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Neutrality

The Watchtower Reprints, July 1, 1898, p. 2332

“If, therefore, we were drafted, and if the government refused to accept our conscientious scruples against warfare (as they have heretofore done with ‘Friends,’ called Quakers), we should request to be assigned to the hospital service or to the Commissary department or to some other non-combatant place of usefulness; and such requests would no doubt be granted. If not, and we ever got into battle, we might help to terrify the enemy, but need not shoot anybody.”

The Watchtower Reprints, August 1, 1898, p. 2345

“Notice that there is no command in the Scriptures against military service. Obedience to a draft would remind us of our Lord’s words, ‘If any man compel thee to go a mile, go with him twain.’ The government may compel marching or drilling, but cannot compel you to kill the foe. You need not be a good marksman.”

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**The Watchtower Reprints, April 15, 1903, p.
3180**

“There could be nothing against our consciences in going into the army. Wherever we would go we could take the Lord with us, the Captain of our salvation, and wherever we would go we could find opportunities to serve him and his cause. If it came to the point of battling we above all others need have no fear of death, but we, assuredly, would be obliged to draw the line when commanded to fire, and we could not, in harmony with the divine program, fire upon a fellow creature with the intention of taking his life. If we fired we should be obliged to fire either into the air or into the ground.”

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The Watchtower Reprints, June 1, 1918, p. 6268

“A Christian might not have been able conscientiously to engage in the military activities of a country offering only combatant service; later, when the opportunity is enlarged so that he may choose some good work such as the hospital or ambulance service, he may with a free conscience take such service. A Christian who may have been presented the perverted viewpoint that the Red Cross work is only the aiding of that killing which is against his conscience, cannot help the Red Cross; then he gains the broader viewpoint that the Red Cross is the embodiment of helping the helpless, and he finds himself able and willing to help the Red Cross according to ability and opportunity. A Christian, unwilling to kill, may have been conscientiously unable to buy government bonds; later he considers what great blessings he has received under his government, and realizes that the nation is in trouble and facing dangers to its liberty, and he feels himself conscientiously able to lend some money to the country, just as he would lend to a friend in distress.”

The Watchtower, February 1, 1951, p. 77

“Because they are wholly dedicated to God by their vows to him through Christ, Jehovah’s witnesses are according to God’s Word no part of this world which is governed by the political systems. For this important Bible reason they tell officials of the government that they conscientiously object to serving in any military establishment or any civilian arrangement that substitutes for military service.”

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**United In Worship Of The Only True God,
1983 ed., p. 167**

“An examination of the historical facts shows that not only have Jehovah’s Witnesses refused to put on military uniforms and take up arms but, during the past half century and more, they have also declined to do noncombatant service or to accept other work assignments as a substitute for military service. Why? Because they have studied God’s requirements and then made a personal, conscientious decision.”

The Watchtower, May 1, 1996, p.20

“What, though, if the State requires a Christian for a period of time to perform civilian service that is a part of national service under a civilian administration? Here again, Christians must make their own decision based on an informed conscience...What if the Christian’s honest answers to such questions lead him to conclude that the national civilian service is a ‘good word’ that he can perform in obedience to the authorities? That is his decision before Jehovah. Appointed elders and others should fully respect the conscience of the brother and continue to regard him as a Christian in good standing.”

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highway of holiness then opened up to them "shall be destroyed from among the people"—"the second death."—Compare Isa. 35:8; 62:10; Acts 3:23; DAWN I, Chap. 11.

WAS THE TEMPLE CLEANSED TWICE?

Question. From the various accounts would it not appear that the Temple was cleansed twice? I see that DAWN and WATCH TOWER always refer to the matter as tho there had been but one cleansing.—See Mark 11:15; John 2:13-17; Matt. 21:12, 13.

Answer. Many take the view suggested—that there were two cleansings; but we do not share it. It will be noticed that Matthew, Mark and John each mention the matter only once; and each mention once our Lord's riding upon the ass in fulfillment of Zechariah's prophecy (9:9-12); but only one of them connects these two events—Matthew. Moreover, since all agree that the riding on the ass was in fulfillment, of Zechariah's prophecy, and that there our Lord assumed for the first time his title as King, it is but reasonable to suppose that the use of force in cleansing the temple followed and did not precede that assertion of regal authority. For the same reasons we accept that same day as the one in which our Lord wept over Jerusalem and said "Your house is left unto you desolate!" Note the Prophet's expression—"Even today do I declare I will render [the second half of thy] double unto thee;"—the day of the riding on the ass as King.

The disconnection so noticeable in the gospels may be accounted for (1) By remembering that the Apostles were "unlearned men," not regularly educated historians, men who

recorded the wonderful words and works of their wonderful Teacher, but apparently saw little necessity for order or sequence. (2) By assuming that in this matter our Lord designed the confusion of the record, that only the faith-full and zealous might, under the leading of the holy Spirit be led to "rightly divide the Word of truth" and to get from it "meat in due season."

CHRISTIAN DUTY IF DRAFTED

Question. There are possibilities of a still greater war and of a draft which might include some of us who understand our Lord's commands to forbid our engagement in carnal warfare. What then, would be our duty?

Answer. "We know that all things shall work together for good to those who love God—to the called ones according to his purpose." If, therefore, we were drafted, and if the government refused to accept our conscientious scruples against warfare (as they have heretofore done with "Friends," called Quakers), we should request to be assigned to the hospital service or to the Commissary department or to some other non-combatant place of usefulness; and such requests would no doubt be granted. If not, and we ever got into battle, we might help to terrify the enemy, but need not shoot anybody. Meantime what an opportunity we might thus have for preaching "Jesus and the resurrection;"—for being "living epistles known and read by all" the camp;—examples of good soldiers of the Lord Jesus Christ, drilled and thoroughly equipped with the armor of God, loyal and courageous in the Christian warfare, against the world, the flesh, and the devil.

"JEHOVAH, HE IS THE GOD"

JULY 17.—1 KINGS 18:30-40.

"And when all the people saw it they fell on their faces, and they said: Jehovah, he is the God."—1 Kings 18:39.

The three and a half years of drouth no doubt had an humbling effect upon King Ahab, as well as upon the people of Israel. No doubt they began to wonder where the matter would end; and to recognize it as more than an accident—as a judgment. The question would be whether it was a judgment from Baal or a judgment from Jehovah; for the people, as a result of their extended acquaintance with idolatry had a comparatively weak faith respecting the unseen Jehovah, who permitted no image or likeness of himself to be made or to be worshiped. The Lord's time had come for awakening Israel, and starting a reformation movement amongst them, and Elijah, who had been sought by the King throughout the surrounding nations, was instructed to present himself before Ahab, with a promise that rain should follow; and was permitted to be the Lord's agent in drawing the attention of the people to the true God, who alone has power over the elements.

Altho Ahab realized that the famine was a judgment of the Lord, nevertheless, after the custom of the natural man, he ignored personal responsibility, and affected to charge the evils to Elijah, saying to him, "Art thou he that troublest Israel?" It is always so with the faithful mouthpieces of the Lord. Since they cannot prophesy smooth things, but must present the truth in reproof of unrighteousness, therefore the world and the nominal Israelite hate them. They do not seem to realize that the difficulty lies in themselves, and their sins, and their separation from the Lord. But Elijah, humble yet unabashed, did not hesitate to tell the king the truth of the matter, assuring him that the trouble in Israel came from his own wrong course.

The drouth had so humbled Ahab that he did not resent the Prophet's arraignment of his sin: perhaps also he hoped that through the prophet's favor the embargo of the drouth and famine might be lifted. At all events he very promptly complied with Elijah's request that the people of Israel be assembled at Mount Carmel, together with the priests of Baal. Accordingly there was a great concourse to the flat, table-top of Mount Carmel, where Elijah awaited them, the king also coming with them; but Queen Jezebel sullenly remained at the palace in the capital city of Samaria.

Elijah, full of zeal for the Lord, and full of indignation against the idolatry, and probably counseled respecting his course by the Lord, had a plan prepared by which to demonstrate to Israel which was the true God and which the false one. In the presence of the people he made a proposition to the priests of Baal for a contest to prove the question. This proposition was so reasonable, and the interest and expectation of Israel so great, that the priests of Baal dare not refuse. They, four hundred and fifty in number, were to build an altar and to make a sacrifice thereon to their god, Baal, while Elijah would build an altar and offer a sacrifice thereon to Jehovah, and whichever god would answer by fire would thus

be attested as the true God. If Baal were powerful enough to answer the prayers of his priests and to accept the offering of the altar, then the people might understand that it was because Baal was offended with them that they had experienced the drouth and the famine. But if Jehovah had the power, and would answer with fire, it would be proof to the people that the drouth and the famine were from him, and signs of his indignation because they had forsaken him and worshipped Baal.

The proposition could not be rejected: the priests of Baal prepared their altar and their sacrifice, and had the advantage of the noon-day heat of a tropical sun, sufficient almost of itself to ignite the fat of the sacrifice. They desired and prayed that the test might be granted; they cut themselves with stones until the blood gushed out, claiming that it must be because some of them, as priests of Baal, had trespassed against him, that their prayers were not heard. They kept this up for hours, until near sunset—Elijah meantime, in the hearing of the people, pouring upon them the sharpest sarcasm—the sarcasm of truth, not of falsehood. He suggested that they pray louder, as peradventure their god might be a little deaf; he urged them to keep it up, peradventure Baal might be on a journey, or attending to other business, or asleep. Thus he was giving to Israel in general the most telling lesson possible, considering their lethargy on religious subjects. He was preparing them for the final demonstration which he was about to give, that Jehovah is the true God, the only God who had power to answer both by fire and by water.

Mark how thorough the Prophet's faith in God, and how thoroughly he demonstrated that there could be no room for deception in connection with his offering. Twelve stone crocks of water were poured upon the sacrifice and the wood, and filled the trench around about it; the sun was losing its power, and the offering was thoroughly drenched, and all things were thus ready for a thorough test of Jehovah's power to send down fire.

Elijah stated the matter to the people: "How long halt ye between two opinions? If Jehovah be God, follow him; but if Baal be God, then follow him." The test was to show which was the true God, and which was the false god, and incidentally which the true and which the false prophets. Then Elijah prayed a beautiful and proper prayer. He did not say, "O Lord, cause Israel all to know how great, I Elijah, am, as a prophet of the Lord," but "Hear me, O Lord, hear me, that this people may know that thou art Jehovah God, and that thou hast turned their heart back again [—recalling them again by their experiences and these signs to be thy people]."

The answer by fire was prompt, and the effect upon the people great. They promptly acknowledged Jehovah, and slew the priests of Baal. Then, while Ahab and the people

do some good things in harmony with the divine law, and that to that extent their conduct meets with the divine approval. But the Apostle clearly shows that neither the Jews nor the heathen do all things in harmony with the divine law, nor can they, because of inherited imperfections. Hence, neither the Jews nor the heathen would be justified under the Law. God, however, has provided through Christ a justification, under the terms of the New Covenant, which excuses and forgives whatever is not wilful sin, on the part of both Jews and heathen, who receive Christ, and through his merit. Thus it is that God will justify the heathen through faith—not all the heathen, but all the heathen who will exercise the faith when the knowledge of Christ shall reach them, in God's *due time*.

Question. I was surprised to note your advice to any who might be drafted into the army. Would not your advice seem like *compromising* to avoid trouble?

Answer. It is proper to avoid trouble in a proper manner. It is proper to compromise when no *principle* is involved, as in the case mentioned. Notice that there is no command in the Scriptures against military service. Obedience to a draft would remind us of our Lord's words, "If any man compel thee to go a mile, go with him twain." The government may compel marching or drilling, but cannot compel you to kill the foe. You need not be a good marksman.

Question. You suggested in a recent WATCH TOWER that, if drafted and in the army, we need not shoot to kill. Would such a course be right? Would it not be fraudulent?

Answer. No; it would be quite right to shoot, not to kill. You forget, perhaps, our provisos, which were that we explain our conscientious scruples against war, and seek to be excused: if not excused, that we seek non-combatant positions, as nurses, etc.; but if *compelled* to go a mile or many miles as a soldier, we still need not kill anybody.

Question. Will we know each other in the kingdom?

Answer. When the Apostle says (1 Cor. 13:12), "Now we see through a glass darkly [i. e., as through an obscured glass], but then face to face; now I know in part, but then shall I know, even as I also am known," he undoubtedly included in the future knowledge the recognition of friends, even as he realized himself already known of God. If we are to be partakers of "the divine nature" and inheritors of all things, we must expect to be acquainted with the beings who form a considerable part of our heritage for a thousand years as well as with our associates in that inheritance.

Question. Were not the Psalms inspired specially for song service; and is it not therefore improper to use other hymns?

Answer. David's thought in writing the Psalms may have been merely their use in song; but the Lord's object was to give *prophecy* to assist his people of a later period. See what Peter says on this subject. (1 Pet. 1:10-12) Other prophecies of the Old Testament are written in poetical form, particularly Isaiah and Job. Our Lord quoted from both, as did also his apostles, and showed that in some of the Psalms David typified the Lord.

While some of the Psalms seem to us very suitable for singing, others we regard as less appropriate than hymns of praise of modern date. When the apostles said that we should sing "psalms and hymns and spiritual songs" (Eph. 5:19), he recognized a distinction between the three kinds of songs and commended all. We believe it is safe to follow his instructions, remembering the instruction, "Be not wise above what is written." However, on this subject we believe each one should follow his own conscience. Doubtless the Lord accepts the offering of song, whatever its form, so long as it comes from the heart, just as with prose prayers; for hymns and psalms should be regarded as union or concert prayers.

ELISHA DOING RESTITUTION WORK

AUG. 14.—2 KINGS 4:25-37.

"Cast thy burden upon the Lord, and he shall sustain thee."—Psa. 55:22.

Elisha did receive a double portion of Elijah's spirit, or power. Not only did Jordan part before him, in obedience to his faith and at the stroke of the mantle, but other important works followed. Coming to a school of the prophets, they found that in preparing the dinner of vegetables something had gotten into the stew which they recognized to be poisonous, and the dinner was spoiled; but Elisha miraculously antidoted the poison, and made the dinner wholesome. Again, the people of Jericho complained that the fountain of water which supplied them was brackish, and he healed the waters so that the fountain became known as the fountain of Elisha, and the place is so known today.

These may be considered as typical of the restitution works which the Elisha class will introduce to the world. What do people who are religiously disposed, and who seek to understand the Word of the Lord, need, as the first feature of restitution blessings? Will it not be that something shall be put into their mess of pottage, that will destroy its poisonous errors, and make it health-giving, nutritious? Surely the peoples of civilized lands have God's Word in their hands, and its contents are good and nourishing and health-giving; but some of the theological cooks have unintentionally added doctrines of the evil one so that it is made to the people a poisonous dinner, injurious, as represented in the various creeds of Christendom. And what does the world in general need more than that the springs of the water of life (which have become corrupted and brackish, through false theories and misinterpretations of the divine Word and plan) should be corrected, healed, made sweet and pure and refreshing? And such restitution work will be accomplished, we understand, by the successors of the Gospel church in a much larger measure than the church itself is able to accomplish it now, the church's work being specifically the making of herself ready,—Rev. 19:7.

Further, we have the record of how the poor widow and her sons were helped by the prophet Elisha, to whom she appealed in her distress. A debt was upon her, and, according to the terms of the law, her sons would be bound to serve the creditor until the indebtedness had been discharged, or until the Jubilee year should be ushered in; and as she was a widow she needed her sons' assistance at home. The prophet saw her distress, sympathized with her, and assisted: the assistance being rendered in a manner which helped to develop her faith in the Lord. The only merchantable thing she had in her house was a pot of oil; and the prophet

directed her to send among her neighbors and borrow all the empty vessels that she could obtain, and to pour all full of oil, which then she could sell, and from the proceeds pay the debt and have something left; and so she did, according to directions. Does not this act of relieving the poor illustrate restitution powers and work also? Are we not told that in that time the Lord will "lift up the poor and the needy, and him that hath no helper?" There is in this a lesson of the Lord's sympathy with us in our earthly difficulties; a lesson of his willingness to assist us to pay our honest debts; and a lesson of the propriety of paying honest debts. And there is another lesson respecting how God is pleased to bless the use of the things which we have, rather than to send us other things, or to miraculously put the money into our pockets. There is also a lesson for faith, because it was in proportion to her faith that the woman gathered a large or small number of vessels, and therefore got a larger or a smaller evidence of divine bounty and mercy. Let us, when dealing with the Lord, remember that all the gold and silver are his, and the "cattle on a thousand hills," and let our works be in harmony with our faith.

We come now to the particular feature of this lesson, the Shunammite woman and her son; and this also contains a suggestion of the great restitution blessing of awakening the dead. This Shunammite has the record of the Scriptures that she was "a great woman." Apparently she and her husband were comfortably situated in life; perhaps indeed the greatness referred in part to wealth, but evidently she was a more than ordinary woman in other respects, as is indicated by the narrative. She may have been superior to her husband in intelligence, as the narrative seems to indicate. She had the kind of greatness, too, which recognizes goodness, and reverences the Lord, and those who are his. Seeing the prophet pass her place occasionally, probably on his way to the schools of the prophets, she hospitably urged him to take dinner with her, and so, apparently, every time he passed that way he stopped to partake of her hospitality. And the more this great woman saw of the Lord's prophet the more she realized that it was a favor to have him under the roof, so she said to her husband, "Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool and a candlestick: and it shall be when he cometh to us that he shall turn in thither." Altho apparently the

event it would be our duty to go into the army, if unable in any legal and proper manner to obtain exemption, but it would not be our duty to volunteer. We are soldiers in another army, which battles not with carnal weapons, and whose contests are from an entirely different standpoint and in an entirely different spirit. There could be nothing against our consciences in going into the army. Wherever we would go we could take the Lord with us, the Captain of our salvation, and wherever we would go we could find opportunities to serve him and his cause. If it came to the point of battling we above all others need have no fear of death, but we, assuredly, would be obliged to draw the line when commanded to fire, and we could not in harmony with the divine program, fire upon a fellow-creature with the intention of taking his life. If we fired we should be obliged to fire either into the air or into the ground. All this army service would come in under this heading, "Render to all their dues." The governor of the state has the right, under the laws, to call for and to conscript, if necessary, soldiers for the defense of the state and of the nation; and if such requisition be enforced upon us we must render our dues and take our share in the trials and difficulties of the service, whatever they may be. The Apostle, however, stipulates more particularly what he means by dues, showing that he does not mean that we owe it to others to vote, to participate in political strifes. He had particularly in mind the paying of tribute, custom, fear, honor, to whom these are due. Tribute was the tax payable by a subject nation to the principal power, as, for instance, by the Jewish nation to the Roman Empire while its vassal. Custom is a tariff duty, or tax, levied in one form or another for the support of government, by a tax upon imports or exports or by direct taxation. Fear, or reverence, is differentiated from honor, or respect, in the sense that it may be the duty to salute an officer or representative of the government, by baring the head or bowing the knee, or otherwise, thus showing him honor or respect, not necessarily as a man, but as an officer, regardless of his personal character. The fear that is to be rendered is in the sense of obedience, as we elsewhere read, "Fear the judge." The commands of the judge or court are to be obeyed—whatever others might be disposed to do, Christians are never to be found in contempt of court, but are to obey its rules to the very letter, whether they consider them just or unjust, because the judge is the representatives of the law, and God permits the law and the judge, and commands us to be subject to whatever he permits. If, therefore, as our Lord explained, someone shall sue us at the law, and take away our coat, or if it include our cloak also, all that we had, we are not to resist; we are to be obedient to the powers that be. This does not mean, however, that we shall willingly submit to the coat or cloak or other articles being taken from us illegally or unjustly without process of law.

Having thus considered the Christian's obligation to the government, the Apostle next passes to the consideration of the Christian's obligation to his neighbors. He is to owe no man anything. This does not necessarily mean that he must not, under any circumstances, borrow, but that if he borrows with a specific understanding respecting the time of return of the money or goods, he shall be prompt to meet the obligation. And unless he is absolutely certain of his ability to meet the obligation, or can give security such as a mortgage, he should not borrow. There is, however, the standing advice of the Word of God that the children of the great King should be lenders, and not borrowers. "Do good and lend." Indeed, we believe that it would be to the advantage of every child of God if he would put in practice the Apostle's words in this lesson in the most absolute sense, and never borrow anything; never owe anything; paying for what he needs at the time of purchase, or else waiting for it until, in the Lord's providence, he is able to pay for it in advance.

There is one thing, however, the Apostle implies we are continually owing to our fellow-creatures, not only to the members of our own family and our own neighborhood, but to all men; viz., love. We owe them this, under the divine law, and it is a part of Christian duty to discharge this obligation daily. A parent or member of the family is to see that he does his part in support of the home and its comforts and privileges and quiet and harmony, that his influence in his neighborhood amongst his friends and acquaintances shall be for good and not for evil, for peace and not for strife. And as the Apostle elsewhere remarks, if he is to do good unto all men, as he has opportunity, and because he loves all and desires their welfare, much more especially is he to have such sentiments and conduct toward those of the household of faith. (Gal. 6:10) He is to be ready to do good at the expense of his own time and convenience, to all men, but he is to be ready to lay down his life for the brethren—he is to seek opportunities for laying down his life day after day, in the sense of giving his time to the communication of the truth, or helping the Lord's brethren

in any manner, to put on the whole armor of God, and to stand in the evil day.

The Apostle calls attention to the comprehensive statement of the Law set forth by our Lord; viz., that love is the fulfilling of the law, and that, therefore, love for the neighbor signifies that the law of God is fulfilled toward our neighbor. It will be remembered, however, that the law of love is divided into two parts; first, love to God; second, love to our fellows; and the loving of our neighbor would, therefore, be only a part of the fulfilling of the entire love to God. After loving our neighbor, and even laying down our life for him, we would need to see to it that we do not neglect the first feature of this law; viz., that we should love God more than our neighbor and more than ourselves, so that every human interest and matter would be sacrificed gladly in response to our conviction of the divine will.

Going on to speak of the fulfillment of this second part of the law of love—the duty toward the neighbor,—the Apostle enumerates the essence of some of the commandments respecting murder, adultery, false witness, theft, covetousness, and all other commandments that relate to our fellow-creatures—they are all met by the law of love to our neighbor. The commandments of the Decalogue were all of a negative character, "Thou shalt not" do this or that which would be injurious to thy neighbor. But the new law of love is positive, and declares, upon the other side of the question, "Thou shalt love" thy neighbor. Love, therefore, meets all the requirements of the "shalt nots" of the Ten Commandments and much more. For whosoever, in obedience to this law of love, is seeking to do good to his neighbor, will surely not slander him nor murder him nor steal from him nor covet his goods, nor otherwise do, or wish to do him injury, or even to think of him with unkindness.

Having considered these two points; viz., duty to rulers and duty to neighbors, the Apostle next turns to the Christian's duty toward himself, declaring, "Knowing the time, that now it is high time to awake out of sleep." The Christian is to realize that he, and in general the whole world, has been asleep in a sort of stupor, in respect to the highest and best and noblest things. Now having gotten the eyes of his understanding opened, and being, at least, partially awake to righteousness, he begins to weigh and measure matters after a fashion different from his previous course. He begins to estimate rightly the things of this present life, as not worthy to be compared with the glorious things which belong to the eternal life. He begins to realize that the world has now been six days (a thousand years each—2 Pet. 3:8) under the reign of sin and death, and that the morning of the great Sabbath of refreshment and blessing and rest is at hand. As he realizes this he should feel disposed to arouse himself and shake himself thoroughly from the dust of ignorance, superstition, blindness and sordidness, and to live in harmony with the glorious hopes he now entertains—living for the new era, the new dispensation, which he sees is approaching, realizing that day by day since first he believed, his salvation is drawing nearer. Instructed by the Word of God, he will not expect his salvation except in connection with the second coming of our Lord Jesus and the establishment of his kingdom; as the Apostle in another place declares. "The grace that is to be brought unto you at the revelation of our Lord and Savior Jesus Christ."—1 Pet. 1:13.

The thought of the second coming of the Lord was continually before the apostles; and our Lord evidently designed that it should be constantly an incentive to all the members of his church throughout the age. This, undoubtedly, was one reason why he did not particularly explain the length of time, that would intervene—it would be a short time from God's standpoint, and even from the human standpoint it would be a short time to each individual who would have only the few remaining years of life wherein to make ready for the glorious things of the future; since "in death there is no remembrance of thee; in the grave who can give thee thanks?"—Psa. 6:5.

Looking back, and perceiving that about 4178 years had already passed in sin and gross darkness upon the world, the Apostle realized that the night was surely far spent, and the day not far distant. And now we, living eighteen centuries nearer to the day, are highly favored by the Lord in this due time, in that we are permitted to see the particulars that were obscure to some extent in the Apostle's day. We believe that the day is actually at hand; that we are now living in the early dawn of the new dispensation, and that as soon as the harvest of this Gospel age shall be gathered, the work of change, or transformation, by which the kingdoms of this world shall, in a great time of trouble, become the kingdom of our Lord and his Christ, is nigh, even at the door.

What is the force of the Apostle's argument to those who

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

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

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

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

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

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

FAITH

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

PRAYING TO GOD

[Paragraphs 1, 2 and 23 of this article, as it originally appeared in issue of June 1, 1918, were reprinted from article entitled, "Lord Teach Us to Pray," published in issue of July 1, 1900, which please see.]

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

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

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

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

WHO IS PRIVILEGED TO SAY, "OUR FATHER"

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

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

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

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

THE KINGDOM FOR WHICH WE PRAY

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

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

trolled by a "belief . . . in a relation to a Supreme Being involving duties superior to those arising from any human relation", including any earthly relation to Caesar. So when there arises any conflict between God and Caesar, they yield to these superior duties, just as Peter the apostle said to the Law court: "We must obey God as ruler rather than men. . . . and we are witnesses."—Acts 5:29-32, NW.

¹² Furthermore, when Jesus told his Jewish questioners, "Pay back Caesar's things to Caesar," the matter under discussion was not Caesar's military draft or voluntary enlistment in his army. Hence Jesus' answer did not apply to that. What they asked him was this, "Is it lawful to pay tribute to Caesar or not?" and that was why Jesus asked them to show him a "tribute coin" and they showed him a denarius with Caesar's image and inscription on it. So Jesus declared it was lawful according to God's law through Moses to pay tax to Caesar even though Caesar had extended his empire by force of carnal weapons and had taken away the independence and liberty of Jehovah's chosen people. Even a man who conscientiously objected to serving in Caesar's armies of aggression and of subjugation should pay him taxes as a conqueror. Even if Caesar applied a large part of it to his military program, yet what he did with the money he collected by tax was not the responsibility of the conscientious objector. By Caesar's taking over the control of the country and the running of the government all the subjugated people were receiving some material benefits, and for this they were to pay back to Caesar the tax as due him. Consequently the conscientious objector who is in a covenant with God to be His witness, as the Jews were, is not authorized to engage in any subversiveness or to pro-

12. What was not there under discussion? So how does Matthew 22:21 apply?

mote a pacifism that would lead to civil disobedience à la Mahatma Gandhi.

¹³ Because they are wholly dedicated to God by their vows to him through Christ, Jehovah's witnesses are according to God's Word no part of this world which is governed by the political systems. For this important Bible reason they tell officials of the government that they conscientiously object to serving in any military establishment or any civilian arrangement that substitutes for military service. Jesus told Caesar's representative Pilate: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source." Then Jesus told Pilate why he had not engaged in any military effort to liberate the Jews from Caesar's domination, saying: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth." He came to be Jehovah's witness and to take followers out from this world, and make them Jehovah's witnesses like himself. So he told his apostles: "Because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." And when he prayed to God for them he said: "They are no part of the world just as I am no part of the world." (John 18:36, 37; 15:19; 17:14, 16, NW) Concerning Jehovah's witnesses whom the world hated and mistreated Hebrews 11:38 (NW) says: "The world was not worthy of them." So because they are no part of this world, they are forbidden to meddle and take part in its affairs and controversies. Spiritual Israelites are just as much separated from the nations and their armies as the natural Israelites were.

¹⁴ If their form of worship is to be "clean

13, 14. For what big reason besides Jesus' sermon do they not meddle in the world's controversies? How do they keep their worship clean?

¹² In sharp contrast, the clergy of Christendom are very much involved in the political affairs of the world. In some lands they actively campaign for or against candidates. Some of the clergy themselves hold political office. Others exert great pressure on politicians to favor programs that the clergy approve. Elsewhere the "conservative" clergy are close allies of the men in power while "progressive" priests and ministers may be supporting guerrilla movements working for their overthrow. However, Jehovah's Witnesses do not meddle in politics, no matter what the country in which they live. They do not interfere with what others do as to joining a political party, running for office or voting in elections. But, since Jesus said that his disciples would be "no part of the world," Jehovah's Witnesses take no part whatsoever in political activities.

¹³ As Jesus foretold, during this "time of the end" nations have repeatedly gone to war, and even factions within nations have taken up arms against one another. (Matt. 24:3, 6, 7) But in the face of all of this, what position have Jehovah's Witnesses taken? Their neutrality regarding such conflicts is well known in all parts of the world. Consistent with the position taken by Jesus Christ and later demonstrated by his early disciples, *The Watchtower*, in its issue of November 1, 1939, stated: "All who are on the Lord's side will be neutral as to warring nations, and will be entirely and wholly for the great Theocrat [Jehovah] and his King [Jesus Christ]." The facts show that Jehovah's Witnesses in all nations and under all cir-

12. (a) How does the neutrality of the Witnesses contrast with practices of the clergy? (b) What does neutrality as to politics include for Jehovah's Witnesses?

13. As to their participating in war, what do the facts show that the position of Jehovah's Witnesses has been?

cumstances continue to hold to this position. They have not allowed the world's divisive politics and wars to break up their international brotherhood as worshippers of Jehovah.—Isa. 2:3, 4; compare 2 Corinthians 10:3, 4.

¹⁴ An examination of the historical facts shows that not only have Jehovah's Witnesses refused to put on military uniforms and take up arms but, during the past half century and more, they have also declined to do noncombatant service or to accept other work assignments as a substitute for military service. Why? Because they have studied God's requirements and then made a personal, conscientious decision. No one tells them what they must do. Nor do they interfere with what others choose to do. But when called on to explain their position, Jehovah's Witnesses have made it known that, as persons who have presented themselves to God in dedication, they are obligated to use their bodies in his service and cannot now hand these over to earthly masters who are acting contrary to God's purpose.—Rom. 6:12-14; 12:1, 2; Mic. 4:3.

¹⁵ The result has been as Jesus said: "Because you are no part of the world . . . the world hates you." (John 15:19) Many of Jehovah's Witnesses have been imprisoned because they would not violate their Christian neutrality. Some have been treated brutally, even to the point of death. Others have continued to demonstrate their neutrality during years of confinement. The book *Values and*

14. (a) Because of their neutral position, what else have the Witnesses refused to do? (b) How do they explain the reason for this?

15. (a) Because of maintaining separateness from the world, what have Jehovah's Witnesses experienced? (b) Even when they were imprisoned, how have Christian principles guided them?

specific task, such as digging wells or building roads; sometimes it is on a regular basis, such as weekly participation in cleaning up roads, schools, or hospitals. Where such civilian service is for the good of the community and is not connected with false religion or is not in some other way objectionable to the consciences of Jehovah's Witnesses, they have often complied. (1 Peter 2:13-15) This has usually resulted in an excellent witness and has sometimes silenced those who falsely accuse the Witnesses of being antigovernment.—Compare Matthew 10:18.

¹⁹ What, though, if the State requires a Christian for a period of time to perform civilian service that is a part of national service under a civilian administration? Here again, Christians must make their own decision based on an informed conscience. "We shall all stand before the judgment seat of God." (Romans 14:10) Christians faced with a requirement of Caesar should prayerfully study the matter and meditate on it.* It may also be wise to talk the matter over with mature Christians in the congregation. After this a personal decision must be made.—Proverbs 2:1-5; Philipians 4:5.

²⁰ While engaged in such research, Christians would consider a number of Bible principles. Paul said that we must "be obedient to governments and authorities as rulers, . . . be ready for every good work . . . be reasonable, exhibiting all mildness toward all men." (Titus 3:1, 2) At the same time, Christians would do well to examine the proposed civilian work. If they accept it, will they be able to maintain Christian neutral-

* See *The Watchtower* of May 15, 1964, page 308, paragraph 21.

19. How should a Christian approach the matter if Caesar asks him to perform nonmilitary national service for a period of time?

20. What questions and Scriptural principles help a Christian to reason on the matter of nonmilitary national civilian service?

ity? (Micah 4:3, 5; John 17:16) Would it involve them with some false religion? (Revelation 18:4, 20, 21) Would performing it prevent or unreasonably limit them from fulfilling their Christian responsibilities? (Matthew 24:14; Hebrews 10:24, 25) On the other hand, would they be able to continue to make spiritual progress, perhaps even sharing in the full-time ministry while performing the required service?—Hebrews 6:11, 12.

²¹ What if the Christian's honest answers to such questions lead him to conclude that the national civilian service is a "good work" that he can perform in obedience to the authorities? That is his decision before Jehovah. Appointed elders and others should fully respect the conscience of the brother and continue to regard him as a Christian in good standing. If, however, a Christian feels that he cannot perform this civilian service, his position should also be respected. He too remains in good standing and should receive loving support.—1 Corinthians 10:29; 2 Corinthians 1:24; 1 Peter 3:16.

²² As Christians we will not cease to render "to him who calls for honor, such honor." (Romans 13:7) We will respect good order and seek to be peaceful, law-abiding citizens. (Psalm 34:14) We may even pray "concerning kings and all those who are in high station" when these men are called upon to make decisions that affect our Christian life and work. As a result of our paying back Caesar's things to Caesar, we hope that "we may go on leading a calm and quiet life with full godly devotion and seriousness." (1 Timothy 2:1, 2) Above all, we will continue to preach the good news of the Kingdom as mankind's only hope, conscientiously paying back God's things to God.

21. Whatever his decision, how should the congregation view a brother who is handling the matter of nonmilitary national civilian service?

22. Whatever situation faces us, what will we continue to do?