

## January 10

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. James 5:10

THE right path is still the "narrow path" of self-abasement and self-denial--the

R5332 "PATIENCE A CARDINAL GRACE OF CHARACTER "Ye have need of patience [cheerful endurance], that after ye have done the will of God, ye might receive the [fulfilment of] the promise.--Heb. 10:36...

"How much do we love God? How sincere are we? A soldier in an army might be loyal in time of quiet, but how would he be in time of stress? Would he desert the flag then, or would he prove himself a good soldier? He would need a great deal of patience. If he says he loves his country, his endurance and faithfulness will be tested in her time of need. He must go on picket duty; he must sometimes do menial work. He must endure wearisome marches, and many privations. All these things are required of a faithful soldier. If he is faithful, he is likely to be promoted, honored, for his faithful service.

So we are tested as to our *loyalty*. What are we willing to *endure* for Christ's sake? How *fully* are we submitted? How *deep* does our submission go? Are we wholly in harmony with the will of the Lord? Is our interest merely superficial, or does it enter fully into our hearts? The question is not merely, Shall we make the consecration?--but after the Christian has taken all of these preliminary steps, to what extent will he manifest patient endurance and obedience and loyalty?

God puts us to these tests because He has great honors to bestow on those who will be overcomers. They are to be a select company, and these will receive the Promise. As the Apostle says, it is after we have *proved* our loyalty to the very last, that we shall receive the Promise; i.e., its fulfilment.

### THE ESSENCE OF THE PROMISE

When, where, what is the Promise? Undoubtedly the promise will be received in the resurrection. The promise includes all that God has in reservation for them that love Him--that love Him more than they love houses and lands, or children, or parents, or friends, or husbands or wives, or self, or any other thing.

The particular promise that the Apostle refers to here is *The Promise*. All our hopes and blessings are centered in the original Promise made to Abraham, when God brought him out of the land of Chaldea into

path of meekness and humility: and it will require as much effort and grace to walk it this year as last, or possibly more; for the more we grow in grace and knowledge, the stronger will be the temptations to be boastful, puffed up, heady, high-minded; and the higher we climb in faith and hope and love

the land of Canaan. God promised Abraham that in His Seed should all the families of the earth be blessed. That has been the great Promise for encouragement to the Seed, to give them patience and fortitude. This is the essence of the Promise--that those who receive the Promise shall be the Seed of Abraham to bless the world. The faithful in Christ will be associated with Him in His Kingdom-- will have the honor of blessing all the families of the earth under this Kingdom. Every creature of God shall then be brought to a knowledge of His Truth, and shall have the opportunity of being restored, if he will, to perfection, to all that was redeemed on Calvary.

Now the opportunity is *different*. Now the selection is being made of those who will inherit the Promise as the Seed of Abraham. "If ye be *Christ's*, then are ye *Abraham's Seed*, and heirs according to the Promise." The Apostle is in our text urging that we continue to be Christ's and to abide in Him. All those who thus remain in Him to the end will be glorified with Him. In order to remain faithful, we must have His spirit of devotion.

### NOTABLE EXAMPLES OF PATIENT ENDURANCE

St. James exhorts the Church saying, "Take, my brethren, the Prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." Those whom the Apostle addressed already knew of the sufferings of Jesus. They already knew of the faithfulness of the Apostles. And now he was calling the attention of their minds to something *additional*. He is urging, Look back into the past, and see that patient endurance has been characteristic of all who have lived holy lives. These examples should be lessons of encouragement to us, in addition to those we have in the living brethren around us!

Then there is always something to be gained in casting the mind backward. The things close at hand are too near to be seen in their proper light. It was fitting that the Apostle should call attention to those faithful ones of the past, so that we might be encouraged to note what God desires. In those who are His, He desires a willingness to endure patiently and loyally, thus mani-

and activity in the Lord's service, the more the great Adversary will oppose our progress, and the more his emissaries will slander, backbite, and generally seek to injure us. Z. '95-3R1751:3

festing true character, that which greatly pleases Him.

As we look back over the Old Testament record of the Prophets, we notice that many of them displayed this very quality referred to by the Apostle as loyalty to the Lord, a willingness to suffer afflictions for *His sake*, and not as experiences brought through chance upon them by the people. We see Moses -- how willing he was to suffer affliction because of his faith in the Promise made to Abraham and his conviction that the Promise would come true. He preferred to suffer with the people of God rather than to live at ease in the royal family of Pharaoh, into which he had been adopted.

We see in Job another example of patient endurance of tribulation and of strong opposition for a considerable time. We see the same in Jeremiah--how much his faithfulness cost him of hardship, and how patient he was. We see the same in Daniel the Prophet--his faithfulness to the Lord, his patient endurance of whatever God permitted to come against him. And so with others of the Prophets. And we read that their experiences were written for *our* admonition, *our* instruction. Although they belong to one Dispensation and we to another, yet their experiences furnish us good lessons.--1 Cor. 10:6,11.

### PERSONAL APPLICATION OF THESE LESSONS

Applying these lessons to ourselves, we may say that to whatever extent we may be privileged to speak the Word of God and to suffer persecution therefore, if we take it with patience, it will bring us a corresponding blessing and commendation from the Lord. But we cannot think it would be pleasing to Him if, when we suffer, we think, Oh, how terrible, terrible, terrible! Such an attitude would not be taking His Word for it, that "All that will live godly in Christ Jesus *shall* suffer persecution," and that all things shall work out for our good.--2 Tim. 3:12; Rom. 8:28...

If those who are now suffering affliction because of their loyalty to the Lord, because of their trust in His arrangements, will take afflictions and trials joyfully, these will surely work out good to them--"a far more exceeding and eternal weight of glory."

R1721 (From Harvest Truth Database V5.0 2006)

## "LET PATIENCE HAVE HER PERFECT WORK"

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." --Jas. 1:4.--

THE term "patience" carries with it the thought of meek, uncomplaining endurance of suffering with humble resignation and perseverance. It is a trait which indicates strength and self-discipline. It cannot be predicated of inexperienced persons, but only of characters which have been subjected to trials of affliction, pain or loss; and it always shines brightest when manifested under the glowing heat of severe affliction. This trait takes a very prominent place in the galaxy of Christian virtues; for without it the heart would grow faint, the head weary; and the steps would soon falter along the narrow way in which the Church is called to walk. "In your patience possess ye your souls," said the Master, implying the danger of losing our souls, our existence, if we fail to cultivate this

grace which is so very necessary to our continuance in well doing.

The Apostle James does not overstate the matter when he intimates that the perfect work of patience will make its subjects perfect and entire, wanting nothing; for the Apostle Paul assures us that God, who has begun the good work of developing character in us, will continue to perform it until the crowning day--the day of Jesus Christ. (Phil. 1:6.) All his children will be subjected to just such discipline as they need for the correction of faults, the implanting and development of virtues, and for their training and establishment in righteousness, so that they cannot be moved. "If ye be without chastisement [discipline and correction], whereof all [true sons of God] are partakers, then are ye bastards, and not sons; for whom the

Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye [patiently] endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"-- Heb. 12:8,6,7.

This great work of developing and training character is necessarily a slow and tedious one, and not infrequently it is a painful process; and the patience that cheerfully submits to it is begotten of a high appreciation of the ends to be attained by it. It is begotten of a love of righteousness, truth and godliness, and is therefore most noble and praiseworthy.

But how can we let patience have her perfect work? Just by meekly doing the best we can each day, and doing it cheerfully and well; making the best of every thing and going forward daily with true Christian fortitude to act the noble part in every emergency of affliction, pain or loss. To-day's trial may be a light one, perhaps almost imperceptible; or to-day may be one of the sunny days in which God bids our hearts rejoice in his overflowing bounty. Tomorrow may bring its cares and its petty vexations that irritate and annoy. Another to-morrow may witness the clouds gather above our heads, and as the days follow each other the clouds may grow darker and darker until we are forcibly reminded of that strong figure of the Psalmist--"I walk through *the valley of the shadow of death.*" Yet never will the valley grow so dark that the patient, trusting one cannot triumphantly exclaim, "*Though I walk through the valley of the shadow of death, I will fear no evil; for thou [my Lord] art with me: thy rod and thy staff, they comfort me.*" Yes, there is comfort in the "rod" (of chastisement), as well as in the "staff" (of providential care); for both are designed for our ultimate profiting.

The Apostle Paul tells us plainly that tribulation is necessary for the development of patience --"Tribulation worketh patience; and patience, experience; and experience, hope." (Rom. 5:3,4.) Consider how your own experience has verified this, you who have been for some time under the Lord's special care and leading. How much richer you are for all the lessons of experience, and for the patience that experience has developed in you! Although, like the Apostle, you can say that "no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." (Heb. 12:11.) In the exercise of patience the lessons of experience have made you stronger. They have increased your faith and drawn you into closer communion and fellowship with the Lord. They have made you feel better acquainted with and to realize more and more his personal interest in you and his care and love for you. And this in turn has awakened a deeper sense of gratitude and an increasing zeal to manifest that gratitude to him. This also deepens the sense of fellowship with God, and gives confidence to the hope of final and full acceptance with him as a son and heir, worthy through Christ.

"Wherefore lift up the hands which hang down and [strengthen] the feeble knees"-- "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

The Apostle James urges that we take the prophets who have spoken in the name of the Lord for an example of suffering affliction and of patience. Then he cites the example of Job and the manifest end or purpose of the Lord in permitting him to be so sorely

tried: how the Lord was really very pitiful and of tender mercy, although the pity and mercy were not manifest except to the confiding faith that said, "Though he slay me, yet will I trust in him" --until the long and painful discipline had yielded the peaceable fruits and the subsequent rewards of righteousness.

There is little virtue in the patience that endures merely from motives of worldly policy, though even that often has much advantage in it. Men in business dealings with fellow-men well know that an impetuous, turbulent disposition is greatly to their disadvantage, while patient consideration, temperance in judgment, and good self-control are of immense value, even from a worldly, business standpoint. But the patience that is begotten of deep-rooted Christian principle is the kind that will endure all trials and shine the brighter for every affliction through which it may pass.

Job, the servant of God, was accused of selfish policy-motives for his remarkable patience and faithfulness; and it was boldly affirmed that if he were tried by adversity his mean motives would be manifest--that he would curse God to his face. But God knew better; and it was in Job's defence that he permitted him to be tried to the utmost that the loyalty of his heart might be manifest. Some of his poor comforters viewed Job's afflictions only in the light of chastisements, failing utterly to comprehend the divine purpose, and this only added stings to his afflictions; but through them all the Lord brought his servant and most fully vindicated him in the eyes of all the people.

Thus will he ever do with all who patiently maintain their integrity and trust in God under affliction. If any man recognize affliction as a chastisement of the Lord for the correction of some evil way in him, let him be quick to learn the lesson and repent; or if it be refining discipline, let patience under the tedious process have its perfect work.

The Apostle Paul (Heb. 11) calls up a long list of patient, faithful ones who endured cruel mockings and scourgings, bonds and imprisonment, who were stoned, sawn asunder, were tempted, were slain with the sword, who wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; of whom the world was not worthy; who wandered in deserts, and in mountains, and in dens and caves of the earth. All this they endured patiently for righteousness' sake, looking by faith to God for the reward of their patience and faithfulness in his own good time. Then again, says the Apostle (Heb. 12:3), "Consider him [Christ] that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Yea, consider him, "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." He left us an example that we should follow his steps.

While we see the great necessity for pruning, cultivating and discipline in the development of character, it is manifest that none will be able to endure it unto the desirable end of final establishment in righteousness who do not from the beginning diligently devote themselves to the exercise of patience. "He that shall endure unto the end, the same shall be saved." "In your patience possess ye your souls."

R5650 "PATIENT ENDURANCE THE FINAL TEST" *"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."*-- James 1:4...

To be just under present conditions, one must be patient, not rash; for <sup>{1}</sup>it would be unjust to be impatient and severe with the unavoidable imperfections and weaknesses of our fellowmen. Therefore the spirit of a sound mind demands that we be patient in dealing with fallen humanity. God Himself possesses this quality of patience, and has long exercised it. In dealing with the world in the next Age the Church will need to have much patience, and under our present environments we need it constantly in order to develop the character necessary for a place on the Throne with our Lord.

<sup>{1}</sup> *Original Tower & HTDB:* "...it would be unjust to be impatient and severe with the unavoidable imperfections and weaknesses of our fellowmen." *Reprint:* "...it would be injurious to be impatient..."

Patience is closely allied to love and mercy. If God were unloving, unmerciful, He would be without patience. In man's present blemished, fallen condition, patience is sadly lacking...

As we look around, we see that the world is in a condition of blight, of sin. This knowledge should give us great sympathy with humanity, without which we would have but little patience. All of our brethren in Christ, like ourselves, are by nature members of this fallen human race. Therefore we should have a great deal of patient endurance with the Lord's people, as we would have them exercise this grace toward us."

#### THE HIGHER FORM OF PATIENCE

(James 1:2-4 KJV) "My brethren, count it all joy when ye fall into divers temptations; {3} Knowing this, that the trying of your faith worketh patience [G5281]. {4} But let patience [G5281] have her perfect work, that ye may be perfect and entire, wanting nothing."

Strong's G5281 *hupomonē* "cheerful (or hopeful) endurance, constancy..."

Thayer Definition:

- "1) steadfastness, constancy, endurance  
1a) in the NT the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings  
1b) patiently, and steadfastly  
2) a patient, steadfast waiting for  
3) a patient enduring, sustaining, perseverance"

R5459 "When we find ourselves suddenly in temptation, trial, we should say, If by these temptations, or trials, the Lord is proving my love and devotion to Him, then, however trifling they may be or however important, I will diligently use them as favorable opportunities to demonstrate to my Lord the fulness of my love and devotion to Him and His cause. I must fight a good fight against this thing -- the world, the flesh or the Adversary -- whatever it might be that

had brought the snare.

Thus viewed and thus met we can rejoice in every such experience; every trial and every difficulty will prove a blessing... We can rejoice also because we know that under such trials our characters will make advancement toward crystallization, if we overcome; and because we know that the Lord would not let us fall into any temptation which He would not cause to work out for us a blessing if we are wholly loyal."

R5651 "Let us here examine carefully into the reason why it is necessary for us to develop this grace of patient endurance. It appears that the development of this quality is one of the conditions which God has attached to the call to joint-heirship with our Lord in the Kingdom, and one of the same conditions required of Him. The wisdom of this is manifest when we consider the work to which we are called--the work of blessing all the families of the earth, as God's Millennial Kingdom, in joint-heirship with the Only Begotten Son of God, our great Redeemer. That will be a mighty work; and it is eminently proper that Jehovah should require that those whom He shall account worthy of that exalted position shall not only appreciate His goodness and His glorious character, and prefer His service to sin and iniquity, but demonstrate their thorough loyalty to the principles of righteousness and to His will to the extent of a joyful willingness to suffer on behalf of these principles. A transitory endurance of one or two or three brief trials would not prove the individual to have an established character for righteousness; but a patient, cheerful, endurance even unto death would be necessary to demonstrate such a character..."

We cannot possibly develop this essential trait of character without trials--experiences intended to call for the exercise of cheerful endurance. So let us not think it strange if we are called upon to pass through protracted trials which make necessary the nerving of ourselves to bear. But let us repeat that the virtue is not merely in the bearing; for the world has much to bear, but it is particularly in the manner in which we endure. At heart we must be sweet and submissive--in fullest harmony with the Lord's processes of development. This may be hard at times; but His grace will be sufficient, if we constantly apply for it. "Having done all," let us "stand!"

R4911 "It is not enough that we know the Truth, or that we be content to hold it in unrighteousness... To be established in the faith is one thing; to be established in Christian character and in all the graces of the Spirit is quite another."

R4910 "THE LORD YOUR GOD DOTHTH PROVE YOU"

One might ask, if "Love is the fulfilling of the Law" and "the mark for the prize of our high calling," how can patience rank higher than Love? The answer is that patient endurance does not come in merely at the close of our race, but it is a requisite all the way along the race-course... Some might be faithful for a few days or a few months or a few years, yet be unworthy of the great Kingdom blessing of Christ...

And when we have reached this mark of the race where we love, not only our friends, but our enemies, it is required of us

that we stand up to the mark faithfully, cheerfully, patiently enduring the tests which the Lord will even then see fit to have come upon us...

Hence it is that the Apostle Paul exhorts us, "Having done all, stand" -- endure. Having reached the "mark," "Let patient endurance have her perfect work," or "perfect her work." Let patient endurance demonstrate, not only that you have the character, the qualifications of Love, demanded in the race for the prize, but also that you have love as an element of character, deep-rooted, immutable, so that you can endure opposition cheerfully."

R5650 "We cannot suppose that He who judges the thoughts and intents of the heart would be pleased with His children, even when He saw them bearing much for His sake, if they endured it in an impatient or dissatisfied or unhappy frame of mind..."

Our faith and our trust in the Lord and His gracious promises should be so strong and unwavering that they will far more than counterbalance the oppositions of the world, of false brethren, and of Satan's blinded servants. So implicit should be our faith in our Father's love and care that all these persecutions will be recognized and rejoiced in as the agencies of His providence in chiseling, shaping and polishing us as living stones for the glorious Temple which He is constructing, and which is now so soon, we believe, to be set up.

Viewing our trials from this standpoint, we can indeed rejoice and can possess our souls, our lives, as New Creatures, even amidst tribulations, with cheerful endurance."

(James 1:12 KJV) "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

#### STEADFAST ENDURANCE OF THE ADVERSARY'S TACTICS

(Deu 13:1-4 KJV) "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, {2} And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; {3} Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. {4} Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him."

R766 "Even after coming out of these anti-christ or false-christ systems, there are many false prophets who assume authority to direct the consecrated, who teach theories subversive of the truth and pervert the Scriptures to support them. Such false prophets always have been and always will be found, so long as Satan has power in his hands; that is, until he is bound.

And our Heavenly Father permits it so to be: why? To prove his people: "For the Lord your God doth prove you, to know whether ye love the Lord your God with all your heart and with all your soul." The Lord would prove whether we have received the

truth in the love of it and of its Author. It is very often the case that truth is received by some because of their love for those who bear it, and without personal searching to prove that it is from God. Such have not received the truth in the love of IT, and sooner or later some circumstances will unsettle them. If the prop falls into error such will surely fall with it; or if love for the prop grows cold, the love for truth thus received grows cold with it. But love for our brethren in Christ, and special love for those who serve us most, will never overthrow the faith of those who receive the truth in the love of it.

Should controversy arise because the way of truth is evil spoken of even among those through whom the blessed Gospel has been received, and who have been greatly loved for their work's sake, it will only impel those who are wholly the Lord's, to a more diligent searching of the Scriptures, and thus more earnest inquiring of the Lord to make very plain the way.

Peter reminds us that there were false prophets in Israel, even as there should be false teachers among us (2 Peter 2:1) and Moses declares that it was permitted to prove Israel. If faithful to God, no consideration of a personal character, should lead them to turn away from God's truth after these false teachers. When we remember that these things happened to Israel as types for our instruction, the words of Moses become very significant:--"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods...thou shalt not consent unto him, nor hearken unto him..."

R4583 "ALL DECEIVABLENESS OF UN-RIGHTEOUSNESS" "The energy of the Adversary, with all powers and signs and wonders of falsehood, and with every deception of iniquity to those who are perishing, because they admitted not the love of the Truth, in order that they might be saved. On this account God will send an energy of delusion to their believing the falsehood."--2 Thess. 2:9-11--(Diaglott).

DO WE forget that the Apostle's solemn words apply particularly in this harvest time, and specially to the closing years of the harvest? We are now in the time above all others when we may expect strong delusions, not only upon nominal Christendom, but upon those who have been specially favored with the light of Truth now shining...

For one reason or another this matter of confessing error and relinquishing it is a severe trial to many. It tests loyalty to God and his Word. It tests humility of heart. It tests willingness to confess our errors. It tests love for the brethren. However trifling the mistake it requires an overcoming courage to declare it, to renounce it. This has been the procedure for the past three hundred years, as God's people have emerged more and more from the smoke of the "dark ages." Because of these difficulties and tests the progress out of darkness into the full, clear light has been slow. At every step of the journey Light and Truth have been slandered, opposed, vilified, persecuted, and the advocates of Truth have been pilloried and roasted either figuratively or literally...

No doubt some who will be of the "Great Company" will be more or less de-

ceived of the Adversary by the strong delusions of this hour. Such in their blindness and deception may set forth darkness for light and light for darkness. They may do it with great positiveness, but scarcely, we think, with bitterness -- anger, malice, envy, hatred, strife -- works of the flesh and of the devil...

Those who will constitute the "Great Company" will all be of the consecrated and spirit-begotten class. All so begotten of the holy Spirit must have the Spirit of Christ. If it be lost the result would not only mean loss of the illumination and going into outer darkness, but also a total loss -- the extinguishing of the Spirit of begetting -- the Second Death. Let us not forget that the Spirit of God is the Spirit of love -- meekness, gentleness, patience, long-suffering, brotherly kindness, love...

Your great Adversary's endeavor, therefore, is to poison our minds, to introduce thereto impurity, anger, malice, envy, hatred and other works of the flesh and of the Adversary. To the extent that he succeeds in poisoning our hearts he alienates us from the Lord and from all those who are in accord with him; and this is his object. He succeeds best through human instrumentalities. We all know that if one dog becomes affected by hydrophobia every other animal is more or less in danger of becoming mad through even slight association--and infection. Thus Satan's "strong delusion" spreads from one to another until many be defiled by the root of bitterness. And to the mind, the heart, once embittered and out of alignment with the Divine view of things, everything takes on different colors and the end

of the matter is far-reaching; as the Apostle intimates, "Lest thereby many be defiled."

The embittered or impure heart sees things from its own standpoint. The evil tongue once started may "set on fire the course of nature," as St. James declares; and that evil tongue is itself ignited from Gehenna--the Second Death. (*James 3:6*) That is to say, the evil, malicious, baneful, slanderous, back-biter is already himself bitten by the Adversary, and, unless cured, his would surely be a case of Second Death. And the same rule would apply to all bitten by him. The Scriptures, therefore, continually urge God's people to observe the Golden Rule--to do, to say, to think of others as they would be thought of, spoken of and dealt with. They continually urge upon us the putting away of bitterness, evil-speaking, busy-bodying, that we may the more fully and the more completely put on Christ and be more fully under the control of his holy Spirit of love, meekness, patience, long-suffering and kindness...

He seeketh such to worship him as worship him in Spirit and in Truth--such as love him and love his righteous requirements of the Golden Rule, and beyond this, the high standard of the New Commandment -- to love one another to the sacrificing point, as he loved the Church and gave himself for the Church.

The Lord is now seeking merely the class called -- the "little flock" who possess the Lord's Spirit or disposition, and love the brethren to the self-sacrificing point. It is incumbent, therefore, that all who would be recognized of the Father as possessing the character-likeness of the Lord Jesus should

resist and put away, mortify, deaden, every unholy, unloving, unjust sentiment, as they would avoid the virus of hydrophobia or of a contagious disease. In a word, while we still urge as always growth in knowledge, we also admonish as always that growth in grace must be proportionate, if we would be pleasing to the Lord and accepted as joint-heirs with Jesus in his Kingdom. Whoever unkindly, untruthfully, slanderously, wickedly, underhandedly, insinuatingly with others may speak or act towards us, we must not dare to render evil for evil, nor railing for railing, but "be kind and gentle towards all."

In fact, we must not even entertain an unkind thought respecting those who oppose us, but, as Michael would not speak evil of Satan, but said, "The Lord rebuke thee!" so must it be with us. And here notice the slanders of Satan. His own mind, full of ambition, accredited the Almighty with the same and told Mother Eve that God had forbidden her eating of the tree of the knowledge of good and evil because he desired to keep his human children in ignorance and under mental slavery. He even declared that the Almighty had falsified when he declared that the wage or penalty of disobedience in the matter would be death. As Satan could and did speak evil of the highest dignities, so his followers, misguided by his Spirit, speak slanderously of us. But as Michael dare not bring against Satan an accusation of railing, so let us beware that we do not retaliate upon those who speak evil of us and say all manner of evil against us falsely, because of our faithfulness to the Lord and his Word. A little while and the faithful will all be rewarded."

R1751 (From Harvest Truth Database V5.0 2006)  
ALLEGHENY, PA., JANUARY 1, 1895  
VIEWS FROM THE TOWER

ZION'S WATCH TOWER extends to its readers, one and all-- Best Wishes for the Year 1895. It may, and no doubt will, have its storms, its difficulties, its trials: such experiences our Lord advises us are necessary to the development in us of character. What the effect of the trial will be lies with each of us to decide for himself. We may permit them to discourage us so that we would give up the race for the prize set before us in the gospel; or we may grow stronger and more Christ-like as the result of those experiences. Which will it be with us?

It may be a year of profitable progress in the knowledge and service of our Lord and Redeemer, and of helpfulness to the fellow-members of his body, or it may be marked by increasing confusion and uncertainty--darkness --concerning things once clearly seen and greatly rejoiced in and a time of confusing the minds and stumbling the faith of others.

Which course do we choose, and with what degree of positiveness do we make our choice, at this, the beginning of this new year? Much of our comfort, joy and peace and usefulness in the Lord's service depends on our decision. It was so last year: it was one of increase or else one of decrease in spiritual knowledge, strength and usefulness. It is so with every year,--yes, with every week and every day.

Of course no one will decide to go into darkness and away from the Lord and the Truth. The test is a more crucial one than that. The question is will we take and keep the path that leads nearer and nearer to the Lord, and be permitted more and more fellowship with him, a fuller and fuller knowledge of the minutiae of the great plan of the ages which he is out-working, and a greater share in that work with the great Chief-Reaper, or will we allow self-interest or self-conceit or ambition or spiritual sloth or the cares of this life to turn us aside from the path of full consecration which our Master trod and in which we have pledged ourselves to follow, in his footsteps.

<sup>(1)</sup>The right path is still the "narrow path" of *self*-abasement and *self*-denial--the path of meekness and humility: and it will require as much effort and grace to walk it this year as last, or possibly more; for the more we grow in grace and knowledge, the stronger will be the temptations to be boastful, puffed up, heady, high-minded; and the higher we climb in faith and hope and love and activity in the Lord's service, the more the great Adversary will oppose our progress, and the more his emissaries will slander, back-bite, and generally seek to injure us. "Beware of dogs."--Phil. 3:2.

But this is only one side of the matter; for, while the more exposed to Satan's attacks and to severer tests of our hope, faith and love, as we go onward in our narrow way, we will have increasing spiritual joys, peace beyond compare, and will be enabled to rejoice even in trials and tribulations, knowing that these are working out for us a far more exceeding and eternal weight of glory. We will be enabled to endure, as seeing him that is invisible, as being upheld and led by his hand. We will have the promise of his presence in every trouble, and that he will never leave us nor forsake us; and that all things (even the seeming evils of life) he is able and willing to over-rule for our highest good;--because we *love* God and his way and his plan more than self and self's ways--because we are called according to his purpose and have accepted the call, are in sympathy with its object and are seeking so far as in us lies to walk worthy of the Lord and his high calling, and thus to make our calling and election sure.

Beloved, let us each and all silently pledge ourselves afresh, to the Lord, that, by his grace assisting, this year, 1895, shall be started aright, in humility and with loving zeal for Him and his people and his truth: and that, his grace still assisting us, the year to its very close shall be one of onward and upward effort and progress in the knowledge and likeness (graces) and services of our Redeemer-King." [The remainder of the article was 1895 current events]

[1] Jan. 10 Manna, Jan. 5:10