



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. 21:12

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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."—Habakkuk 2: 1.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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The booklets on "Millions Now Living Will Never Die" are now available in the Polish language. Prices the same as for the English edition. Single copy, postpaid, 25c. Place orders with this office or with the Society's Polish Branch, Box 582, Detroit, Mich.

HYMNS FOR JULY

Sunday	3 87	10 299	17 180	24 274	31 238
Monday	4 13	11 26	18 192	25 275
Tuesday	5 200	12 54	19 110	26 221
Wednesday	6 12	13 197	20 186	27 44
Thursday	7 174	14 196	21 272	28 231
Friday	1 315	8 6	15 113	22 273	29 202
Saturday	2 134	9 288	16 91	23 198	30 47

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

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7 $\frac{1}{2}$ "), and the maroon cloth pocket edition on thin paper (size 4"x6 $\frac{1}{2}$ "); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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

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

SERIES III, "Thy Kingdom Come," considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 75c. Furnished also in Dano-Norwegian, Finnish, German, Polish, and Swedish.

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

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

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

SERIES VII, "The Finished Mystery," consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, \$1.00 in cloth, 20c in magazine edition—latter treats Revelation and Ezekiel only.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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VIEWS FROM THE WATCH TOWER

ANGELS looking down from their vantage ground must view with intensest interest the process of disintegration now going on in the world. Christendom is bruised and still bleeding heavily from the Great War; yet goes deliriously on with preparations for more hostilities. In this country newspapers report that in the expenditure of Federal taxes 68 percent goes to the paying for past wars, 25 percent in preparation for future wars, one percent for education, and six percent for all other purposes. Work on sixteen capital ships, authorized in 1916 and held in abeyance during the war, has now been resumed, although of the ten battle-ships the average state of completion is only 36.3 percent, and of the six battle cruisers only 5.3 percent. The total cost to the tax-payers of completing these vessels from their present stage will not be less than \$433,000,000. Long before they are finished they will be well-nigh useless for modern warfare; for one aeroplane with a ton of explosive could blow almost any one of them to pieces.

A new appropriation of \$700,000,000 for naval expansion in 1921 was only recently made. One modern battle-ship costs in the neighborhood of \$23,000,000. That sum of money would more than supply all food needed to relieve all of starving Europe, says the *American Daily Standard*, of Chicago.

SUICIDES IN HUNGARY

These wretched living conditions, especially as they bear on Hungary, have caused discouragement to a notable degree; for in that country during the year 1920 three thousand two hundred women and twelve hundred men committed suicide, and in addition there were ten thousand unsuccessful attempts at suicide. This tremendous increase is causing much worry, inasmuch as the pre-war figures were from fifty to sixty suicides yearly. The situation is attributable not only to the gradual deterioration in living conditions but also to the fact that the war had the effect of making human life much cheaper.

Some of Germany's papers in combatting reactionary tendencies speak quite plainly of what the old monarchy bequeathed them. From the *Barmen Volkszeitung* we translate the following:

"The good old times"—that is how the reactionaries re-went to refer to conditions under the monarchy; and they fondly mention the cheapness of living in 1913. But the monarchy lasted not merely till 1913, but till 1918. To its senseless war policy, to its love of conquest and prolongation of the war, to its defiant poses and palave

ings we owe the frightful decline of 1913 to 1918, to it we owe the collapse, and we have it to thank for the following statistical balance in human suffering and human souls: 1,800,000 dead, who died on the field from wounds and disease.

1,350,000 cripples, who stand in need of pensions because of their reduced earning power.

520,000 widows, who lost their husbands in the war.

1,130,000 orphans, who lost their fathers in the war.

164,000 aged men and women, who lost their only means of support through the death of their sons in the war.

"With the listing of these figures, which are based on the official statistics, the debit balance of the monarchy is by no means exhausted. To these figures must be added some 700,000 persons who died at home from the influenza and from under-nourishment. There must be added an almost incalculable number of children who are dwarfed and sickly and maimed from insufficient nourishment. There must be added several hundred thousands of those injured in the war who have no claim on a pension. There must be added millions of parents who, besides those above cited, mourn the loss of their sons. There must be added a decline in the birth rate amounting to a million children."

Francesco Nitti, Italian statesman, says that a Moses is needed in Europe now. He concludes, as recorded in the *Chicago Herald and Examiner*:

"After the program of violence which was based on the rights of the victors, we have reached a state of uncertainty; the victors are feeling the symptoms of the profoundest discomfort.

"Even the most narrow-minded are beginning to realize that Europe is a living unity, that she cannot live divided in opposite camps without ending in complete ruin. The diminished purchasing capacity coincides with the high rates of exchange and with the aggravation of the economic difficulties. Uncertainty has succeeded the intolerant security of the victors.

"Europe is suffering in her anxiety and is awaiting a great human voice which shall break a new language of truth and life that shall rise above the wretched simulacrum that is called the Society of Nations.

"The state of doubt which prevails in all minds now is the prelude, perhaps, to the dawn of truth."

Signor Nitti, and those of like mind, will not be long disappointed, we believe. A greater than Moses who will still the storm-tossed passions of men and who will lead them into ways everlasting is about to stand up and turn to the people a pure language, a flawless and undefiled message of righteousness and truth.

EUROPEAN COUNTRIES A CHAIN

Guglielmo Ferrero, Italian historian, writing in the *New York American*, says:

"Europe is and was a chain. Friends and enemies, we are all united to the other, like the climbers in an Alpine ascent, and by a cord that will not break and cannot be

"There are two corpses already at the end of the cord: Russia and Austria. The remainder of the caravan is proceeding slowly, because it has to support and drag these two dead bodies with it. Germany comes next, and she is still on her feet, though wearied almost to death. After her comes Italy. If Germany and Italy were to fall, who can suppose that France and England at the head of the column would still have the strength to mount, bearing all these corpses with them? The whole line would rush downward to the abyss.

"No one can pretend to guess now what Destiny is preparing for us. This alone is sure: That if things continue to go on in this chance fashion, driven forward tumultuously by the unexpected developments of hate and fear, Europe will have to pass through some terrible times."

The recent invasion of Germany by the French as a grand-stand play to make their own people think they were forcing the Germans to pay the unpayable indemnity is largely a movement to quell disquietude at home. Suppose the Germans should ship into France without pay a large percentage of the production of their factories for thirty years to come: the immediate effect of the first shipment would be to throw hundreds of thousands of Frenchmen out of work. This was noticeable a few months back when Germany sent over to England a small fleet of merchant ships loaded with the costliest dyes, asking the British to take both ships and dyes as a substantial part of a first payment on indemnities. After standing in British waters a few days the English ship-builders and dye manufacturers besought the government to send these away; fearing for their own industries if these outside products were thrown onto the market. The Germans doubtless foresaw this, and are now at liberty to sell where they can.

The French intention to repay American loans is made practically contingent upon their ability to collect from Germany. It is for this reason, apparently, that the present American administration has not fulfilled its promise to establish peace with Germany. The establishing of peace might be viewed by France as an unfriendly act and be made the ground for a repudiation of her debts to this country. But the rash invasion of Germany is almost certain to have the effect of breaking up the Ebert government or of materially changing its face, so that the people will go with Russia. Russia has vast stores of raw supplies which Germany needs, and Germany has a good organization for production and manufactures which Russia needs. If Germany goes soviet, Italy will almost certainly go too. This will leave France as the only old-time government of size on the continent. She will surely repudiate her debts; and the increasing and now serious labor conditions in Great Britain will bring that country to do the same thing, especially since the coveted and hoped-for German and Russian trade shall have been largely cut off by reason of the Russo-German alliance.

AMERICAN FINANCIAL PROSPECTS

This repudiation of some ten billion dollars of loans is bound to make a financial situation in this country such as has never been known. It must be remembered that America has gotten off very easily thus far, although unemployment is widespread and increasing.

There is very little cohesiveness among the people here; there are a hundred different nationalities which have almost no bond or interests in common. It is no wonder they can be so easily humbugged and hoodwinked and bamboozled. All that needs to be done is to play one faction against another.

That Americans are humbugged and mulcted too seems apparent. Recently before the United States Railroad Board the President of the Railway Employees' Department of the American Federation of Labor charged that nine men compose a secret clique to fix the railroad wages of the entire country and named them in a message to Senator Cummins endorsing his proposal for a congressional investigation of the railroad situation. These modern giants, more powerful in their way than any that lived before the flood, were named as being: W. C. Atterbury of the Pennsylvania; Hale Holden, Burlington; C. H. Markham, Illinois Central; H. E. Byram, Chicago, Milwaukee and St. Paul; Carl R. Gray, Union Pacific; W. G. Besler, Central of New Jersey; E. E. Loomis, of the Lehigh; and R. Scott, of the Southern Pacific. If these men have all the power claimed for them, they are mighty indeed. The power might be in worse hands; but the point is, it is not yet in the *right* hands. The only one capable of administering any power in absolute justice is he whom God has set as a ruler over all nations—the Messiah, with superhuman wisdom and power.

AN ENGLISH VOICE ON BRITISH POLICIES

The British Empire is undoubtedly in the process of crumbling. Regarding some of her troubles it is better to let an English voice speak. The *Glasgow Herald*, in reporting the sessions of the Conference of the Student Christian Movement, gives a digest of the remarks of one of the speakers as follows:

"The most striking fallacy into which we have fallen is our extraordinary materialism. The savage egotism which characterizes the western nations is born of our materialistic view of life. After all, is there not something tragic as well as something comic when, after a great war fought presumably for high ideals, it is said in the British Parliament that we cannot defend Armenia, because, after all, even the British Empire cannot police the whole world, but we must keep up a terribly expensive military establishment in Mesopotamia, because you can always afford to police the world—where there's oil. There are oil-wells in Mesopotamia; there is nothing in Armenia but Armenians. It makes me wonder how far Christendom is fit for a world task when it puts such things as material wealth so far above human life. Our childish western egotism, born of our materialism, makes eastern nations smile a little when we allude to 'backward races'. With what face will the British people set about a world task which implies respect for others and a recognition that they have something to teach, when we have such running sores as Ireland and India? Some of the most generous of British people who most desire to see an end of the horror that is now in Ireland are willing to offer to Ireland anything that the people of that country demand, with only one proviso. What is that? That it shall be compatible with the safety of the British Empire. Here is a little nation, four millions all told, very poor from a military point of view, with no army, no navy, compared to ourselves, and we offer to that tormented country everything that is compatible with the safety of the British

Empire! To my mind what we have to do when we deal with another country, politically or commercially or in any other way, is to consider what is best for that country and not solely nor even primarily what is safe for ourselves."

This, we believe, is a fair expression of the noblest and best of the British people. But since those words were uttered serious issues have come to light as touching the British Empire. The British have been driven out of Persia bag and baggage; the Persians have declared for a soviet form of government. These are great events. They threaten the fall of that enormous edifice of dominion which English policy has been creating and augmenting for more than three hundred years. The keystone of that great arch of political and financial dominion which England has built across the world is India. The British hoped to hold Persia as

a buffer state with which to help keep back the soviet forces and ideas from easy access to India. Nothing stands in the way now north or west but Afganistan; and that country, always notoriously warlike and independent, is believed to have a secret understanding with Moscow. Whether the British with their broom of dyarchy in India will be able to sweep back the Russo-Persian ocean is a matter which a few more months and warmer days will show.

Egypt is seething with revolt. That land did not get what it expected and what was promised it out of the war. It is not beyond reason to expect that within a few months or years the ancient highway of gentile armies will again be trodden—with Egypt coming up to join forces with the north, or the northern forces tramping down through the Promised Land to the old arena of warfare.

THE DIVINE ARRANGEMENT

"Ye, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1 Peter 5:5, 6.

IT MUST be apparent to all of God's children that their approval depends upon an honest and faithful endeavor to do the will of God. Having been accepted as part of the sacrifice of the Lord Jesus' body, all such have laid aside earthly hopes and prospects; hence all prospects for the future must be heavenly. Therefore we must assume that it is the desire of every new creature in Christ Jesus to make constant progress in the development of the likeness of the Lord, looking forward to that day when the great Judge shall say: 'You have proved your loyalty and you have done well, good and faithful servant; come up higher'. That we may ultimately have this approval we desire and diligently seek to know what is the divine arrangement or will and we earnestly strive to conform ourselves thereto.

St. Peter's epistles seem to have special reference to the end of the age; hence we who stand at the close thereof may with propriety apply his words especially to ourselves. Paraphrasing the opening sentence of his first epistle, we read: 'The blessed God and Father of our Lord and Savior Jesus Christ according to his abundant mercies has begotten us to a hope of life by the resurrection of Jesus Christ from the dead. The inheritance to which we are begotten is incorruptible, undefiled, will never fade away, and is reserved in heaven for those who are kept by God's power through faith unto salvation, which shall be revealed in the last time; and because of this blessed hope we greatly rejoice now, even though for a season we are amidst many temptations. Our faith is on trial; and successfully standing the trial, it will be found unto praise and honor and glory at the appearing of Jesus Christ.'

IN HIS STEPS

He then shows that the Christian following in Jesus' footsteps must suffer, because Christ suffered for us,

leaving us an example that we should follow in his steps. He contrasts the willing obedience of Christ, which led to his exaltation, with the perverse and wicked spirit of the devil, who seeks not only to oppose God, but to defile all those who are striving to follow in the footsteps of Jesus. He invites the church to apply each to himself the fixed principles or rules governing the new creation; and then he admonishes all such to be subject one to another and to humble themselves under God's mighty hand, in order that exaltation might ultimately result.

Seeing, then, that we have come to the end of the gospel dispensation and that the time for the exaltation of the church is at hand, and that there are probably only a few remaining months or years at best, before the last one is glorified, we do well to take a view of the divine arrangement and diligently to put forth honest endeavors to comply with it, to the end that we may quickly grow up into the full stature of a man in Christ Jesus, that the Lord Jehovah may be pleased to exalt us to the position to which he has called us.

Humility does not mean merely to think soberly of oneself and not to think more highly than one ought to think. It means more. In the true and broader sense it carries the thought of a willing and joyful submission to the divine arrangement. Selfish ambition for power, position, honor or dominion, has always been abominable in the sight of God. Haughtiness and self-pride are likewise displeasing to him. "Pride goeth before destruction, and an haughty spirit before a fall." (Proverbs 16:18) The Apostle Peter in our first text plainly says that God resists the proud, pushes them away from him; while on the contrary he shows his favor to those who are joyfully submissive to his great arrangement and honors them, even more highly than they might think or expect. These principles are so

clearly contrasted in the divine arrangement that they cannot be overstated. Hence we again refer to them.

EDEN BLISS LOST

Eden was a happy place. Its environment was perfect. It contained everything conducive to the happiness and well-being of the man and the woman who had been placed there. There must have been great rejoicing in heaven among the holy angels when it was first learned that these perfect beings were to produce a race and people the earth and have dominion over it, all to the glory of God. Among that heavenly host was a bright star, whose beauty is magnified by the prophet. Possessed with pride and ambition, he determined that he would have a dominion of his own; meditating a usurpation of God's authority, he declared: "I will be like the most High". This selfish ambition led to his downfall; and instead of Lucifer, a bright, glorious creature, he became Satan, that old serpent, the devil. His lasting degradation has been decreed and ultimate destruction will be his portion. Never has there been such audacity displayed by any creature. Having some knowledge of God's wonderful arrangement, he set about to build up an empire of his own along the same lines. He seduced mother Eve, causing her to lead her husband into a willful sin, resulting in the loss to him and all his progeny of the great privileges of life, dominion and happiness, and the blessing of fellowship with God.

From Eden until the flood Jehovah had placed the supervision of earth's affairs in some manner under angels. Not content with what he had already done, Satan seduced these of the heavenly host and caused them to debauch mankind and to fill the earth with violence. He organized a system invisible to human eyes, as well as a system on earth that is visible to human eyes, and has sought to counterfeit every part of the revealed plan of God. All the crimes, all the murders, the tears of bitterness, suffering, sickness, sorrow and death, are traceable to him. Yet on he goes in his wicked course, exhibiting a totally depraved character.

CONSIDERS NOT USURPATION

Standing upon the other side of the stage of action is the beginning of God's creation, the Logos, who in the exercise of his proper functions and under the direction of Jehovah created Lucifer. He beheld the wrongful course Lucifer took, marked the devastation that followed in his pathway. And after long centuries of waiting, the time came for the beginning of action to upset Satan's wrongful work, to redeem man and restore him to his position with God. No one in all the universe was able to undertake this except him whom we know as the Lord Jesus. The divine purposes could not be carried out except by his becoming a man. In obedience to the divine will we see him divesting himself of heavenly glory and power. He takes upon himself the nature and form of man. He does not meditate a usurpation to be made like God, because he desires to be wholly submissive to his Father's will. "And being found in fashion as a man, he humbled

himself, and became obedient unto death, even the death of the cross." (Philippians 2:8) In other words, he submitted himself to the will of God in order that the divine purposes might be accomplished.

The character of this Mighty One was made manifest in his utterance: "I delight to do thy will, O my God; thy law is written in my heart". Because of his willing and joyful submission to the divine arrangement, God has highly exalted him and has given him a name which is above every name, that in due course at the name of Jesus every knee shall bow, both of things in heaven and things in earth, and every tongue confess that he is the Christ, to the glory of Jehovah.

The great lesson that stands out prominently by this contrast in the divine Word is this: A deliberate disregard of the divine arrangement, a willing departure therefrom, whether induced by pride or ambition or wicked selfishness, leads to degradation and destruction; but a joyful submission to the divine will, a delight in observing the divine order, leads to exaltation and glory. The context shows that St. Peter had this thought in mind when he wrote the words of the text: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time".

JUDGMENT AT THE HOUSE OF GOD

In this same epistle the Apostle tells us that the time has come when judgment must begin at the house of God. In the same connection he says that "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour". Order is heaven's first law. The new creation, therefore, should be orderly. If Satan, the devil, can cause disorder among the people of God, can cause them to quarrel and fight among themselves, or to manifest and develop a selfish disposition that would lead to the destruction of love for the brethren, he would thereby succeed in devouring them. It behooves each of us, therefore, to ascertain carefully what is the divine order concerning us and then to endeavor earnestly to conform to this order.

St. Paul had the mind of the Lord, and he wrote: "Let all things be done decently and in order". He prefaced those words with an apt illustration. He likens the church to the human body, Jesus the Head and the members constituting the body, each portion of which must perform its separate function and give proper consideration to the other, but not attempt to usurp the function of another. The hand cannot perform the office of the foot, nor vice versa. If the hand should insist on doing the walking, the man would find himself walking "on his head". The illustration clearly shows that each one in the body of Christ has a specific place and a specific duty to perform.

Proceeding with the illustration, St. Paul says: "God hath set the members in the body as it hath pleased him". (1 Corinthians 12:18) This being true, we must conclude that Jehovah knows the work or place each one is best fitted to do or to fill. It necessarily must follow, then, that if one member of the body, induced by pride, ambition, personal selfishness, or a disregard for the divine arrangement, should attempt to perform

the duties in the church that are not assigned to him, he would be out of order, disorderly, acting contrary to the divine arrangement; hence trouble must result, and if persisted in, disaster would mark the final conclusion. To the end that we might get the proper focus upon God's arrangement, let us speak with plainness of phrase concerning his arrangement as it now appears.

THE PRINCIPLE OF HEADSHIP

Jesus is the Head over the church, which is the body. The Lord Jesus is present and has been throughout the harvest, directing the work of gathering the saints of God who have made a covenant by sacrifice with Jehovah. At different periods or epochs of the church's development the Lord has had messengers, viz., one particular person through whom he acted in particular. Then it would be proper to say that such an one was set in the body this side the vail for that purpose; for we must conclude from the words of the Apostle that the setting of the members in the body by Jehovah as it pleaseth him applies to this side of the vail as well as to the other side. The Lord himself stated that he would come again to gather unto himself his saints, and then added: "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." (Matthew 24:45-47) Clearly, then, the Lord foretold an office that would be filled by a man. We believe that almost all, if not quite all, the readers of *THE WATCH TOWER* will agree that the man whom the Lord chose to fill that office was that modest, humble, and faithful servant, Brother Russell. If we agree to this, then we should likewise unanimously reach the conclusion that the Lord directed and overruled the work performed by Brother Russell.

In 1884 Brother Russell organized the Watch Tower Bible & Tract Society for the purpose of serving as a vehicle, instrument, or channel, by and through which the truth should be transmitted to the church of God throughout the land. In 1909 he published a statement in *THE WATCH TOWER* that after his death the Society so organized by him would constitute his successor. By that we understand that the Society was organized to conduct the work, and that corporate body, inanimate of itself, but conducted by chosen officers, selected and chosen in the manner provided, would continue the work that Brother Russell began as long as the Lord saw fit to have it done thus.

If this much is agreed to as being in harmony with the divine arrangement, then we must conclude that the responsibility would devolve first upon the church as a whole to select the officers; and thereafter the responsibility would devolve upon such officers to seek the Lord's way to carry on the work and to perform their functions to the best of their ability, trusting in the Lord for guidance and overruling.

SOCIETY, ECCLESIAS, ELDERS, DEACONS

The church on this side the vail is made up of various ecclesias or classes scattered throughout the earth. Each

ecclesia or class is a body in itself, representing the Lord; and it has control over the affairs of that particular body. In accordance with the Scriptures, that ecclesia elects its elders, its deacons, and other servants of the church, each one having his respective office to perform.

We believe that all will agree that such is the divine arrangement; and if so, then what could the meaning of the words of the text be: "Yea, all of you be subject one to another and be clothed with humility?" Would it not mean that each one would perform the duties of his respective place in the body and not burden himself, or assume responsibility, attempt to dictate to, or perform the duties that devolve upon some one else—like the various parts in a machine, each one to perform his or her respective function? In no other manner would it seem reasonable that all could be subject one to another; but it does seem reasonable that each one should have consideration and proper respect for the duty or office performed by another. No criticism is intended by what is here said. The sole and only desire is to enable each one of us to see our respective places and work together to the best advantage to the Lord's glory. The proper relationship, then, between the respective places should be understood.

Upon the official part of the Society there devolve certain obligations; among others, for instance, to determine the kind of literature to be printed, when it is to be sent out, and when it is to be distributed, etc. It is not at all a question as to whether such always exercise the best possible judgment. It might be that some one else in that same position could perform the functions better; but if we believe that the Lord is directing the work and that he has placed the members in the body as it pleaseth him, then when the responsibility rests upon these to perform the functions named, their responsibility is to the Lord, and there we should leave it.

The literature when printed is sent to the classes for distribution. No one is compelled to engage in the distribution of the literature, and if any individual feels that he cannot conscientiously distribute it he ought not to do so. But it does not devolve upon the class as a whole, by resolution or otherwise, to determine that the class, collectively or individually, will not engage in the distribution of such literature. It would be just as wrong for a class by vote to determine that its members should not distribute the literature as it would be wrong for the officials of the Society to demand that any class should distribute the literature. All service to the Lord that is pleasing must be a voluntary and willing service. The Lord does not coerce any one; neither should any of us attempt to coerce another.

The elders hold an important position in the church. Would it devolve upon that body of servants of the church to meet and consider the advisability of permitting the class to distribute literature sent out by the Society? Would it be advisable for the elders or any officer to withhold from the class any communication addressed to the class by any officials of the Society? Our thought is that it would be very wrong

and very much contrary to the divine order for the elders to assume any such duties. They are the servants of the church. Any communication received from officials who had been placed in the Society, and which communication is directed to the ecclesia, should be communicated to the ecclesia; and it alone should determine concerning the same. Any literature received for distribution or sale should be placed before the ecclesia, and each individual be given the opportunity to engage in the work or not, as he may see fit. In no other way could there be that liberty which is in Christ Jesus and which is according to the divine order.

AN ILLUSTRATION

As an illustration: A short time ago a communication came from an elder of a class to this effect: "We are sending for forty copies of *THE GOLDEN AGE* and a like number of the 'Millions' booklets that we may carefully study and prayerfully consider them, to determine whether it will be in harmony with the Lord's will and in harmony with the work of the Society for us to permit these to be distributed here". We think that such a communication shows the lack of a proper understanding and appreciation of the divine order in the church. Doubtless the brother who wrote the letter was moved by the best intentions; but we mention it merely to illustrate the point.

Some of the dear friends thought the distribution of the special number of *THE GOLDEN AGE* was entirely out of order and unnecessary. Each one is entitled to his or her opinion; but no one could properly say to another: 'You shall not engage in the distribution'; or, 'This class shall not engage in it'. The whole matter should be left to the determination of each individual.

Gideon called for volunteers to engage in the task of routing the Midianites. After the various tests had been applied, the number was reduced to only three hundred; and this little company was set aside to attack more than two-hundred thousand armed men. Gideon came to them and presented to each one an empty pitcher with a lighted lamp to put into that pitcher and a ram's horn or trumpet to carry in his hand. These were the only instruments specially provided for this little handful of men who were to engage in the conflict. Probably some standing by, or even some of the three hundred, might have thought: 'How foolish the man Gideon! What does he expect us to do with a ram's horn, a pitcher and a lamp? He ought to have more sense.' On the other hand, the wise would say: 'Gideon has been placed in command; his responsibility is to God. I have faith that God is directing. If Gideon makes a mistake, I am not responsible. My duty is to do what I am asked to do.'

The Pilgrims occupy an important position in the Lord's arrangement. Their routes or appointments are made from the Society's office. Suppose a Pilgrim should conclude that his route led in an unnecessary direction and that he would not go that way, but would take a different course. Would that be proper? Manifestly it would be improper; for the presumption

is that at headquarters, from which the work is directed, a wider vision of the field is had and it is better understood there why certain work is to be done in a given section. If a mistake is made in the directing, then the responsibility is upon one who makes the mistake.

As an illustration: Napoleon lost the battle of Waterloo because one of his generals undertook to carry out an order in his own way instead of strictly obeying orders. Not having the wider scope of the entire field, as did Napoleon, the following of his own course by this general resulted in disaster to the French army.

RECOGNITION OF RESPONSIBILITY

The question never is, Who is the wisest? It may be that some one who fills the position of a deacon in a class is much wiser than one who is placed in a more responsible position, directing the work of the Society. The whole question is, Upon whom does the obligation devolve to do the work? And in order to be submissive one to another each one must do what his duties require him to do and not assume to do more than that; for in thus doing he might upset all the arrangement.

The respective offices of elder and deacon seem to be overlooked by many ecclesias. Frequently the elders and the deacons meet together as one body and jointly exercise the functions of discussing and voting upon matters pertaining to the church. The divine arrangement is clearly laid down by the Scriptures, showing that the elders perform one function (Acts 20:28), whereas the deacons are to fill and perform entirely different duties in the church. (Acts 6:2-5) If a deacon would exercise the same function as an elder, then he should be elected as an elder and not as a deacon. While it is proper for elders and deacons to meet together, it would be manifestly improper for deacons to vote upon questions to be determined by the elders. The meeting of the deacons with the elders would be more for the benefit of the deacons, that they might get some knowledge by observation as to looking after the affairs of the church. Wherever the divine order is ignored, trouble results sooner or later; for the deacons attempt to assume the office that should be filled by the elder.

ELDER HELPS AND HINDRANCES

Elders and deacons both occupy important positions in the church. Particularly is this true with reference to the elders. They are special targets of the adversary, and the adversary seeks opportunities to have them slandered and accused of wrong; and for this reason the Apostle admonished against readiness to receive an accusation against an elder. (1 Timothy 5:19) The members of the class should in love sustain their elder brethren; and instead of indulging in acrimonious speech or violent criticism, they should be willing to cover the defects of such with the mantle of love and to help them. On the other hand, the Apostle Peter plainly admonishes the elders, saying, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre [nor honor, nor fame], but of a ready mind;

neither as being lords over God's heritage, but being ensamples to the flock".—1 Peter 5:2, 3.

Sometimes a sister in a class assumes to teach, and when she is admonished by the elder not so to do she becomes disorderly; in fact, she was disorderly in attempting to teach when the elders were present. Again, an elder may go beyond his duties in severely reprimanding other members of the class or in arbitrarily performing the duties of the office of chairman by making a motion himself and then speaking upon the motion and thereby influencing the vote of others. As chairman he should never make a motion, and certainly not discuss it while he is in the chair; but if he desires to discuss the motion, he should call some one else to the chair.

St. Paul says: "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence". (1 Timothy 2:12) Suppose a sister should disregard this plain admonition of the Apostle and occupy ten, twenty, or even thirty minutes, at a testimony meeting in order to deliver a sermonette or to relate her supposed connection with a certain part of the work, justifying her course upon the ground that the meeting is a testimony meeting and that she is merely giving a testimony. Our thought is that such a course would be entirely out of order, would be disorderly, and could result in no good. This does not mean that the sister is not brilliant and qualified. Clearly the purpose of the Apostle was that the figure of the mystery should be observed; that the woman has her place and should occupy it; and any attempt to go beyond that is contrary to the divine arrangement. Besides this, a testimony meeting is for the purpose of giving all present an opportunity to express themselves; and any one who would occupy twenty minutes, or even ten minutes, in giving a supposed testimony, would surely be not moved by the spirit of unselfish love.

It is often true in a class that some brother or sister feels duty bound to criticize the leaders of the class or the elders severely. Frequently trouble arises among the classes, which leads to a division; but we believe that in nearly every instance, upon a careful examination of the facts, it is found to result from some one in the body attempting to do a thing which is not his or her duty to do. It is a failure on the part of some to observe the Apostle's admonition when he wrote: "Study to be quiet and to do your own business". (1 Thessalonians 4:11) And again: "But let none of you suffer . . . as a busybody in other men's matters".—1 Peter 4:15.

THE BURDEN-BEARER

One may feel burdened with the fact that another brother or sister in the body is not performing his or her duties as he or she should. But to such the Apostle says: "Casting all your care upon him, for he careth for you". If it is found necessary to call attention of a brother to his seemingly improper course, the Apostle plainly points out how this should be done: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering

thyself, lest thou also be tempted". (Galatians 6:1) After pointing out the respective place that each one fills in the body; the Apostle then dwells upon the fact that love must be the motive prompting all actions. (1 Corinthians 13 and 14) The love so defined is an unselfish love; one that suffers long and is kind; does not envy; does not vaunt itself, or is not puffed up; does not behave unseemly; is not easily provoked, and does not think evil; does not rejoice in injustice, but rejoices always in the truth. If by love we serve one another, *if in honor we prefer one another*, if we are submissive one to another and each one joyfully strives to do his or her duty, a great deal of trouble and many trying experiences would be obviated, and the Lord better pleased with all of us.

Seldom does there arise in any class a difference that is a just cause for a separation. Of course there are times when there are just causes; to wit, where one side insists on teaching erroneous doctrines, for instance, or renders the condition of others intolerable by oppression. But in nearly every instance if each one would examine himself or herself and put all selfishness aside, be willing to perform his or her own duties and would not trespass upon the obligation of another, but let love control the action in every instance, there would seldom, if ever, be a division in a class.

PRESENT TESTS OF FAITH

The adversary is making a great deal of trouble now. It behooves us all, dear brethren, to heed the Apostle's admonition to be sober, vigilant, and watchful of ourselves, and to resist the devil steadfastly in the faith; and while so doing, let us remember that the same afflictions that are now afflicting the world come upon our brethren. In the world there is a disposition to anarchy; and Satan would strive to inject the same into the church. Let each one steadfastly resist this by holding fast to the faith once delivered to the saints. Proper love for each other will cause each one to look out for the welfare of his brother. The chief obligation devolving upon each one, however, is to watch himself, having always in mind that exaltation depends upon a faithful performance of his covenant; and, having before his mind the perfect pattern, Christ Jesus, to strive to conform himself thereto. It is expected that the church will direct the world during the time of reconstruction. No one could be properly qualified to direct a work until he first learns to receive and obey instructions. We could not hope for divine exaltation unless we are diligently striving to conform to the divine order.

All these trying experiences that are now upon the church, however, are intended for a good purpose. They are tests for the purpose of demonstrating the loyalty of the people of God. "Blessed is the man that endureth temptation [severe tests]: for when he is tried [and successfully withstands the tests, proving himself], he shall receive the crown of life, which the Lord hath promised to them that love him." (James 1:12) Instead of becoming impatient, fretful and dissatisfied because of the fiery tests that are upon the

church, let each one consider: Nothing can befall me except by my Father's permission, and since he has permitted this experience to come to me it must be for the purpose of my testing; and knowing that it is his will that I should endure patiently, I will be gladly submissive to his holy will.

Maintaining that attitude to the end of the race-course, we may confidently look forward to the time when the Lord, in the exercise of his loving-kindness, will exalt us to positions of joint-heirship with his beloved Son.

ANNUAL REQUESTS FOR PILGRIM VISITS

In order to facilitate the annual revision of our lists containing requests for Pilgrim visits, THE WATCH TOWER urges those classes desiring a resumption of the periodical visits by the Society's lecturers to answer at once the questions appended to this notice. Postcards should be used in making applications. The questions need not be repeated, but the answers should be given consecutively after a, b, c, etc. Please write plainly; use a typewriter, if possible. We wish to emphasize the necessity of advising us promptly of any changes in the information submitted. Failure to do so is frequently the cause of considerable expense to the Society, loss of time for the Pilgrim brethren, and disappointment for the class.

It is quite probable that there is not a class of the International Bible Students Association in the United States that was not on our list of requests for Pilgrim visits during the past year, and we presume that all will decide, in harmony with the reasonable requirements herein set forth, to renew their requests for the ensuing year.

Now that the World War is over, there is developing an increasing number of requests for public meetings. This is due, no doubt, to the fact that the public mind is quickened by the perilous times that have come and desires to learn what the Scriptures have to say respecting the outcome of present world-wide troubles. Because a Sunday date is not given, it should not be thought useless to attempt a public meeting. Some of the most successful public meetings are held on week nights.

These lecturers are in a special sense the representatives of the WATCH TOWER BIBLE & TRACT SOCIETY, as it represents the Lord. They thus represent the kingdom now close at hand, and are prepared to serve at two meetings

each day—preferably afternoon and evening, the morning frequently being devoted to travel and study.

In the matter of entertainment of these Pilgrim brethren, nothing luxurious is expected—merely wholesome food and a comfortable room with a clean bed. The Society pays their expenses and thus they represent its interests only. The Society uses great care in the selection of these brethren, to the intent that their presentations of the truth may be clear and helpful to the pure, the sincere in heart—upbuilding in the most holy faith.

As the kingdom draws nigh there is no wonder that the requests for Pilgrim visits increase in number. Who can tell how much longer will tarry the time "called day" before the night fully settles down, during which the Pilgrim visits will necessarily cease! Following are the questions which need immediate answers for guidance in fulfilling our part:

- (a) State number of Bible Students in your class who accept the complete series of STUDIES IN THE SCRIPTURES.
- (b) Are weekly meetings held?
- (c) Where do you now meet on Sunday? (Give full street address and name of auditorium, hall, or home; notify us of changes)
- (d) At what hours are the Sunday meetings held?
- (e) Was a vote taken on the Pilgrim invitation?
- (f) If a Sunday appointment is made, will a thoroughly advertised public meeting be arranged?
- (g) Have the members of your class chosen leaders in accordance with Volume VI, chapters 5 and 6?
- (h) Give name and address of one member of class (other than Secretary) whom we may notify in re Pilgrim visits.
- (i) Give the name of proper railroad station at which to stop.
- (j) How many miles from station is meeting place?
- (k) If a distance from railroad station does some member of class have a conveyance to transport the Pilgrim?
- (l) Give full name and address of Class Secretary (always notify us of changes)

TRUE NEIGHBORLINESS

— — MAY 29 — LUKE 10:25-27 — —

AN INSINCERE QUESTION — JESUS' ANSWER TO IT — THE PARABLE OF THE GOOD SAMARITAN AND ITS LESSONS.

"Love worketh no ill to his neighbor: love therefore is the fulfillment of the law."—Romans 13:10.

MAKING the Neighborhood Christian is the topic of this week's lesson as suggested by the International Sunday School Lesson Committee, but it is not always possible to follow out their implied line of thought, for the reason that it does not always appear to us to be Scriptural. There may be a few Christian neighborhoods; it is our effort to have one at Bethel. But the neighborhoods in which even a majority of the residents are Christian in any true sense of that word are surely very few and far between. And as for *making* a neighborhood Christian, no Christian can do that and none is authorized to try. It is for each follower of Christ to let his light shine, to bear witness to the Lord's good character and plan to everyone who has an ear to hear. But the Bible instructs us to expect that not many will now hear the gracious message.

To be a Christian means to be a follower of Christ Jesus. The world will never follow him in the ways of sacrifice, though they will come to follow him in the ways of righteousness. No community, therefore, even in the days of the world's full restitution will ever be fully Christian. But, apart from the phraseology, the basic thought of the

lesson, that of true neighbor love, is one which must become the groundwork of every character, on whatever plane of existence that character finds residence.

The account relates how that a certain lawyer, not merely a textual expert as were the scribes, but a doctor or teacher of traditions, stood up with a view to catching Jesus or belittling him before his other hearers. The question was, "What shall I do to inherit eternal life?" This was a common subject of debate, especially among the Pharisees, who believed in the resurrection. The gist of the question evidently is, How can I make sure of future life? There is a contradiction in the question itself; for one inherits a thing not because of a certain course of conduct, but by virtue of a certain relationship, not because of acting but of being.

HEART, SOUL, STRENGTH, MIND

Little did the lawyer know that he was dealing with the Giver of life; little did he know that he was dealing with him who had been Jehovah's agent in giving the law, and who therefore knew, not only its letter but all of its traditions that were worth knowing and its very

spirit, purpose, and object. As it was the custom for scribes, Pharisees, and doctors of the law, to wear phylacteries on the forehead and wrist in which were encased four texts of Scripture carefully repeated a certain number of times each day, Jesus knew, and any Jew would have known, that the question was not put for information, but out of cavil and captious argumentativeness. Jesus rightly assumed that the lawyer himself knew the answer; for one of those texts in his phylactery was the very one given in answer.

The lawyer replied (he could not well do otherwise without seeming not to know): "Thou shalt love the Lord thy God with all thy heart, . . . soul, . . . strength, . . . and mind". It is thus that the law is summed up in the Old Testament itself. (Deuteronomy 6: 5, 10, 12) True, the word mind is missing there; but the Greek rendition of the Hebrew phylactery quotations of this passage is said to have contained the word mind as a fuller and inherent meaning of the Hebrew word for strength. The Hebrew word carries the thought of both bodily and mental vigor; but in Greek if merely the word strength is used it might easily be understood as limited to physical might and not including the force of the whole personality. Our Savior used the same clause elsewhere, but not in the same order: "With all thy mind and with all thy strength".—Mark 12:30.

The second thing to be observed in this man's answer is that he adds: "And thy neighbor as thyself". This part was not written in the phylacteries, but this portion of the summary was contained in the law, too. (Leviticus 19:18) Were it not for these words we might suppose that Jesus' query, "How readeest thou," was meant to mean, How do you repeat the matter in your phylactery readings twice each day? This meaning of the word read (as we use it for elocutionary "readings" though they be always repeated by rote or "by heart"), was quite common among the Jews. They always repeated the phylactery passages by heart. But the lawyer's answer, going beyond what was usually recited, rather implies that Jesus' question to the lawyer called upon him to tell all he knew about the real meaning of the law and its relation to life.

"AND THOU SHALT LIVE"

"This do, and thou shalt live." On another occasion our Master, in refuting the same class of questionings, said: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life". (John 5: 39, 40) They did not come to him because they did not have God's Word abiding in them. (John 5: 38) They had it hung onto the outside, but it went not even skin deep. It will do us no good to have God's Word written on our hat-bands or on our cuffs if it is not in our hearts.

Jesus' words, "Thou shalt live," almost certainly meant to his questioner that he would have a future existence. But the law promised that if its demands were fulfilled the fulfiller should have everlasting life; he should keep on living and not need to die at all.

This lawyer was learned in casuistry, or needless argumentation, but he was not learned in the truth. He desired to justify himself, feeling that he had made a rather poor showing thus far. It was not truth he was seeking, but a making or maintaining of a reputation as an arguer. Is our attitude toward God's Word one of standing up to interpret it, or of sitting down before it, to let it interpret God's will for us? If the former, we stand in the shoes of the Jewish lawyer.

"And who is my neighbor?" The man wanted to know just whom he had to love and whom he could hate or neglect. Or at least, this was a convenient way of turning the conversation into what he thought was deep waters, where, if he himself could not make much showing, this young upstart of a teacher would pretty surely be left to flounder. The lawyer probably hoped that either Jesus would answer

out of harmony with the traditions and thus furnish ground for fault-finding, or else that he would try to answer in harmony with the traditions and thus give opportunity for tripping him on some one of the many and various views. The doctors of the law all excepted gentiles from being neighbors in their interpretation of Leviticus 19:18. On this Maimonides, an ancient Jewish writer, says: "An Israelite killing a stranger inhabitant does not die for it by the Sanhedrin; because it is said, If any one lift up himself against his neighbor. And it is not necessary to say he does not die on account of a gentile: for they are not esteemed by them as our neighbor."

"The gentiles between whom and us there is no war and those that are keepers of sheep among the Israelites, and the like, we are not to contrive their death; but if they be in any danger of death, we are not bound to deliver them: e. g., if any of them fall into the sea, we do not need to take him out: for it is said, Thou shalt not rise up against the blood of thy neighbor; and such a one is not thy neighbor."

THE UNFORTUNATE JEW

Jesus answered the lawyer's question in the most comprehensive manner; for he not only showed him who his neighbor was, but to whom he was to be a neighbor. A certain man, evidently a Jew, was going down (the descent is about four thousand feet in some nineteen miles) from Jerusalem to Jericho and encountered highwaymen, who both stripped him and beat him. It is not said that they robbed him, any more than to take his clothing. Possibly the very occasion of their violence was in not finding more negotiable booty. But whatever the motive, the robbers left the man in a sad plight, more than half dead; more literally, next to death, though not absolutely expiring. The robbers gave no heed nor concern whether he was dead or alive.

Along came a priest returning from his official duties in Jerusalem. Jericho was the home of about as many priests as Jerusalem and this road therefore was frequented by them. The priest saw the man and veered to the other side of the road; perhaps thinking the man dead and not wishing to come near enough to offend his nostrils; perhaps thinking him dead and not wishing to pollute himself by touching him, and thus be unable to meet intimately with his family after an absence of some ten days; perhaps secretly wishing that these robbers, if they must drive their business, would use a little more discernment and display a little more consideration for the refined and cultured people who were obliged to pass over that road, and if these uncouth fellows must do any rough work they ought to be made to clean up after their affairs—anyway, why didn't the man stay at home and he would not have gotten into this trouble: perhaps the priest did not think at all, but passed on for sheer lack of charity or human kindness. At all events he did not even stop, but kept as far away as possible from the unpleasant sight.

Next came a Levite. Like the priests the Levites served in courses, though not as sacrificers nor even as door-keepers to the inmost doors, but as porters and singers; some of the porters serving as guards at night. Many of them also lived in Jericho. The Levites were also slaves to formalism; and this one did little if any better than the priest. Neither did anything to help: both passed by.

A STRANGER FRIEND

Then came a Samaritan, an alien, a stranger, a foreigner, and a despised one at that, who was not near home as were the priest and Levite, but simply on a journey and in like peril of robbers as had been the unfortunate Jew. Furthermore he knew that had the wounded Jew been conscious he would have shrunk from even his benefactor as from pollution. But all this made no difference; the wounded man was a human being in distress and he was moved with compassion. He suffered *with* the injured man; and compassion is the mainspring of true neighborliness.

The Samaritan did not stop with a compassionate glance, as some would go slumming and view the miseries of others to no purpose but curiosity, or as others closer home incline to view the poor plight of nominal spiritual Jews without once giving them aid; he did something. Luke was himself a physician and tells us of the treatment administered. The Samaritan poured on oil and wine, the oil to soothe and the wine to cleanse, much as alcohol is sometimes used for similar purposes. He set the man on his own beast and brought him to an inn and took care of him; that is, he finished what he had begun, doubtless washing him and seeing that he was at rest and cared for during the night.

On the next day the wounded man's benefactor, realizing that his charge had no money with which to pay, and realizing that in bringing the man to the inn he had measurably obligated himself to bear his expenses, took out two denarii. (about ten dollars, present labor valuation) as advance payment for the man's keep, promising that when he should return he would settle for such other costs as might have accrued or arisen. Altogether the Samaritan showed himself such a compassionate, humane, just, and thoughtful personage that even the Jewish lawyer had to admit that he was the real neighbor—though he could not bring himself to use the hated word Samaritan in his acknowledgement.

At the time of giving this parable Jesus was himself on the way to Jerusalem to attend the Feast of Tabernacles, six months before his death. Indeed he was quite probably at this time in Jericho; for just after this we learn that he was in Bethany (Luke 10:38), and it is altogether probable that he passed over the same route as that taken the next spring when he stopped in Jericho at the house of Zacchæus. —Luke 19:1-10.

The parable may have had some foundation in fact. Certainly it is within the lines of possibility. But we incline to think that our Lord was alluding to himself as the rescuer, friend, and guarantor of the Jewish people, possibly also including in the picture the whole world. When man was in Eden, he was, so to speak, in Jerusalem, the meaning of which word is, *heaven-provided peace*. He went down quite abruptly toward Jericho, which means *the city of the moon*. Men have had as a hope and as an objective the happy conditions of the golden age, the New Law Covenant. But on the way they have fallen into the worst band of robbers that ever plundered in the universe—the devil and his angels. The devil has made a poor "haul". Considering all the trouble to which he has gone and the danger of arrest and execution, he has showed very poor judgment. But he thought he would rather be a lord in rebellion than a servant in honor, and he has had his choice. But man, whom he

has sought to plunder, has yielded no rich returns, although he has been stripped naked and left dying. Neither the ecclesiastical functionaries of the first world, nor those of the present evil world (neither those of the law nor of the gospel age, if the parable be made to begin with the Jews) have wrought any deliverance in the earth.—Isaiah 26:18.

THE RANSOM PRICE

But Jesus, traveling on the same road, though in an opposite direction (the "highway" is merely the "broad way" turned around) himself a human being, was moved with compassion for man, poured on the oil of kingdom honors even to that nation which despised him, cleansed them with the wine of kingdom cheer, buoying up those who believed with the prospects of the real kingdom of righteousness. Jesus has lifted the true Israelites and will soon lift all men. He has taken out two denarii and left them on deposit with the Heavenly Host. "A shekel of the law," says Aruch, a Talmudical Lexicon, "is *selaa*, and is of the value of four pence," or denarii. So the value of two pence, or denarii, is a half shekel—the price that was to be paid yearly by everyone in Israel as a ransom for his soul or life. (Exodus 30:13) Hence it is not unfit that this sum should be mentioned in connection with the recovery of the life of this man that had been wounded and half dead. Jesus has left the ransom price on deposit, with the assurance, as it were, that whatever else is necessary to be done to bring about a full settlement and restore man to health and happiness will be taken care of during the time of his second presence.

In connection with these thoughts it is remembered that some Jews said once to Jesus: "Say we not well that thou art a Samaritan?" (John 8:48) He did not bother to deny this, although he did meet the other charges made at the same time. A Samaritan was part Jew and part something else, mostly Syrian and Assyrian. So Jesus was more than Jew; his mother was a Jewess, but his Father could not be so described.

Whether our Lord definitely intended to imply all of these thoughts, it cannot be known for certain; but they are in harmony with the facts as elsewhere shown in Scripture. The ethical answer to the lawyer's specious question is shown to be: If you are a neighbor yourself you will not need any one to point out your neighbor to you. You will find no trouble in finding the one who is to be loved as yourself. Whoever is near, within reach of your help, is your neighbor, and you his. Small disputations as to whether he is well rated in the Commercial Agencies will render no assistance in making a correct answer to the question, Who is my neighbor?

A GODLY NATION

—JUNE 5—PSALM 33:12; ROMANS 13:1-10—

THE JEWISH NATION ARRANGED AS A MODEL—JEWRY THAT WAS A PICTURE OF THE GREATER ISRAEL TO BE.

"Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance."—Psalm 33:12.

BLESSED, in this Golden Text, might have been translated happy, though it really means both—happiness based on or deriving from divine blessing. This beatitude is founded on Deuteronomy 33:29 which says: "Happy art thou, O Israel: who is like unto thee, a people saved by Jehovah!" Compare also Deuteronomy 4:7, 8.

A notable distinction is made in this text between the words God (*Elohim*) and Jehovah—*Yaweh*. The word *Elohim* is plural and always bears some relation to creation, either the power that creates or that has created and that, hence, has authority and glory. Its first usage in the Bible (Genesis 1:1) furnishes a key to its meaning. It is said, "Elohim created". The fact that it is and always was plural is also shown by the statements, "Let us make man" (Genesis 1:26), "The man is become as one of us" (Genesis 3:22),

and "Let us go down". (Genesis 11:7) The Word *Elohim* therefore seems to imply that the Father worked and that the Logos worked with him, worked for him and under his counsel and direction. (John 1:1) *Elohim* depicts God as the fountain of creaturehood, while Jehovah expresses his covenant relation to it. *Elohim* is the commencement of life, while Jehovah is the development of it, nourishing, sustaining, giving and blessing it to and for his people. *Elohim* expresses the power which provides, Jehovah the grace which bestows. *Elohim*, therefore, is the word employed of any who are set apart as representing God. This is why magistrates were called *Elohim*, because they represented the executive power and authority of God delegated to them. (Exodus 21:6; 22:8, 9, 28. *margin*; Acts 23:5) The word is applied to Moses (Exodus 7:1) and

even to idols as, in a sense, considered to represent God.—Exodus 12:12; Numbers 25:2; Genesis 31:30, 19.

ISRAEL AND THE NATIONS

In the first chapter of Genesis we find only Elohim. In the second and third chapters we find Jehovah and Elohim combined, suggesting that God not only created man but also established a covenant relation with him, revealed himself and held communication with him. Elohim is the God of creation; Jehovah is the God of revelation. It is for this reason that we always read: "Thus saith Jehovah," but not, Thus saith Elohim.

In Genesis 7:1-5 we note that the word Jehovah is used in connection with those animals which went into the ark by sevens for the purpose of sacrifice; but the word Elohim is used (verses 7-9) as describing the One who commanded that certain other beasts go in by twos for the purpose of preservation and generation.

Examples might be multiplied, but that can be taken up again, if the Lord will.

The significant thing in this 33rd Psalm is that that people is both blessed and happy whose creator is likewise its covenant God. Other nations can trace their lineage back to Adam, as the Apostle spoke to the Greeks, saying, "Ye also are his offspring," but no earthly nation save Israel ever had covenant standing with God. Other nations were remarkable and since David's day have become quite wonderful for some human achievements, but our topic does not invite thought along the lines of natural achievement and glory. The paths of glory trod by the most resplendent of empires have led but to the grave of decay and near-oblivion. Among all the nations which history gives us in panorama none can serve as a model save the little nation of Israel.

The plan, the scheme, the basic idea of the Jewish nation was different from all other nations in that it was of divine oversight and direction. With the peoples and empires of earth in general selfish ambition has had much to do with steering the course of state. It is a vain hope to expect that it will be different until Messiah's reign is established; for we are distinctly informed that "evil men and seducers shall wax worse and worse, deceiving and being deceived". (2 Timothy 3:13) But as for the kingdom of Israel; God gave them laws which were to be the basis of all judgment of both high and lowly. Furthermore, God directed the anointing of their kings—of such kings as entered into the typical picture.

ISRAEL ALONE GOD'S PEOPLE

The Psalm proceeds to imply that God had chosen the people of Israel for his own inheritance. And why should God show such an interest in the affairs of the Jews and not be interested to the same extent in the other nations of earth? This seeming partiality on the part of Jehovah cannot be well understood unless some appreciation is had of God's general plans and purposes, of the ends to which he is working. And such appreciation can be gained only from God's Word, and then by the humble-hearted. "The humble shall hear and be glad." (Psalm 34:2) The Scriptures inform us that God's purpose was to use the people of Israel, the natural seed of Abraham, to make of them a great nation, in order to constitute that nation a great living picture or tableau of a kingdom which he purposes to establish in the now near future for the blessing of all the families of the earth, even as he had promised to their father Abraham, saying, "In thee shall all the families of the earth be blessed".—Genesis 12:3.

Willing thus to honor the seed of faithful Abraham, God saw that the Jewish people would do as well as any for his purposes. He did not choose them because they were greatest in numbers, nor because they were the most skillful at war, nor because they had at their head the most sagacious statesmen. For none of these reasons was the Jewish nation made a typical people. Moses made this point very plain to them: "Thou art a holy people unto the

Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you or choose you because ye were more in number than any people; for ye were fewest of all people: but *because the Lord loved you*, and because he would keep the oath which he had sworn unto the fathers."—Deuteronomy 7:6-8.

ISRAEL A PECULIAR PEOPLE

But wherein did Israel differ from the other nations, from the surrounding peoples of the gentiles? In answering this question one must differentiate between the imperfect monarchs who from time to time sat on the throne and the real underlying plan of the kingdom. Aside from the covenant relationship that unique nation of Israel had two very special advantages and peculiarities which no other nation possessed: (1) They had the advantage of a righteous Ruler, which gave them access to perfect wisdom, perfect justice, perfect love, and perfect power; and (2) there was the further advantage of having perfect laws that needed no amendment, no discussion, and no referendum. Moses pointed out these things plainly: "For what great nation is there, that hath a God so nigh unto them, as Jehovah our God is whenever we call upon him? And what great nation is there, that hath statutes and ordinances so righteous as all this law which I set before you this day?"—Deuteronomy 4:7, 8.

No other nation on earth ever stood in covenant relationship with God for the simple reason that no other nation ever took the step of entering into such a covenant. But the story is very plain as to the taking of this step in the case of the children of Jacob. That patriarch and his family had gone down into Egypt numbering only seventy souls. In Egypt they had had some experiences more and some less pleasant; but they grew as a nation for 215 years, and then they were led out under divine direction, but with the visible leadership of Moses, before the recanting Pharaoh and his formidable hosts. Shortly after their miraculous deliverance from their pursuers Moses went up into the Mountain of Sinai and there received laws, or rules of conduct, for the people of Israel, and authority to make with that people a covenant based on those laws.

Briefly stated, that covenant was to the effect that if the Israelites would keep the laws which God gave them through Moses, they would live. Of course no reference was had to the small flickering measure of life they already possessed, but to life everlasting, life with divine approval and blessing. Concerning the keeping of these commandments, a ten-statement epitome of which had been miraculously written on two tables of stone, we are told: "The man that doeth them shall live by them".—Galatians 3:12, Leviticus 18:5; 26:3-11, 14-44.

A RIGHTEOUS RULER

We now consider the first of the advantages accruing from this covenant relationship which the Jewish nation had—a righteous ruler. In this respect fleshly Israel was unquestionably a model nation. No reference is had to Saul, David, Solomon, Zedekiah, etc.; for they with all the race were imperfect: "There is none righteous [in the sense of being perfect] no, not one". (Romans 3:10; Isaiah 64:6) What then? Ah, these men, great and famous though some of them were, were not the real rulers of Israel; for Israel was a theocracy. Jehovah was their king. Even the most casual research in Jewish historical annals reveals this fact: "Then Solomon sat on the throne of the Lord, as king instead of David his father". (1 Chronicles 29:23) Again, the Lord said to Samuel: "They have rejected me, that I should not reign over them". (1 Samuel 8:7) The Lord had reigned over them and did reign over them, but the Jewish people, lacking in faith, had lost sight of this fact, or failed to appreciate it fully.

Think of the advantages of having Jehovah as a king! What would that mean to the nations of earth today? It would mean that instead of worrying over the unparalleled

complications of the world's social, political, and economic problems, the representatives of the people could present the situation to God and have not only divine interest, but also divine direction by and in harmony with a perfect wisdom. Such conclaves as the Paris Peace Council were confronted with problems so intricate, whose attempted solution opened up such a labyrinth of international subterranean passages, that nothing short of superhuman wisdom could surround all the elusive facts, not to mention arriving at a just and equitable decision on all the questions raised.

PROBLEMS EASILY DECIDED

How were such situations handled in Israel? The process was simplicity itself. Either a prophet was inquired of and he in turn inquired of the Lord, or Jehovah was inquired of directly, perhaps by means of the Urim and Thummim. Take, for instance, the time when David was about to attack the Philistines and he was uncertain as to the time, place, and the best method of attack. The Lord told him to make a detour and to come up behind a grove of mulberry trees and to wait for a rustling in the tops of the trees as a signal for attack. "Then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines." (2 Samuel 5:22-25) Do not the best efforts, the most elaborate coördination which military authorities have ever been able to secure between secret service, observation balloons, aeroplanes, magnifying cameras, telephones, detectaphones, wireless instruments, bribery, etc., seem childish and comparatively ineffective beside such perfect direction as was there given to King David, not because he was a better man, nor necessarily a more wonderful monarch than others, but because he was in covenant relationship with Jehovah and because he was fighting the battles of the Lord?

Think of the confidence which would be restored in the land today if God were the supreme ruler! Capital has lost confidence in labor: labor has lost confidence in capital; and the general public has lost confidence in both. But if God were king, ruling in the hearts of the people, they would inquire of him and have the satisfaction of a perfectly equitable decision to all their problems.

FLAWLESS LAWS

With the Jews there was still another advantage: they had God-given laws that were not too elaborate for one of even ordinary intelligence to understand. In so-called Christendom today there is a multiplicity of laws so bewildering that even the most elaborately educated and astute minds cannot surround them all in a lifetime. Then, besides the laws themselves, there are equally intricate customs of "practice", precedent, etc., so that if they had all been actually devised with a view to retarding justice and to trapping the ignorant and unwary instead of protecting him, the system of laws could hardly have served to confuse and discourage its suitors and to thwart just administration any more than it has done.

But, one may say, is not the ideal of government for man a democracy rather than a kingdom? Yes, that would be ideal for perfect men, but no experienced person can think that it is practicable for imperfect creatures. Some great statesman has said that "the best government [for imperfect beings, of course] is an absolute despotism, if you can find a good despot". This is the part which Jehovah played for the Jews in the time of their national polity; and it is exactly the part which the Messiah will play for mankind during the thousand years of his reign—now soon to begin for the blessing of all nations.

That benign and paternal despotism, though directed by

the invisible Messiah class, Christ Jesus the Head and the glorified church his body, will have earthly representatives in the persons of the faithful characters of past ages, some of whom are mentioned by the Apostle in the eleventh chapter of Hebrews. These may be made "princes in all the earth". (Psalm 45:16) They suffered persecution, humiliation, ignominy, shame, and death, because of their faithfulness to God in believing his promises concerning a future time of blessing. Their neighbors and acquaintances were filled with schemes of their own for bringing in the Golden Age; but these held tenaciously to the Word of testimony which had been delivered by the mouths of God's holy prophets, to the effect that God would establish his kingdom of righteousness when the Messiah would be fully completed.

THE KINGDOM NEAR AT HAND

It was in furtherance of God's design for the establishment of the reign of eternal blessing for man that the Logos, the Angel of the Law Covenant, a glorious and honored spirit being with Jehovah, left the glories which he had with the Father before the world was, came to earth, was made a perfect human being, and gave himself, after he had reached the age of maturity, as a ransom, a redemptive sacrifice for the release of Adam from the sentence and his posterity from the condemnation of death.—Romans 5:12, 18, 19.

Throughout the nineteen centuries which have intervened between the Lord's first and second advents, he, for God, has been selecting a church from among those who were willing to become his disciples and bear witness to the oncoming kingdom at any cost of personal standing or popularity with the world. This people has been chosen for his name (Acts 15:14-17), not merely with a view to exalting them as individuals, but more particularly with a view to using them as a great corps of instructors and assistants in the work of blessing the residue of men. When this class is entirely completed and all needed lessons have been taught them, when their faithfulness has been proven even unto death, then they shall experience a change of nature to the most exalted pinnacle of glory—the universe, to the divine nature itself.

It is in harmony with these expectations that our Master taught his disciples to pray: "Thy kingdom come". He also intimated that the outcome of the establishment of that kingdom would be the abolishment of disobedience and all its concomitants—sorrow, sickness, suffering, death. That will be the real kingdom, of which the Jewish nation was but a picture. Everything which has been lacking in man's efforts at government will there be supplied; for, as the Scriptures state, that kingdom shall be "the desire of all nations". It will be absolute in its power, but that power will not be used save for the benefit of mankind. That kingdom will work for the blessing, not only of the then living tribes of earth, the millions now living who will never die but who will live into the kingdom, but also for all that "sleep in the dust of the earth".—Daniel 12:2; John 5:28.

The various instructions given in the second text (Romans 13:1-10) are written not with a view to making Christians out of heathen, but with a view to informing those who are already Christians how to conduct themselves and what bearing they shall have toward the present civil powers. They know these kingdoms are not God's kingdoms; they know the ruling powers of this world are dominated more or less by Satan, the great adversary of God, their invisible king. But their course is not to be one that ignores human laws, but rather that observes them. They are to be as foreigners in a strange land. Their *allegiance* is in heaven, but their experiences are still here.

"He from thick films shall purge the visual ray,
And on the sightless eyeball pour the day:
'Tis he th' obstructed paths of sound shall clear,
And bid new music charm th' unfolding ear:

The dumb shall sing, the lame his crutch forego,
And leap exulting like the bounding roe.
No sigh, no murmur, the wide world shall hear,
From every face he wipes off every tear."

MESSIAH'S HAPPY REIGN

— JUNE 12—ISAIAH 11:1-10 —

"The earth shall be full of the knowledge of Jehovah. as the waters cover the sea."—Isaiah 11:9.

BOOTSTRAP religion has only a pauper's dole to hand to the hungry heart. If the preaching of the gospel (even assuming that were done in simplicity and purity) during this age is expected to accomplish the wonderful changes described in the eleventh chapter of Isaiah, then that expectation deserves to leave its expecters in the distress and perplexity where they find themselves. Neither Scripture nor present fact offers the slightest support for the theory that believers must bustle around and "win the world for Christ". What, do they suppose that Omnipotence takes particular delight in observing our puny and necessarily futile struggles to do something that cannot be done and that was never intended to be done? No, Omnipotence is biding its time, the time appointed and shown in God's Word; and the efforts of impotent man to do what Jehovah has reserved for Messiah's kingdom to do will win for him, not approval, but the rebuke, "I never knew you".—Mt. 7:23.

And what if religionists should win the world to that degree of sanctity and holiness so apparent in the great cities of New York, London, Paris, Berlin, Chicago? What then? Do we see any calves and bear cubs, either literal or figurative, lying down together? Do we see peace and security on Wall Street, on Fifth Avenue, on Broadway? Does the knowledge of God fill the East Side, or any other side, as the waters cover the sea? Certainly not.

PEACE AND SECURITY FUTURE

This prophecy describes conditions brought about by the Messianic reign, not merely by the work of the gospel age, which is preparatory in its nature. Who ever heard of a school opening before its teachers had finished their training? Who ever knew of an army launching out into an extensive bivouac before its staff officers had had their own military instruction? If such things do happen, it has merely the effect of emphasizing the universality of the rule to the contrary. Perhaps it would be a more forceful figure to ask: Do even the most urgent needs of state make it possible for a son to rule before he is born? Neither can the Messiah reign until the Messiah class is complete.

A more exact and minute examination of this prophecy we leave for another time, but there are certain points in it which should have attention now. In verses 1-5 the certainty of the Messiah's coming is established, together with his character. Then follows (verses 6-9) a description of the peace and prosperity which shall result from his advent; and (10) the fact that the gentiles shall be called to partake of the privileges of his reign.

This chapter is connected with the preceding one as a part of the same general prophecy. In the tenth chapter the Prophet describes the invasion of Sennacherib, but concludes with the assurance that Jerusalem shall be safe, notwithstanding the threatened invasion. The general design of that prophecy appears to be to console the people of Judah with the assurance of their deliverance from impending calamity. But the Lord's method throughout the whole work of Isaiah is, when any deliverance from danger is mentioned, when any event tending to console the people, or fit to excite the nation's gratitude, occurs, to carry the eye forward to that great future deliverance which they anticipated under the Messiah. The contemplation of present objects dies away; the mind is fixed more intently on the glories of Messiah's reign; the prophetic vision ranges over the beauties of his person and the glories of his kingdom until the Prophet seems to have forgotten all about the Assyrian invasion. So grand and so absorbing is the reign of the Messiah that it eclipses all the objects of present contemplation and fills all the field of vision. Wherever the Prophet begins, he usually ends with a glowing description of the reign of Christ.

"There shall come forth a shoot from the stock of Jesse, and a scion shall spring forth from his roots." In the foregoing chapter Isaiah had represented the Assyrian monarch and his hosts under the figure of a dense and flourishing forest that of Lebanon itself (Isaiah 10:18, 19,

33, 34), with all its glory and grandeur cut down to the ground by the hand of Jehovah. Now a cedar or pine-tree cut off will not sprout up again, but an oak or terebinth will do so; for 'in it, at the felling, a stock is left' (Isaiah 6:13); or, as Job says, 'from the smell of water it will sprout and bring forth boughs like a [fresh] plant'. (Job 14:9) There is a flourishing future for the people represented by the oak. This prophecy is a supplement to the more vague predictions in Isaiah 7:14-16; 9:6, 7.

THE ANOINTED'S ENDOWMENT

The spirit of Jehovah is to rest, to abide permanently, upon this Son of David. The figure of the tree is abandoned, and the character, gifts, and the public conduct of the Messiah are described. Both David and Solomon are combined in this One, and expanded many fold. There are three pairs of qualities possessed by this wonderful Potentate and Judge, but all deriving from one source, "the spirit of Jehovah". There are (1) the moral and intellectual clearness of perception which befit a prophet, (2) the sagacity and bravery which are appropriate to a ruler, and (3) a knowledge of the requirements of Jehovah and a willingness to conform to that knowledge, such as should be found in a faithful and merciful High Priest.

This Messiah is also the world's great Judge. (Jeremiah 21:12) His offices will not be for show; they all have an intensely practical use. But this Magistrate shall not judge according to outward appearances. He will have no need for circumstantial evidence or grilling cross-examinations; no need for trembling inexperienced nor for brazen professional witnesses. But he shall judge righteously for the benefit of the helpless and he shall arbitrate with equity for the afflicted in the land. Some of these poor ones who will be vindicated by this most righteous of judges are those who have been poor enough in spirit to become and remain the footstep followers of Jesus: these afflicted ones are to have their cases decided in a most favorable way. But those who have caused them afflictions and offences will be smitten with the rod or scepter of his mouth. Through another prophet Jehovah says: "I have slain them by the words of my mouth". (Hosea 6:5) By the various expressions of Messiah's message of opportunity and grace he will smite the earth which now is; i. e., by his forceful but withal helpful instructions he will kill every vestige of conformity with the present social system. He will do more than this; for "with the breath of his lips he will slay the wicked". The earth represents those general masses of Christendom who are for the most part only tares, aliens, strangers, and foreigners from God; but *the wicked* is a collective term used, apparently, for Christendom's rulers, including, of course, as primate and head, Satan himself. For his "scepter of wickedness shall not rest upon the lot of the righteous". (Psalm 125:3) Thank God for that!

GIRDED FOR SERVICE

This king shall be girt for righteousness and faithful service, and the effect of his reign is described as producing peace and tranquility on earth. The description is highly poetical and beautiful, the two leading ideas of which are *peace* and *security*. The figure is taken from the condition of animals of all descriptions living in a state of peace and harmony, where those which are by nature defenseless, and which are made the prey of the strong, are allowed to live in security. In other words, all of creation shall be in sympathy with that reign of virtue and piety. When evil is eradicated from human society, it would be incongruous that cruelty and rapine should be represented as prevailing among the lower animals. The times before the deluge are said to be such that 'all flesh [both man and beast] had corrupted its way upon the earth'. (Genesis 6:12) If the sight of the violence and cruelty of their superiors on earth at that time was sufficient to corrupt the original innocence of beasts, then surely the sight of peace and harmony among men will be equally influential toward its restoration.

Both Jew and gentile will seek the light of that benign day.

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Kennebunk, Me.	" 22	Bangor, Me.	" 30

BROTHER R. L. ROBIE

Palacios, Tex.	May 16	Conroe, Tex.	May 25
Victoria, Tex.	" 17	Crosby, Tex.	May 26, 27
Houston, Tex.	May 18, 24	Beaumont, Tex.	May 29
Pearland, Tex.	May 19	Orange, Tex.	" 30
Alvin, Tex.	May 20	Center, Tex.	" 31
Galveston, Tex.	May 22, 23	Joaquin, Tex.	June 2

BROTHER J. W. COPE

Brownwood, Tex.	May 15, 19	Gustine, Tex.	May 25
Brooksmith, Tex.	May 16	Purmela, Tex.	May 26, 27
Menard, Tex.	" 17	Temple, Tex.	" 29
San Angelo, Tex.	" 20	Belton, Tex.	" 30
Stephenville, Tex.	" 22	Lampasas, Tex., May 31, June 1	
Dublin, Tex.	" 23	Austin, Tex.	June 2, 3

BROTHER W. J. THORN

Haynes, Ark.	May 15	Quinton, Okla.	May 24
Helena, Ark.	" 16	McAlester, Okla.	" 25
Judsonia, Ark.	" 18	Oklahoma City, Okla. May 27-30	
Ward, Ark.	May 19, 20	Edmond, Okla.	May 31
Little Rock, Ark.	" 21, 22	Redrock, Okla.	June 1
Fort Smith, Ark.	May 23	Arkansas City, Kans.	" 2

BROTHER E. F. CRIST

Tulsa, Okla.	May 15, 16	Bartlesville, Okla.	May 23
Jenks, Okla.	May 17	Arkansas City, Kans.	" 24
Sapulpa, Okla.	" 18	Tonkawa, Okla.	" 25
Claremore, Okla.	" 19	Oklahoma City, Okla. May 27-30	
Nowata, Okla.	" 20	Red Rock, Okla.	May 31
Coffeyville, Kans.	" 22	Edmond, Okla.	June 1

BROTHER W. A. THRUTCHLEY

Khehive, Sask.	May 16	Mazenod, Sask.	May 25, 26
Conflict, Sask.	" 18	Mitchelton, Sask.	May 27
Shaunavon, Sask.	" 20	Moose Jaw, Sask.	" 29
Luella-Hart, Sask.	" 22	Regina, Sask.	May 30, 31
Willows, Sask.	" 23	Earl Grey, Sask.	June 1
Assiniboia, Sask.	" 24	Viscount, Sask.	" 3

BROTHER A. M. GRAHAM

Sparta, Mich.	May 16	Battle Creek, Mich.	May 24
Sunfield, Mich.	" 17	Kalamazoo, Mich.	" 25
Lansing, Mich.	May 18, 19	Otsego, Mich.	" 26
Charlotte, Mich.	May 20	South Haven, Mich.	" 27
Jackson, Mich.	" 22	Benton Harbor, Mich.	" 29
Albion, Mich.	" 23	Marcellus, Mich.	" 30

BROTHER W. M. WISDOM

Atlanta, Ga.	May 15, 16	Bessemer, Ala.	May 22
Dallas, Ga.	May 17	Piedmont, Ala.	" 25
Rockmart, Ga.	" 18	Rome, Ga.	" 26
Cedartown, Ga.	" 19	Rock Springs, Ga.	" 27
Tallapoosa, Ga.	" 20	Chattanooga, Tenn.	May 29, 30
Birmingham, Ala.	May 22, 23	Knoxville, Tenn. May 31, June 1	

BROTHER M. L. HERR

Knoxville, Ill.	May 16	Richmond, Ind.	May 23
Peoria, Ill.	May 17	Dayton, Ohio	" 24
Decatur, Ill.	" 18	Springfield, Ohio	" 25
Paris, Ill.	" 19	Delaware, Ohio	" 26
Terre Haute, Ind.	" 20	Crestline, Ohio	" 27
Indianapolis, Ind.	" 22	Ashland, Ohio	" 29

BROTHER G. YOUNG

Galt, Ont.	May 17	Port Perry, Ont.	May 25
Preston, Ont.	" 18	Lindsay, Ont.	" 26
Milton West, Ont.	" 19	Cameron, Ont.	" 27
Toronto, Ont.	" 20	Haliburton, Ont.	" 29
Brampton, Ont.	" 22	Fenelon Falls, Ont.	" 30
Claremont, Ont.	" 24	Peterboro, Ont.	" 31

BROTHER G. S. KENDALL

Fairmont, W. Va.	May 15	Stamford, Conn.	May 25
Clarksburg, W. Va.	" 15	South Norwalk, Conn.	" 26
Oakland, Md.	" 16	Bridgeport, Conn.	" 27
Hagerstown, Md.	" 17	New Haven, Conn.	May 29, 30
Brooklyn, N. Y.	May 19-22	Waterbury, Conn.	May 31
Port Chester, N. Y.	May 24	New Britain, Conn.	June 1

Conventions to be Addressed by Brother J. F. Rutherford

Oklahoma City, Okla.	May 27-30	Wichita, Kans.	June 1
Tulsa, Okla.	May 30	Lincoln, Nebr.	June 3-5