

"BE INSTANT IN SEASON AND OUT OF SEASON"

Recently the SOCIETY addressed a letter to all the classes suggesting that they put forth a special effort to advertise a large public meeting, on the topic "THE WORLD HAS ENDED—MILLIONS NOW LIVING WILL NEVER DIE." Some of the classes got the impression from the letter that we would send a Pilgrim to them for a Sunday appointment in the near future, and on the strength of this secured halls and wired us they were ready. The thought suggested in our letter, however, was that when a Pilgrim comes, whether on a Sunday or on a week day, each class should put forth a special effort for one

public meeting on the above topic if possible. We find many people are anxious to hear this subject discussed. It was not our thought to send any special speakers long distances to address merely Sunday meetings, but rather a special effort for public witness should be made in connection with all regular traveling and visiting Pilgrims' appointments, regardless of the day of the week on which their visits occur. Let us "preach the Word; be instant in season, out of season." (2 Tim. 4:2) The time is short, the opportunities precious, the reward great and glorious!

CANADIAN BRANCH OFFICE

In a recent issue we announced the purpose of opening a branch office in Canada. The office is now established. Please address all communications to WATCH TOWER BIBLE AND TRACT SOCIETY, 143 Donald Street, Winnipeg, Manitoba.

The duties of this branch office will be limited. Exchange is so excessive that we find it better to have an office in Canada to handle all financial matters pertaining to the work in that country. The Canadian branch will receive remittances

for subscriptions to THE WATCH TOWER, "Good Hopes" and Tract Fund donations, orders for supplies, books, etc. Orders will be filled from there so far as possible.

All Pilgrims will be routed from the Brooklyn office, a copy of the routing being furnished to the office in Canada. All requests for Pilgrims should be sent to the headquarters at Brooklyn. Arrangements for specially advertised public meetings will be made through the Canadian branch office.

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OUR PERFECT PATTERN

"Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."—Hebrews 12:3, 4.

With increasing fury the storm is raging against the dear flock of God. Wild and wilder grows the gale; high and higher the waves are rising, beating against the walls of Zion. If God's children, weak, timid and inoffensive as they are, should look always at the storm, they would become faint in mind. Hence we do well, in this strenuous hour, to call to mind that Jesus is with his church in the storm. "Lo, I am with you, . . . even unto the end of the age." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." God in his perfect wisdom foreknew the experiences that would be the portion of those following Christ Jesus, and out of the abundance of his riches he made provision for their comfort and sustenance. Lest, then, we should become wearied in our minds from suffering superinduced by the storm or by the fiery chariot, let us come aside for a while and consider him who led the way through which Christians must follow, Christians who will ultimately attain to the place of glory, honor and immortality.

Because man violated God's fixed law, it was required of him that he should suffer the penalty. "The wages of sin is death." Man was perfect when he sinned. It was after the judgment upon him and after his imperfection began that his children were brought forth. Hence all his offspring were "born in sin and shapen in iniquity."—Psalm 51:5; Genesis 3:20.

Satan was the moving cause of man's fall. Therefore we should expect Satan and the forces of darkness under his control to cause man to continue to suffer. It is also to be expected that every effort to relieve man from sin, sorrow, suffering and death would be opposed by this great arch-enemy. When man was driven from Eden, God announced that there would be enmity between Satan and his seed and the seed of the woman. A subsequent part of God's Word discloses that the seed of the woman is to be the channel through which blessings will flow out to all mankind. The preparation of this seed according to the promise has been the great objective of God's plan for the past six thousand years. The importance of this seed, the position to be occupied and the work to be done, can be in some measure approximated in our minds when we remember that Jehovah, the great Economist, has devoted so much time and treasure to the development of the seed of promise.

WHO IS HE?

That we might properly appreciate the one who suffered such a great contradiction of sinners, we call to mind that the first and only direct creation of Jehovah, was the Logos. By him all things were created that were thereafter made. It was to him that God offered the great honor of redeeming mankind, becoming the head of the creation, and occupying the position of greatest honor in the universe, next to Jehovah. He was rich in heavenly glory and power, honor and dignity; but he left the courts of heaven and became a man and met all the requirements of the law and its penalty upon the sinner, in order that he might redeem man from death and ultimately bless him.

Concerning the Logos the Apostle writes: "Though he was rich, yet for your sakes he became poor, that ye through

his poverty might be rich." (2 Corinthians 8:9) He took upon him the form and nature of man, being born of a woman, yet begotten by the power of Jehovah. He was made holy, harmless, without flaw or blemish. When he reached the age of thirty years, he was perfect as a man—perfect under the law, perfect in organism and mind. He came to this estate in order that he might carry out God's great plan for the redemption and blessing of humankind. Of him the Apostle says: "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."—Hebrews 2:9, 10.

CONSECRATION BRINGS SUFFERING

When Jesus reached the age of thirty years as a man, we find him at the Jordan consecrating himself to do his Father's will. Here he said: "Lo, I come (in the volume of the book it is written of me) to do thy will, O God." (Hebrews 10:7) God's will was expressed in his law. It was the will of God that mankind should be redeemed by a perfect human life given as a ransom for the perfect human life of Adam, forfeited by disobedience. The ransom must take the place of the sinner. He must suffer and die as a sinner.

Satan had caused the suffering and death by his wrongful course. Immediately after the consecration of Jesus he went into the wilderness, and there we find Satan tempting him. Jesus had come to do a good work, the best work for mankind; and Satan was there to resist him in that work. The sufferings of Jesus began at that time, and continued until upon the cross at Calvary he cried: "It is finished!"

During the three and one-half years of his earthly ministry Jesus taught concerning his coming kingdom which would bring blessings to all that would accept it. Jesus did injury to no one. He did only good. He gave the most wonderful demonstration of love ever manifested before men or angels.

The Jewish nation was under a covenant with God, who had provided amongst them a priestly class. Satan had overreached this class. They had become selfish and had formed themselves into a company separate and distinct from the common people. They were the clergy of that day. Satan used them to persecute our Lord. Instead of being used as instruments in God's hand to carry out his purposes, they became instruments of persecution, causing the sufferings of the Master. Jesus was born a Jew under the law. He came to his own people and they received him not. "He was despised and rejected of men, a man of sorrows and acquainted with grief." The leaders of the people, the Pharisaical element—the clergy of that time—in substance said: "We do not want this man; we will have nothing to do with him. His pious attitude is a stench in our nostrils."

Jesus did not seek honor at the hands of men; but, on the contrary, as it is written of him, "He made himself of no reputation." At the expense of his vitality he went about healing the sick, opening the eyes of the blind, teaching those who were teachable and doing good unto all as he had op-

portunity. Instead of being received and well-treated by the leaders of the people, he was denounced as a vile person, as a sinner, as a blasphemer of God's holy name. He was hailed before the civil authorities and charged with sedition. False witnesses were produced against him, and he was unjustly convicted as a traitor. He died the most cruel and ignominious death, being hanged on a tree. From man's standpoint he was accursed both of God and of men. He died as a sinner.

WHY PERSECUTED

Why should leading men of the Jewish nation seek the life of Jesus? Why should they induce the rulers to put him to death, since he was guilty of no wrong? The Apostle Peter, after his mind was illuminated, answers: "I know, brethren, that it was in ignorance you did it, as was the case with your rulers also." (Acts 3:17) Jesus was teaching the people that life and blessings can come to mankind only through his kingdom. He had taught them, saying, "When ye pray, say, Thy Kingdom come; thy will be done on earth as it is done in heaven." The people did not understand him. They could not understand him. They regarded him as an enemy of the government and as a blasphemer of God's name. Hence they caused him to die.

But why would God permit this? The Scriptures answer in substance that it was necessary for our Lord to suffer and die in order to become the Redeemer of mankind. It was necessary for him to pass through trying circumstances, fiery trials and sufferings, that he might be perfected as a new creature on the divine plane. He must have certain experiences in order to sympathize with the weaknesses of mankind. "Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make satisfaction for the sins of the people; for in that he himself hath suffered, being tempted, he is able to succor them that are tempted."—Hebrews 2:17, 18.

From the time of Jesus' fasting in the wilderness immediately following his consecration, he knew that he must suffer and die. But the suffering and death did not deter him at all in his course; for he was carrying out his Father's plan. He had the Father's promise that, if faithful to his consecration vow, he should ultimately possess the divine nature and be the head of the new creation; that he would be the Redeemer of mankind; that he would have with him his bride in due time; and that he would have the full satisfaction of carrying out the Father's will. All this was joy to him. Hence the Apostle said: "For the joy that was set before him, [he] endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Hebrews 12:2) By willingly passing through the fiery trials and sufferings, he showed a complete humility, a faith sublime, and perfect love. As a reward for this, Jehovah has granted him the highest position in the universe, God excepted.

HIS BODY MEMBERS

Before the foundation of the world it was a part of Jehovah's plan that the Lord Jesus should have associated with him 144,000 glorious creatures, and that these should be selected from amongst men, participating in the first resurrection and sitting with Christ Jesus upon his throne. It follows, then, that the ones composing the members of his body should participate in his suffering. Concerning this, the Apostle says: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Peter 2:21) Thus in him we have a perfect pattern, and it becomes our privilege to follow this pattern.

At Pentecost the selection of the body members began; and it has progressed, according to the perfect wisdom of Jehovah, through a period of more than eighteen centuries. In the Scriptures this elect class is designated under many titles, namely, the body of Christ, the bride, the royal priesthood, the seed according to the promise, etc. As Satan resisted and persecuted Jesus, so he has resisted and persecuted, through his various instrumentalities, the members of the body of Christ. Often he has used as his instruments misguided men who had good intentions, who thought they were doing God service. Amongst these was Saul of Tarsus, who stood by at the stoning of St. Stephen and approved his death. Here again we find the various sects stirring up the people and bringing the charge of sedition and blasphemy against Stephen. They produced witnesses who were hired to swear against him, who testified that he spoke blasphemous words against the holy place and the law, saying, "This Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered to us." (Acts 6:9-14) St. Stephen was the first martyr to follow Jesus.

SUFFERINGS OF ST. PAUL

Subsequently Saul of Tarsus came to a knowledge of the truth and made a full consecration to do God's will. He saw that he had wrongfully persecuted other Christians. Before St. Paul was permitted to enter upon his ministry as a servant of the Lord, God sent Ananias to minister unto him, and spoke concerning Paul, saying, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake."—Acts 9:15, 16.

Thus we see that the Lord has made it absolutely essential that all who are privileged to be with Christ Jesus in his kingdom of glory must suffer with him. The subsequent experiences of St. Paul show how fully he met these requirements. Speaking of his own sufferings, the Apostle says: "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."—2 Cor. 11:24-27.

Following the usual course, the Apostle, because of his faithfulness in declaring the message of Messiah's kingdom, the resurrection of the dead and the blessings that will flow to mankind during the reign of Christ, was called in question. Like the Lord and Master, his purpose was misunderstood. He was charged with sedition and with stirring up the people; and the clergy element of the Jews sought to kill him and incited others to do likewise. But the Lord preserved him and made him a great witness to God's cause, and his testimony has lighted the world for centuries and has been a beacon light to guide Christians on to the full consummation of their hopes.

Doubtless St. Paul often considered how Jesus, the perfect one, had patiently endured such contradiction of sinners against himself; and doubtless, considering, it had brought him great strength of faith and confidence, which sustained him in the hours of suffering. As a new creature, he appreciated that his treasure was in an earthen vessel, which must perish before he could receive the glorious body. In that earthen vessel he suffered; yet he rejoiced in his suffering. We hear him say: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."—2 Corinthians 4:8-11.

CHRISTIAN'S COURSE OBTAIN

The true Christian is one who follows in the footsteps of his Master. Every one, then, who has made a full consecration and appreciates it, realizes that his course in the present life is not one of ease and comfort to the flesh. It is not one that brings honors and plaudits of men. On the contrary, he is certain to receive the disapproval of men, particularly those in the ecclesiastical class who worship God in name only, and who possess the spirit of the world. Throughout the entire Gospel age there have been many who have claimed to follow Christ, yet who have been wolves in sheep's clothing, and who have preyed upon the members of the flock.

The unalterable course of the Christian is marked out by Jehovah; and this course is not one of ease. All who enter the narrow way must understand that they leave behind their earthly hopes and prospects. Concerning this, Jehovah said: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty." (Psalm 45:10, 11) Thus clearly is shown that one cannot serve the Lord in faithfulness and declare the message of his kingdom and at the same time receive the approval or plaudits of mankind. Jesus made this plain: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."—Matthew 10:16, 24, 25.

THE "FEET" MEMBERS OF CHRIST

It becomes the duty of every footstep follower of Jesus to declare the message of his kingdom. (Isaiah 61:1-3) A failure or refusal to make known this message of the kingdom would prove disloyalty to the Lord and unworthiness to be

called his disciples. The world in general cannot understand such a course of the Christian; for the message of glad tidings concerning the kingdom is hid from them. The reason for it is given by the Apostle, who says: "The god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Corinthians 4:4) Again he says: "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Corinthians 2:14.

Thus we see that the great adversary blinds the minds of men who understand not the purposes of God, and leads them to believe that Christians are their enemies; and that any one who faithfully proclaims the message of Messiah's kingdom is a dangerous person. It has ever been thus; and Jehovah has availed himself of this condition to permit the followers of Jesus to suffer fiery experiences in order to develop the beautiful character which alone will be pleasing to him in his kingdom. All these fiery trials are trials of the faith of the Christian. The Apostle Peter likens this trial unto gold being refined by fire. Clay is not put in the crucible for the purpose of making jewels; but the heat of the crucible is used to refine the gold. Hence, "the trial of your faith, being much more precious than that of gold which perisheth, though it be tried with fire, might be found unto praise and honor and glory at the revelation of Jesus Christ."—1 Peter 1:7.

The Christian whose faith is made strong by a knowledge of the precious promises of God's Word and by a confident reliance upon them, can understand why he is misunderstood and persecuted by the world; and so understanding it he maintains a feeling of compassion and pity for his persecutors. As Jesus says: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15:18, 19.

Jehovah made it clear that the seed of Satan would bruise the "heel" of the seed of promise. (Genesis 3:15) The Scriptures point out that the last members of the body of Christ on earth would be the feet members. Having in mind the figure of a human body entering the kingdom, we perceive that the heel would be the very last member passing over. Then we should have reason to expect some special persecution of Christians in the end of the age and some sufferings peculiar to that time. It would not be at all strange to find many of these accused of sedition, of stirring up the people and being against the government. If the adversary used this means to blind the people concerning Jesus and concerning St. Stephen and St. Paul, it is entirely reasonable to conclude that similar methods would be used against the last members of the body.

CHRISTIANS MISUNDERSTOOD

The Harvest period of the Gospel age began particularly in 1878. Since then, the Lord's people have been gathered out from every denomination in the land and from the world and, fully consecrating themselves to follow in the Master's footsteps, have been striving thus to do. Calmly, yet boldly and fearlessly, they have declared the message of Messiah's kingdom. They have sincerely prayed the prayer that Jesus taught them: "Thy kingdom come; thy will be done on earth as it is done in heaven." It is manifest that with the coming of Messiah's kingdom the present order of things must pass away. Therefore those who declare this message are misunderstood. The Scriptures indicate that they would be considered as being against war, because of their faithfulness to the Lord.—Jeremiah 38:4.

If the Lord was misunderstood, if the apostles were misunderstood, why should we not expect the last members on earth to be misunderstood? At a time when there is "distress of nations, men's hearts failing them for fear and for looking after the things coming upon the world," it would be expected that Christians would be misunderstood. And thus it is. Jesus was asked: what would be an evidence of the end of the world and of his presence and of the establishment of his kingdom. Amongst other answers, he said, "Nation shall rise in arms against nation, kingdom against kingdom; and there shall be famines and pestilences and earthquakes [literal and symbolic] in various places. At that time they will deliver you up to punishment and will put some of you to death; and you will be objects of hatred of all the nations because you are called by my name. Then will many stumble and fall; and they will betray one another and hate one another. Many false preachers will rise up and lead multitudes astray; and because of the prevalent disregard of God's law, the love

of the great majority will grow cold. But those who stand firm to the end shall be saved. And this good news of the kingdom [kingdom news] shall be proclaimed throughout the whole world to set an evidence before the Gentiles [the peoples of earth, all of which are represented in America]; and then the end will come."

There is no nation, no sect, no ecclesiastical organization on the earth today, that loves the faithful follower of Jesus. Hence we have a clear fulfillment of the Lord's prophecy. Satan's kingdom is falling. The demons are loose, and the forces of evil are arrayed in the final conflict against the last members of the Christ on earth. Jesus plainly stated that Babylon would become the habitation of demons and that from these agencies the persecution would come.

"The kingdom of heaven is at hand." Never were these words so true before. Those who enter the kingdom henceforth must enter shortly. Shall we expect tribulation now? "We must through much tribulation enter into the kingdom of God." (Acts 14:22) Are you among those who have been experiencing special trials and tribulations in recent days? Have you witnessed the fulfillment of the prophetic statement of God's Word relating to the closing of the age? What, then, should be our attitude? Jesus answered: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh." (Luke 21:28) Shall we fear what man can do unto us? Jesus answers: "Fear not them which kill the body, but are not able to kill the soul [the new creature]. . . . Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your heads are all numbered. Fear ye not therefore; ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."—Matthew 10:26-33.

The Psalmist in beautiful poetic phrase refers to the time of stress upon the Christians in the close of their earthly career. He describes them as praying unto God when they are about to be overflowed by the great floods of the peoples, and that by faith they can hear, wafted back from the angels of heaven, the sweet songs of deliverance. "For this shall every one that is godly pray unto thee in a time when thou mayest be found; surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance."—Psalm 32:6, 7.

THE CHRISTIAN'S ATTITUDE TOWARD THE WORLD

What, then, should be the attitude of the Christian toward those who engage in persecuting him? Shall the Christian be resentful? It is written concerning Jesus, "When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." (1 Peter 2:23) The servant must be like unto his Master. (Romans 8:29) The world is blind to God's purposes. The dark night is settling down. There is stress amongst the peoples. But, thanks be to God! ere long the Sun of Righteousness will arise with healing in its beams, dispelling this darkness; and then, gradually, the peoples will understand.

Let us remember that the end of all things hath approached. Therefore let us be of sober mind and watch and pray, looking to the time of our full deliverance into the glorious light of the kingdom of our God. If we are subjected to fiery trials and sufferings, what, then, should be our attitude? The Apostle answers: "Our light affliction, which is but a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."—2 Corinthians 4:17, 18.

GLORIES ETERNAL

The glories that await the faithful cannot be described by human tongue or pen. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him." (1 Corinthians 2:9) "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." (1 John 3:2) "God hath appointed him heir of all things." (Hebrews 1:2), and hath provided that the members of his body be heirs of God and joint-heirs with Christ Jesus, "if so be that we suffer with him, that we may be also glorified together."—Romans 8:17.

By the eye of faith, then, we contemplate the glories of the kingdom; and this we can do in a measure only by comparison. We ascend into the mountain top at the dawn of morning and gaze upon the broad expanse below. We mark the broad meadows, the green trees, the placid waters of the rivers, flowing on through their winding course to the great

ocean. We mark the blooming flowers, sprinkled with dew-drops which lighted by the morning sun, sparkle like diamonds in the crown of a queen. We listen to the sweet song-birds, and all nature seems to join in to praise the great Creator. And we exclaim, How glorious! How beautiful! And yet this does not begin to approximate the glory and beauty of the kingdom.

Silently we meditate upon God's Word as we stand upon the brink of the mighty ocean. We see its waves tossing the ship like a cockleshell; and we marvel at the power thus manifested. And yet this does not begin to approximate the power of the Lord in his wonderful kingdom shortly to be established.

At night we gaze into the starlit heaven above. We behold the innumerable planets moving silently through space; and we exclaim, in the language of the Psalmist, "The heavens declare the glory of God, and the firmament sheweth his handiwork!" We mark the diversified wisdom of Jehovah; and then we remember that his wisdom is here expressed in a small degree compared to what it will be when made manifest to members of the kingdom. We have in mind that those thus glorified with the King shall dwell eternally in the house of the Lord to behold the beauty of Jehovah and to inquire in his temple.

EXHORTATION TO HOLD FAST

We remember some of the promises of God concerning the beauty of those who shall compose the kingdom class. We are told that these shall shine forth as the brightness of the sun in the firmament. For the encouragement of God's people while they are passing through the valley of the shadow of death, Jehovah holds before them the exceeding great and precious promises. Among these is recorded: "All nations shall see thy righteousness and all the kings thy glory; and men shall call thee by a new name which the mouth of the Lord shall pronounce. And thou shalt be a crown of ornament in the hand of the Lord and a royal diadem in the hand

of thy God." (Isaiah 62:2, 3.—Leeser) Now misunderstood, despised of all nations and looked upon with scorn; but when the kingdom of Messiah is established, all the peoples and nations of the earth will know that this one and that one was born in Zion. Thus has God promised when the record shall be written up. (Psalm 87:5) Now they are known by a name that is a by-word; then to be called by a new name which the mouth of God shall pronounce.

The Christ, head and body members, when complete, will be the crowning feature of God's creation thus far made manifest. The prophet describes them as a crown and a diadem in the hand of God. The crown represents authority; the diadem, to which the crown is fastened, pictures regal or kingly authority. Thus it is represented symbolically that the faithful ones shall be kings and priests unto God and unto Christ and reign with him; and that God will exhibit to all creatures in the ages to come this monument of his grace.

Having in mind the glories and beauties of the kingdom, we can with the Apostle exclaim, "I rejoice to fill up that which is behind of the sufferings of Christ for his body's sake, which is the church." (Colossians 1:24) Be of good courage, then, dear brethren. Be not dismayed. May we not now truly say with the Apostle, "I have fought the good fight, I have kept the faith"? And if so, if our work here is finished and we have proven faithful, we may know that in a little while we shall see God face to face, behold his glory and beauty and rejoice with exultant joy.

"Come all ye saints to Pisgah's mountains,
Come view our home beyond the tide;
Millennial Canaan is before us,
Soon we'll sing on the other side.
Oh, there see the white throne of glory,
And crowns which the saints then shall gain!
And all who shall love Christ's appearing,
Shall be bless'd by his glorious reign."

RENDERING GOOD WITHOUT OFFENSE

"Ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust."—Matthew 5:45.

It is one of the blessed privileges of the real children of God to be always free to do good. The children of the divine Father are led by the spirit of divine love. (Romans 8:14) They enjoy that liberty of the sons of God at present denied to a world lying in the evil one, but into which in due time—shortly we believe the whole world will be inducted. As says the Word: "The earnest expectation [the good things earnestly desired] of creation [of all created beings] waiteth for the manifestation [in glory and in power to bless] of the sons of God [the divinely begotten children of the God of love]. Because creation itself also [as well as the children] shall be delivered from the bondage of corruption [of death and of evil conditions, ideas, thoughts and feelings] into the glorious liberty of the children of God."—Romans 8:19, 21.

LIBERTY WHEREWITH CHRIST MAKES FREE

Laws are for the restraint of beings in bondage to hatred, envy, covetousness, wrath, lasciviousness, selfish ambition and other fruitage of fallen flesh. (Galatians 5:19-21) . But if any 'be led by the spirit, they are not under the law,' and their character-fruitage will be "love, joy, peace long-suffering, gentleness, goodness, faith, meekness, self-control." Against the children of God, animated by such a spirit there is and can be no law. (Galatians 5:22, 23) "For he that in these things serveth Christ is acceptable to God, and approved of men." (Romans 14:18) If good men do not approve of Jehovah's children it is because they do not understand them, or because they regard over-much the inevitable errors which may be sequels to the best of intentions—"For that [evil] which I do I allow not; but what I hate, that do I. It is no more I that do it, but sin [imperfection—the fallen condition] that dwelleth in me. For in me (that is, in my flesh) dwelleth no good thing; for to will [to do perfectly] is present with me; but how to perform that which is good, I find not. I delight in the law of God [the royal law of love] after the inner man [the new mind]; but I see another law in my [imperfect fleshly] members, warring against the law of my [new] mind, and bringing me [who purpose and try to do the very best] into captivity to the law of sin which is in my members." (Romans 7:15-23) So when God's children, among whom was the great Apostle Paul, try their very best, they necessarily do and say many things in ways displeasing to even the best of men, and not approved by them.

Not only is the flesh fallen, but the brain and mind are imperfect. How poor are our memories! How faultily we

grasp and understand things said and done! How deficient all are in so acting and speaking as fully to measure up to even customary conditions. Then when conditions change, how slow are our minds in seeing the change and in understanding its significance. But with conditions changing from day to day how important that all should know about the changes, so as to be prepared to think and act appropriately.

As a rule, when good-minded people come to understand the real good intention and effort back of imperfect actions, they make the proper allowance, and approve those who are trying to do good. The new creature in Christ Jesus, being absolutely well-intentioned in everything, is subject to none of the laws directed at the ill-intentioned. Being full of the divine spirit of love he has a true Christian love for everyone and tries to lay down even his life for his fellow sons of God, and as he can, for all men. "As we have opportunity, let us do good unto all, especially unto them who are of the household of faith."—Galatians 6:10.

The true Christian has liberty to do anything that can be done in the spirit of Christian love. His compass ever points to the star of divine love. The loving Master said to his disciples: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (John 13:34) So the faithful Christian always tries to avoid doing evil, and to do only that which is good. However much his course may seem to alter in direction, divine love is and remains his lode-star. He may, under varying natural conditions, in matters not of principle, do one thing today and the direct opposite tomorrow. He may appear inconsistent in his acts, but to God his heart is always consistent. As to principle a Christian is faithful, but in the application of a principle to given cases, the resultant action may vary as widely as the conditions and circumstances of the cases.

ESSENTIALS, UNITY—NON-ESSENTIALS, CHARITY

There are certain principles, such as the "ransom for all," which are forever vital, but certain subordinate principles may from time to time, with changed conditions, new information, or a new viewpoint be clearly seen to be not necessarily vital. It was vital for a Hebrew to keep himself Levitically undefiled, but after Pentecost this was no longer a vital principle; it was vital that no one but a priest eat the "shewbread"; but "David when he was an hungered, entered into the house of the Lord and did eat the shewbread, which was

not lawful for him to eat, but only for the priests." (Matthew 12:3, 4) It is vital, according to Paul, for brothers in Christ to "avoid contentions" (Titus 3:9); but "Paul thought not good to take him [John Mark] with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they [Barnabas and Paul, who had 'lived in all good conscience before God'—Acts 23:1] departed asunder one from the other."—Acts 15:38, 39.

In apostolic times some Christians made it a matter of principle to "observe the days, months, times and years" (Galatians 4:10) of the Hebrew ritual; others did not. "One believed that he might eat all things; another who was weak [in the faith] eateth herbs." (Romans 14:2) "And," says Paul, "he that doubteth is damned [judged] if he eat, because he eateth not of faith [with confidence that it is proper]; for whatsoever is not of faith, is sin." (Romans 14:23) In modern times one Christian can eat pork, another can not; one can observe Sunday, another Saturday, and still another can keep all days holy to God; one can engage in temperance work, another cannot; one can own an automobile, another cannot. At one time a Christian feels unable to do certain things; later, with additional knowledge or thought, he can do them with a good conscience.

A Christian might not have been able conscientiously to engage in the military activities of a country offering only combatant service; later, when the opportunity is enlarged so that he may choose some good work such as the hospital or ambulance service, he may with a free conscience take such service. A Christian to whom may have been presented the perverted viewpoint that the Red Cross work is only the aiding of that killing which is against his conscience, cannot help the Red Cross; then he gains the broader viewpoint that

the Red Cross is the embodiment of helping the helpless, and he finds himself able and willing to help the Red Cross according to ability and opportunity. A Christian, unwilling to kill, may have been conscientiously unable to buy government bonds; later he considers what great blessings he has received under his government, and realizes that the nation is in trouble and facing dangers to its liberty, and he feels himself conscientiously able to lend some money to the country, just as he would lend to a friend in distress.

The Christian with the broadest mind is the one who is best informed Scripturally. That Christian who is able to see from but one viewpoint is in danger of being what St. Paul calls "weak," in the sense that his inability to see all around a question limits his sphere of action. Narrow-mindedness invites troubles and persecutions for causes not even indirectly connected with true Christianity. Such trouble may usually well be avoided, and should be avoided in order that such trials or persecutions which are our portion may come upon the clear-cut issue of faithfulness in the consecrated life and not for other causes. The true footstep follower of Christ will have enough to suffer as a Christian. He will do his best to study all sides of every question and remove from himself causes for offense, other than his truly Christian and religious beliefs and principles which are vital.

"If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he [Christ in you] is evil spoken of, but on your part [in you as a new creature] he is glorified; but let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's affairs. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf."—1 Peter 4:14-16.

FAITH

[This poem was a reprint of that which appeared in issue of June 15, 1917, which please see.]

PRAYING TO GOD

[Paragraphs 1, 2 and 23 of this article, as it originally appeared in issue of June 1, 1918, were reprinted from article entitled, "Lord Teach Us to Pray," published in issue of July 1, 1906, which please see.]

JULY 21.—LUKE 11:1-13; PSA. 145:18, 19.

WHO ARE PRIVILEGED TO PRAY—HOW WE MAY "PRAY WITHOUT CEASING"—A MODEL PRAYER—ITS ASCRIPTIONS OF PRAISE—EXPRESSIONS OF CONFIDENCE IN GOD'S PROMISED KINGDOM—ACKNOWLEDGMENT OF OUR DEPENDENCE UPON HIM—CONFIDENCE IN HIS POWER TO PROTECT US AND FINALLY TO DELIVER US—PROPER ATTITUDE TOWARD THE EXPERIENCES OF LIFE—PURPOSE OF PRAYER—REQUEST FOR THE HOLY SPIRIT THE ESSENCE OF OUR PETITIONS.

"Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help in time of need."—Hebrews 4:16.

The advanced Christian should be so fully in accord with the Father, the Son and the divine program that his entire life will be a prayer and a song of praise. He will have in his mind primarily the thought, "What is God's will in this matter?" The heart that is thus ever looking for divine direction in all of life's affairs is thus continuously in an attitude of prayer; and no other condition is proper to the Christian.—Prov. 3:6; Psalm 37:4.

WHO IS PRIVILEGED TO SAY, "OUR FATHER?"

Only those who have become children of God by forsaking sin and laying hold upon Christ as their Savior are accorded the privilege of approaching the throne of grace to obtain mercy and to find grace sufficient for their time of need. Only those who are accepted in the Beloved are privileged to call Jehovah God by the endearing name, "Our Father who art in heaven." The attempt thus to approach God implies (1) faith in him; (2) realization of dependence upon him; (3) faith that a way of reconciliation with him has been effected through our Redeemer; (4) realization that God no longer condemns the suppliant, but accepts him as a son. Moreover, it implies that the suppliant recognizes the fact that there are other sons of God who, like himself, have fled from sin and been adopted into God's family; for the petition begins, "our Father," not "my Father."

Therefore whoever thus addresses God must have concern for all the interests of the family of God. Whatever selfishness he might formerly have had he must divest himself of when he comes to the Father, and must realize himself as merely one of the favored class of sons thus privileged. It is in harmony with this thought that all of the Lord's consecrated people have special pleasure when permitted to approach the throne of grace together, whether but two or three or in larger numbers.

The more clearly we recognize that the privilege of prayer is an exclusive one, the more we shall be inclined to use it in a most reverent manner. The kings of earth make regula-

tions respecting times, seasons, dress, etc., to be observed by those who wish to enter their presence; and all who have a proper appreciation of the majesty of the King Eternal, the only true God, will approach in a worshipful, reverent spirit, implied in the expression: "Hallowed be thy name." Our holy God is to be revered. His sacred name stands for everything that is just, wise and loving.

THE KINGDOM FOR WHICH WE PRAY

In the older manuscripts the words, "Thy will be done, as in heaven so in earth," are not found in Luke's Gospel, but in Matthew's. They are therefore properly to be considered a part of the petition. Be it noted, however, that while this petition as it stands is appropriate enough as a prayer, it evidently was not our Lord's intention that these words should continually be used as the only petition at the throne of grace, but rather he gave it as a sample. The various items of this prayer should therefore be to the Lord's people a suggestion of the general character of their petitions, and not understood as binding their terms, their expressions, their words.

The thoughts of true disciples are directed to the fact that the present condition of sin and death is not to be everlasting; that God has provided for a glorious kingdom through his Son and the church, his bride, under which all evil will be conquered and brought under complete subjugation to righteousness. Those in proper heart relationship to the Lord must recognize this fact, and be so separated from the spirit of this world that they will long for the installation of the reign of righteousness, even though they know that this will imply the overthrow of the present order. Their hearts are so in accord with the Lord that they are out of accord with every form, institution and vine not of the Father's right-hand planting. (Isaiah 60:21) Longing for the Kingdom that will bless the world, they also long for the promised privilege of being joint-heirs with their Redeemer as members of that kingdom class which shall bless the world and uplift mankind out of sin and death.

PROVISION FOR ALL OUR NECESSITIES

The next petition is for our needful bread. There is no attempt here to supplicate delicacies, but merely an expression of trust in the Lord and of confidence that he will provide, in harmony with his promise that our bread and our water shall be sure. (Isaiah 33:16) Indeed, when we remember our Master's words, that the heathen have in mind what they shall eat, drink and wear, but that the heavenly Father knows what things we have need of (Matthew 6:31-33), we perceive that to the spirit-begotten and developed Christian these words respecting daily bread imply more particularly the spiritual food than the earthly food. Provision for all our necessities, both temporal and spiritual, according to divine wisdom, is briefly summed up in this petition.

To suppose that the Master is merely referring to the natural food would imply that the petitioners were merely natural men; whereas we have seen that the prayer was taught only to those who were about to become new creatures in Christ by a covenant to walk in his steps in the narrow way. Therefore it must be understood that it is the new creature who is offering the petition; and this will imply that it is the nourishment of the new creature which is here chiefly under consideration, with whatever provision for temporal necessities the heavenly Father may see best. This is distinctly brought to our attention in Luke 11:13, wherein the heavenly Father is represented as dispensing the holy Spirit, the spiritual blessings and experiences which develop in his children his own spirit, the spirit of the truth, the spirit of the Lord.

GOD'S MERCY PROPORTIONATE TO OURS

"Forgive us our sins; for we also forgive everyone that is indebted to us." The sins here referred to, or as in Matthew "debts," are in no way related to original sin, which we are not to pray to have forgiven, but which the heavenly Father has already made provision to forgive unconditionally to those who accept Christ. Original sin is not forgivable, as that word is generally used. But God in his mercy provided a Redeemer; and so we read: "Christ died for our sins according to the Scriptures." (1 Corinthians 15:3) He is the propitiation for our sins, the Just for the unjust, to bring us to God. This prayer relates not, therefore, to that sin the forgiveness of which permits us to approach God and by covenant through Jesus to call him our Father. The sins mentioned in this prayer, the "debts," are those which are ours after we have become new creatures in Christ, children of the Highest. Because of the imperfections of our flesh we cannot do the things which we would, the things which we know to be the perfect will of our Father in heaven.

In a certain sense these are our debts or obligations to the Father from the time when we start to walk in newness of life, not after the flesh but after the Spirit. Walking after the Spirit, we find that we cannot come up to it; hence the debts. It is for the forgiveness of these that we are privileged to petition—matters of omission and of commission not willfully done, not intentionally omitted.—Romans 7:19-23.

According to the divine arrangement the merit of Christ not only covered the sins that are past, but made provision for our weaknesses and blemishes en route for the kingdom. God could indeed apply the merit of Christ to these debts, excuse us from them and not require us to mention them at all; but for our advantage he has arranged otherwise, that we must make application for the covering of these debts, for exoneration in the name of Jesus our Lord and Redeemer.

WISDOM IN THE DIVINE ARRANGEMENT

In making daily application for forgiveness of our unintentional shortcomings we learn three important lessons: (1) to keep track of our blemishes; (2) to keep in mind that we are always dependent upon the merit of our Savior, the merit of his precious blood; (3) to be merciful, compassionate and generous toward those who may be our debtors in matters great and small. Thus we are better assisted in warring a good warfare against the world, the flesh and the devil.

How just and how wise is the divine arrangement which requires that in applying for mercy we pledge ourselves to the Lord to see to it that we are also merciful, forgiving, to others, that we do not attempt to exact justice from those with whom we have contact and who are under some obligation to us! This is a wise provision in that it will assist us in the right direction, will assist us in the development of character which the Lord will approve, and which will be meat for those who would be inheritors of the kingdom. It will assist us in our endeavors to be copies of God's dear Son, and like unto our Father in heaven in the sentiments of our hearts at least. It is just; for God has not arranged simply to show us favors above the remainder of mankind, except as

we shall receive his mercies with proper appreciation and with a desire to attain the condition which would be pleasing to him and which he would be pleased to reward with the life everlasting and the kingdom glories.

THE ARCH ENEMY OF THE CHURCH

These words, "Deliver us from evil," are not in the original of St. Luke's account of this prayer; but they are found in St. Matthew's account, and hence are properly a part of the petition. The Revised Version reads: "Bring us not into temptation, but deliver us from the evil one." (Matthew 6:13) This statement is a little confusing; for elsewhere we have the assurance that "God tempteth no man." (James 1:13) The thought then seems to be that there is an evil one ever ready to attack the Lord's people to the extent that God will grant the opportunity, as in the case of Job.

We remember, too, that trials, testings and temptations are necessary for our development as new creatures; and since these are necessary and of divine arrangement or permission, it would not be appropriate for us to pray that the Lord would spare us from all trials and temptations. (Hebrews 12:8) Therefore we must paraphrase this petition in our thoughts and suppose it to mean: 'Bring us not into temptation that would be too severe for us,' or 'Abandon us not in temptation, but deliver us from the evil one.'

This thought is in full accord with the entire testimony of the Word of God. The promise is: "He will not suffer us to be tempted above that we are able, but will with the temptation provide a way of escape." (1 Corinthians 10:13) The evil one would indeed utterly destroy the Lord's consecrated people, but he will not be permitted to do so. Thus far may he go, but no further. If God be for us, who or what power can prevail against us? Nothing shall by any means separate us from the love of God in Christ.—Romans 8:31-39.

THE PURPOSE OF PRAYER

Although our Lord did not teach his disciples to pray until they had requested instruction, yet this was evidently not because he was unwilling to assist them, but because he wished them to desire further teaching. Some may argue that no one needs instruction as to how to pray, but this thought is not borne out by this lesson. Evidently there are proper and improper prayers. We might as well say that no one needs instruction in singing or in playing music. While singers and players are born with the talent, nevertheless the most talented musicians reach their proficiency through instruction.

So it is with prayer. We have already seen that great mistakes have been made as to who may pray and what may be prayed for; and we have already considered the Lord's outline respecting a proper form of prayer, beginning with ascriptions of praise and proceeding to expressions of confidence in God and in the promises of his kingdom, continuing with acknowledgments of our dependence upon his provisions day by day, and ending with expressions of confidence in his power and goodness to protect us and ultimately to deliver us. This is the general form which our Lord commends to us as proper.

On the other hand, it is interesting to note that the Lord does not wait until we have become proficient in the use of language and in the form of expressing our petitions to him, but that so broad and so gracious are his arrangements that we may come in imperfection and with stammering tongues to tell him of our devotion, our appreciation, our confidence, etc., in any manner we please. The suggestion is, however, that in proportion as we appreciate the privilege of prayer, we shall desire to use the privilege in the manner most acceptable to the great One whom we thus approach.

Why should the Lord wish us to ask before he gives his blessing? For a wise purpose we may be sure! He would have us feel our need; he would have us appreciate the privilege; he would have us look for the response; and in all these experiences he would develop us as his sons of the new creation. Therefore we are to ask, seek and knock if we would find the riches of God's grace, and have opened to us more and more the wonderful privileges, mercies and blessings which he is so willing to give us—as we develop in character and in preparation for his mercies.

The clear intimation of the remainder of the lesson is that the essence of our petitions to our heavenly Father should be a request for more of his holy Spirit; and that we should look to the experiences of life, its trials, disappointments, discouragements, oppositions, as being not really injurious to us, not as stones, scorpions and serpents, but as blessings in disguise, if we but receive them in the proper spirit. Our God is able to make all things abound in the interest of his children, the new creatures in Christ Jesus. These know from experience that some of their severest trials and dis-

appointments of an earthly kind have worked out for them development of character, elements of the holy Spirit, which they probably could not have so well received in any other manner.

Hence, when we pray to the Lord for his blessings, we are with patience to wait for them, and to seek and find them in the various circumstances of life which his providences will

permit. Remembering that the holy Spirit is the spirit of meekness, gentleness, patience, long-suffering, brotherly kindness, love, we may well ask ourselves how else could the Lord work out for us these elements of character which we desire did he not permit to come upon us the trials necessary for our development.

PROMINENT BRETHREN ARRESTED

On the 7th day of May warrants were issued by the Federal Court of the Eastern District of New York for the arrest of brethren connected with the management of the Society or with the Editorial Committee of *THE WATCH TOWER*, or identified with the preparation or circulation of "The Finished Mystery." The brethren for whom warrants were issued were: Joseph F. Rutherford, William E. Van Amburgh, A. H. Macmillan, Robert J. Martin, Clayton J. Woodworth, George H. Fisher, Robert H. Hirsh, Giovanni De Cecca, Fred H. Robison. On the 8th of May most of these warrants were served by United States Marshal Power. The charge given in the warrants was that these brethren were united in a conspiracy to obstruct or impede the war work of the United States.

Shortly after their arrest the brethren were arraigned in the Federal Court, Judge Garvin presiding, and all eight were met with an indictment previously returned by the Grand Jury, charging

(1, 3) The offense of unlawfully, feloniously and wilfully causing and attempting to cause insubordination, disloyalty and refusal of duty in the military and naval forces of the United States of America, in, through and by personal solicitations, letters, public speeches, distribution and public circulation throughout the United States of America of a certain book called "Volume Seven—SCRIPTURE STUDIES—The Finished Mystery"; and distributing and publicly circulating throughout the United States certain articles presented in pamphlets called, "BIBLE STUDENTS MONTHLY," "THE WATCH TOWER," "KINGDOM NEWS" and other pamphlets not named, et cetera;

(2, 4) The offense of unlawfully, feloniously, and wilfully obstructing the recruiting and enlistment service of the United States when the United States was at war.

The first four brethren named faced a second indictment of trading with the enemy. This was based upon a claim that the Society's officers sent \$500 to the manager of the Swiss branch at Zurich, Switzerland.

Each of the brethren arraigned was held over on bail of \$2,500 for each of the indictments for appearance in court on May 15th—the group bond aggregating \$30,000. Some inconvenience and difficulty was experienced in getting bail,

because most of the bonding companies had agreed not to give bail for us, but after the second day it was arranged.

The eight brethren appeared in court on May 15th and were held over until June 3rd, at which time the trial may occur, though that point is not certain. The space in the court room is very limited and we suggest that it would be more advisable for the friends generally not to try to attend. Your prayers and interest, however, as already expressed in many communications, are deeply appreciated. Needless to say, the brethren pleaded "not guilty" to both indictments, as they consider themselves innocent of the charges made. They all affirm their motive in connection with the Seventh Volume, or associated matters, to be merely the desire to advance the interests of the Kingdom of Christ by announcing its near establishment. If anything has been said or written that is in any measure unwise or indiscreet it certainly was not with a view to interfering with the prosecution of the war, which war was foretold in the columns of this journal as early as 1885. It was there pointed out that Jehovah saw the world war to be a necessity. It is not within our province to interfere with the Lord's affairs, and no true Christian could intentionally do so. Our business is to announce Christ's Kingdom and the blessings it will bring. In connection with such announcement it is necessary to point to the false position which Churchianity holds in relation to earth's affairs. But that is very different from interfering with the military operations of the United States.

Many of the brethren in different parts of the country have been arrested on a like charge. We are certain that their arrest has followed as a result of their zeal for Christ and not as a result of any desire to interfere in any measure with the civil authorities. We counsel sobriety of mind under all circumstances and an attitude of prayerful, watchful waiting upon the Lord. His kingdom is at hand; his will be done. The "Overman Bill" has now become a law and it makes wisdom and discretion in speech very appropriate. The bill was not designed to interfere with the preaching of the Gospel, but many things can be misconstrued by enemies. "All who will live godly in Christ Jesus shall suffer persecution," but let none suffer needlessly.

OBEYING GOD

[The first six and the eighth paragraphs of this article, as it originally appeared in the June 1, 1918, Tower were reprinted from article entitled, "The Beginning of Jesus' Ministry," published in issue of January 1, 1898, which please see.]

JULY 28.—MATT. 4:18-22; JOHN 14:22-24; JAS. 1:22-27.

THE THEME OF OUR LORD'S PREACHING—WHAT THE JEWS UNDERSTOOD THE KINGDOM TO MEAN—WHY THEY FAILED TO BECOME THE PROMISED SEED OF ABRAHAM—WHAT IT IS TO BE A DISCIPLE OF CHRIST—THE THREE COMMANDMENTS ENJOINED UPON THE PEOPLE OF GOD—ONE OF THE SUREST SIGNS OF SPIRIT-BEGETTING—THE CRUCIAL TEST UPON THE CHURCH—VARIOUS INJUNCTIONS FOR KEEPING OURSELVES UNSPOTTED FROM THE WORLD.

"If ye love me, ye will keep my commandments."—John 14:15.

"THE GOOD NEWS OF THE KINGDOM"

Andrew and Peter, James and John, fishermen, were invited by the Master to be his followers, his associates in the great work of calling the "elect" and, if faithful, subsequently to sit with him in his throne as part of the glorified church. They left all to follow him. His terms were these: "If any man will be my disciple, let him deny himself and take up his cross and follow me." The Lord does not open the door of opportunity to all of his disciples throughout this Gospel age to become prominent ministers of the truth after this manner. Yet he accepts none as his disciples except those who forsake all to follow him. In their hearts they must give up all else. They have the spirit of discipleship and self-sacrifice, and would gladly forsake all actually if the door of opportunity opened to them.

OUR LORD'S COMMANDMENTS TO HIS PEOPLE

Every follower of the Master should realize that if he has entered the service of the Lord he has pledged his very life to the service of truth and righteousness. Although he is not under the Mosaic law, nevertheless the will of God, which is the spirit of the Jewish law, is binding upon him in proportion as he knows it. Speaking of the spirit of that law, Jesus declared that it was briefly comprehended in two commandments. The first of these is: "Thou shalt love the Lord

thy God with all thy heart, mind, being and strength." The second is: "Thou shalt love thy neighbor as thyself." Every Christian and every angel recognizes the divine law and feels a responsibility to it to the extent of his ability; but neither angels nor Christians are under the Law Covenant. That covenant was made with Israel only.

How could any truly consecrated child of God do less than his very best to love and serve his heavenly Father with all his mind, being and strength? How could he decline the divine requirement to love his neighbor as himself—to be kind, generous, unselfish? True, the new creature may find difficulty in devoting all of his mind and strength to the Lord and in dealing with perfect fairness with all of his fellow creatures. But this is his desire and intention; and to accomplish this he must strive daily against the natural inherited weaknesses of his old nature, his flesh. In proportion to his love for the Lord will be his zeal in this strife; and proportionate also will be the reward that will be given him in the end by the heavenly Father.

"A NEW COMMANDMENT"

At first it would appear that these two commandments itemized by our Lord Jesus would include everything that could be required by justice; and so they do. Justice requires nothing more than what these two commandments include.

But we find that our Lord gave his disciples another command, a third one, a new one, over and above anything that the divine law required, a commandment not applicable to any except those who become the disciples of Jesus.

This new commandment the Father did not put upon the Son. Jesus voluntarily put this regulation upon himself and laid down his life sacrificially, something no law could justly demand. The heavenly Father did not require that Jesus do this in the sense of commanding our Lord to do it. He did require it, however, in the sense that he promised glory, honor and immortality, the divine nature and the Messianic kingdom to the saintly one who would enter the covenant of sacrifice.—Psalm 50:5.

In entering this covenant of sacrifice, therefore, our Lord Jesus did more than what the law given to Israel required. Consequently when pointing out to his disciples the terms upon which he would become their advocate and guarantee them a share with himself in the heavenly things, he specified the importance of this third commandment: "A new commandment I give unto you, That ye love one another as I have loved you." (John 13:34-35; 15:12) St. John points out that Christ loved us to the extent of dying for us, and that all the true followers of Jesus, possessed of his spirit, should likewise count it a joy to be permitted to lay down their lives in the service of the brethren.—1 John 3:14-16.

Gradually our eyes of understanding have been opening wider and wider to see the breadths, lengths, depths and heights of the love of God. As a result we have been striving more and more to love and to serve our God with all our heart, mind, being and strength. More and more, also, have we learned to appreciate the necessity for dealing justly and kindly with the members of our families, with our neighbors, with all mankind—loving our neighbors as ourselves. We may have been congratulating ourselves on the progress we have been making, and surely we all need some encouragement while battling with the old nature.

But now, behold the new commandment, requiring a still greater devotion to the will of our Father and to the leadership of our Redeemer! We are obligated to observe the rule of righteousness toward our heavenly Father and toward all our neighbors; but toward the brethren of the household of faith we are to do more than the right. We are to suffer, to sacrifice, on their behalf, in their interest. "We ought to lay down our lives for the brethren." Oh, what a searching proposition this covenant of sacrifice is! How strange it is that it should be on behalf of the brethren that we are expected to sacrifice, to lay down our lives!

"HEREBY MAY WE KNOW"

It seems remarkable that in pointing out one of the surest signs whereby the Lord's people may know positively that they have been begotten of the holy Spirit, the Apostle John says: "Hereby we know that we have passed from death unto life, because we love the brethren." Long ago we pointed out that one of the final and most searching tests upon the church, and the one under which many will fall, will be love for the brethren. Seemingly many will fail at this point, and be therefore accounted unworthy of an abundance entrance into the kingdom of Christ. Like all other tests this will be most pointed and conspicuous during this time of special privilege and special trial in the last hours of the Gospel age.

How strange that love of the brethren should be the crucial test, as we have already pointed out in the STUDIES IN THE

SCRIPTURES! As we may seriously fear, it will be more and more manifest as we come down toward the consummation of our hope. This is a personal matter. Each one who has named the name of Christ is under this testing. If not yet, then sooner or later this willingness to sacrifice in the interests of the brethren will prove each of us either as loyal, faithful to our covenant or else as disloyal, unfaithful to our obligations. Let us make this matter of love for the brethren and of laying down our lives for them one of personal study and of practical application to our own hearts, minds, thoughts, words, actions. Moreover, let us pray for one another, as well as exhort one another along these lines, striving to be filled with the spirit of the Master.

"UNSPOTTED FROM THE WORLD"

Addressing the Lord's people the Apostle James declares: "If any man among you seem to be religious and brideth not his tongue, that man's religion is vain." Because the tongue is the index of the heart, because "out of the abundance of the heart the mouth speaketh," therefore the unbridled tongue speaking selfishly, enviously, bitterly, boastfully, slanderously, proves that the heart from whose fullness these wrong sentiments overflow is unsanctified, unholy, grievously lacking in the spirit of Christ. Hence whatever religion such a man may have attained is thus far in vain; for that heart is not saved nor in a salvable condition.

To avoid the development of any such wrong condition of heart the Apostle urges us to keep ourselves unspotted from the world. This implies that there is a possibility of our having our robe of Christ's righteousness spotted. This does not signify that anything we could do could destroy Christ's work or make of none effect his sacrifice for sin. The robe signifies that share of Christ's merit which has been freely imputed to us by him with the Father's consent. If through receiving the spirit of the world we blemish or sully this robe we shall be unfit to be of the bride class and shall be rejected.

Yet in our present imperfect condition and our many unfavorable surroundings and besetments it would be miraculous if we never came so closely in contact with evil as to spot our garment or wrinkle it. (Jude 23; Revelation 3:4; 16:15) However, we find that God's gracious provision in Christ is not only that our Lord Jesus' sacrifice was sufficient for all our imperfections of the past, but that it is sufficient for any unintentional blemish or weakness or misstep resulting from our own imperfections or the weaknesses of others, after we become the Lord's children from the time of consecration.

In other words we are provided not only with the robe covering all the past, but also (in the same sacrifice of Christ) with a spot-remover; and any who through weakness or temptation stumble by the way and soil their garments are to be restored by the brethren 'in the spirit of true meekness, considering themselves, lest they also be tempted.' To restore another, means to help him to see the spot and by faith to apply the provided cleansing, through penitence and prayer. All who are in the right condition of heart, appreciating the purity of the robe, appreciating the Bridegroom and his favor, appreciating the great King and appreciating the honor of being called to the marriage, will be very careful indeed to keep themselves unspotted from the world, and very careful to remove as quickly as possible any spot that might appear thereon. Thus the bride of Christ makes herself ready for the marriage of the Lamb.

MAY 30 FOR PRAYER AND SUPPLICATION

In accordance with the resolution of Congress of April 2nd, and with the proclamation of the President of the United States of May 11, it is suggested that the Lord's people everywhere make May 30th a day of prayer and supplication. God was graciously pleased to cause this nation to be formed and to grow under the most favorable conditions in the world for the preservation of liberty, civil and religious.

This is the land divinely "shadowed with wings"—overshadowed by the providential watchcare of God's Word—where God has lifted up an ensign on the mountain (kingdom), and where he has blown the trumpet message of the truth. Here the love of truth has for three hundred years attracted from all quarters of the world people who love God, love the Bible and love religious liberty. Here, practically alone of all the nations, exists in the fundamental laws of the land the safeguard that so long as the Constitution stands no law may be made nor any governmental action taken prohibiting the free exercise of religion, or abridging the freedom of speech or of the press.

Countless blessings have flowed to devout people through the wise provisions of the laws of the United States, bless-

ings whose influences have been felt to the remotest corners of the earth, wherever even a spark of love for God-given freedom might be fanned into a glow. Here, more perhaps than elsewhere, exists that "present" which shall be brought unto Jehovah (Isaiah 18:7), earth's oblation (Ezekiel 45:1) to God of that class who, when in the age to come the restitution hosts shall be numbered, shall be found to have been "born in Zion" (Psalm 87:5, 6), taken out of the world and given, in a figure, as humanity's present to their God, to be forever sons and servants of the Most High.

This class love to "assemble themselves together, and so much the more as they see the day approaching" (Hebrews 10:25), and they will be of all people the most ready to embrace an opportunity of gathering in an additional service of prayer and supplication. As says the spirit through the Apostle Paul: "I exhort, therefore, that first of all, supplications, prayers, intercessions and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior." (1 Timothy 2:1-3) Let there be praise and

thanksgiving to God for the promised glorious outcome of the war, the breaking of the shackles of autocracy, the freeing of the captives (Isaiah 61:1) and the making of the

world safe for the common people—blessings all assured by the Word of God to the people of this country and of the whole world of mankind.

INTERESTING LETTERS

LOVE AND CONFIDENCE

DEAR BRETHREN:—

The ecclesia at this place at a recent meeting voted unanimously that all the dear brethren at Brooklyn be advised of our loving interest and sympathy in this hour of trial upon the church. The hand of Herodias and her daughter is surely being made manifest, thanks to "that servant's" warning to the church. And more and more we realize, as events transpire, how faithfully he labored for our instruction and edification in the truth, ceasing not to warn us night and day.

In this connection, the ecclesia would like to express its fullest confidence in the Lord's chosen servant at this time to direct his great work. We rejoice that we have had so many evidences of his approval of the management, viz., by the wonderful distribution of literature and books, the great bulk of the Lord's people held together by the strong ties of Christian fellowship, the grand visits of THE WATCH TOWER semi-monthly, laden in each issue with spiritual fatness, and we can say without exaggeration that it is better than ever before; but greatest of all these evidences is, we believe, that the clergy, seeing their opportunity to deal a deathblow to the truth under the cloak of "patriotism" are, so to speak, making hay while the sun shines. But we know their efforts, while designed to work evil to the Lord's people, can only result in ultimate good through the loving oversight of our dear heavenly Father in all of the affairs of his people.

We are pleased to notice that you counsel wisdom and extreme care on the part of the Lord's people, and avoidance of acts contrary to the law, thus putting the entire responsibility upon the clergy and those who support them.

Our prayers continually ascend to our Father on behalf of all you dear ones at Brooklyn, and those in every place who have been deprived of their liberties in one way or another, and as the great night settles down upon the earth we lay hold more securely than ever upon the wonderful promises which belong to God's children.

With loving greetings in our dear Redeemer's name, I am very sincerely your brother,
W. W.—Md.

REJOICING BECAUSE DELIVERANCE IS NEAR

DEAR BRETHREN IN CHRIST:—

Enclosed please find money order, and receive it as my little share in the work.

As I am sure the realization of our glorious hope is very near and I make ready to leave at any minute my beloved Master may call me, I want to thank you for all the grand spiritual blessings I have received through the Society during the many years I have enjoyed the wonderful truth. Oh, what would life have been if it were not for the truth, the light, the joy of the Lord! I am rejoicing because I see my deliverance draws near. I want to be faithful and strong in the Lord, no matter what shall be required of me.

I am alone here and often miss the fellowship with others of the same precious faith. I therefore ask you to remember me before the Throne of Grace.

Yours in his name,

C. S. C.—Ala.

ASSURANCE OF LOVE AND LOYALTY TO TRUTH

DEAR BRETHREN:—

Please find our check enclosed, to be used in the Lord's work as you may see fit to direct.

We certainly feel that the Lord is using the Society to spread the message to his people, and we intend by the Lord's grace and help to stand by the Society in its trials and persecutions to the end. We have been rejoicing in this present truth for about three years, and would not part with it for all this world, although many times we wonder why the Lord was so good to any so unworthy as we are.

Every day we pray for the Lord's guidance over you and all at Bethel, some of whom we are personally acquainted with; and we desire your prayers that we may meet before our Lord. With Christian love and best wishes, we are

Your brother and sister in the Lord,

E. J. and G. J. M.—Ill.

SUNSHINE, WIND AND RAIN NEEDED

DEAR BRETHREN:—

Considering the end of the Gospel age harvest, numerous truth friends inquire respecting the taking away of all the saints reasonably soon, or during this year 1918. My thought is, that the harvest is over only in so far as the cutting of

the antitypical grain is concerned. There is no more wheat to cut, but there may be some more to bind into sheaves, and set up in the field to be cured—subjected to the elements, sunshine, wind, and rain and other developing influences designed to make such fit for the garner.

We, as the wheat of the Lord's harvest, may need some similarly trying experiences to harden and fit us for the ingathering. In other words, we are waiting for the wagon to take us to the barn.

The harvest storms may upset us, but the good man of the farm picks us up, reshocks us, and we are ready for the next testing of our strength to stand.

Some of us may go home in a nice wagon, some of us in a ramshackle affair amid much jolting, but, if faithful, we shall all get there somehow, in due season.

Does any of us feel that he is sufficiently developed and fit for the ingathering? Or do we all realize the need of a little more hardening of character, a little more buffeting from the earthly elements to prepare us for the threshing floor? Shall we not patiently wait for the vehicle to haul us home? In Christian love.

Your brother,

J. A. BOHNET.—Pilgrim.

READY TO DIE FOR CHRIST

DEARLY BELOVED BRETHREN IN CHRIST:—

Full of rejoicing because of having come to a knowledge of the marvelous light now shining from the presence of our Redeemer, who has showed me the unfathomable riches of our heavenly Father's character through his glorious Plan of the Ages, I am writing you these few lines to express my sincere appreciation of the work the Lord has placed in your hands. Continually do I pray that he will bless you richly, filling you more with his holy Spirit, in order that you may continue in the precious way which he has shown us and which, though strewn with difficulties and dangers of all kinds, is the most sublime way ever opened up, or ever to be opened.

Perhaps we shall very soon be compelled to give our testimonies with our lives, or rather with those of our Lord; for we have consecrated our lives unto death. How great will be the privilege of dying as loyal soldiers of the great Captain, not having rejected the teaching of the cross, but confessing before the blinded world the name of him who redeemed us from sin and death and whose we have been from birth! May the Lord give us grace and strength to die at the side of our Savior and our beloved brethren in the precious faith, so that thus we shall see one another face to face beyond the veil, having gained the crown of life and being forever freed from the power of Satan, of the world and of our poor, weak, fallen nature!

I cannot find words with which to express to the Lord my deep gratitude for the "meat in due season" which he gave me through the volumes of our well beloved brother, Pastor Russell, whose memory is a powerful influence on our way toward the heavenly Jerusalem.

With Christian love, Your brother and servant in Christ,
ABEL ORTEGA.—Mexico.

REFRESHING CONVENTION IN AUSTRALIA

DEAR BRETHREN:—

Greetings in the name of our Lord and Master.

It is my privilege to furnish you with a brief report of a two-day convention recently held here, the purpose of our gathering being the special recognition of the Lord's goodness in blessing our efforts in the extension field, and the linking up of those brethren, numbering some 50, who had responded to the truth message, and who expressed the desire to come under the general administration of the church, which arrangement is now working admirably.

Notwithstanding the fact that traveling facilities were limited on account of strike conditions, on the Sunday approximately 150 assembled, while on Monday 70 to 80 were present.

At the baptismal service four brothers and seven sisters symbolized their consecration.

The occasion proved to be most helpful and inspiring, and we believe the most happy season of fellowship ever enjoyed by the Lord's people in Sydney. The testimonies of the various brethren gave strong evidence of love for and determination to stand by the truth at all costs, and to hold fast the beginning of their confidence firm unto the end. We are convinced that our little gathering was a real time of