

January 19

O how love I Thy law! it is my meditation all the day. Psalm 119:97

IT is a great privilege for Christians to study the Lord's Word, yet a great deal of study is done to no purpose. Study which is not put into *practice* is worse than a waste

(Psa 119:97 KJV) "O how love I thy law! it is my meditation all the day."

R5116 "Godliness implies a character which is actuated by principles of righteousness. In all our dealings we are either just or unjust, kind or unkind, not according to what some people may think of us, but according to the standard of righteousness found in the Scriptures. Therefore, in order to develop that character which is pleasing to God, we should in every detail of life consider carefully what is right and what is wrong, according to that standard. This course is Scripturally termed meditating in God's Law. When we reach that development of character in which thought, word and deed are measured by the principles of righteousness, we shall have attained godlikeness.--Psa. 119:97"

R2283 "Consecration does not imply the neglect nor the forsaking of our families; -- unless in God's providence his adversaries and ours should be permitted to kill us, or captivate and imprison us, and thus forcibly hinder our care, or separate us; -- as was frequently the case during the dark ages. Otherwise God instructs us that reasonable care for our families is his will, and properly our duty."

R1327 "If we have families dependent on us, the Lord has made the necessary provision for them our first duty. Children must be clothed and fed and sheltered and trained; and each consecrated parent can use only his own best judgment as to how it shall be done, remembering to do all as unto the Lord, and not as unto the world. If he does so, they will come up ready for the Master's use and will be trained in his love and in his service; the spirit of the world will be pointed out to them in contrast with the spirit of Christ; and they will learn to see the deformity of the one and the grace of the other."

R2213 "*Not slothful in your affairs.*" The word here does not refer specially to mercantile business, but to affairs in general. The class addressed, who are seeking to make their calling and election sure, are to "do all things as unto the Lord;" and nothing done for the Lord should be done in a slovenly manner. We are in a world full of opportunities for good or evil: there are few on our side, the side of God and of righteousness; and whoever realizes this, and is fully consecrated to the Lord, will certainly be aroused from slothfulness which is natural to many in the fallen condition. If the battle of truth against error, of light against darkness, does not awaken us to energy in the Lord's service, it marks an unfavorable condition of heart. And to the consecrated child of God, every affair of life -- eating, drinking and all other business in this present life--is to help us to serve the interests of our Master's cause."

R5376 "The lives of Jesus and the Apostles stand out very distinctly on the pages of

of time...Every reasonable opportunity should be used by the Lord's people to obtain a knowledge of the divine plan--even to the extent of sacrificing; but the child of the Lord will be particular to see that it is his *own* conveniences and comforts that he is sacrificing, and not chiefly the conveniences

history as notable for their unselfish service of others...

The whole human family are servants. One man serves as a jeweler; another as a manufacturer of woollen goods. He serves by buying wool, converting it into cloth and into garments. Another serves as a grocer and supplies food. Some are chiropodists; some, barbers; some, tailors; some, physicians; etc. In every case it is a service to others. Bringing the matter still lower, we see that the principle extends even to service of the dumb brutes. A horse cannot curry himself; and even a hog needs to be served--needs a trough, a bed, and food. We in turn are served by the brute creation. Whoever separates himself from this arrangement of service is getting away from his own good, and violating a Law of the Universe. Whoever gets to the place where he does no service, but has others to serve him, is to be pitied. He will be unhappy, be he ever so wealthy. Whoever would take this attitude would be arrogant and selfish, and his life would be devoid of beauty or of worth.

SERVICE A DELIGHT TO THE CHRISTIAN

The true Christian enters into the spirit of service, as did his Master, and delights to do a good turn to any one as he has opportunity. If there are those who are helpless, who are sick, these are calls upon his services as he has ability and is able to lend a helping hand. We are to serve all men "as we have opportunity, especially those who are of the Household of Faith."

Where shall we draw the line? The answer is that we must use moderation. We find ourselves every day passing by services that others have needed, but that we have not been able to perform. How then shall we regulate the matter, since we cannot do all that we would? Our own family should be our first charge, or responsibility...

We cannot do even for our own families all that we would wish to do; for in the case of our own there is often a lack of appreciation. Some of our relatives would never have enough. We could never do sufficient for them. We should exercise the spirit of a sound mind, then, in deciding what to do... We should not neglect our own families, but should care for them according to their necessities...

OUR RESPONSIBILITY AS STEWARDS

While we are to do good to all men, yet our special service is to be rendered in the Lord's work, the work of the Father--in dispensing the Truth. But while we are so doing, we may be able to speak a kind word to those with whom we come in contact. If we have money we may help in that way. But we should remember that we do not own even a penny of what we possess, or a moment of our time. All belongs to the Lord and should be spent along the lines of spiritual things, except where there is real necessity along earthly lines."

SM639-640 "STUDY TO SHOW THYSELF APPROVED UNTO GOD

In order to grow in the fruits and grac-

and comforts of others. The Bible study which is done merely at the expense of others is a sign of selfishness rather than a sign of a rich indwelling of the Lord's spirit of love. Z. '99-156 R2488:3

es of the Holy Spirit, it is necessary that we study the Word of God.

Furthermore, since we have the treasure of the new mind in earthen vessels that are leaky by nature, it is necessary that we study continually. No true Christian, therefore, would think for a moment of ceasing to study the Word, whether by direct reading of the Bible or by reading THE STUDIES IN THE SCRIPTURES, which put the Word of God into a form especially arranged for topical study. A certain amount of spiritual refreshment comes also in connection with the morning hymn, the Manna text and the Vow. This refreshment we recommend to be partaken of every morning before breakfast--if possible as a family; if not, then individually. A few minutes spent in thinking of Heavenly things, in returning thanks to God and in singing a song of praise should result very profitably spiritually. In some way the Lord's people should keep in touch with His Word continually; otherwise the New Creature life will wither.

There is also another kind of study which seems to be overlooked, even by those who study His Word faithfully. The study to which we now refer should be in progress from the moment when we awaken in the morning until we fall asleep at night. We should continually study to *apply* what we already know respecting God, respecting the Bible, respecting His will, respecting our duty toward others and toward ourselves, respecting the Golden Rule, etc. In other words, every Christian should daily, hourly, continually, be studying more and more how to *put off* anger, malice, hatred, envy, strife, evil-speaking, and all other works of the fallen flesh and of the Adversary; and with equal perseverance he should be studying diligently how to *put on* the graces of the Holy Spirit -- meekness, gentleness, patience, long-suffering, brotherly-kindness, love.

All of the Bible, all that we learn respecting it, all the lessons taught us by Divine providences, and all the advantages we receive from fellowship with the brethren -- all these are merely preparations for the great study of life--how best to perform the will of God in thought, word and deed. We emphasize this kind of study for the reason that we perceive that many of the Lord's people do not understand the matter. They seem to think that their spirituality depends upon the number of hours which they spend in Bible study. Thus they are grasping only a fraction of the Truth. The great blessings come from our efforts to *apply* the principles which we have already learned from the Bible. This study requires, not that we should have our Bibles ever in hand, but that we should continually bear in mind the things which we have already studied from God's Word, in order to make practical application of them in the affairs of life, in our thoughts, words and doings toward God, toward our fellowmen, toward ourselves."

R3097 "There is much significance in the word '*study*'; and only the studious find the

narrow way to the divine approval and acceptance. Study to show thyself approved -- study the doctrine; study your course of conduct, to keep it in harmony with the doctrine..."

R4838 "Study to *show thyself approved*" -- study to know what God would approve... Then, after having come to some knowledge of the Scriptures, we must *meditate* upon them and consider how the Word is applicable to all of life's affairs. Thus we would study the nature of everything that we come in contact with, as to whether it is good or evil... The Apostle's thought here is that it should be our chief aim to please God.

"*Rightly dividing the Word of Truth*" would signify the *proper application* of the Word of Truth; the understanding of how and when and where it should be applied and what was the purpose and thought and Plan of the Divine Mind..."

R874 "Is it not written that we should be "Not slothful in business"? and again, "Let him labor, working with his hands, that he may have to give"? and again, that we should "Provide things" (Rom. 12:11-17)? and again, that he that provideth not, denies the Christian faith (1 Tim. 5:8)..."

PROVIDING FOR OUR CHILDREN

But another phase of this subject presents itself. What thought would the Lord have his consecrated ones take for their children? To what extent should they use or appropriate his money, time, etc., to their children?

We answer, that as God's stewards we are authorized to use our Bible-guided judgments upon this as upon other exercises of our stewardship. We are given a natural special supervision over those whom in God's providence we have brought into existence. God would have us consider our children and deal with them as under his care; and our influence over them was part of our "all" consecrated to him. He tells us that he would have us "*provide*" for their necessities which thus come in as part of our own necessities. As with ourselves their clothing should be neat, comfortable and becoming "*decent*" but not "*costly*" (1 Tim. 2:9). And though youth need not always be arrayed in somber shades, we should ever remember to use economy both of time and means in this matter as in all others, lest we waste the Lord's substance and injure our children as well. Children are often injured by overdressing and adornment, making them the subjects of flattery, and cultivating in them a spirit of pride and selfishness, and creating the unchristian class distinctions of society even in childhood. The proper and best provision for our children's future, is a sensible education which should embrace at least the common school branches, as well as the practical lessons of life, whether trade or housekeeping or business. It is our duty to fit them to do something as well as to know something in life. And what is not learned in early life, is learned in later years, if at all, at great cost to themselves and others.

If our stewardship includes money or property, may we set aside a portion of this for the use of our children in the future by will or otherwise? This is a delicate question to answer for another. To his own Master every steward must make his report of

his use of the things committed to his trust. We suggest, however, that in the case of maimed, sickly or young children or aged, infirm, indigent parents, duty and privilege would seem more clearly defined, and aside from very pressing necessities for the money in the Lord's special spiritual work, the future, as the present of these, might be understood as being part of our responsibility in the Lord's sight.

Yet, should our cool judgment ever dictate that our trust funds should all be spent in the present, we should not hesitate to trust our dear ones with ourselves, to our Father's care. The writer's observation agrees with that of the prophet who said, I have never seen the righteous *forsaken* nor his seed *begging* bread. And this must be the comfort also of those whose trusts do not include wealth. We can as fully trust our Father's care over our helpless little ones, and his provision for them, as for ourselves. Therefore, take not anxious thought for the morrow, worry and sweat not as the world to amass wealth for the future, but give all the surplus of your time and energy over and above that spent in providing things *needful*, in the accumulating of the heavenly riches, in filling yourself and others with the riches of heavenly favors, that you may abound [be rich] more and more in the knowledge of the Lord, in wisdom and love and joy and peace and in every good word and work. Be *careful* [worried, harassed and overcharged] for nothing [on no account]: the Lord is present, and whatever may be the present, the future of the faithful is glorious, and of the world blessed.

"His providence is kind and large,
Both man and beast His bounties share;
The whole creation is His charge,
But saints are His peculiar care."

January 18 Manna

"*Not slothful in business; fervent in spirit; serving the Lord. Romans 12:11*"

LET all who would run the race successfully look well to their zeal and activity in the Lord's work. If we bury our one or many talents under a weight of worldly cares and encumbrances which might be avoided or set aside; if we bury them under worldly ambitions for either self or family--whether this be by wasting consecrated time upon science, philosophy, music or art, or upon business, politics or pleasures, or in pampering pride and appetite--then as unfaithful servants we will sooner or later go into outer darkness. Z. '91-9 R1282:5"

F467-468 "Under present conditions, our time and talents and influence and means are, more or less, mortgaged to others (the wife or children or aged parents or others depending on us), and we are obligated also to the provision of "things needful," "decent," and "honest in the sight of all men" for ourselves. Hence, we find comparatively little left at our disposal for sacrifice, comparatively little to lay down for the brethren, and this little the world and the flesh and the devil are continually attempting to claim from us, and to divert from the sacrificing to which we have consecrated it.

The Lord's selection of the Church, during this time when evil prevails, is to the intent that surrounding circumstances may prove the measure of the love and loyalty of each to him and his. If our love be cool, the

claims of the world, the flesh and the Adversary will be too much for us, and attract our time, our influence, our money. On the other hand, in proportion as our love for the Lord is strong and warm, in that same proportion we will delight to sacrifice these to him--not only to give our surplus of energy and influence and means, laying these down as we find opportunity in the service of the brethren, but additionally, this spirit of devotion to the Lord will prompt us to curtail within reasonable, economical limits the demands of the home and family, and especially of self, that we may have the more to sacrifice upon the Lord's altar. As our Lord was for three and a half years breaking his body, and for three and a half years giving his blood, his life, and only finished these sacrifices at Calvary, so with us: the laying down of our lives for the brethren is in small affairs of service, either temporal or spiritual, the spiritual being the higher..."

R2765 "There may be instances in which those who have two talents use one for the Lord's service and bury the other one; but the fact that our Lord does not give such illustrations would lead us to question the probability of such a course. Some might plan certain things respecting two talents for heavenly things and three for earthly things; or of one for earthly things and the other for heavenly things; but the result probably would be either that he would become thoroughly immersed in the earthly things, and bury all his talents there, or else that his heart would become so thoroughly infused the Lord's spirit and the desire to serve his cause that all of his talents would be thus employed. This tendency and result is implied by our Lord's statement on another occasion: 'Ye cannot serve God and Mammon.' 'No man can serve two masters.' Experience and observation corroborate this; and hence as a rule we find that people are either cold or hot in spiritual things; either it is the kingdom of heaven first and far above all other considerations, demanding and receiving the very best we have of time, energy and influence; or else the kingdom of heaven is neglected and forgotten, and time and influence are spent in money-getting or other selfish and earthly occupations of mind and body.

The lesson of this to every one of the Lord's consecrated is plain: we are to 'seek first [chiefly] the kingdom of God.' It is to be our chief concern and to receive from us all the time, attention, thought, energy, influence and means we have -- the things *needful* for the present life being understood to be accepted; and our love and zeal will be manifested by the proportion of these even, which we are willing to sacrifice in the interest of heavenly things."

R1282 "Observe further what the Lord has to say about this "wicked and slothful servant." He says: "Take the talent from him and give it unto him which hath ten talents; for unto every one that hath [made use of his talents] shall be given, and he shall have abundance; but from him that hath not [made use of his talent] shall be taken away even that which he hath. And cast ye the unprofitable servant into *outer darkness*..."

Mark well that it is not a case of such unfaithful servants being *liable* to get into outer darkness, into error: it is a case of *must*. The Master's orders are peremptory and decisive: "*Cast* the unprofitable servant

into outer darkness."... No matter how clearly the unfaithful may have seen and understood the deep things of God, and no matter how he may have enjoyed them, if he has not loved them so as to serve them and sacrifice his conveniences for them, he is unworthy of them..."

R5334 "Not slothful in business, fervent in spirit, serving the Lord."--Romans 12:11.

THIS text might very properly be transposed to read: "In serving the Lord, be not slothful in business, but fervent in spirit." The primary thought, the central thought, is that the Lord is to be served, and on this account we are to be careful to learn what kind of service is acceptable...

The great business in life of those who would honor and serve the Lord is to serve the brethren and the Truth...

As the Lord Jesus was fervent in spirit, even so are we to be. The fervency of His spirit for God and His arrangements consumed His life. So it must be with all those who serve God--those who walk in the Master's footsteps. This must be, necessarily, the chief business in life for these people of God...

How can I minimize the affairs of life so that I can give more of my time to the Lord and less to earthly matters? And so it will be his endeavor to cut off the desire for earthly luxuries. More and more he will count the affairs of this life as loss and dross in comparison with the glory of the life beyond."

R1865 "The Apostle Paul says, "In everything, by prayer and supplication [earnest pleading] with thanksgiving, let your requests be made known to God."--Phil 4:6.

The Apostle himself acted on this principle when he urged, in his letter to the Romans, that the saints "strive together [Greek, *agonize*] with me in prayers to God for me," that he might safely accomplish a certain work which seemed to be of the Spirit's leading.--Rom. 15:28-32.

"In every thing."--That signifies that our heavenly Father is deeply interested in everything that relates to us and ours. What thing is too small for his notice who numbers even the very hairs of our heads? In to-day's household or business cares, then, we may have his loving sympathy and helpfulness. Do a mother's counsel and a father's wisdom seem inadequate to restrain and guide aright

the wayward course of impetuous and overconfident youth, they may bring their cares and fears to the Lord; and, as the children cross the threshold to meet the world's temptations, his wisdom and providence may be invoked to so shape their circumstances and surroundings as to show them eventually the sure safe way and the folly of pursuing any other.

Do business cares perplex and annoy? remember the Lord's caution, "Be not overcharged with the cares of this life," and the Apostle's warning, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and utter ruin; for the love of money is the root of all evil, which, while some coveted after, they have erred from the faith..." Remembering these things, come to the throne of the heavenly grace for wisdom and direction as to how you may so adjust your temporal affairs as not to be *overcharged* with the cares of this life. It is right to be charged with them to the extent of diligence (Rom. 12:11) and the utilization of such diligence in the Lord's service; but it is the overplus, the corroding care, that interferes with peace of mind and communion with God, that is to be avoided."

(Prov 3:6 KJV) "In all thy ways acknowledge him, and he shall direct thy paths."

R565 "Take heed that your HEARTS be not *overcharged* with the cares of this life." Now, it is *possible* for a man to have a great deal of worldly care requiring his attention, and yet not have his heart much affected or influenced by it. He may have just all he can attend to, and yet his *heart* be quite free from the burden. Why? Because his heart is not in it as much as his *head*. If he is doing all *as unto the Lord*, there will not be much danger of his heart being overcharged. We need right here to "*take heed*" and not delude ourselves with the idea that our hearts are with the Lord, and that we are in full sympathy with him and his work, if we do not find, or *make*, or *take* time to commune with him and feast upon his word, and partake of his Spirit. So it is the *heart* that is in danger. This being the case, what are the methods most likely to be made use of by the enemy to load down our hearts to the extent of being "overcharged"? We may be sure that he will not for a moment think of inducing us to be recreant to our trust. O no,

R3325 "We live in deeds, not years; in thoughts, not breaths; In feelings, not in figures on a dial. He most lives who thinks most, feels the noblest, acts the best. That life is long which answers life's great end."

R2488 (From Harvest Truth Database V5.0)
QUESTIONS AND ANSWERS

Question.--(1) To what extent should the Lord's people take literally the statement, "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?" --Matt. 6:25-34.

(2) How much time should the Lord's people take from the duties of life for Bible study and in general the service of the truth?

Answer.--(1) The words of our Lord which you quote must be interpreted in harmony with other declarations of the inspired Word. They must not be interpreted so as to conflict with other statements. Other Scriptures instruct the Lord's people to labor with their hands, that they may have to give to those that have need (Eph. 4:28), and

not at all; he would be the last one to suggest anything like unfaithfulness; he would have us "diligent in business, fervent in spirit, serving (?) the Lord." If we were likely to forget that passage he would quote it to us, but not with as much stress upon the last part as up on the first.

O yes, we must be diligent in business so that we can provide for our own families, for he who provides not for his own house has denied the faith and is worse than an infidel. (1 Tim. 5:8.)

O yes, provide for your own house, *certainly*, and see that your family have a good house, and a large one; see that it is full as good as your neighbors; no matter if it is a little better, let no one get the idea that you are not providing well for your own house...

In accord with our desire to be faithful, the adversary is crowding overmuch work upon us, all of which is claimed to be duty, though the demands are so numerous that we have insufficient time for the accomplishment of them all. This crowding upon us more than we can possibly do, is *evidently* the enemy, and is intended to keep us from the most important of all work, the study of God's word, through which we are enabled to grow in grace and in the knowledge of the truth, and *by which we are thoroughly furnished unto every good word and work*. Are we not, in our over-burdened condition, forgetting to "seek *first* the kingdom of God and his righteousness"? There is manifestly no work so important as to keep the love of God burning brightly upon the altar of our hearts, and no means so likely to accomplish this as the study of the word of God, and prayer...

Some who could not be induced nor pressed into worldliness, he will keep busy looking after the welfare of others, to the exclusion of their own growth in the knowledge of the truth...

"How shall we escape if we neglect *so great salvation*?" J. C. SUNDERLIN. *Fort Edward, N.Y.*"

SM639 "Under no conditions should we neglect our own spiritual growth."

(1 Cor 9:27 KJV) "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

this implies forethought and provision in the way of laying up of money earned. Again, the Scriptures declare, "The children ought not to lay up for the parents, but the parents for the children" (2 Cor. 12:14)--implying some reasonable forethought and provision on the part of the parents for those whom they have brought into being. Again, the Apostle implies that the Christian who is fervent in spirit, serving the Lord, will not be slothful in any business (Rom. 12:11), and declares that "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an unbeliever."--1 Tim. 5:8.

Interpreting our Lord's words in harmony with these other Scriptures, their sense would be that the Christian is not to take *anx-*

ious care respecting the future, in matters beyond his control. He is, however, to take thought for every matter that is subject to his control. He is to seek to order his life so that it shall be useful to himself and to others. He is to remember the Scriptural injunction, ⁽¹⁾"Go to the ant, thou sluggard; consider her ways and be wise," and is to follow the ant's custom of laying up provision in advance of necessity. This lesson is taught by all of our Lord's providences; for instance, the plowing and the sowing are to be done bountifully and in faith, not doubtfully and fearfully. So also the cultivation is to be done with patience, waiting for the harvest: and when the harvest comes the lesson of nature is that the reaper shall not merely reap what he wishes to eat, and let the next day look out for itself, but that he shall gather into barns, making provision for the winter and for the next seedtime. Our Lord's remark that the fowls of the air do not gather grain into barns, and yet are fed, nor do lilies spin, yet are clothed, was not intended to teach that his followers should adopt the method of the fowls respecting their food, nor expect to be clothed as the lilies. It was intended to teach confidence in God as our care-taker, and thus permit his faithful children to plow and sow in faith, to labor in faith, and to reap with faith, to lay up in store with faith, and to use with faith; recognizing every good gift as of the Lord (through the sun and rain, by plowing and reaping), the same who provides for the birds, tho in a different manner. The Christian is ever to remember that man shall not live by bread alone: that he is not wholly dependent upon his own energies; that his affairs are in the Lord's hands for supervision, and that the promise is, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Putting this confidence in God's supervision of his affairs, while making a true Christian restful in mind, will not make him slovenly, careless or idle in ⁽²⁾doing with his might what his hands find to do, as unto the Lord.

(2) ⁽³⁾Duties may at times seem to conflict, but they do not really do so. A Christian's first duty is his hearty ⁽⁴⁾acknowledgment of his Creator and Lord, in all his ways. His second duty, if he be a husband and father, is toward his wife and children; or if she be a wife and mother, it is toward her husband and children. In the divine arrangement the husband is made the *provider* of the family, and is not obeying the divine law if he neglect this duty--no matter for what reason, unless it be disability through sickness. Likewise, the wife's first duty is that of *care-taker*; looking after the comfort and encouragement of her husband and children along the path of duty. The marriage contract, by divine arrangement, comes in as a first mortgage upon every husband's time and upon every wife's time--the demands of this mortgage must be *reasonably* met before anything can be properly done to or for outsiders.

⁽⁵⁾It is a great privilege for Christians to study the Lord's Word, yet a great deal of study is done to no purpose. Study which is not put into *practice* in daily life is worse than a waste of time. It is not he that merely knoweth the Master's will, but he who patiently and perseveringly seeks to *do* the Master's will, that shall be approved and win the crown. Every reasonable opportunity should be used by the Lord's people to obtain a knowledge of the divine plan--even to the extent of sacrificing; but the child of the Lord will be particular to see that it is his *own* conveniences and comforts that he is sacrificing, and not chiefly the conveniences and comforts of others. The Bible study which is done merely at the expense of others is a sign of selfishness rather than a sign of a rich indwelling of the Lord's spirit of love.

To make our studies of the divine plan as profitable as possible, we should spend as much time daily in dispensing the truth to others as we spend in seeking to feed ourselves, and Christian experience

⁽¹⁾ Pro. 6:6-11; 30:24-25

⁽²⁾ Ecc. 9:10; Eph. 6:5-7; Col. 3:17, 22-23

⁽³⁾ Jan. 23 Manna, 1Cor 7:24

⁽⁴⁾ Pro. 3:6,5

⁽⁵⁾ Jan. 19 Manna, Psa. 119:97

proves the truth of the words of Scripture, ⁽⁶⁾"He that watereth shall be watered also himself:" so that gradually the servant of the Lord will become more and more interested in handing forth the truth to others and finding that his own growth in knowledge and in grace came either in preparing to dispense the truth to others or while dispensing it to them. A state of lethargy, indolence, etc., respecting the duties of life, and respecting opportunities for presenting the truth to others, is a sure indication of spiritual poverty. It is well that all of the Lord's people keep ever before their minds the inspired words, "Not slothful in business, fervent [warm, zealous] in spirit, serving the Lord."

As to the *amount* of time each can devote, no rule can be laid down except that of *fervency* of spirit. One fervent in spirit will be serving others temporally and spiritually nearly all the time--with his might, as his hand finds to do.

Question.--Who is the "spoiler" denounced in Isa. 33:1--"Woe unto thee that spoilest, and thou wast not spoiled"? Do you consider that this verse is in any sense applicable to the present time of harvest?

Answer.--The connections seem to associate this with the coming great time of trouble. No doubt when the time of trouble is fully on or nearly over it will be very easy to distinguish who is referred to by this verse. It does not seem easy to distinguish with certainty at the present time.

Question.--Please give a thorough definition of the words *sheol* and *hades*.

Answer.--We hope to furnish such a definition in the fifth volume of the DAWN series, now in preparation.

Question.--Do you consider the history of Joseph, recorded in Genesis, as typical?

Answer.--Yes; to our understanding Joseph was a type--various features in his history seem to be separate and distinct pictures of the experiences of Christ, Head and body. (a) Joseph was hated of his brethren, beloved by his father; so with Christ. (b) Joseph was cast into the pit by his brethren, as Jesus went into the pit of death for his brethren, the Jews. (c) Joseph's *life was sold* into servitude to the Egyptians, but became ultimately the means of the preservation of his entire family, as well as of the Egyptians; so Christ gave himself a ransom not only for his brethren but also for all mankind; and during the Millennial age will furnish "bread of life" to all who famish for it. (d) Joseph was sacrificed, sent to prison, because of his purity; so our Lord Jesus, "holy, harmless, undefiled," was treated as a transgressor, and went into the prisonhouse of death. (e) Joseph was delivered in due time from the prison, and made the associate of the king upon the throne of Egypt; so our Lord Jesus was raised up from the prisonhouse of death by the glory of the Father, to be set at his right hand in the glory of power, on the throne of earth; agent and representative of the Great King for the blessing of all the families of the earth, typified by the Egyptians.

Question.--Do you understand from the prophecy of Ezekiel 40:40-46, that sacrifices of animals will be resumed after the establishment of Christ's Kingdom and when Israel is again in Palestine?

Answer.--The "better sacrifices" of the Gospel age having taken place beforehand, we think it unlikely that typical sacrifices will be restored. We consider it more probable that antitypical sacrifices are referred to--the broken and contrite hearts of the people, and their consecration to the Lord's service being thus represented. However, we are to remember that God considered these typical sacrifices of bulls and of goats a good method of presenting important truths to the attention of fleshly Israel, and we can see that if such sacrifices were restored now, they would have much more force and meaning to similar classes than they had before their antitypes had come. We may not, therefore, be sure that the Lord will not adopt some such plan as this of instructing the ignorant masses of mankind, as preparatory to higher lessons -- as illustrations of spiritual things.

⁽⁶⁾ Pro. 11:25