

August 14

It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of His household? Matthew 10:25

HOWEVER graciously stated, the Truth is a sword which penetrates in every

R571 "None should feel discouraged at opposition, and because few will believe our report—our Gospel. It is the few who have "an ear to hear" that we should expect to reach. If you at any time feel discouraged, call to mind the Master's experience. If the majority heard his words, you might expect them to hear yours; but if as a mass they rejected his words, they will reject yours also. If they have called the Master Beelzebub, what more should we expect? It is *sufficient* that the disciple be *as* his Lord. (Matt. 10:25; John 13:16) Then, with thanks for the past and present, and earnest prayer and confidence for the future, let us go forth with the whole armor of God girded on yet more securely, with the girdle of truth and trust; and grasping yet more firmly our shield of faith in his protecting care, and with the sword of the Spirit—his own Word—in hand, let us fight a good fight until we finish the work given us, that we may be of those accounted worthy to enter into the joys of their Lord."

E335-338 "The Spirit witnesses, through the Word of God, that those who are the Lord's people are separate from the world—that their hopes and aims and general spirit, disposition, are different. "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you." "Yea, and all that will live godly in Christ Jesus shall suffer persecution." John 15:19; 2 Tim. 3:12

Can our hearts testify that these words properly represent our experience in life? If so, the Spirit (mind) of God is thus again witnessing with our spirit (mind) that we are his. Nor should we forget that the world spoken of by our Lord includes [E236] all the worldly-minded ones, in whom the spirit of the world has a footing. In our Lord's day this was true of the nominal Jewish Church: in fact, all of his persecutions came from professors of religion. Hence, we must not marvel if all who are walking in our Lord's footsteps should have a similarly disappointing experience, and find that the spirit of the world, in its most antagonistic form, will be manifested in a quarter where we might naturally expect it least—amongst those who profess to be the children of God. It was the chief religionists of our Lord's day who called him Beelzebub, a prince of devils. And the holy Spirit witnesseth

direction, and which as our Lord foretold, frequently sets parents against children and children against parents, because the darkness hateth the light and opposeth it in every possible manner...In view of the Lord's teachings regarding this subject, and of how the wisest presentation of it may be ultimately misconstrued, it behooves every one

through our Lord's Word, saying, "If they have called the Master of the house Beelzebub, how much more shall they call them of his household." (Matt. 10:25) If, therefore, we have been evilly spoken of, because of our identification with the Truth, and our service of it, we have in this an additional evidence or witness of the Spirit that we are in the right pathway.

Had our Lord Jesus joined hands with the popular leaders in the Jewish Church, and abstained from speaking the truth in love, abstained from pointing out the false doctrines of his day, he would not have been "hated," nor "persecuted"; on the contrary, he probably would have been "highly esteemed amongst men." But, as he himself declared, much that is "highly esteemed amongst men is an abomination in the sight of God." Luke 16:15

Had our Lord simply kept quiet and refrained from exposing the hypocrisies, shams, long prayers and false teachings of the Scribes and Pharisees, they no doubt would have let him alone, would not have persecuted him; and he would not have suffered for the Truth's sake. So also it is with his followers: from a similar class, the Truth and those who have the Spirit of the Truth, and who follow the Lord's instruction, letting their lights shine, will now incur hatred and persecution. And if some, for these reasons, and while doing their best to speak the truth in love, suffer therefore, [E237] happy are they, for as the Apostle said, "The Spirit of glory and of God resteth on you." They have this witness of the Spirit to their faithfulness in the narrow way. 1 Pet. 4:14

Again, the holy Spirit witnesses, through our Lord's testimony, that whosoever is ashamed of the Redeemer and of his Truth which he taught, of him will the Lord be ashamed when he comes to make up his jewels. (Mark 8:38) Whoever, therefore, finds his heart so in love with the Lord and his Word that he takes pleasure, on every suitable occasion, in acknowledging Jesus as his Redeemer and Master, and to faithfully present the Word of his testimony, so long does such an one have this as another witness of the holy Spirit that he is a child of God, and an heir of the Kingdom. Such have reason to rejoice in the Master's promise that they are just the kind whom he will be glad to confess before his Father and

who would serve the Truth faithfully to be as careful as possible not to be misunderstood;—to let it be clearly understood that we neither participate in nor advocate anarchy of any kind; but on the contrary, are standing for righteousness and the highest of laws, the divine law. Z.'03-13R3131:3,5

before the holy angels. But if any have not this witness—if, on the contrary, their hearts witness that they are ashamed of the Lord, ashamed to confess themselves his followers, ashamed to own his "brethren," the members of his body, and ashamed to confess the doctrines which he taught—any who have these experiences have the witness of the Spirit that if this condition of things be not altered the Lord will be ashamed of them at his second coming, and will not confess them before the Father and his holy messengers."

(1 Pet 2:19-23 KJV) "For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. {20} For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. {21} For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: {22} Who did no sin, neither was guile found in his mouth: {23} Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:"

(Heb 13:11-14 KJV) "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. {12} Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. {13} Let us go forth therefore unto him without the camp, bearing his reproach. {14} For here have we no continuing city, but we seek one to come."

Q687:2 "There is a great stench of the burning flesh. Get a lot of flesh, hair and hones and burn it in your back yard and notice how much stench there is from it. Thus your sacrifice and mine are not appreciated by those who are in the camp and not of the Church; they do not appreciate the laying down of your lives in sacrifice, and if you should spend your time and gain in the service of the truth, they would speak evil of you and consider you foolish, and for the same reason that they did Him. It is the reproaches that fell upon Him that fall upon us, *in like manner and for similar reasons.*"

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CAST NOT AWAY YOUR CONFIDENCE

"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock, both by reproaches and afflictions; and partly whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward; for ye

have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto destruction, but of them that believe to the saving of the soul."--Heb. 10:32-39.

WITH very many of God's people, as well as with the world's people, the ideal Christian life is one of constant peace and tranquili-

ty. They have never learned that "the peace of God which passeth all [worldly] understanding," promised to the Christian, is to rule in and keep his *heart* (Phil. 4:7; Col. 3:15), and does not apply to his outward life. They forget, or perhaps never learned, that our Master's words were, "In the world *ye shall have tribulation*," but in me ye shall have peace (in your hearts). "If the world hate you, ye know that it hated me before it hated you." "If they have called the Master of the house Beelzebub, how much more them of his household?" "Yea, and all that will live godly in Christ Jesus, [in this present evil world or dispensation], shall suffer persecution." It is of a wicked class, and of the saints, that the Prophet declared, "They are not in trouble as other men."--John 16:33; 15:18; Matt. 10:25; 2 Tim. 3:12; Psa. 73:5.

Only to those who have some knowledge of God's great plan is this, his dealing with his people, understandable and readable. The world marvels that those whom God receives into his family, as sons by redemption and adoption, should be required or even permitted to suffer afflictions. But to the well-instructed saint the Apostle says, "Think it not strange concerning the fiery trial that shall try you, as though some strange thing happened unto you." And this one may now clearly discern the object and utility of present trials, afflictions and persecutions. He sees that these are in fullest accord with his high calling, his heavenly calling,--to be an heir of God and a joint-heir with Jesus Christ our Lord, "*if so be that we suffer with him, that we may be also glorified together.*"--Rom. 8:17.

But why should a share in the coming glory be made dependent and contingent upon present sufferings? We answer, for two reasons.

(1) Because severe trials and testings of our love for God and his truth, and of our faith in him and his promises, are only a wise provision on God's part, in view of the very high honor and responsibility of the great office to which he has called us. If it was proper that our Lord and Redeemer should be tested in all points as to faith and obedience prior to his exaltation to the excellent glory and power of his divine, immortal nature, much more so it is fitting that *we*, who were once aliens and strangers, far from God, and children of wrath even as others, should be thoroughly tested; not tested as to the perfection of our earthen vessels, for God and we well know that in our fallen flesh dwelleth no perfection, but tested as to our new minds, our *consecrated wills*, whether or not these are *fully* consecrated to the Lord, firmly established in the love of truth, purity and righteousness in general. And also to see whether we would *compromise* any of the principles of righteousness for worldly favor, selfish ambition, or for any of "the pleasures of sin for a season." Those who *love* righteousness and *hate* iniquity, who develop *positive characters*, these are the "overcomers" who shall, as members of Christ, inherit all things. The undecided, the luke-warm --neither cold nor hot--are far from having the spirit of the Kingdom class, and will surely be rejected--"spewed out."--Rev. 3:16.

(2) A share in the coming glory is dependent upon present sufferings, for the reason that the coming glories are to be bestowed only upon those who have the spirit of Christ, the spirit (disposition) of holiness. And whoever has received this holy spirit or disposition and been transformed by the renewing of his mind or will, so that no longer *selfishness* but *love* shall rule over his thoughts and words and deeds, that person, if in the world at all, could not avoid present suffering. His love for God, his zeal for God's service and people, his faith in God's Word and his uncompromising attitude respecting everything relating to these would be so greatly in contrast with the prevalent spirit of doubt, selfishness and compromise that he would be thought peculiar, called an extremist and fanatic, if not a hypocrite. Evil surmisings, out of hearts not fully consecrated, will attribute every good deed to some selfish or evil motive, and therefore,

"Ye shall be hated of all men for my [Christ's] name's sake;" for "the world knoweth [understandeth] us not, because it knew him not." (Luke 21:17; 1 John 3:1.) The reason for all this is evident: it is because "the god of this world hath blinded the eyes" of the vast majority of men; because the faithful, who appreciate the truth, who have new hearts (wills) and the right spirit on these subjects, are but a "little flock."

And these conditions will not be changed until the testing of the "little flock" is finished. God will permit evil to be in the ascendancy until that testing, sifting, refining and polishing of the Bride of Christ is fully accomplished. Then Satan shall be bound for a thousand years, and not be permitted to further blind and deceive the nations during that Millennial age of blessing; but, on the contrary, the little flock of overcomers, with Christ, their Lord and Head, will bless all the families of the earth with a full knowledge of the truth.

Therefore, dear brethren and sisters, let us give heed to the Apostle's words, and not cast away our confidence. Confidence in God, and in the outworking of his great plan, and confidence in all who trust in the precious blood and are bringing forth the fruits of the spirit in their daily lives--meekness, patience, brotherly-kindness, love.

The Apostle here clearly shows that there are two ways of enduring the afflictions of Christ: (1) to be made a gazingstock both by afflictions and reproaches, and (2) by avowing our sympathy for the reproached ones and thus sharing their reproaches and afflictions. For if one member suffer, *all the members* of the body of Christ suffer with it.

"Call to remembrance the former days," and note that your afflictions and trials came principally after you had been illuminated with the light of the knowledge of God, shining in the face of Jesus Christ our Lord; and that they have increased as the light of present truth has increased with you. It is not difficult to discern the reason for this. The great Adversary is not interested in disturbing those who are "asleep in Zion;" but he is ever on the alert to mislead and entangle those that are awake. And the more active we become in the service of the Lord and the truth, and consequently the more actively opposed to Satan and error, the more he will fight against us. And the more faithfully and vigorously we fight the good fight of faith, as good soldiers of the Lord Jesus Christ, the more we will have of the Master's approval now, and the greater will be our reward in the Kingdom.

No doubt there are many and more severe trials just before us. From God's standpoint, having been blest with great light, we should be able to endure greater trials and afflictions. From Satan's standpoint, we, as a Gideon's band, armed with the truth, are more injurious to his cause than all others combined. The only wonder to us is that he has not assailed us still more fiercely in the past. Perhaps he was hindered; perhaps he will be granted yet more liberty to buffet us, as the night draws on. Such is our expectation, based upon the direct statements and the types of Scripture.

But such reflections should bring us no sadness, no fear; for he that is on our part is more than all that be against us. (1 John 4:4; Rom. 8:31.) The Lord of hosts is with us. His promises, as well as his providences, are walls of salvation and protection on every hand. What shall separate us from the love of God in Christ? Shall tribulation? No! it shall but cause us to draw closer to him; and under his protecting care we shall rest. His grace is sufficient for us. His strength is made manifest in our weakness. When we feel weak in ourselves, then we are strong in him. He will never leave us nor forsake us.

"Watchman, what of the night?"

"The morning cometh, and a night also."

See *Poems and Hymns of Dawn*, pages 62 and 286.

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TURNING THE WORLD UPSIDE DOWN

--ACTS 17:1-12--JANUARY 18.--

"Thy Word is a lamp unto my feet."--Psa. 119:105.

WHEN released from the prison at Philippi, Paul, Silas and Timothy went about a hundred miles direct to Thessalonica, the largest commercial city of that district--Macedonia. Nothing daunted

by their experience at Philippi, apparently not even waiting for their backs to thoroughly heal from the wounds there received, Paul at once began a vigorous presentation of the Gospel. As was his cus-

tom, he went first to the Jews. The propriety of this course is evident: the Jews were familiar with the prophecies of the Messiah, and although making their home amongst the Gentiles, nevertheless, as the Apostle declares, they were continually hoping for the fulfilment of the grand promises made to Abraham, confirmed unto Isaac and unto Jacob, and that by divine oath, or affirmation.--Acts 26:7.

Not only were the Jews, acquainted with the prophecies and looking for their fulfilment in a Messiah, better prepared than other peoples for the message of the Gospel, but, additionally, it was part of the divine will that the first offer of the Gospel should go to the Jew, the natural seed of Abraham, who was, by divine intention, to have the first opportunity of becoming a part of the spiritual seed. Furthermore, the Jewish synagogues were ostensibly conducted on a liberal plane, anyone of reasonable ability being free there to show what he could of the teaching of the Scriptures. Thus the Apostle met with the Jews on three Sabbath days; and, according to his own narrative, he labored with his hands for temporal necessities between times. (1 Thess. 2:9.) It was during this stay of probably three to six months that he twice received financial aid from the brethren at Philippi.

The result of his labors was the nucleus of a flourishing church, to which two of his epistles were addressed. The Apostle's attitude toward these brethren may reasonably be taken as the criterion of his general attitude toward all of the Lord's dear flock. He dealt not with them as a lord or master amongst slaves or subordinates; but, using his own words, he was gentle toward them, as a nursing mother to her children. (1 Thess. 2:7.) He admonished, comforted, instructed them, "as a father doth his children." (1 Thess. 2:11.) He lived an unblamable, unselfish life in their midst, giving them the Gospel, and with it his very life.-- 1 Thess. 2:5-8,10.

The method of the Apostle's teaching is expressed in the statement that he "reasoned with them out of the Scriptures," opening and showing forth "that it behooved Christ to suffer and to rise from the dead." The Greek word used signifies that the teaching was in the nature of a dialogue. He appealed to the Scriptures, offered explanations of their meaning, pointed out how this meaning found its fulfilment in the experience of our Lord, and heard and replied to queries and objections. Like other Jews, these had, of course, thought chiefly on the Scriptures which predict Messiah's glory and Kingdom, and the grandeur of the position of Israel as his people, dispensing blessing to all the families of the earth. The Apostle pointed out the other Scriptures which spoke of "the sufferings of Christ," and how it was necessary that he should redeem the world before he could properly deliver it from the power of sin and death. We may be sure that he had the prophetic statements well in mind, and also the various types of the law, and that these were called up in order before his hearers, and the evidences adduced that our Lord fulfilled these; and not only that his death was necessary, as typified in Isaac, but also his resurrection from the dead, that he might be the distributor of the mercies of God. The word "opening" carries with it the thought that these Scriptures had been closed previously, and this is in harmony with the statement of Luke, when mentioning the Lord's discourse with the two disciples on the way to Emmaus, it is declared that he "*opened* unto them the Scriptures," saying, "Thus it is written, and thus it behooved Christ to suffer."--Luke 24:26,46; 1 Pet. 1:11.

The work to be done today very closely resembles that which was done by the Apostle as here recorded. There is need for us to go with the "meat in due season," first of all to those who have already been the recipients of divine favors and great advantages every way, to *open* to them other Scriptures which are now due to be understood;--which show the grand purposes of our heavenly Father in connection with the blessing of all the families of the earth through the Church glorified; and that the glorified Church, under its glorified Head, Christ Jesus, is to constitute the Kingdom of heaven, the divine agency for the blessing of all. It is appropriate that we adopt largely the same plan that the Apostle did, and *reason* with people out of the Scriptures, opening them before their minds gradually, that they may catch some glimpses of the lengths and breadths and heights and depths of the divine plan. Nevertheless, we know that it will be now even as it was then--that only those who have "an ear to hear" will hear, and that the others will be stirred up to antagonism,

bitter envyings, jealousies, etc.

The Apostle's work was evidently well done, his arguments effective--the result was that some of them (Jews) were persuaded and took sides with Paul and Silas; and of the devout Greeks quite a good many,-- who had been feeling after God and who probably had realized that there was more true religion with the Jew than elsewhere,--were now, because of having less Jewish prejudice, more ready than their Jewish friends to hear and appreciate the Gospel of Christ. Of the chief women of the city, too, quite a number were influenced by the message, and became followers of Christ.

Christian people in all denominations today are claiming great liberty--that they are not sectarian, and that all who love the Lord have fullest opportunity to worship with them. But we find that if we take them at their word and attempt to reason with them out of the Scriptures respecting the things now due to be understood, pointing out that we are in the dawn of restitution times, that the Millennial Kingdom is about to be ushered in, and that Christ is not only the Priest who redeemed his people with his blood, but is shortly to be the great Prophet and King who is to rule and instruct the whole world of mankind, the majority are unable to receive this--it is too contrary to their preconceived notions. Especially do the leading ones, the preachers and elders and Sunday School superintendents, feel that they must oppose the truth; that they must not admit that there are in the Word of God "things new and old--meat in due season for the household of faith." Their objections are often inspired by jealousy or envy, as they note that the message of grace appeals to the hearts of some of the very best of their number, and some of the very best outside their number --of the world.

None like to complain, after having boasted of Christian liberty and fellowship;--they murmur that our preaching of the good tidings of great joy is proselyting --"attempting to steal their members," etc. They exclaim, "Why do you not go to the slums, instead of coming in amongst us to steal away our best members, our ripest wheat?" We answer that a similar charge of proselyting might with equal force have been brought against our Lord Jesus and against the apostles. The Apostle, as we see, wherever he went, sought for the most religious and most intelligent people, instead of seeking for the most ignorant and the most degraded. Why? Because he well knew that the Gospel he had been sent to proclaim was not intended of the Lord to convert the world, but to *gather out of the world* a "little flock," a people for the Lord's name. (Acts 15:14.) He knew that the Gospel he had to preach would not appeal to the most degraded hoodlums of society; on the contrary, it would appeal most to intelligent people,--and he presented it in as logical, reasonable and intelligent a manner as it could possibly be set forth. It is still proper for us to pursue the same course, and the conditions today of proclaiming the second presence of the Lord, and that the time is at hand for the establishment of the Kingdom and for the gathering of the elect wheat into the barn, can better be presented now to the intelligent, thoughtful, devout people in all the various sects, and of the world, than to others.

Evidently the discussions of those three Sabbath days were all that the Jews as a whole could endure; --apparently the ministers of the truth, thenceforth excluded, went to the house of a prominent believer, Jason, and from there continued their propaganda,--possibly holding meetings at his house. Meantime the opposing Jews at Thessalonica received information from their brethren, opponents of the truth at Philippi, respecting these servants of the Lord, and the message they carried;--and, doubtless, the Adversary persuaded them that they were engaged in a noble cause when they gathered a rabble of market-loungers, "roughs and toughs," to raise a commotion, and as a mob to make an assault upon Jason's house, to take the Apostle and his companions before the authorities and have their work stopped. So some of a similar class in spiritual Israel today feel toward the truth and its servants, if we may judge from the epithets sometimes used. The inciting of Sunday school scholars to tear up religious literature and throw the fragments at the distributors is about on a par with the conduct of those Jews of Thessalonica in inciting a mob--the difference between their day and ours of more general intelligence and better police regulations being taken into consideration. A disinterested spectator would be inclined to query--What can be the evil teachings of the WATCH TOWER publica-

tions, that would lead a professedly "liberal servant of God" today to feel such an animosity against them? We would only reply that we know of nothing contained in this literature that should arouse any but the warmest sentiments of love toward God and toward the brethren and toward the world in general. It might similarly be questioned in the minds of disinterested persons why reputable Jews and rabbis should incite a mob against the Apostle and his companions? and why the high-priest and Scribes and Pharisees incited the multitude against our Lord? Pilate, evidently was in this position when he inquired respecting our Lord, "Why, what evil hath he done?" It is because the Lord's message was one of grace and truth that he was hated and crucified. It was because the Apostles and their co-laborers were telling forth the same message of the grace of God in Christ and the blessings yet to come through them, that they were maligned and opposed; and it is the same Gospel, the same good tidings, the same joyful message, of which Christ is the center, the Kingdom and the blessings for all the world of mankind the circumference, that is hated and maligned today;--not by the world, but by those who professedly are God's people.

Not finding Paul and Silas, the mob dragged Jason and others of the believers before the rulers. The charges were very serious ones--inciting to anarchy and treason--turning the world upside down, and teaching that there is another king, Jesus, whose kingdom is to be universal in due time. While these charges were fraudulent as respects the true standpoint, they nevertheless had in them a sufficiency of truth to make them appear serious. It is true that the Gospel of Christ is revolutionary in its character; that whenever it enters the heart of a man it keeps turning things upside down continually, until it is either ejected or has produced a transformation of heart and life. There is no peace between right and wrong, or light and darkness, in any heart. Peace can be secured only by giving way either to the light or to the darkness; either to the truth or to the error; and since the error is the more popular, the more general, the majority choose peace along that line. The Lord's people, however, the sincere lovers of righteousness, can have peace on no other terms than those of loyalty to the Lord and his Word, and the principles of his righteousness. The same is true in respect to all the affairs of the world. It is the Gospel of Christ, the Gospel which *will be a Gospel of peace in due time*, that at the present time, because of evil and ignorance in the world, is setting on fire the very foundations of "the present evil world," and will ultimately result in the great figurative conflagration which shall consume this present order of things, political, financial, social, religious,--that upon the ruins of present institutions the Lord may shortly erect his Kingdom of righteousness--with peace upon proper foundations of justice and love.

We must not be surprised if this Gospel of peace has the same influence today as it had in the days of our Lord and of the apostles. Mark the effect of the precious message at Thessalonica and at Philippi and elsewhere. Mark the effect when the message was delivered from the lips of him who spake as never man spake, and of whose wonderful words it is recorded that "all the people bare him record and wondered at the gracious words which proceeded out of his mouth" Nevertheless, ⁽¹⁾however graciously stated, the truth is a sword which penetrates in every direction, and which, as our Lord foretold, frequently sets parents against children and children against parents, because the darkness hateth the light and opposeth it in every possible manner.

The decrees of the emperors respecting riots and treason were very strict, and all rulers were held rigidly to account. Hence, when the charges were made of anarchy and treason, both the multitude and the rulers were "troubled;" the multitude, because more or less of a riot had occurred, seemingly because of treason;-- and this might lead to the taking away of some of the city's privileges and liberties, its loss of commerce, etc. The rulers were troubled because they were in danger of being called to account unless they took ac-

tive steps for the repression of anything resembling treason. They knew, nevertheless, that the charges were fabrications, and, hence, got out of the difficulty by placing Jason and his companions under bonds to keep the peace--to see that similar riots did not occur again. This necessitated the sending of Paul and Silas away as quietly and as quickly as possible.

It need not surprise us to have, at no distant day, charges of anarchy, etc., made against those who today are proclaiming present truth, the harvest message, the establishment of the Kingdom, etc. It might be claimed against us that we are not sufficiently in accord with Caesar's government, the kingdoms of this world; that we do not manifest sufficient interest in the elections, nor in the militia, etc.; and that our teaching that the Lord is about to establish his Kingdom, and that it will be set up at the expense of all present institutions, which will fall in a time of trouble and anarchy, implies sympathy with anarchy. The charges would be no more true in our case than in the case of the Lord and the apostles; nevertheless, it may be used as a powerful weapon some day, and if it is we must trust to the same God who guarded the interests of his cause then, and who is equally able to guard it now. We may be sure that the door of opportunity for proclaiming the good tidings will not close until the true "wheat" shall have been found, until the elect shall have heard the message that is now due, that they should come out of Babylon and be gathered to the Lord, instead of being bound to human institutions.

⁽²⁾In view of the Lord's teaching regarding this subject, and of how the wisest presentation of it may be ultimately misconstrued, it behooves everyone who would serve the truth faithfully to be as careful as possible not to be misunderstood;--to let it be clearly understood that we neither participate in nor advocate anarchy of any kind; but, on the contrary, are standing for righteousness and the highest of all laws, the divine law; and that we believe that the poorest of laws are better than none, and that the anarchy that will inevitably come upon the world, according to divine predictions, will be a great curse, a great disadvantage in many respects; and that the only reason why we are able to look upon it with any degree of complacency is because of the assurances given us in the Lord's Word that it will be speedily followed by the Kingdom of God's dear Son;--in power and authority, to fully control all the turbulent elements.

Leaving Timothy at Thessalonica, Paul and Silas journeyed about fifty miles to a rather obscure Grecian city, called Berea, and, according to their custom, realizing that the preaching of the Gospel of Christ was their chief business, they lost no time in engaging therein. Again they sought the Jews in the synagogue, and this time found some specially susceptible to the truth, referred to as "more noble than they of Thessalonica." The Greek word used here for "noble" seems to imply persons of noble birth, a higher and nobler class than those of the more commercial city. Nobility of character is favorable, wherever it is found, and from whatever cause, and true nobility implies reasonableness, as distinguished from prejudice. The Bereans were reasonable, professing to believe all that was written in the Law and the Prophets; to be looking for the Messiah; etc., and they welcomed the servants of God who sought to draw their attention particularly to the "things written aforetime." With all readiness of mind they began to examine the Scriptures, not merely on the Sabbath days, but daily,--to see how well the Apostle's arguments were supported by the testimony of the Law and the Prophets. As we should expect, many of so noble a class accepted the good tidings. Indeed, the wonder is that any person of noble and reasoning mind, once becoming acquainted with the glorious message of God's love and mercy in Christ-- his plan for selecting the Church now, and by and by of blessing all the families of the earth through it--could disbelieve or could attribute such a Gospel to any human source. Surely its internal evidences are convincing that it is not of man nor by man, but of the Lord.

⁽¹⁾ ½ Aug 14 Manna – Matt 10:25

⁽²⁾ ½ Aug 14 Manna