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### THE NEW COMMANDMENT

*"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.

The New Creation is not left without a law. It is a very oft repeated commandment; and the attainment of all the various things to which it is invited rests upon the keeping of it: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. This is my commandment, that ye love one another as I have loved you." (John 15:10, 12) This new commandment of the Lord made a great impression upon the mind of the loving Apostle John. He mentions the injunction a number of times: "This commandment have we from him, That he who loveth God love his brother also." (1 John 4:21) "For this is the commandment [marginal reading] that ye heard from the beginning, that we should love one another." "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."—1 John 3:11, 23.

A great deal that passes for love will not stand the test. Many people have had large numbers of friends while their conditions were prosperous, and have been greatly surprised in the hour of reversal to find that they could count their true friends upon the fingers of one hand and have fingers to spare. The Lord does not wish his people, however, to cultivate an outward love for the fellow-members of the New Creation, but a heart love; nor would he have them as new creatures love each other coldly and indifferently, but fervently: "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Peter 1:22.

A first consideration to the keeping of the new commandment is that the one we are invited to love as a new creature should be one who, like ourselves, is a partaker of God's holy Spirit; for "if any man have not the Spirit of Christ, he is none of his." (Romans 8:9) This love for those who have our Father's likeness is as superior to any earthly love as the heavenly relationships are superior to the earthly relationships. In the history of our Lord's life is an incident which brings this fact forward with great prominence. While he was engaged in seeking those who should ultimately become members of the heavenly family, messengers came to him informing him that his mother and brethren stood without, desiring to speak with him. It is probable that our Lord loved his mother more than any other earthly being. There was a special bond between them due to the circumstances of his birth, which apparently they alone could fully appreciate. (Luke 2:19; John 8:41, 42) But although Jesus loved his mother so dearly that his last thought was to provide for her a home with the Apostle whom he specially loved (John 19:26, 27), yet to those who wished him to leave off his preaching of the Gospel he answered: "Who is my mother? and who are my brethren? and he stretched forth his hands toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother," i. e., 'he stands to me in a relationship that is at once close and tender and vital.'—Matthew 12:48-50.

Undoubtedly the reason for the Apostle Paul's advice to unmarried consecrated ones to the effect that they would probably do better to remain so, was not because there is anything displeasing to the heavenly Father in this nearest and dearest of all human relationships, which he himself instituted and for which the creatures of his handiwork are by nature adapted, but because many new creatures are not strong enough in character to make sure always that the Lord occupies the first place in their hearts, and the earthly companion the second place. Every marriage in which this balance is never lost sight of is beautiful, lovely and acceptable in the Father's sight. But it requires great strength of character to keep the Lord always upon the throne of our affections. Hence the sad condition arises that if a new creature becomes soul-sick and withdraws from the altar of sacrifice, his or her companion is very frequently drawn away, too.

#### TWO CLASSES THAT PROFESS DISCIPLESHIP

The fact that one professes to be the Lord's follower does not necessarily mean that we should bestow upon him the Holy Spirit is like the truth—the more of it we give away

special love which we feel, and which we must feel, for every one who has covenanted to lay his all at the Lord's feet. There are some who apparently feel very free to call upon the Lord's name, but who do not have the spirit of consecration. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matthew 7:21.

But if we find one who is a true believer in the Lord and who has accepted him as his Savior and Redeemer and who is trying to live an inoffensive life, we are to count him as a brother, even though he may not have seen the privileges of the priesthood which are ours. Such brethren were very dear to the Apostle Paul; and it was among them that he sought for those who shall be worthy of being counted brethren on the higher plane. Thus he said: "I beseech you therefore, brethren, by the mercies of God [tentatively justified], that ye present your bodies a living sacrifice, holy, acceptable unto God"—that thus you may become actually justified. (Romans 12:1) Those who have taken neither of these steps are not our brethren as yet, but are "by nature the children of wrath, even as others."—Ephesians 2:3.

The privilege of being sons of the divine family and of being recognized as such by other members of the family and of enjoying the blessings of such fellowship is limited. It did not exist before our Lord's day; it was limited then to one nation and to the few in that nation who could and did meet the conditions imposed. The divine sonship could not be reestablished until Father Adam's ransom price was provided. The terms of the heavenly salvation are not stated in the Old Testament; and until Pentecost not one Jew could be transferred from the house of servants to the house of sons. At Pentecost, however, the new family relationship began; and "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12.

Many who suppose that they are children of God, or at least calculation are very worthy and very acceptable servants, do not have the spirit of sonship at all, but have an opposite spirit derived from an opposite source, and for that reason are designated the children of the devil: "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44). Christ said to some in his day. From this we can plainly see that the expression, "the fatherhood of God," when applied to all men in the present time, is incorrect. The fatherhood of God now is limited to those who have received the spirit of adoption. "But ye have received the spirit of adoption whereby we cry, Abba, Father"—dear Father.

#### PRIVILEGE OF COMFORTING THE BRETHREN

One of the blessed privileges which we enjoy towards the other members of our Father's family is the privilege of comforting them in the midst of the sorrows which are peculiarly the lot of the sacrificing priesthood. The Apostle Paul in writing to the Thessalonian brethren said: "Ye know how we exhorted and comforted and charged every one of you, as a father doth his children." (1 Thessalonians 2:11) In writing to the Corinthian brethren, his great heart of love was allowed to overflow with the following wonderful passage of consolation and comfort to his brothers and sisters of the divine family who for the time made their home in the city of Corinth: "May grace and peace be granted to you from God our Father and the Lord Jesus Christ. I thank my God continually on your behalf for the grace of God bestowed on you in Christ Jesus—that you have been so richly blessed in him, with readiness of speech and fulness of knowledge. Thus my testimony as to the Christ has been confirmed in your experience, so that there is no gift of God in which you consciously come short while patiently waiting for the reappearing of our Lord Jesus Christ."—1 Corinthians 1:3-7, Weym.

It is a mistake for new creatures to withhold from one another the words of comfort which mean so much in the midst of storm. If we do withhold these words of comfort, it shows that we are deficient in the holy Spirit; for the holy Spirit was given to us, not only to be a comfort to our own hearts, but to aid us in our efforts to be a comfort to others.

the more we have left. "I will pray the Father, and he shall give you another comforter, that he may abide with you forever."—John 14:16; 2 Corinthians 1:3-7.

If through faithfulness to his vow of consecration a brother has brought upon himself the reproaches and persecution which the Master promised should be his portion, the love of all who are in the new relationship to Jehovah will be specially in evidence. It will be "without dissimulation" (Romans 12:9), without the hypocritical professions which characterize "the worldly"; and because it is without hypocrisy but is genuine, fervent and continuous, no matter how great the blot upon the good name of the one that loves, it will teach a lesson that will leave a lasting impression for good upon all who witness it: "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35) And not only so, but this evidences to others that we are true Christians and have good grounds for hope of our ultimate acceptance with the Lord; and it will re-act favorably upon our own spirits, and we shall be conscious that we are pleasing to our heavenly Father. Like the Apostle, we shall be able to say, "We know that we have passed from death unto life, because we love the brethren."—1 John 3:14.

If we do not have this fervent love one for another, we can disabuse our minds of the thought, that we love God or that we are in his likeness. "He that loveth not, knoweth not God; for God is love." (1 John 4:8) But if we do have that love, we can be certain that we are in close fellowship with him in whom all our hopes of life are centered. "If we love one another, God dwelleth in us, and his love is perfected in us."—1 John 4:12.

If our hearts are filled with this heavenly love we cannot, while we have earthly good things, sit calmly by and watch others suffer. "But if any one has this world's wealth and sees that his fellow man is in need, and yet hardens his heart against him—how can such a one continue to love God?" (1 John 3:17, Weym.) There is another side to this question, too; and that is that if we can help ourselves and get along without being burdensome to others we should do so, our thought being as far as possible to help other people bear their burdens but not to expect them to help us bear our own. "Bear ye one another's burdens, and so fulfil the law of Christ. . . . Every man shall bear his own burden." (Galatians 6:2, 5) Love is an unselfish desire to do good to others. Therefore we should prefer to assist our brethren rather than have them bear our burdens. "It is more blessed to give than to receive."

#### PROPER ATTITUDE TOWARD FLESHLY BLEMISHES

The love for the New Creation is not to cease or to become cold when we discover, as we may, that the new creature is for the time occupying an imperfect tabernacle. It is just possible that others may consider that our tabernacles are not perfect, so that there is opportunity for the exercise of the grace of Christian forbearance toward one another, as the Apostle admonishes: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." (Ephesians 4:1, 2) If all were perfect in the flesh, there would be no opportunity for the exercise of this grace.

There may be times, however, when it will be necessary for us to state some plain truths to those who for a time permit the weaknesses of their fallen flesh to interfere with their welfare as new creatures or with the welfare of others. When the time comes for speaking such truths we should make sure that they are spoken in love, and thus we, "speaking the truth in love, may grow up into him in all things, which is the head, even Christ."—Ephesians 4:15.

But there are many times when a quiet over-looking of unintentional faults is the greatest service we can render to an erring brother or to the church with which he is associated. Such patient waiting on the Lord for him to make the correction in his own time and way, rather than for us to disturb the peace of others, the Lord will count as endured for his body's sake. This no doubt was partly what the Apostle Paul had in mind when he said: "I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."—Colossians 1:24.

When it becomes necessary to speak plainly to a brother who is out of the way we must not forget to deal with the brother in the way that our best judgment leads us to believe will be most to his advantage. The variations in temperament and disposition amongst the Lord's true saints are perhaps greater than in any other class in the world. If there are any two of them alike we have never noticed it. Hence in dealing with them we must "on some have compassion, making

a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."—Jude 22, 23.

#### LOVE PROPORTIONATE TO CHRIST-LIKENESS

There is a reason why we cannot help loving some of the Lord's saints more than others. As new creatures we cannot avoid loving most those who have most of the spirit of Christ, and even Jesus himself specially loved and was specially loved in return by that one of his disciples who had in him the largest measure of the Master's own spirit. John was especially "that disciple whom Jesus loved."—John 21:7.

No matter how hard we try, it will always be true as long as we are in these earthly tabernacles that "in many things we all offend." (James 3:2) The world because of its wrong condition of heart will recognize in our consecration only the odor of death. But while we shall occasionally give some slight offense to some of the Lord's brethren, because of their better condition of heart these offenses will be either overlooked or quickly condoned; and, for the most part, if we are loyal, loving and zealous we shall be to all such a sweet perfume of comfort and refreshment. "To the one we are a savor of death unto death; and to the other a savor of life unto life."—2 Corinthians 2:16.

Honest differences of opinion will arise between ourselves and other brethren. But if filled with a large measure of the Lord's spirit we shall be sure to make every reasonable effort to avoid expressing differences of opinion on non-essentials, which our experience has shown us engender strife. Rather we shall seek to "be of one mind, live in peace."—2 Corinthians 13:11.

#### THE TRUE SPIRIT OF CHRIST

The whole spirit of the Christian religion is that of service rather than lordship over others. And what a blessing it would be to all those who are ministering to the temporal or spiritual needs of the Lord's saints if they could realize that what they do for the least of these little ones they do in order to "serve the Lord Christ"! (Colossians 3:24) Let us not forget that our greatest honor here below is to render service to those who are the Lord's, and let us not be too choicé about the nature of the service, but be as ready to serve in a lowly capacity as in a more conspicuous position, for which perhaps we may not be suited. Of the twelve apostles chosen by our Lord, every one of the twelve desired for himself some great position in the kingdom, as is proven by the fact that when James and John sought the two most desirable positions, the remaining ten "were moved with indignation against the two brethren." (Matthew 20:24) Commenting upon this matter the Lord explained that this was not his own attitude and should not be theirs. His own steadfast purpose of heart was to be their servant and the servant of all, "even as the Son of man came not to be served, but to serve, and to give his life a ransom for many."—Matthew 20:28, Diaglott.

The purpose and the effect of our association with the Lord's brethren should not be that of mere entertainment, but rather to do what we can and all that we can to "build one another up on the most holy faith" and to "edify one another, even as also ye do" (1 Thessalonians 5:11), thus "inciting one another to love and good works." (Hebrews 10:24) Our love toward the Lord's brethren should be dignified, simple, pure, and expressed with only such manifestations as would be proper between brethren. This love, when fully developed, will rejoice more in honors coming to another than in honors coming to self; and thus we shall, as the Apostle expresses the matter, "be kindly affectioned one to another with brotherly love; in honor preferring one another."—Romans 12:10.

In this as in everything else it will be necessary for us to consider one another, making due allowances for individual peculiarities of temperament, and not forcing honors upon those who would be injured by them, nor failing to make every reasonable effort to see that the self-forgetful and lowly-minded receive the recognition which is their due. Loving the brethren in this way we shall "not love in word, neither in tongue, but in deed and in truth." (1 John 3:18) The desire to bless the Lord's brethren in every way in our power should become the all-absorbing purpose of life. We are aiming to be like Jesus, and this was his spirit: "He laid down his life for us; and we ought to lay down our lives for the brethren."—1 John 3:16.

As footstep followers of the Lord we shall be specially desirous to aid by precept and example the faint-hearted, the backward, the diffident, those lacking in combativeness and self-esteem. We shall wish to help the spiritually weak to gain strength by encouraging them to lay hold upon the Lord's

promises and to trust in his providences on their behalf. Thus we shall be able to "comfort the feeble-minded, support the weak."—1 Thess. 5:14.

#### MODESTY A GRACE OF CHRISTIAN CHARACTER

When the heavenly Father designed the mystical body of Christ, he did not design that all the members of that body should have the same office. He did not design that all should be "players" (pilgrims, or elders, or deacons, or have other offices in the church); he designed that there should be many more of the "singers" (the less conspicuous members of the body who gladly join in the chorus of the new song). "And of Zion it shall be said this and that man was born in her; and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah ['stop and think']. As well the singers as the players on instruments shall be there." (Psalm 87:5-7) "God hath tempered the body together, having given more abundant honor to that part which lacked."—1 Corinthians 12:24.

With hearts filled with love for the brethren we are bound to be very careful to spend so much time attending to our own business that we shall have no time to give to the busy-bodiness to which many well-intentioned people give a considerable proportion of their time. Those who interest themselves in matters which do not particularly concern them soon neglect their own affairs, so that they are "not only idlers, but tattlers also and busy-bodies, speaking things which they ought not." (1 Timothy 5:13) Moreover, people who do this are likely to get into trouble and bring reproach upon the cause of Christ; and the Lord would not that any of us should suffer "as a busy-body in other men's matters."—1 Peter 4:15.

Hence if we see where we think a brother could handle his own affairs much better than he is handling them, instead of going to him and telling him how we think that he should conduct matters which are only his private concern we are to remember the Apostle's advice: "Study to be quiet, and to do your own business." (1 Thessalonians 4:11) The Lord would have his people filled with a quiet ambition which would lead them to earnest perseverance and well-doing, not a restless zeal for notoriety, for great exploits and for the direction of the affairs of others not specially entrusted to our charge.

#### HOW TO DEAL WITH THE BRETHREN

If we love our brethren as we ought, we shall make great efforts to control our tongue, though we shall not be able to do so perfectly; for "the tongue can no man tame" (James 3:8) and "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (James 3:2) Knowing the weakness of our fallen flesh, the Lord knew we would have difficulty in controlling our tongues even as respects our brethren in Christ, and so he has provided a rule by which slander in the church may be avoided. The rule is well known to all truth people, but it will bear repetition: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: If he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."—Matthew 18:15-17; Luke 17:1-4.

It is hard to realize that one brother in Christ would render evil to another, and harder still to realize that the injured one would violate his covenant with the Lord and render evil in return; yet there have been instances of this kind in the Lord's church. But those who are charged with the responsibility of preserving order in the ecclesias are charged to "see that none render evil for evil unto any man; but ever follow that which is good."—1 Thessalonians 5:15.

If a brother should make a slip and work injury to himself as a new creature and to other new creatures with whom he comes in contact, our spirit toward him should always be one of brotherly love, to help him regain his balance and his standing with the Lord, having due regard for the fact that we ourselves, through our selfish nature, may at times violate some of the requirements of the perfect law of love. "Brethren, 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) If we do have occasion to reprove or rebuke a brother, we should make sure that it is done only after we have exercised all reasonable patience. Even then we must be sure that it is done in love; and when the brother repents and makes some acknowledgment of his fault, we should be like

the father of the prodigal: when we see the repentant one come in an attitude of humility, we should go part way to meet him, and we should never be weary of thus granting forgiveness to the erring.

Let us remember what Jesus said to Peter when he inquired if he should forgive his brother until seven times: "Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven." (Matthew 18:21, 22) Jesus knew that by the time Peter had reached the place where he was willing to forgive his brother four hundred and ninety times, it would have become a settled habit and he would forget to count. Surely the heavenly Father has forgiven us many more than four hundred and ninety times; and it may be necessary for us to ask for that forgiveness a considerable number of additional times, before that which is perfect shall have come.

#### GOD'S METHODS OF PROVING HIS PEOPLE

The Lord seems to hold out the hope that toward the end of our earthly career we may expect a larger measure of unity of the spirit than ever before. "Finally, be ye all of one mind, having compassion one of another, love as brethren." (1 Peter 3:8) Despite our best efforts to maintain this unity of the spirit, however, it is inevitable that in the tests which God's wisdom shall from time to time apply, some will be found unworthy, and divisions take place. "For it is necessary that there should be factions among you, so that the approved may be apparent among you."—1 Corinthians 11:19, Diaglott.

The way that the heavenly Father is using to prove who of all earth's millions love him most, is to place those who have been begotten of his spirit where they may have opportunities to meet with one another; and by the interest which they show in each other and by the efforts which they make to have fellowship with each other, he judges how much of the spirit of love for himself they possess. "If a man say, I love God, and hateth his brother [does not love him enough to seek personal fellowship with him] he is a liar; for if he loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John 4:20.

#### HOW TO MANIFEST BROTHERLY LOVE

We can show our love for our brethren by not being too harsh with them, not expecting more of them than they could render. That was not a proper spirit that was shown toward his fellow-servant by the one who had just been forgiven a great debt which he was unable to pay.—Matthew 18:23-30.

We can show our love for our brethren who occupy positions as elders by avoiding the doing of anything which would injure them as new creatures. A kindly word of commendation or encouragement is occasionally a help to almost any of the brethren who serve in a public way, but we should be sure that it does not go beyond and work injury. If inclined to hold such in undue reverence, to give to them the place that Christ alone should occupy—"see thou do it not."—Revelation 19:10; 22:9; Colossians 2:18, 19.

We can show our love for our brethren by providing for those who properly have a demand upon us. The new creature must learn that it cannot in all matters do as it would prefer, but must in certain matters be governed by the obligations of the flesh; and one of these obligations is the care of those whom the Lord has placed in our charge. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel."—1 Timothy 5:8; 2 Timothy 3:5.

We can show our love for our brethren by the zeal which we manifest to meet with those of like precious faith. We are more or less like coals of fire, which, if separated, will tend to cool rapidly, but which, if brought together, will tend to increase in fervency the whole mass. The Lord's people are not encouraged to meet in gatherings in which the world, the flesh and the devil commingle, but to assemble with those who are justified and consecrated and who love the Lord. Such meetings are greatly to the overcoming of the world and the securing of a place in the kingdom. There is good company in such meetings; for Jesus said, "There am I in the midst." (Matthew 18:20) There Jacob's ladder touches the earth and the place becomes, as Jacob said, "the gate of heaven." (Genesis 28:17) "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Hebrew 10:25.

#### A GUARANTEE OF SUCCESS IN THE RACE FOR THE PRIZE

We can show our love for our brethren by living within our means. The Lord's people should not be paupers; but rather they should "owe no man anything, but to love one another; for he that loveth another hath fulfilled the law."—Romans 13:8.

Whatever we may wish to do for the members of the Lord's body who are still in the flesh should be done soon; for they will not be here long. If Mary had waited a week later before she broke the precious alabaster box upon the Lord's head, she would never have used it on him. "Do not keep the alabaster box of your love and tenderness sealed up until your friends are dead. Flowers on the coffin cast no fragrance backward on the weary road." It may be your privilege to do today the last kind act or to say today the last helpful word to some member of Christ's body.

One of the last things the Lord did was to wash the feet of his disciples. We may be sure that it was not done in the rudest and clumsiest manner imaginable, but with that kindness, sympathy, love and appreciation such as Mary had but a few hours previous lavished upon him, when she wiped his feet with the hairs of her head. Since the Lord thus demonstrated his willingness to serve us in even the humblest affairs of life, it follows that we "also ought to wash one

another's feet." (John 13:14) We do not do this literally but with the "washing of water by the Word" (Ephesians 5:26), helping to make the feet members "meet to be partakers of the inheritance of the saints in light."—Colossians 1:12.

There is no special occasion, so far as we know, for this lesson on brotherly love. The church everywhere seems to be rich in this grace as never before; and it is true now as in the days of the Apostle that "as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another." (1 Thessalonians 4:9) But would you have a prescription that will positively insure your winning the prize of the high calling? Would you have a single text that guarantees that you shall never fall? It is found in connection with this very subject: "He that loveth his brother, abideth in the light; and there is none occasion of stumbling in him."—1 John 2:10.

## WHY EVERY FOOTSTEP FOLLOWER OF CHRIST MUST SUFFER

*"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are made partakers of Christ's sufferings."—1 Peter 4:12, 13.*

Literally translated, this text would read "Beloved, think it not strange concerning the fiery trial among you that is to try you." This exhortation draws our thoughts back to the Lord's statement through the Prophet Malachi, in which he announces that the Messenger of the Covenant would come suddenly—the One whose coming had been anticipated for centuries; and that it was a solemn question as to who would be able to abide the day of his coming, for he would sit as a refiner and purifier of gold and silver. (Malachi 3:1-3) We apply this prophecy to the time of our Lord's first advent. We believe that he came then, as foretold; and that throughout this Gospel age his work has been that of a refiner of his people.

In our text St. Peter seems to say, 'This is a fiery trial in which the entire church participates.' He did not necessarily mean that all the fiery trials will be among ourselves, but that the entire experience of the true church throughout the Gospel age will be fiery. It is true, however, that our most severe trials usually come from our brethren in Christ, just as it was with our Lord, whose brethren, the Jews of his day, persecuted him. St. Peter's thought seems to be this: Whoever comes into the body of Christ must not expect that his way thereafter will be smooth; for, on the contrary, the church must endure fiery trials down to the very end of her course, in order that she may be prepared for the kingdom glory.

It is true that the fiery trial through which the church has passed has been more severe at some times than at others. It is also true that the Word of God indicates that in the very close of this Gospel age there will be special testings which will try the faith of every member of the body of Christ in the flesh; and that these special testings will be permitted for the very purpose of demonstrating who have built their faith with the gold, silver and precious stones of God's Word, and who have built with the wood, hay and stubble of human tradition and "doctrines of devils." (1 Timothy 4:1) During that "fire of the day of the Lord" the work of the first class will be preserved, but that of the latter class will be destroyed.—1 Corinthians 3:12-15.

We are not to suppose, however, that those who are living in the close of the Gospel age are being more particularly tried than were those who lived during the preceding centuries of that age. No one will be suffered to be tempted more than he is able to bear; for with every temptation the Lord will provide a way of escape. (1 Corinthians 10:13) If God permits heavier trials and testings to come at any time, he puts something in the nature of encouragement upon the other side of the scale. And so the knowledge of the divine plan which the church now possesses should enable us to endure the trials of our day more easily than those who did not understand the Lord's purposes as thoroughly as we do. We should bear in mind the fact that while in some respects our trial is more severe than was theirs, in other respects it is less severe.

### SUFFERING PERMITTED FOR A PURPOSE

In our context the Apostle is discussing the various kinds of suffering which Christians must endure. From the worldly point of view—in fact, from almost any other viewpoint except that of knowledge of the truth—it seems very strange that Christians should be called upon to suffer; for when one becomes a son of God, an heir of God and joint-heir with Christ Jesus our Lord, it would seem only natural that divine favor should thereafter extend to all of his affairs. The worldly

are inclined to say, 'What kind of God have you that will permit his devotees to suffer? Surely when one gives himself up to do the will of God he should thereafter be exempt from trials and difficulties. Surely God would take such care of his faithful worshipers that nothing could possibly hurt them.'

Christian people are themselves often perplexed about their experiences—yea, ashamed; for they do not understand why a Christian should suffer. Yet St. Peter says, "If any man suffer as a CHRISTIAN, let him NOT be ashamed, but let him glorify God on this behalf." (1 Peter 4:16) This very suffering which causes perplexity is in harmony with the divine plan; for God is dealing with the church individually in order to manifest their loyalty of heart. This loyalty to God and to the principles of righteousness will be demonstrated either by faith or by works. It will be out of accord with the present order of things, out of accord with the views of the world.

The people of God well understand that long ago he could have restrained sin if he had chosen to do so. Since he has not done this, it is evident that he is making good use of present conditions in the world. If everything here were favorable to righteousness, loyalty to God would be a very easy matter. If those who are the people of God received the very best of everything, the way to life would be both easy and popular. God explains in his Word, however, that everything shall work together for good to his people as new creatures; that is, according to the spirit, not according to the flesh. Even what seems to be the very worst disaster he can make work out good to them who love him supremely.

Only those, therefore, who see the divine plan can properly enter into this thought that a Christian has no cause to be ashamed of suffering, ignominy, persecution, endured for Christ's sake. Only those who can see the purpose in suffering can glorify God on this behalf, can glorify him when they are opposed, misrepresented, slandered. The character of these sufferings—the opposition of the world to God's people—is very much the same as to those which came upon our Lord Jesus. He was despised and rejected of men, even by some who called themselves holiness people. And so it has been all down the Gospel age. Those who have called themselves holiness people have despised and rejected those whom God has recognized as his saints. If we were of the world, the world would love its own; but because our Lord has chosen us out of the world, therefore the world hates us, as the Master foretold.—John 15:18-25.

### PERSECUTION AN EVIDENCE OF LOYALTY TO GOD

It was because our Lord would not enter into the arrangements of the Scribes and the Pharisees that he was despised and rejected by them. He did not refuse to eat and drink with sinners. On the contrary, he was willing to talk with them, even with the woman of Samaria and others of similar character. He was not proud, but humble. He did not deal with the world in the way that the Pharisees did. Therefore they rejected him.

We read that the Scribes and the Pharisees were angry because our Lord taught the common people. Apparently they did not wish to have the people taught except in their way. When the average person is angry, he will say all manner of evil against whoever has aroused his ire. If, therefore, any of God's people has had evil spoken against him because he has presented the truth to others, he is not to be ashamed of his sufferings; for they are just what the true Christian is to expect. Such sufferings become strong evidence

that he is on the side which God approves. Those Christians who complacently tell us that they are not receiving persecution, that they are not suffering for Christ's sake, have good reason to doubt whether they are walking in the Master's footsteps.

But we are not to consider persecution and suffering as evidences of loyalty to God unless they come as the result of Christian effort. If one were a consumptive before he became a Christian, his sufferings thereafter would be much the same as they were before. If one were to suffer as a busy-body in other men's matters, he has good cause to be ashamed; for on account of his greater knowledge, his responsibility is greater. Therefore he should not do what he knows to be wrong. It is a very easy matter to forget that JUSTICE is the great foundation principle which underlies the teachings of the Word of God. This principle is concisely expressed in the Golden Rule—"Do unto others as you would have them do unto you." No Christian should under any circumstances render less than justice to any one. Nothing is more necessary to the people of God than to have the Golden Rule always before their mind's eye and to measure by it every thought, every word, every act.

#### WHAT IS INCLUDED IN BUSY-BODYING

Busy-bodying is the act of busying one's self about the affairs of other people. A large portion of the suffering which people in general undergo is the result of busy-bodying. We are not to meddle with other men's affairs; for we have all that we can do to keep our own matters straight. Many good people are unconscious offenders in this direction. They do not mean to be busy-bodies; indeed, often they do not realize that they are guilty along this line. God's people should keep so busy with their own affairs that they will have no time to criticise others. If circumstances are such that criticise we must, we should always do so in harmony with the Word of God. But we should be ever on the alert to help others, not to injure them.

In the preceding chapter St. Peter says, "If ye suffer for righteousness' sake, happy are ye." (1 Peter 3:14) Elsewhere the Scriptures explain that the followers of Christ are called to suffer for right-doing; and that if they are properly exercised by such sufferings, they shall in due time reign with their Lord in his Messianic Kingdom; but that now they are called to suffer with him. This is not because God wishes to see his people suffer, but because their interest in his truth, their loyalty to him, will demonstrate the fact that they have developed the character which he approves.

#### THE DIVINE STANDARD OF LIVING

During the Millennial age, suffering will indicate a failure to be in accord with the principles of righteousness; but during this Gospel age the reverse is often true. This is because the conditions under which the church is called are peculiar, separate, distinct from any other arrangement. God's usual provision for his creatures is a blessing; for example, the angels are not suffering. But here on earth a peculiar condition exists.

Six thousand years ago sin entered into the world. Ever since its entrance Satan has operated to deceive men, to make light appear to be darkness, and to put darkness for light. As a result of his efforts to oppose God and righteousness, the world is bewildered. Mankind now have a natural tendency to do wrong. They are as prone to do evil as the sparks are to fly upward.

While these conditions prevailed, God sent his Son into the world to die for the Adamic race. Throughout the Gospel age the Master's followers have been telling others that whoever is in accord with God's righteous standards is in accord with God, but that whoever is in opposition to God's standard of righteousness is in opposition to God. That standard is, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, with all thy strength; and thou shalt love thy neighbor as thyself." Mankind as a race are out of accord with this standard. Our Lord Jesus, on the contrary, was in full harmony with this principle, and laid down his life on the side of righteousness. Finally he brought upon himself the hatred of those who had other plans than those of God. The doctors of the law, the Sadducees, the Pharisees, the priests and the politicians—all these had their own ideas and plans, based upon selfishness. Our Lord, who steadfastly followed the lines laid down in the divine Word, was necessarily in conflict with their personal ambitions.

Ever since the darkness of sin has entered the world, fallen

man has naturally come to shun the light of righteousness. Therefore humanity does not like to come too close to the light or to the light-bearers. Men do not like to have the light of publicity thrown upon their schemes. When, therefore, our Lord Jesus showed that the doctors of divinity of his day had taken away the key of knowledge from the common people, those who were in sympathy with the darkness of this world became so incensed that finally they crucified him.

The true followers of Christ find that in the same proportion as they take their stand for the truth they will have persecution leveled against them. Whoever will strive to live godly, righteously, will suffer persecution, as the Scriptures have foretold. If they were of the world, the world would not hate them, but would love them and fellowship with them. This persecution which has come to our Lord and his followers does not emanate from any desire on the part of the world to oppose the divine plan, however. It is the result of blindness. (2 Corinthians 4:4-6) If the Jewish rulers had fully understood the situation, they would not have crucified the Lord of Glory.—Acts 3:14-18; 1 Corinthians 2:8.

Take, for instance, the case of St. Stephen. Saul of Tarsus verily thought that he was doing God service when he persecuted the first martyr. He had a zeal for God, but it was so misdirected that he became a persecutor of God's people. He tells us himself that he did this ignorantly, supposing that thereby he was serving God. Eventually it may be found that much of the persecution which the people of God have undergone has resulted not so much from bad motives as from ignorance or superstition. But whether the persecution comes from those who do it ignorantly or from those who do it intelligently need not matter to those who are persecuted; for if they realize that they are suffering for righteousness' sake, they will have that satisfaction of mind which will make them happy. Blessedly happy are all who have suffered for righteousness' sake. Whoever is thus suffering is on God's side. As for the poor world, they are bewildered and know not what to do.

#### ANOTHER SOURCE OF SUFFERING

Suffering for righteousness' sake may come not only through persecution, but in another way. If, for instance, one engaged in some part of the Lord's service has striven to be wise and reasonable, and yet finds that his service has brought upon him certain disabilities of a physical nature, he may rejoice in the fact that such suffering is for righteousness' sake; for he has been trying to do right, trying to do the Lord's will. We are to recognize, however, that it is possible to suffer for foolishness' sake, also. We recall the record that Satan tried to induce our Lord to jump from the pinnacle of the Temple, declaring that the heavenly Father would not permit him to be injured. Had our Lord jumped from the Temple and broken a limb, he would have suffered for foolishness' sake; for such an undertaking would have been presumption. Yet, on the other hand, one might do something for foolishness' sake and receive a blessing; for God might perceive that he was ignorant of the unwisdom of his act.

It is the duty of every Christian to study the Lord's will, to consider carefully the conditions around him, and to seek to follow so moderate a course in life that he would not only have the divine approval, but would cause as little inconvenience and trouble to others as possible. When he has done this to the best of his ability, he is to go forward, confidently relying upon the Lord's supervising wisdom and providence; for God will surely protect all those who put their trust in him.

Whenever the fiery trouble is the hottest, we may be sure that the Lord's care is over us; and therefore we may rejoice. In that we are partakers of the suffering of Christ. If it was necessary that the great Head of the church should have such an experience with suffering to prepare him for the glory to follow, we may be sure that the members of the church will also need to suffer in order to be prepared to share with him in his glory, honor and immortality. In whatever way the suffering may come—whether it is from our own flesh or from others—if it results from our endeavor to serve the Lord we may be sure that it is for Christ's sake. If, therefore, we remain faithful to the end of our course, we shall have a share in the glory of Christ at the conclusion of this Gospel age, at the manifestation of the sons of God.—Romans 8:19; Colossians 3:4.

"Dare what conscience says is right;  
Do what reason says is best;

Do with all your mind and might;  
Do your duty and be blest."



## THE NEW WILL THE BASIS OF CHRISTIAN CHARACTER

*"For ye are dead, and your life is hid with Christ in God."*—Colossians 3:3.

We understand that there are only two great moral forces in the universe—good and evil, righteousness and sin; and that whatever is not right is wrong. By nature man was originally in full harmony with God. But by the disobedience of the perfect man whom God had made, sin entered into the world, with its resultant penalty of death. This original sin has been transmitted from parent to child until, as the Apostle says, all are sinners, all are in this fallen state.

After Father Adam had disobeyed God, he had the mind of Satan, who had the wrong mind—out of harmony with the divine arrangement. Because of Adam's defection his posterity are all born wrong-headed and more or less wrong-willed. We do not mean that the mind and the will of fallen man are wholly Satanic, but that mankind are born with depraved minds, and are in more or less bondage to Satan. The only rectification is that we may have a new will, a new mind.

Here the Lord's message reaches us, offering forgiveness, reconciliation to himself, on certain conditions. When we inquire what these conditions are, we find them to be (1) a full surrender of the will to God and (2) an acceptance of the divine will instead. A full response of the body is not expected; for this is impossible in our fallen condition; but a full surrender of the will is demanded.

To those who during the Gospel age fully surrender their wills to God, a new nature is given. Instead of being servants of sin, we may now become servants of righteousness. This we do by stepping from the side of sin to the side of truth, the side of God—away from the side of Satan; for there are only the two sides. Whoever thereafter abandons the new will has gone back to the wrong side. When we became new creatures under the divine arrangement, we ceased to be old creatures. But if we should cease to be new creatures, what are we but old creatures again? The new will has died; the old will has revived—come to life again.

The Master said, "Ye cannot serve God and Mammon." (Matthew 6:24) We cannot be servants of righteousness and of sin, of truth and of error. "His servants ye are to whom ye render service." (Romans 6:16) So long as the new creature maintains his relationship to God he is the servant of righteousness. But as soon as his will is turned away from God, it is turned away from righteousness and is turned back to sin once more. It assumes, therefore, the Satanic attitude.

### TRUE MEANING OF CONSECRATION

Many professed Christians do not understand at all what is concluded in consecration to sonship. Many do not understand that it means the renouncing of all earthly rights, earthly hopes, earthly ambitions. They think that consecration to God signifies a willingness to live moral, upright lives—nothing more. They have not seen the depth of the Apostle's statement, "Ye are dead, and your life is hid with Christ in God." St. Paul here means, Your wills are dead, and you have been begotten again as new creatures in Christ. Those who have not understood this have not become dead as human beings—have not taken the step of full consecration to God.

A righteous will is the beginning of a righteous character; for the will represents the intention, the ideal. If this righteous will is maintained and put into action, the result will be the development of a righteous character. But if this righteous will is lost, the character will deteriorate. This would not mean, however, that the intelligence or the personality would be lost, but that the righteous character would be shipwrecked. (Ezekiel 18:24) The Scriptures liken such as lose their new will for righteousness to the dog returning to his vomit, and to the sow wallowing in the mire after having been cleansed.—2 Peter 2:22.

A new will is one's own making. The will of the fallen nature "is not subject to the law of God, neither indeed can be." the Apostle Paul assures us. (Romans 8:7) A man may take time for deliberation, may have a period in which he is gradually determining what he shall do, during which the different organs of his mind are balancing the question of consecration. But the act of consecrating is the result of his final decision in favor of the Lord. His natural will must be changed from its wayward bent, or at least from its irresolution, to a fixed determination in the right direction, to a determination to renounce the world with all its hopes and ambitions and to accept Christ as his Redeemer, together with all the heavenly promises centered in our Lord. Thus consecration is the first positive act of the new will. After consecration and acceptance by the Father, this new will forms the basis of the new creature. The individual is received of God through Christ for the high calling of the Gospel church.

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### THE IMPORTANCE OF THE WILL

After one has fully consecrated himself and has been begotten of the holy Spirit, the old will is actually dead. So when our text declares, "Ye are dead, and your life is hid with Christ in God," it is not the body that is dead, nor is it the mind, the intellect; it is the old will that has been surrendered. The old will is not reckonedly dead, but really dead; for one could not have two wills at the same time any more that he could walk in two directions at the same time, or be in two different countries at the same time, or be two different persons at the same time. Therefore, to those who are in Christ Jesus, "old things have passed away; behold, all things are become new."

In one's mental make-up the will occupies the position of king, ruler, despot, autocrat. It rules the entire body—that is, it has the right to rule; and it should rule. When the old will was rejected, the will of the Lord was accepted as the ruler of the human body of the person who consecrated himself. The right to rule was actually transferred from the old will, to the will of God in Christ. Thenceforth the person is freed from the domination of his old will, and subject to the new will, which is in harmony with the divine will.

This new will, however, has difficulty in establishing its rule over the human body; for its entire empire—the members of the body—is out of harmony with the new sovereign. The mind is more or less twisted and warped by reason of sin. Many of the faculties of the mind rather prefer the old master, and feel restraint under the regulations of the new will. They desire to be rebellious and to have their own way. Sometimes the new ruler, the new will, is too lenient with its subjects. The new creature must remember, however, that there is no alternative—that he must rule with an iron hand; for if the will of the flesh should win the day, should again become master, it would mean that the new will was lost, that the new creature had died. This would mean eternal destruction—the second death.

Whoever has once turned his will to God, and has been accepted by the Lord and begotten by the holy Spirit, is on trial for life or death. If he were to turn to sin, to practise sin wilfully, there would be no future hope for him. Therefore it behooves the new creature to rule his body, his mind, his passions, and to bear in mind the precious promises to which he has become heir in Christ. To do this he is granted the Word of God. Through the guidance of this Word he is to keep guard over his mind, to watch his thoughts, to scrutinize his conduct. No matter how rebellious his flesh may be, it is the part of the new will to oppose any disloyalty, to conquer and control his mortal body, to the full extent of his ability. Whatever he may lack in ability the Lord purposes to cover and excuse, under certain conditions.

The new will feeds on the knowledge of the Word of God. As the child of God considers and admires the grandeur of the divine character—the wisdom, the justice, the love of God—he begins to copy these attributes; and thus he becomes God-like. By degrees he becomes a copy of God's dear Son. By his providences God so shapes our affairs as his children that things which would be too difficult for us will be taken out of our way. If our will remains fully submissive to him, ALL THINGS will be made to work together for our good.—Romans 8:28.

Such children of God will not be tempted above what they are able to bear; for the Lord permitting temptation will also provide a way of escape. (1 Corinthians 10:13) Noting all their deliverances, their succor in times of need, they will be strengthened and will become established in faith. Thus the Christian, as the new will grows stronger and stronger, is not apt to be turned this way and that by false doctrines. The new will cannot expect, however, to gain an easy control of the flesh. It must be continually at warfare with the tendencies of the old body. But through our Lord Jesus Christ the new creature's best endeavors will be accounted as the fulfillment of the divine law.—Romans 8:1-4.

### SUGGESTIONS FROM OUR LORD'S EXPERIENCES

In scanning the experience of our Lord Jesus for light on this subject, we perceive that at the time of his consecration at Jordan he gave up his own will as a man, and adopted the Father's will as his own. Thenceforth his human will was dead. When in the Garden of Gethsemane he prayed to the Father, "Not my will, but thine, be done," he had made no change of purpose. He did not mean that he had a contrary will in the matter. His mind was still the same as at consecration. But a condition had arisen in his life which perplexed him. He was not certain as to the Father's

desire. So far as his own knowledge went he could see nothing to be gained by his suffering such great ignominy and shame as confronted him in connection with his death as the antitypical Passover Lamb. Perhaps he might be spared death as a malefactor, charged with being a blasphemer, an enemy of the Almighty. He was not sure whether this might not be merely an incidental that could be turned aside. If it could be turned aside, he wished that it might be so. But he desired to have the Father's will done, whatever that will might be. He left himself wholly in the Father's hands. This was his sentiment. He expressed himself here in utter disregard of his human sentiments.

Our Lord still had his human body with its preferences. His human preference would be to be spared experiences of shame. His preference as a new creature would be that he be not put to death as a blasphemer against the Father whom he loved and revered. He had no thought, we may be sure, of any other than a sacrificial death; for he had told his disciples that he would be crucified. But as the consummation of his sacrifice drew near, he saw what he was facing—the mock trial and all that it involved, the false charges, the humiliation, the deep shame—and the matter became all the more serious in his mind. He was not sure whether it was necessary for him to endure this shame and to be regarded as an enemy of God. If this was necessary, he had not a word to say. We do not understand his words to indicate that he had a will in any wise contrary to that of the Father.

#### DIVINE OVERRULING IN DAILY AFFAIRS

The question might arise here, If our Lord was not certain that the heavenly Father was planning every detail of his experience, should we have the thought that our Father plans and arranges every little incident of our experiences?

There are probably extremes of thought upon both sides of this question. Our brains differ. Our experiences are varied. Apparently different ones of us are naturally inclined to view matters from different standpoints. We believe that naturally many of us are not likely enough to look for the Lord's providences in the details of life. For our own part, we are rather of the opinion that many would have still greater blessings if they would watch more carefully along this line. Some, however, carry the thought of the Lord's overruling providences to an extreme. Such would be inclined to think that if they were to step into a puddle of water the Lord would have to do with it.

But we are assured that "the angel of the Lord encampeth around about them that fear him, and delivereth them." (Psalm 34:7) Personally, we are striving more and more to see the providences of the Lord in all our affairs. We are also assured that "the steps of a good man are ordered of the Lord." (Psalm 37:23) This does not mean that we are to think that everything we do, every step we take, is necessarily ordered of the Lord, even when it proves to be a misstep; but that the general course of a righteous man is under the Lord's supervision. God gives his angels, his messengers, charge over his people. (Psalm 91:11, 12; Hebrews 1:14) We are merely instruments in his hands, if we are guided by him. As respects the work in our own hearts, however, we are more than this; and we are to use our reason in respect to our course, in respect to how we shall employ our talents for the Lord—how we shall do volunteer work, how we shall present a book or a tract, etc. We are to use our brains, seeking to have them guided by the Lord.

We have great respect for those who go to God each morning and ask him so to guide their affairs for the day that they may have some opportunity of witnessing to the truth. It seems to us that the Lord would be pleased with such an attitude, and would feel thus: "Here is a willing servant, and I will give to this one an opportunity of service." We greatly admire that implicit reliance on God which realizes that we are nothing of ourselves, that our sufficiency is of the Lord, that he is using us as instruments, and that we are to be on the lookout for opportunities to serve him and his. We notice that all of our dear Redeemer's steps were ordered of Jehovah God. While at first he was not able to see clearly that his final humiliation was ordered of God, yet a little later he saw that it was so ordered, and that it was a part of the dregs of the cup which he was to drink. His experiences were designed of God.

Probably this is true of many of our experiences. Things that we think are the fault of others or may have come our way by chance are quite probably more or less, perhaps fully, under divine supervision. God would not, we know, interfere with the conscience of any one; but co-laboring with the circumstances of life, many things are surely ordered for the carrying out of the divine purposes concerning us, and he will turn aside whatever would be to our injury.

## HOW WILL IDENTITY BE CARRIED INTO THE SPIRIT LIFE?

We have been asked, "How will the new creature, the new soul, in the future be identified with the old creature, the old soul? In other words, How shall we know ourselves?" We reply, There is of course, nothing in nature which would explain this matter; for it is something that is entirely outside of anything belonging to nature. In this new creation God has given us something entirely distinct, new. The new creature is not an earthly creature, and nothing that is of the earthly being will ever have a part, to our understanding, in that new creation, either now or at any time. Nothing will carry over from the human to the divine, from the human to the spiritual.

Rehearsing some of the things we have said: The human being here is more or less depraved. He hears something about God, about the divine nature, about what sin is, about why it is undesirable, about the reconciliation which God has provided through Christ and the invitation given to some to become joint-heirs with Christ in his heavenly kingdom. He becomes conscious of all this through his ears, through his natural perceptions—or through human powers; for he has no other powers. He must have the hearing ear, else he would not heed the message from God at the present time.

Some have more of the hearing ear, some have less. The one who has more of the hearing ear would be more attentive, more pleased, when he would learn that God has some program for the salvation of sinners. The more depraved would have less of the hearing ear. The depraved person would be living on a low plane, therefore he would have less inclination to come to God, less of a disposition to listen to anything that God would have to communicate. Even as respects the class who do hear with greater or less distinctness, the adversary has dulled their ears to some extent with false "doctrines of devils."

But what we hear of God's gracious invitation to become associates with Christ Jesus rejoices our hearts. To us who have the hearing ear this is indeed good tidings. We say, 'I am glad that God has invited me to come back into his family, that he has provided for the covering of my imperfections. I

am very much pleased also to know that there is a special invitation now to those who have the mind of Christ and desire to walk in his steps, and I gladly avail myself of God's loving arrangement. In harmony with this invitation I offer myself a living sacrifice.'

#### VARIOUS STEPS IN BECOMING A NEW CREATURE

Now I have been converted. How? I have turned around. From what? From the way of sin and of my own will to go the way of righteousness and the way of God's will. Was this conversion? Yes. This consecration of myself to God includes everything that belongs to me, all that I am and have—the human ego, the personality, with all its hopes, aims, possessions, in every shape and form.

Did this make me a new creature? No. It put me into the way that made me eligible to that position. The next step was the imputation of the merit of Jesus, to cover all my sins, all my imperfections. Did this make me a new creature? No. Of what use, then, was the imputation? It made me acceptable to God as a living sacrifice. The next thing in order was for God to accept the offering and to indicate his acceptance by the begetting of the holy Spirit. What this means we do not know. We are not wise enough to know. God foreknew our Lord as the Head of the Christ body, and he foreknew the class which is to form that body. And now, by coming in under the conditions which he has laid down, we are accepted of him as members of this anointed company, and become new creatures in Christ. The merit of Jesus still operates on our behalf, because of the imperfections of our mortal flesh. It is now our wedding garment, our bridal robe.

When we have become new creatures is the matter determined? Oh, no! It is only begun. I am to prove my devotion and loyalty, to show that the surrender of my will was a genuine thing. How can I do this? By contact with the truth I am exercised by it. If I have been in error in any way, and the error is clearly pointed out by the truth, my loyalty will be determined by the diligence with which I weigh and decide the matter. If I decide slowly, it means that I am

a little obtuse, somewhat dull of hearing, or that I am slow to respond to the will of God. If I decide quickly between the truth and the error, decide for God, it will mean that I am loyal to God's will, his truth, that I am quick to hear his voice and prompt to obey; and I shall be all the more pleasing to him as a loyal, faithful child. If I should decide the matter slowly, would the Lord cut me off? No. Perhaps he would give me some chastisements in the school of Christ. "A bruised reed will he not break, and smoking flax will he not quench."—Isaiah 42:3; Matthew 12:20.

In one Bible picture the newly begotten ones are represented as embryos, not yet born. In another picture they are shown as children, not having attained the stature of manhood, but as growing in grace, knowledge and character. Either picture is a very beautiful one, but we cannot mix the two. We cannot imagine the unborn child growing in knowledge, etc.; and we cannot imagine a prenatal embryo as developing toward manhood. We perceive in the embryo picture that every unborn child must grow, and that it is dependent for growth on nourishment. If some accident should happen, if there should be some miscarriage, the embryo would never be born.

So we see that from the time we are begotten of the Spirit the embryo new creature must develop. The new creature there began its life. It then drew its sustenance from provisions already present. The human mother was the same woman before the embryo life began that she is after the child is begotten. So the Lord's provision and arrangement had supplied all the nourishment and sustenance for the new creature before the new life had its start.

From another viewpoint, this new creature in Christ is now the governing power in the individual life. It is the only existence that God recognizes and that we recognize; it is the only one that is to have any control over this mortal body. How does the new creature have the control? We answer, By the transfer of the will from human interests and domination to the doing of the Lord's will. God's will is now our will. We have no other, no contrary will. The clamorings of the flesh are to be ignored by this new will. As beings of a new nature we have superior rights in the human body, indeed—the only rights; for all the earthly rights imputed to us through the merit of Jesus are relinquished as a sacrifice, that we may gain the heavenly rights, the spiritual blessings. Having accepted our sacrifice God does not give us a new body in which to operate. We have still to make use of the same mortal body with its weaknesses and blemishes.

#### THE HUMAN BODY OUR SERVANT

What are we to do with this mortal body? We are to see that it is kept under; we are to browbeat it and compel its submission to the new ruling power in our lives. Moreover, we are determined to make this body an active servant to the new creature, to render material assistance in ministering to its growth and in serving the brethren, who are running in this same narrow way. Some might say that we are treating our body unkindly; but from the divine standpoint we are treating it as wisely as possible, in order to get from it the best service for God. If it is God's will that we undertake some great work for him, we will certainly put the body through a course of training to this end.

We say to our body, 'You are my body only for the time being. I, the new creature, purpose to use you in the service of my Lord.' The old creature, the mortal flesh may demur, and may say, 'I have some rights.' We answer, 'You have no rights. They are all relinquished; that is, what rights you may have thought you had; for in reality you were under the condemnation of death and never had any rights. The rights imputed to you when you were offered to God, were granted only that they might be sacrificed with Christ. You are legally dead now, and have nothing to say in the matter. I shall use my judgment as to what you shall or shall not do.'

If I should yield to the desires of the old creature, it would prosper in its aims and projects, and the new creature would be puny and weak in courage, in strength and in every way. The new creature must control all the interests of the body, granting it only what is best for the development and the interests of the new life. The old self-life, reckoned dead, must be daily crucified until the end of the narrow way. It must die of neglect. The new will must admit of no compromise. Thus we shall grow spiritually and become built up into Christ our living Head; and the stronger we become spiritually, the sooner shall we be ready for our change. This change is the birth of the new creature in the first resurrection. It is the receiving of our new spiritual bodies. Not one atom of this mortal body will ever get into the new condition beyond the veil.

This new creature that now lives in a mortal body feeds

not upon natural bread, but upon "every word that proceedeth out of the mouth of God." (Matthew 4:4) But as God has a work for the new creature to do while in this mortal body, this earthen vessel, I am to take reasonable care of my body; for it is the only instrument of operation which the new creature now possesses. If I so misuse my body as to unfit it for service, I would not be exercising the spirit of a sound mind and would not be in harmony with the will of God. But the new creature is to have the control, to dominate the servant and not permit the servant to dominate him.

#### OUR INDIVIDUALITY, OR IDENTITY, PERMANENT

If we continue faithful to our contract with the Lord we shall soon have new spiritual bodies, and then we shall be new souls. But our ego, our personality, our individuality, our identity, will form a distinctive part of the new soul. It is really the ego, the personality, that makes the soul. The body alone would not make a soul, whether a natural body or a spiritual body. The elements of which the natural body is composed might be disintegrated into their original condition, and would then form no part of the soul.—Genesis 2:7.

Soul is that which comes down from father to child. Adam gave soul, being, to his children. At birth each of these became a soul, a being. This spark of life has come on down through the ages, from father to child. In the resurrection of the new creature, the soul, the being, composed of the new will and the character which has been developed, is transferred to new conditions and becomes a new soul. It has an altogether different body, with new powers and greatly enlarged capacity. This will be a body through which the developed new creature may fully express all the desires and aspirations of its nature. Nevermore will there be discord between the mind and the body. All will be perfect harmony and concord. All our longings will be fulfilled to the highest degree.

"Can you explain to us," it may be asked, "how this new life will be transferred to the new body?" We cannot. In the case of our Lord Jesus we have the statement that the spirit-being left the heavenly condition, came to earthly conditions and became a man, subject to human limitations; and we have the assurance that this same One who came into the world, who died, arose from the dead and who ascended into heaven, was to come again in the glory of the Father. (Matthew 16:27) It is the same ego that came at the second advent. It has changed its status, in that it now has vastly enlarged powers, in that the ego is now operating in a glorious spirit body of the highest nature—the divine. This ego had a spiritual body at first; it had a human body afterward. It has now a new divine body, superior to all. But the ego, the individuality, has persisted under both these changes. So our ego, our personality, is to pass from this earthly body and be given a new body.

The power by which all this can be accomplished is divine power. If anybody can explain to us what were the component elements of the first soul, if he can show what composes the spark of life or what it is, perhaps we could explain the process of the creation of new creatures in Christ. Or if any one can explain what makes the germ of wheat grow, how it gets life, perhaps we could explain how the new creature is a new life-germ, how it grows, and how the identity, the individuality, is preserved and carried into the heavenly condition. We must trust in divine power for this whole matter, as respects both the resurrection of the church and the resurrection of the world. Whoever doubts divine power cannot believe in the resurrection.

#### PHILOSOPHY OF RESURRECTION INEXPLICABLE

We cannot imagine, for instance, just how it will be that Moses or Abraham or anyone else of the remote past could ever be resurrected so that he could know himself, could read the story of his life in the Bible and remember that it was all true. How that can be only God knows. You do not know: I do not. We believe it because God says it. It is just as difficult to understand about the resurrection of a man and the bringing of him back to life in a fresh, new body as it is to understand how the new creature, the new soul, can be brought into its new body, and can still have its identity and know himself and all that he has experienced in the earthly life.

We are hoping soon to get one of these spirit bodies. When we get it we shall know all about it; for the Scriptures declare that then we shall know even as we are known. (1 Corinthians 13:12) We might find illustrations to help us in this matter—as when a record is taken on the phonograph. Something, a certain vibration of air; went out of the mouth. This force made little indentations upon the cylinder of wax. Now, then, if we know how to reproduce the human voice thus, it gives us a hint how God with his unlimited powers



could preserve everything recorded by the convolutions of our brains, all that we call memory, how it could be preserved absolutely—everything by which we could know ourselves in the future. We do not know ourselves now by the number of pounds weight we register or by the cut of our beard or by our clothing. We know ourselves by something in our mind. But if our reason were gone, if our memory were gone, then we would not know ourselves.

God, who has made us new creatures, is the all-powerful One who knows how to preserve our identity, to reproduce our memory in our new bodies. And the more we come to know

about him and the length and breadth and height and depth of his wisdom, power and love, the more we are able to appreciate all he has told us, and the stronger is our confidence in him. It is to the wise a glorious thing that God should promise a resurrection. The world cannot understand it; to them it is foolishness. They cannot believe in a resurrection from the dead. Therefore they cannot have the joy that we have through the exercise of faith. Soon will our faith be swallowed up in sight. Then all the mysteries that puzzle us now will be made clear; they will flee away as mist before the morning sun.

## PERFECT THROUGH SUFFERING

If he, the holy, harmless, sinless One,  
Must needs be perfected through suffering,  
Wouldst thou then seek to tread a path less steep  
To reach heaven's goal and win thy Father's smile?  
Ah, no! My soul, when pain and sorrow cross  
Thy threshold, be thou swift to welcome them,  
Then whisper low within thy heart of hearts,  
"Another opportunity to show  
My King how much I love, what I can bear  
For him!" And as the weary days go by,

Cling closer to the hand that wounds thee so,  
Lean harder on the breast of him who loves  
Thee, even as he loved his only Son;  
And pray, "Lord, spare me not, burn out all dross,  
Let nothing but the purest gold remain,  
And help me in the hottest fire hold still!  
Do thou, great Lapidist, grind on, that I  
May perfectly reflect the glorious light  
Of love divine! Oh, fit me for some place  
Within thy royal diadem to shine!"

## N. Y. PRESS COMMENTS ON THE RECENT TRIAL

The following articles from the press will be of interest to the dear friends who have learned through the July 1st WATCH TOWER what verdict was returned by the jury in the trial of our brethren here. We accept this verdict as of the Lord's permission, realizing it to be one of the "all things" which work together for good to them that put their trust in God. "Let not your heart be troubled, neither let it be afraid."

Commenting upon the outcome of the case, the Editor of the New York "Evening Post" said on June 22:

"In the opinion of the court the religious propaganda which these defendants have vigorously advocated and spread throughout the nation, as well as among our allies, is a greater danger than a division of the German army. . . . A person preaching religion usually has much influence and if he is sincere he is all the more effective. This aggravates rather than mitigates the wrong they have done."

"After uttering these words Judge H. B. Howe, of the United States District Court in Brooklyn, sentenced the religious persons before him to twenty years each in prison, with one exception. It was necessary, he said, to make an example of those who sincerely taught this religion, which, like that of the Mennonites and the Quakers, and many another sect, forbids the taking up of arms. They were guilty plainly of having urged men to follow what they considered the teachings of the Lord and to apply literally the commandment, 'Thou shalt not kill.' So the jury could do nothing less than find them guilty of having violated the statutes of the country, whatever may be the correctness or incorrectness of their attitude toward the moral and religious law. We trust that teachers of religion everywhere will take notice of this judge's opinion that teaching any religion save that which is absolutely in accord with statute laws is a grave crime which is intensified if, being a minister of the Gospel, you should still happen to be sincere. There is no doubt that Judge Howe made his sentences severe enough; they are about double those imposed by the Kaiser upon the Socialists who have been trying to upset his wicked regime, and three times longer than many sentences imposed upon would-be regicides."

The New York "Tribune" of June 22, said:

"Joseph F. Rutherford and six of the other seven Russellites convicted of violation of the Espionage Act were sentenced to twenty years each in the Atlanta penitentiary yesterday by Judge Howe, in the United States District Court, in Brooklyn. Sentence of the eighth defendant, Giovanni de Cecca, was deferred. His companions, each with a pink carnation in his lapel, marched out of court to start their sentence."

"This is the happiest day of my life," said Mr. Rutherford, on his way from the court to the jail. "To serve earthly

punishment for the sake of one's religious belief is one of the greatest privileges a man could have."

"In imposing sentence the judge declared that in his opinion the religious propaganda advocated and spread throughout the nation as well as among our allies was 'a greater danger than a division of the German army.'"

"If they had taken guns and swords," he said, and joined the German army the harm they could have done would have been insignificant compared with the results of their propaganda. A person preaching religion usually has much influence, and if he is sincere he is all the more effective. This aggravates rather than mitigates the wrong they have done."

"Therefore, as the only prudent thing to do with such persons, the court has concluded that the punishment should be severe. The sentence is that the defendants, Joseph F. Rutherford, William E. Van Amburgh, Robert J. Martin, Fred H. Robison, George H. Fisher, Clayton J. Woodworth and A. Hugh Macmillan, serve a term of twenty years in the Federal Penitentiary at Atlanta, Ga., on each of the four counts of the indictment, but that the sentences commence and run concurrently."

"The defendants retained self-possession that has characterized their conduct throughout the entire trial. As the judge's words fell on their ears not a shade of emotion crossed their faces."

"One of the strangest demonstrations that the marshal's office in the Brooklyn Federal Court has ever seen was held by the families and intimate friends of the convicted men soon after the prisoners had been taken to the grand jury room. Messengers were sent out for fruit, candy and sandwiches, and after a short prayer meeting a gala feast was spread. Following this the whole company made the old building ring with the strains of 'Blest Be the Tie That Binds.'"

"It is all God's will," they told each other with faces almost radiant. "Some day the world will know what all this means. Meanwhile let us be thankful for the grace of God that has sustained the dear brothers and sisters during their trial and look forward to the great day that is to come."

"Counsel for the defence announced that they would take immediate steps to appeal the case to the United States Circuit Court of Appeals. Jesse Fuller, one of the defence's attorneys, made every legal effort yesterday morning before the sentence was imposed to have the verdict set aside. Every motion was denied by Judge Howe, and one of the motions made on the ground that the 'ascendency of the mind of the court had affected the freedom of the witnesses, the defendants and the counsel for the defence,' evoked from the court a severe reprimand."

## LETTERS FROM THE BRETHREN

### PREPARATION FOR FUTURE SERVICE

DEARLY BELOVED BROTHER RUTHERFORD:—

We heard this morning of the result of the trial, and hasten to assure you, and all the other dear brethren concerned, of our love and sympathy with you and them. We know that you nor they have the least bit of sympathy with Germany and her devil-possessed ruler, and no jury can make you a traitor. We were not at all surprised at the result, as

the report of the proceedings from day to day showed that your conviction was a foregone conclusion. Not only so, but for forty years our dear departed Pastor pointed out to us from the Scriptures just the condition of things which has come to pass, including the prediction (based upon the Word of God) that at the end of this age, the Lord's people would be persecuted and treated as traitors, anarchists, etc. If we had nothing more to prove that we correctly understand the

Bible and that we have the TRUTH, the coming about of matters exactly as Brother Russell pointed out from the Scriptures would be sufficient to convince us. We know that we are in the hands of our heavenly Father; and that while he does not approve of injustice, he nevertheless permits it, because he sees that we need these experiences to chisel, polish and prepare us to become the judges of the world in the next age. Men may sneer at us for holding what seems to them such a fantastic idea, but they will in due time find out that we knew what we were saving. Then we shall render to them just judgment along the lines of mercy and love.

Again assuring you and the other dear brethren of our continued love and prayers, we beg to subscribe ourselves,

Your brother and sister in the Lord,

W. W. M., and R. B. M.—*Wla.*

#### RESOLUTIONS OF SYMPATHY AND LOVE

DEAR BRETHREN:—

I have the honor to inclose herewith a resolution by the Washington Ecclesia; also another resolution addressed to Messrs. Sparks and Fuller, Attorneys-at-Law, Brooklyn, N. Y., with the request that you cause the same to be delivered to them. These resolutions were passed by unanimous vote.

Yours in the sufferings of the Lord Jesus,

J. A. D., *Secy.*

#### A RESOLUTION

RESOLVED by the Brethren in Christ at Washington, D. C., in meeting assembled, Sunday evening, June 23, 1918, that we do tender to our brethren in the Bethel Home and Brooklyn Tabernacle, bereaved of seven of their foremost fellow-members by permission of our heavenly Father, our loving sympathy in their sorrow and their loss; and that we do assure them of our continual prayers on their behalf and of our continued loyalty and support, and of our desire for a continued service by the pilgrim brethren as long as the Lord permits.

#### A LETTER TO THE BETHEL FAMILY

DEARLY BELOVED IN CHRIST:—

The peace of God be multiplied unto you, and his blessings abundantly be your portion! I think of you often and pray for you much; and I am sure that our Father is blessing you.

Prison life seems strange; and yet every experience is attended with joy, since we look at all such from the heavenly viewpoint. Truly now we can sing:

"Fade, fade, each earthly joy,  
Jesus is mine!"

In fact, there are now no earthly joys; but we are looking with joyful anticipation to our gathering home. Seven days in jail changed our appearance somewhat and reminded us that the process of death is working in our flesh. On the eighth day we were removed to a prison with more light and freedom. We now have seven cabins (cells) on a corridor shut out from other prisoners, and we can have fellowship together all the day. At night, when the great iron doors close and each one is locked securely in his cell, we call out to each other and discuss God's precious Word. Then we silently talk with the Lord; and we talk to him about you and all the dear sheep, and beg him to protect you.

If the Lord so wills we would be glad to come to you once more and try to aid you in some manner; and to this end we have hoped that bail may be granted to us. Our Father's will be done! We often feel in a strait betwixt two—whether we would prefer to depart or to come and serve you a season before we go home. His will be done! I feel sure that all these experiences are ripening the church preparatory to the final ingathering. Your letters and letters from the dear ones elsewhere show how sweetly they are yielding to the fire that is consuming the sacrifice. This brings joy to my heart. I count it all joy to be privileged to have some part in filling up "that which is behind of the sufferings of Christ for his body's sake, which is the church." I thank our dear Father for being so good as to send six brethren with me, that we may have these privileges together.

Several years ago it was my pleasure to travel over some of the land which St. Paul traversed while ministering to the saints. I also visited the prison where he was confined at Rome. Now we are having some like experiences in prison; and our Father has permitted it, and will overrule it all to our good. As we now read the experiences of St. Paul they have a keener interest for us. Only if now we can faithfully

finish our course, we shall join the Apostle and Brother Russell, and then see the Lord! Weep not for us, beloved; indeed, I am sure that you do not, but that you rejoice with us. If I could come down once a day and look over the place and see that you are all safe and happy, I think I should feel better. But then I wonder if the Lord does not permit Brother Russell to look about Bethel daily. I know the Lord has made all necessary provision.

Let not your dear hearts be troubled, neither fear what man may do unto you. I hardly think the Government powers will attempt to disturb you in the home or in the office. Stay by the ship, trusting in the Lord. Only permit me to suggest that you be calm and do as little talking about the trouble as is possible. Go quietly about your work, but keep at it until the Lord says: "It is enough!" From what I hear I judge that these trials are drawing all of the Lord's dear ones closer together; and such should be the case. We therefore expect that every one at the Bethel will "in love serve one another." Remember the admonition of St. Paul to avoid those who cause divisions, and who have sought to destroy the flock of the Lord. The time is now here for each one to set his house in order. The King is at the door.

Do all you can to encourage the dear sheep of the flock. Comfort them with the sweet promises of an early and glorious home-coming. Never have I loved you so much as now. I miss you—and that is putting it lightly. How sweet it will be to gather around our Father's throne and rejoice with joy unspeakable forever more!

While it is true that we know not what awaits us, I think there may be a short season of freedom and some more service for his dear people. That is all according to his will. His will be done! Your messages to the brethren have been greatly appreciated. May the Lord reward you richly! Know of a certainty that we greatly love you. The grace of our Lord Jesus Christ be with you one and all.

Your brother and servant by his grace.

J. F. RUTHERFORD.

[The above letter was written on June 28, in L. I. City Prison.]

#### PLEDGE HEARTY SUPPORT AND LOYAL CO-OPERATION

DEARLY BELOVED BETHEL FAMILY:—

At a special meeting of the Boston Ecclesia held on Monday, June 24, when about four hundred were in attendance, it was unanimously voted that a committee be appointed to express the sentiment and sympathy of the Ecclesia to you in this your hour of sorrow. While we fully realize your greatest source of comfort comes from the Great Comforter, we also know that the sympathy of kindred minds of the same mystical body is, by the grace of God, a help and consolation in times of affliction.

As it has seemed to be the good pleasure of our heavenly Father in recently removing from active executive service the officers of our Society who have so faithfully served us in the past, the Ecclesia at Boston very heartily, as well as unanimously, indorse the selection of the brethren in whose hands the matter of continuing the harvest work has been intrusted. We believe the WATCH TOWER BIBLE and TRACT SOCIETY and kindred organizations to be the Father's only channel for dispensing the meat in due season for the household of faith, and we pledge our loyal support and hearty co-operation.

Yours in the name of our dear Redeemer.

THE CHURCH AT BOSTON.

#### LOVING SYMPATHY FOR THE BRETHREN

DEAR BRETHREN PRISONERS OF JESUS CHRIST:—

Greetings in our glorious Bridegroom's name. I cannot refrain from writing to you and sending abundance of Christian love to you all in bonds. How gladly would I share your position if it were my opportunity, but I can share and do share part of your sufferings mentally! My heart has been sick when I think of the dear saintly heads that will have the prison pillows to lie upon; but it will soon be exchanged for the Master's breast. What can I say, dear brethren, that could comfort you but assure you of my prayers hourly on your behalf, and to promise I will strive more faithfully to fight on and meet you all in the kingdom of God.

My heart goes out in sympathy to the dear help-mates. May God who alone can comfort and sustain these dear sisters, yea, and the Bible House brethren, too!

Again assuring you of our love and prayers on your behalf, I remain

Your sister in Christ Jesus,

MRS. W. T. H.—*Ont.*