this that some other Jew came to Lystra, zealous as Saul of Tarsus himself had been to oppose the message respecting the Nazarene. The benighted people, who one day were ready to do sacrifice to St. Paul as a god, shortly afterward, under

the envious slanders stirred up by the adversary, stoned him and then dragged him out of the city and left him to be devoured by beasts and birds. But evidently some disciples had been made, for as we read, "As the disciples stood around about him, he rose up and came into the city; and the next day he departed with Barnabas to Derbe". Such a man with such a spirit was necessarily a force wherever he went; a force for good, as he had once been a force for evil, because now the spirit which energized him was a consecrated one, a holy one. There is a lesson and example here for all of us which we must not miss. He wisely determined that it would be unwise to do more public work at Lystra, so long as the public mind was in such a ferment. To have done so would have been merely to bring needless persecution upon the disciples who, young in the faith, might not so well have been able to stand it.

DERBE, THEN HOMEWARD BOUND

Evidently some divine power, some supernatural strength, was accorded the Apostle, else he never could have recovered so quickly after the stoning. The explanation is first, St. Paul's own indomitable will, which mastered his body and made it his servant; and secondly, divine coöperation assisting him so to do. And will it not be considerably so with us? Will not faith and courage and zeal and determination effect much as to our ability to stand and withstand the trials and difficulties of life? And will not the Lord's grace be sufficient for us? And whether he permit us to be smitten down with literal stones or the symbolic arrows, the bitter words, is he not able to succor us, that we be not overwhelmed?

Apparently the preaching at Derbe resulted in making many disciples. Then the apostles turned their faces homeward—toward Antioch, the ecclesia which had sent them forth as its representatives. Seeking not merely return, but braving return by the same way as they went, they had the opportunity

of meeting with the disciples at the various places and strengthening them and encouraging them in the good way, the "narrow way". Nor was there any deception in their preaching. They did not tell believers that shortly they would find themselves prospering in their business interests by becoming disciples of the Crucified One. They did not tell them that they would find Christianity the passage way into the social circles of the wealthy and refined. On the contrary, their message was in harmony with our Lord's words: "In the world ye shall have tribulation. These things have I spoken unto you, that in me ye might have peace." (John 16:33) Again, "Marvel not, my brethren, if the world hate you;" (1 John 3:13) "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake."—Matthew 5:11.

So we read that, as they journeyed, they "confirmed the souls of the disciples, exhorting them to continue in the faith and explaining to them that through *much tribulation* we must enter the kingdom of God"—that this is the divine arrangement for the perfecting of our characters and for our testing as respects our fitness for joint-heirship with our Lord. Let us not forget, dear friends, that the present evil world (age) has not yet closed: that Satan is still its prince, and that tribulation is still the cost of a place in the throne! Expecting this, persecution will not disappoint us when we receive it. As with our Lord, we may find that "A man's foes shall be they of his own household"—his own people, his own nation.

"Be strong!

We are not here to play, to dream, to drift;
We have hard work to do and loads to lift;
Shun not the struggle—face it; 'tis God's gift.

"Be strong!

It matters not how deep entrenched the wrong;
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song."

SOCIAL RESPONSIBILITY

— AUGUST 24.—LUKE 10:25-37; GALATIANS 6:2, 9, 10; JAMES 2:14-16. —

LOVE, THE FULFILLING OF THE LAW—WHO IS OUR NEIGHBOR?—"BEAR YE ONE ANOTHER'S BURDENS"—FAITH AND WORKS—LOVE, THE PRINCIPAL THING—SOCIAL UPLIFT A THING OF THE FUTURE.

"As we have opportunity, let us work that which is good toward all men."—Galatians 6:10



THE PARABLE of the Good Samaritan was given by our Lord during the last six months of his earthly ministry. The seventy had been sent across Jordan into the district known as Perea; and Jesus himself went thither shortly afterward. The purpose of his ministry was to awaken all the Jews to a knowledge of the fact that the time of their visitation had come. We are informed by the Apostle Paul (1 Corinthians 15:2) that at the time of the Lord's death there were about five hundred that could be called brethren. But besides these, the seventy witnesses subsequently bore other fruit—after Pentecost.

Later the seventy returned, expressing joy and confidence that even the demons were subject to them in the Master's name. Jesus took occasion to tell them that they were overlooking their chief cause of joy, saying, "Rejoice, rather, that your names are written in heaven"—than that demons are subject to your command. So it should be with all of us. Salvation is a personal matter with us, and works and preaching are merely incidentals connected with that work of personal salvation. The great time for works will be future. Then, if faithful, we shall be privileged to be associated with the Redeemer in his work of regenerating the world of mankind, breaking the shackles of sin and death, granting deliverance to the captives, even as the prophets foretold.

No matter how praiseworthy are the social uplifts of the present time, they are as nothing compared with the great social and moral uplift which God has planned and which Messiah will institute with his kingdom. Hence the first work of all of God's consecrated people is a personal one—the preparation of their own hearts and characters for divine approval, that they may have a share in the sufferings of the present time and in the glorious work of the future.

LAWYER AND MASTER OF THE LAW

At this point our study for today opens. A lawyer thought to entrap the Master by asking the question: "Master, what shall I do to inherit eternal life?" In those days, when the only law of Israel was God's law, a lawyer was one well

versed in the teachings of the books of Moses. Jesus therefore said to this theological doctor: How do you understand the matter? You know what is written in the law. The lawyer replied: We shall love the Lord with all our heart, with all our soul, with all our strength, with all our mind; and our neighbor as ourselves. Jesus approved this, saying that it was true. Do this—keep the Law—and you shall live. You will never die.—Galatians 3:12.

The lawyer was caught before he knew it. He knew that the people of Israel had been dying for centuries, notwithstanding the Law; yet himself and others were outwardly claiming that they were keeping the Law. Jesus showed him out of his own testimony that he was not keeping the Law, as he pretended to do and as the Pharisees in general pretended to do. The fact is that no imperfect, fallen human being can keep the perfect Law of God; for it is so comprehensive that only a perfect man could keep it thoroughly.

The lawyer sought to make the best of a bad argument and, instead of acknowledging his defeat, turned the question to Jesus again: "Who is my neighbor" whom I am to love as myself? This was one of the points which Jesus had particularly made against the Pharisees—that outwardly they were pious, religious, they prayed, fasted, etc., yet in their hearts they were unjust and would take unjust advantage of widows and orphans, not loving them as themselves. The lawyer sought to imply that God's Law did not include everybody as his neighbor, but only certain special ones.

Jesus, however, again out-generated him, saying, I will give you a parable. A certain man went down to Jericho; and on that lonely mountain road he was beset by thieves, who stripped him, wounded him and left him half dead. There happened that way a priest, one of the highest representatives of the Law; and when he saw the man be passed by on the other side. Likewise there passed by a Levite, next in relationship to the service of the Law, the service of God. He went a little nearer and looked at the poor man, but did nothing. Then came along a Samaritan, an outsider, not a Jew at all; and he was filled with compassion. He bound up the wounds, put the man on his beast, brought him to an inn and took care of him, sacrificing his own time and strength

in the wounded man's interest. He did more than this. He paid for the man's keep until he should return from Jerusalem.

Now, said Jesus to the lawyer, I put the question to you, Which of these men acted the part of the neighbor to this man who fell among the thieves? Which one of these treatments of the case would fulfill the requirements of the Law, according to your judgment? The lawyer answered that the one who showed mercy on the man was the one who had surely done the neighborly act. Jesus replied that this should be an example to the lawyer, that he should do likewise, that he should be kind, thoughtful, generous, toward any human being who was in affliction, in need of help.

LOVE FULFILLS THE LAW

We do well to remember God's real object in giving laws, commandments, etc. He is not taking pleasure especially in the number of times that we bow the knee or bow the head, nor in the number of times that we attend divine worship, nor in anything that we can do along the lines of worship. The Lord especially delights to see us cultivate his own spirit of love and kindness and generosity. "God is love; and he that dwelleth in love dwelleth in God." (1 John 4:16) As the Apostle says, He that loveth not his brother whom he hath seen, how can he claim to love God whom he hath not seen? How could he know that he would love God? (1 John 4:20) Well does the Apostle Paul tell us that love is the fulfilling of the Law.—Romans 13:10.

We are not to understand the Apostle to mean that simply to have love would fulfill God's Law and give us everlasting life. No! It is only for those who have accepted Christ that love fulfills the Law. For all those who become disciples of Jesus, God has made a special arrangement, that the merit of Jesus' sacrifice shall cover their blemishes, so that if they cultivate and possess the heart quality of love (God-likeness) it will be acceptable—because Jesus' sacrifice makes good all deficiency. We are "accepted in the Beloved". "The righteousness of the Law is fulfilled in us who are walking, not after the flesh, but after the Spirit."—Romans 8:1.

St. Paul remarks that love is the principal thing in our character in the divine estimation. He tells us that if we should give all of our goods to feed the poor or even if we should give our bodies to be burned in some worthy cause, and yet not have love—not do these things from the spirit or prompting of love—it would all count for nothing in God's sight. (1 Corinthians 13) Evidently the great lesson for Christian people to learn is to put away all these: anger, malice, envy, hatred, strife; and to put on all these: meekness, gentleness, long-suffering, brotherly kindness, love. St. Peter declares that if we do these things we shall never fall, but that an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ will be granted to us.—2 Pet. 1:10, 11.

THE GOLDEN RULE

We have found some of the Lord's people disposed to evade the force of this requirement of the Law and its illustration in the Lord's parable by saying, "Yes the Samaritan who showed mercy to the wounded man was indeed his neighbor, while the Priest and the Levite who did not show mercy to him should not be considered his neighbors; hence the wounded man upon recovery, should he ever have any dealings with that Samaritan who assisted him, should love him as himself, should be willing to lay down his life in his service. Whereas the other two who did not do neighborly acts ought not to be considered as his neighbors, and he should not try to love them as himself."

We answer that this is a distortion of our Lord's evident meaning, if not of his language. Indeed he was seeking to counteract this very thought, which was common among the Jews. He was endeavoring to show that neighborliness consists not in hunting around for someone to do us kindnesses, but in doing those kindnesses ourselves. There was a proverb among the Jews that they should be loyal to neighbors, but bitter to enemies. The word neighbor signifies one who is near, and the Scribes and Pharisees were in the habit of applying this to those who were near in sympathy, in sentiment, in faith, in sectarian relationship. Thus a Pharisee would gladly serve another Pharisee, and a Scribe would gladly serve another Scribe, from a clannish, selfish spirit, regarding each other as neighbors in the sense of the Law, and they claimed that others of a different class were more or less opponents, either to go unloved or, if they opposed themselves, to be hated.

As Christians we must take a much higher view of the

matter than this. We remember our Lord's words in opposition to this very thought. He said: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." (Matthew 5:43-45) Any who will not come to this standard of love, not only for friends but also for enemies, cannot long be recognized by God as his children.

Our Lord originated the Golden Rule as a full statement of the divine will on this point of dealing with one's neighbor. This Golden Rule must govern all who would be his disciples. It does not say that we shall love as brethren merely those who have done kindness toward us. Our Lord condemned that selfish kind of love when he said: "If ye love them that love you, what thank have you? Do not even the publicans and sinners the same?" Such an interpretation, therefore, as would make this parable to teach that we should love as our neighbors only those who have hazarded their lives for us would be far beneath the teachings of our Master, and, as he says, would be on a parity with the usual sentiments of sinners—far from that of proper saints.

As followers of the Redeemer we are to have the much higher standard; we are to recognize everyone who is in adversity and needing our help as our neighbor, whom we should love sympathetically to the extent of being ready to do for him or her whatever service we might be able to render, to the extent that we would he do for us if we were in his difficulty. To whatever extent we can get this high standard of love, sympathy, cooperation, generosity, kindly feeling in control of our hearts and to be the rule of our conduct, in that proportion surely we shall be the more God-like, the more Christlike, for, as our dear Redeemer remarked, God is kind even to the unthankful.

LOVE YOUR ENEMIES

Our Lord's requirements of us as his disciples go beyond merely the loving of a neighbor. We must have at least a sympathetic love for our enemies, so that we would not only not endeavor to injure them by word or deed, but that we would be ready and glad to assist them as might be in our power. No one, however, is to suppose that the Lord means that we are to love our enemies as we are to love our Lord himself, or even as we love the brethren. Our love for the Lord and for the brethren is love of the very highest type—love which appreciates the principles represented in our heavenly Father's character, which all truly his are seeking to copy.

Our love for our enemies and for many of our neighbors must necessarily be along the lines of their characters: because their hopes and their plans are very different from those which we have adopted. As is our Lord's so our love for them must be of the sympathetic kind, even as is the love of God—"God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish." God does not love the world with a love of fellowship, nor are we to do so. Like him we are to have the love of sympathy for the world. Realizing its fallen and depraved condition we are to be glad to do all in our power for its rescue and for its comfort along lines of justice and mercy.

There seems to be a limitation to the love commanded by the Law, "Thou shalt love thy neighbor as thyself"—not better than thyself. Hence if it came to the place where a neighbor's life were in jeopardy, and we could assist him only by the sacrifice of our own life, it would not be a requirement of the divine law of love that we should sacrifice our life for him; that would be loving him better than ourselves, and therefore more than the divine requirement. Neither should we expect a neighbor to love us better than himself, so that he would sacrifice his life for us. Should he attempt to do so it would be our proper attitude of mind to hinder it, not to allow him to work a permanent disadvantage to himself, more than we would have been willing and glad to do for him. It is in this particular that our Lord's course in the sacrifice of his life on our behalf transcends anything that was required of the Law. In giving his life a ransom for many, he did more than was required by the Law. It is for this reason that it is denominated a sacrifice. To do the whole Law was his duty, but when he went beyond this, and gave his life a ransom price for mankind, that was a sacrifice, and as a sacrifice it was appreciated by the Father and especially rewarded with more than everlasting life. And the same rule applies to us, for as he is so are we to be in the world; we are to walk in his footsteps.—1 John 4:17.

LETTERS FROM FAR AND NEAR

FROM AN ENGLISH PRISON

BELOVED BRETHREN IN THE LORD:

Loving greetings in our dear Master's name! May grace and peace be multiplied unto you, in your labors of love on behalf of the Lord's dear saints all over the world, by the God and Father of our dear Lord and Savior Jesus Christ!

As you will see by the above address I am privileged to be in bonds for the Lord Jesus. At present I am waiting to be court-martialed again. I arrived here on May 3rd last, after having served 10 months in H. M. Prison, Wormwood Scrubs W12.

Without my asking leave to do so (and hence in the Lord's Providence) my mother, who is *not* of like precious faith, sent me all my TOWERS that had arrived while I had been in prison; so you can guess I have been having a feast of *very* fat things these last few days. In the Lord's providence my attention was called to the article in the August 1st, 1918 TOWER—"Joseph and his Brethren", which, needless to say, I enjoyed *very, much indeed*.

In the British prisons C. O.'s are allowed their own books but *not* papers, so you can imagine I took my opportunity to study while I could, and hence, though I only came into the truth in February, 1918, I have now, by the Lord's assisting grace, read the seven volumes through three times, nearly. And what a feast it has been! In mid-winter when it was very cold I used to wrap myself up in my blankets and study the truth till my heart *burned* within me (Luke 24:32), and thus I kept warm;—in the wonderful warm love of our heavenly Father!

In my humble opinion, dear brethren, the seventh volume is not "one whit behind" the other six. I think it is just grand the way it so beautifully combines the winepress feature with the "help-to-the-church-in-the-time-of-direst-need" feature. Surely blind indeed is he who cannot see that the WATCH TOWER Society is the Angel of Revelation 8:3, etc.!

Allow me to assure you, dear brethren, that I am *convinced* that the Lord is using the Society to feed the household of faith with that blessed "meat in due season", and that I have *no reason* whatever to expect that the Lord will make a change in the channel for dispensing that blessed food for the hungry.

May the Lord continue to pour his blessing richly upon you in your labor of love for his saints, is the earnest prayer of your fellow-servant by his grace,

FRANK RIMMINGTON.—*Eng.*

THE DELIGHT OF HIS HEART

[Translated from the French]

DEAR BRETHREN:

I take advantage of this occasion to restate to you my entire fidelity to the International Bible Students Association and my keen appreciation of the articles brought forth in our beloved WATCH TOWER, which are always impatiently awaited. They are always the delight of my heart.

I address my message of fraternal love to all the dear ones on that side, but especially to those who have charge of the direction of the Lord's work. May the Lord continue his rich benediction to all.

Your brother by his grace. ELIE THEROND.—*France.*

GRACE ABOVE ALL GRACE

DEAR BRETHREN:

Grace and peace be multiplied to you. Would you kindly add to my last order for the WATCH TOWERS in book form two more full sets, making three full sets of books. They will be such a valuable work, with rich blessings and helps for us, especially us that came into the truth in later years.

My heart is full of love and gratitude to my dear heavenly Father for his love and mercy, that let the light of his truth shine into my heart, and I rejoice in his wonderful plan of salvation for all mankind, and above all that he called me to know him and accepted me in the Beloved for the heavenly calling. Grace above all grace! May I be found worthy of his love.

The Lord bless and strengthen you, dear brethren, to send forth the message due. The last TOWER was so full of exhortations, as all of them are. We will by the grace and help of our Lord take heed to his word and counsel striving to walk circumspectly in the footsteps of our Lord.

Yours in our dear Redeemer, HANNAH ERICSON.—*Ohio.*

FROM A FRIEND OF THE TRUTH

MY DEAR JUDGE RUTHERFORD:

You will remember that my wife and I had the great pleasure of entertaining you at our home in B— about two years ago. Mrs. B. is a consecrated member of the I.B.S.A. Her acceptance of the doctrines of the Bible as set forth and expounded by the late Pastor C. T. Russell aroused a great deal of antagonism from me. In order to combat these views, which to me seemed revolutionary and nonsensical, I delved into the matter as deeply as it was possible for me to do and the further I delved the more I became enmeshed in the coils of my own beliefs and I finally began to see that there was a great deal of truth in their belief. And the more I read the more I am convinced that the truth people are the only religious organization today that are correctly interpreting the doctrines of the Holy Scriptures.

I was much interested in the arrest and trial of the seven men, including yourself, on the charge that you conspired to cause insubordination and disloyalty in the military and naval forces of the United States. Your trial had a strong flavor of a military court martial and not a civil trial. The comments of the trial judge could carry no other meaning to the jury than that he wished them to convict the defendants. All lawyers are agreed that a presiding judge should never by word or action give a jury any intimation as to his own opinion of the guilt or innocence of the defendant. And so the result of the trial was a foregone conclusion—the conviction of the defendants.

Along with thousands of others who believed there had been a miscarriage of justice, I signed my name to a petition asking the President of the United States to release the defendants from prison on bail. Public opinion, which was like the force of a mighty river, compelled public officials to release you and the other defendants under bail—the amount of said bail being fixed at a figure which would ordinarily be fixed in the case of men convicted of manslaughter, and not meek preachers of the Gospel, taught by the lowly Nazarene.

I consider it a great privilege, although not a consecrated member of the prospective body of Christ, that I am able to understand so well what these things all mean. "If ye would reign with me, ye must suffer with me," also "Think it not strange concerning the fiery trials that shall try you," etc. The imprisonment of the seven has been a mighty and wonderful witness for the truth, and had the seven been kept in prison much longer no doubt the greater part of the prisoners would have been converted to a knowledge of the truth. As in the case of Paul and Silas, the prison doors opened in God's due time and we sincerely hope you may all remain free to go on and tell the people of the justice, wisdom, love, and power of God.

Mrs. Bennett joins with me in much Christian love to you and the other brethren,

Very sincerely, DR. E. L. BENNETT.—*N. Y.*

CONSIDERS THE TOWERS A TREASURE

DEAR BRETHREN:

Please send me a full set of WATCH TOWER volumes when published. They are just what I have wished for many, many times through the five years I have been privileged to receive and read the TOWERS. Early in 1914 a sister made me a present of a WATCH TOWER. I thanked her, little knowing just at the time what a treasure had been given me. But I had not been reading many minutes when I determined to have them regularly, clearly seeing that I was a most fortunate person to have the sight of one at all.

I believe there will be many more than five thousand interested ones earnestly desiring all back TOWERS, just as I have ever since I began to read this journal.

Yours in the service of our King, ETHEL NORRIS.—*Eng.*

THE WILL FOUND A WAY

DEAR BRETHREN:

I am sending you a list of names on a petition. I got all these names myself, except ten. I am crippled in my limbs and cannot walk; but I got the names (signatures) just the same, by calling people's attention as they passed my door. I am truly thankful for the privilege of being used of the Lord to get a few names. Only three refused to sign.

Your brother in Christ. L. N. PEER.—*Mich.*

International Bible Students Association Classes

Lectures and Studies

ADDRESSES BY BROTHER W. A. BAKER

Groesbeck, Tex. July	24	Purmela, Tex. July	31
Thornton, Tex. "	25	Gustine, Tex. Aug.	2, 3
Lampasas, Tex. "	27	Miles, Tex. "	5
Brownwood, Tex. "	28	Goldsboro, Tex. "	7
Dublin, Tex. "	29	Merkel, Tex. "	9
Stephenville, Tex. "	30	Clyde, Tex. "	10

ADDRESSES BY BROTHER R. H. BARBER

Sharon, Pa. July	21	Wadsworth, O. July	23
Youngstown, O. "	22	Wooster, O. "	29
Niles, O. "	23	Apple Creek, O. "	30
Warren, O. "	24	Dalton, O. "	31
Hudson, O. "	25	Dover, O. Aug.	2
Akron, O. "	27	New Philadelphia, O. "	3

ADDRESSES BY BROTHER T. E. BARKER

Bangor, Me. July	23	Saugus, Mass. Aug.	4
Blaine, Me. "	25	Haverhill, Mass. "	5
Portland, Me. "	27	Lawrence, Mass. "	6
Wiscasset, Me. "	28	Melrose, Mass. "	7
Kittery, Me. "	29	Concord Jn., Mass. "	8
Beverly, Mass. Aug.	3	Lowell, Mass. "	10

ADDRESSES BY BROTHER J. A. BOHNET

Sacramento, Cal. July	27	Ashland, Ore. Aug.	3
Chico, Cal. "	28	Tillers, Ore. "	5, 6
Paradise, Cal. "	29	Myrtle Creek, Ore. "	8
Ashland, Ore. "	31	Roseburg, Ore. "	10
Rogue River, Ore. Aug.	1	Eastside, Ore. "	12, 13
Medford, Ore. "	2	Salem, Ore. "	15

ADDRESSES BY BROTHER B. H. BOYD

Burlington, Ia. July	20	Rutledge, Mo. July	27
Ft. Madison, Ia. "	21	Macon, Mo. "	29
Keosauqua, Ia. "	22	Shelbina, Mo. "	30
Ottumwa, Ia. "	23	Warren, Mo. "	31
Moulton, Ia. "	24	Quincy, Ill. Aug.	1
Medill, Mo. "	25	St. Louis, Mo. "	3

ADDRESSES BY BROTHER A. J. ESHLEMAN

Michigan City, Ind. July	21	Wabash, Ind. July	29
LaPorte, Ind. "	22	Perru, Ind. "	30
Plymouth, Ind. "	23	Logansport, Ind. "	31
Atwood, Ind. "	24	Kokomo, Ind. Aug.	1
Warsaw, Ind. "	25	Marion, Ind. "	2, 3
Ft. Wayne, Ind. "	27	Elwood, Ind. "	4

ADDRESSES BY BROTHER A. M. GRAHAM

Lancaster, Pa. July	20	Mahanoy City, Pa. July	28
Elizabethtown, Pa. "	22	Pottsville, Pa. "	29
York, Pa. "	23	Tamaqua, Pa. "	30
Plainfield, Pa. "	24	Hazleton, Pa. "	31
Northumberland, Pa. "	25	White Haven, Pa. Aug.	1
Shamokin, Pa. "	27	Benton, Pa. "	3

ADDRESSES BY BROTHER M. L. HERE

Sedalia, Mo. July	22	Lima, O. July	29
Burton, Mo. "	23	Toledo, O. "	30
St. Louis, Mo. "	24	Pt. Clinton, O. "	31
Indianapolis, Ind. "	25	Vermilion, O. Aug.	1
Muncie, Ind. "	27	Lorain, O. "	2
Portland, Ind. "	28	Cleveland, O. "	3

ADDRESSES BY BROTHER O. MAGNUSON

Zion City, Ill. July	21	Kankakee, Ill. July	29
Des Plaines, Ill. "	22	Aurora, Ill. "	30
Roseland, Ill. "	23	Batavia, Ill. "	31
Hegewisch, Ill. "	25	Elgin, Ill. Aug.	1
Chicago, Ill. "	27	Belvidere, Ill. "	3
Joliet, Ill. "	28	Marengo, Ill. "	4

ADDRESSES BY BROTHER W. J. THORN

Marion, Ind. July	22	Dayton, O. July	29
Ft. Wayne, Ind. "	23	Columbus, O. "	30
Van Wert, O. "	24	Chillicothe, O. "	31
Piqua, O. "	26	Lancaster, O. Aug.	1
Covington, O. "	27	Newark, O. "	2, 3
Tippecanoe City, O. "	28	Bresden, O. "	4

ADDRESSES BY BROTHER T. H. THORNTON

Wilmington, N. C. July	22	Shelby, N. C. July	30
Olivia, N. C. "	24	Charlotte, N. C. "	31
Highpoint, N. C. "	25	Spartanburg, S. C. Aug.	2, 3
Welcome, N. C. "	26	Hendersonville, N. C. "	4
Winston Salem, N. C. 27, 28		Asheville, N. C. "	5, 6
Hickory, N. C. "	29	Greer, S. C. "	8

ADDRESSES BY BROTHER DANIEL TOOLE

Pt. Clinton, O. July	27	Mansfield, O. Aug.	3
Fremont, O. "	28	Tiffin, O. "	5
Bellevue, O. "	29	Fostoria, O. "	6
Attica, O. "	30	Findlay, O. "	7
Shelby, O. "	31	Defiance, O. "	8
Galion, O. Aug.	1	Bryan, O. "	10

ADDRESSES BY BROTHER L. F. ZINK

Altoona, Pa. July	20	Baltimore, Md. July	27
Coles Summit, Pa. "	22	Boyce, Va. "	29
Lewistown, Pa. "	23	Rock Eden Sprgs. Va. "	30
McClure, Pa. "	24	Hagerstown, Md. Aug.	1
Harrisburg, Pa. "	25	Galloway, Md. "	3
Washington, D. C. "	27	Annapolis, Md. "	4

ADDRESSES BY BROTHER J. A. BAEUERLEIN

Kittanning, Pa. July	20	New Kensington Pa. Aug.	3
Meadville, Pa. "	27	Lewistown, Pa. "	10

ADDRESSES BY BROTHER E. L. DOCKEY

Connellsville, Pa. July	20	New Castle Pa. Aug.	3
Rice's Landing, Pa. "	27	Massillon, O. "	10

ADDRESSES BY BROTHER A. D. ESHLEMAN

Garrett, Ind. July	27	Canton, O. Aug.	3
Auburn, Ind. "	27	Wheeling, W. Va. "	10

ADDRESSES BY BROTHER H. E. HAZLETT

Buena Vista, Pa. July	20	Warren, O. Aug.	3
E. Palestine, O. "	27	Johnstown, Pa. "	10

ADDRESSES BY BROTHER W. F. HUDGINGS

Wellsville, O. July	20	Clarksburg, W. Va. Aug.	3
Cumberland, Md. "	27	Youngstown, O. "	10

ADDRESSES BY BROTHER JOHN HUTCHINSON

Elizabeth, Pa. July	27	Washington, Pa. July	20
Sharon, Pa. Aug.	10	Duquesne, Pa. "	27

ADDRESSES BY BROTHER H. H. RIEMER

Bellaire, O. July	20	New Brighton, Pa. Aug.	3
Greensburg, Pa. "	27	Erie, Pa. "	10

ADDRESSES BY BROTHER F. H. ROBISON

Cincinnati, O. July	20	Chicago, Ill. Aug.	3
Pittsburgh, Pa. "	27	Washington, D. C. "	10

ADDRESSES BY BROTHER W. E. VAN AMBURGH

Huntington, W. Va. July	20	Indianapolis, Ind. Aug.	3
Fairmont, W. Va. "	27	St. Louis, Mo. "	10

ADDRESSES BY BROTHER C. A. WISE

New Brighton, Pa. July	20	Columbus, O. Aug.	3
Mansfield, O. "	27	Toledo, O. "	10

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