

January 25

*Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Matthew 6:34*

OUR Lord assures us that if the main thought of our hearts is His service and the

#### R5896 "MAMMON -- THE IMPERSONATION OF SELFISHNESS

The Apostle Paul says that we war not against flesh and blood merely, but against...as the margin reads, "wicked spirits" in high positions—the great army of fallen angels under the captaincy of the Devil... Many are fighting on his side because they are deluded, blinded. They are unwittingly rendering him service. There are two masters: one is God and the other is Mammon. Jesus said, "Ye cannot serve God and Mammon." (Matthew 6:24)...

Mammon was the name of an ancient Syrian god—the god of riches, of cupidity, the impersonation of worldliness. Today mammon means the spirit of the world, selfishness, with its avarice and love of wealth. Satan is the promoter of this mammon spirit. St. Paul tells us how we may know which master we are serving. He says, "His servants ye are to whom ye render obedience." (Romans 6:16.) If we are giving time and thought to grasping after riches and worldly honors, if our influence is for war and strife, for selfishness in any form, if our sympathies and affections are tending earthward rather than Heavenward, then we are serving mammon, the worldly spirit, and are thus serving Satan, whether we realize it or not...

#### THE WILL A STRONG DEFENSE AGAINST SATAN...

When the spider perceives that the fly which he has entrapped is struggling and is about to get loose from the web, he instantly hastens to throw additional webs around his victim. So when Satan sees any of his subjects endeavoring to free themselves from his entanglements, he at once sets about throwing stronger coils around them, to prevent if possible their escape.

But Satan cannot overcome a decided human will. God has given every creature this defense; and whoever does not break

promotion of righteousness and an attainment of the Kingdom which God has promised to them that love Him, then we need carry no anxious cares respecting the future. As His disciples we will have trials and tribulations enough, day by day, and will

down this defense by a persistent yielding up of that will to evil influence, can resist the power of sin and of Satan to a considerable degree. But poor humanity need Divine help to free themselves entirely from this great Adversary and his hosts of evil. The position of the Christian is invulnerable so long as he keeps close to the Source of his strength. Greater is He that is on our part than all that can be against us...

When Christians take a decided stand against Satan and his wiles, they are relieved from his attacks.... A moment's hesitation is very dangerous."

#### 2HG616 "THIS ONE THING I DO"

Ah! this was the secret of the Apostle's great success—"This one thing I do." He concentrated his time, his thought, his energy, upon this one object or goal, which proved the brighter and more valuable to his appreciation every hour. True, there were ordinary things of life, such as eating and drinking and resting and, at one time, tent-making, which occupied some of his hours. But these were not paramount, were not dominating. He aspired, not to be known as the greatest or most expert tent-maker. He aspired not to amass great wealth in that or any other labor or business. He lived not for his belly, nor did he, as a sluggard, waste valuable time in sleep. Every hour, every energy, had been devoted to God and his service—and was so applied, not of compulsion, nor of slavish fear, but out of a faithful heart, appreciating the privileges and anxious to show to the Lord his loving devotion. Is it so with us? If it has not been so with all of us in the past, shall it not be our resolution now for the year just beginning our vow to the Lord renewed? Shall we not cast aside and forget the earthly aims and projects which occupied us and devote our time and energy and strength and thought to the Lord?...

need daily to lean upon the Bridegroom's arm as we seek to walk the narrow way. Sufficient for each day will be the evil of itself; and thanks be to God also, we have the promise that daily His grace shall be sufficient for us. Z.'98-44 R2260:4

Whoever divides his heart, whoever attempts to serve the interests of several equally, will surely fail. Not only does such a half-way course fail to meet with the Divine approval as worthy of joint-heirship in the Kingdom with Christ, but it fails also to meet the world's approval and to gain the advantages of this present life... If experience and the word of God bring us to the conclusion that only the service of God can bring us truest happiness in the present and the future life, and if we hear the Master's words to us, "Ye cannot serve God and mammon," then let us determine to serve the Lord..."

R874 "The heart's treasure is that for which we would and do make the greatest sacrifices of time, strength, convenience etc..."

In proportion as we are faithful to our consecration in rendering our sacrifices, denying self and following the Master's steps, we come to realize the heavenly treasure more and more clearly, and our hearts are set more and more upon it. On the contrary the more we handle and spend time and attention upon earthly things, the more they get to fill our hearts and so would crowd out the heavenly. "Set your affections on things above." Where your treasure is your heart will be, and what you sacrifice most for, *becomes* your treasure. That which costs us most and which we give most for, we love most, and thus it is proved to be our treasure."

R3149 "Renew your determination; redouble your diligence; cast aside the weights of unnecessary worldly cares...and, as the Apostle Paul also urges, run with patience the race set before you. Run, not like one who is merely beating the air, but like one who has a purpose in view, and who, in desperate earnest, is *determined* to make his calling and election sure. -- *Heb. 12:1; 1 Cor. 9:26*"

#### R5344 (From Harvest Truth Database V9.0 2018) MAMMON THE PRINCIPLE OF SELFISHNESS

*"No man can serve two masters."—Matt. 6:24*

A MAN may endeavor to serve two masters, or more, but no one can be a satisfactory servant to more than one master. No two interests are so completely one that the service of either would not more or less detract from the service of the other. The Lord explained this matter in His Sermon on the Mount. He tells us that one of the masters to whom He refers in our text is God, the Heavenly Father, and the other is Mammon—selfishness and sin, together with all that is connected with unrighteousness—everything contrary to God and His righteousness.

As a matter of fact, we are born in slavery to Sin. The Scriptures inform us that we were sold into this slavery by the disobedience of our first parents. Sin, therefore, has a hold upon the entire world of mankind. They are all slaves. It is impossible for them to deliver themselves from the thralldom of this slavery; for it is *everywhere*—the world around.

Some are loyal to the interests of evil; but the great majority are at heart disloyal to Mammon, realizing that in serving self they are opposing God. But at the same time, those who serve Mammon, selfishness, get the best in the political sphere, the best in the ecclesiastical sphere, the best in the social sphere, and the best in the financial sphere. Selfishness succeeds at the present time. All human arrangements are along the lines of selfishness. Whoever, then,

works along these lines serves himself better than if he were not selfish. Otherwise he would have his fellow-creatures in opposition to him, misunderstanding him, etc.

But Jesus inaugurated a new order of things. He declared that God is ready to receive back to Himself those who forsake sin and believe on Him. He tells them that He will redeem them; and that as many as will accept His gracious arrangement will be set free. "If the Son shall make you free, ye shall be free indeed."

#### SELFISHNESS CHARACTERISTIC OF SATAN

Most people have selfishness so ingrained in their own natures and so mixed up in all with which they have to do, socially and otherwise, that to the majority of those who heard our Lord the Message seemed foolish. It was foolishness to them that our Lord should *lose* His life, that He should *waste* His life, and *accomplish nothing*. Consequently they thought it a waste of energy for any to become His companions, and they continued to serve Mammon, not knowing that they were serving the Devil.

The Mammon principle, the selfish principle, is of Satan. But he carefully hides his cloven foot, and makes himself to appear as an angel of light. When he is inviting people to take his way, the way of selfishness, he is at the same time misrepresenting God. And all

those who take our Lord's way are held up to ridicule; for the Prince of this world has much power. Those who serve him cannot see that any other way would be reasonable or proper. Hence the difference between the children of light and the children of darkness.

Satan sets himself up as an angel of light; but his servants cannot see this, and thus he has them continually at a disadvantage. He says, "You need not serve Mammon; but be moderate in your course. Serve the present things. Do a little on *this* side and a little on *that*." And they say, "We will really in our hearts serve God; but outwardly we must serve Mammon. Otherwise we shall have trouble in continuing to be worldly-wise—if the world sees that we are serving God." Many have attempted this double course. This principle has been manifested all through the Gospel Age. If there had been no cause for Jesus to use these words, we may be sure He would not have used them. Jesus is here telling us that we cannot be faithful and acceptable servants to the world if we would be loyal to God; and we cannot be satisfactory to God if we give our hearts to Mammon.

The majority of Christian people are in this attitude today. They

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### "YE CANNOT SERVE GOD AND MAMMON"

--FEB. 6.--MATT. 6:24-34.-- "He careth for you."--1 Pet. 5:7

PROBABLY no other period of the world's history ever had as great need, as our own, for this lesson. The spirit of our times seems to lead directly to the service of Mammon--wealth, earthly advantages and comforts. The attainment of Mammon's reward would appear to be the main object of life, to which every other interest is made subservient, so far as Christendom is concerned. As we look into the far East this is less so; the millions of India and of China know far more contentment in their ignorance, than do the millions of Christendom with their large degree of knowledge. Knowledge evidently is not conducive to peace, happiness, contentment:--"Godliness with contentment is great gain."--1 Tim. 6:6.

What is known as the *progress* of civilization is in many respects good, excellent; but it has a wrong motive power. The motive power of modern progress is selfishness--Mammonism--and increasingly so. Nor can we imagine that the civilized world, intellectually awakened but not in heart regenerated, not possessed of the spirit of Christ, the holy spirit, the spirit of love, could be in its present condition moved by any other spirit than that which possesses it--the spirit of selfishness, the spirit of Mammon. We are not, therefore, surprised to see what we do see on every hand--a mad rush and struggle for wealth, and for position and fame which are wealth of another kind and bring financial wealth. The spirit of selfishness in the millionaire stirs him to activity and to the use of his opportunities, not because he needs more, but because he is possessed of the spirit of avarice, the spirit of Mammon: the same spirit exactly takes hold of the artisan who, with a moderate income, has secured for himself and family a modest little home and a frugal competence. Many of these are now reaching out after wealth, and finding by experience the truth of the Apostle's words, "They that will to be rich [whether they succeed in carrying out their will or not, if they have the will, the Mammon spirit] fall into temptation and a snare, and into many foolish and hurtful lusts [desires and habits] which drown men in destruction and perdition. For the love of money [the Mammon spirit] is a root of all evil: which, while some coveted after, they have *erred from the faith* [crowding out the spirit of love and wisdom from above, and losing the spirit of the truth, also the letter of the truth and the faith], and pierced themselves through with many sorrows."--1 Tim. 6:10,11.

It is impossible for us to read each other's hearts and to know positively the mainsprings of activities in each others' lives; and hence the Lord's people are likely to be misunderstood by the world. The child of God is commanded to be "not slothful in business, fervent in spirit, serving the Lord;" he is also commanded to provide things needful for those dependent upon him: thus required to labor for his daily bread, he is brought in contact with others not begotten of the heavenly spirit like himself, but who have as the mainspring of activities the love of money--Mammon. It may be difficult from the world's standpoint to note the difference in the two spirits in the two classes, for both are active, energetic, patient and persevering; and both are paid at the end of the week in the same coin, and both are counted by the world as servants of Mammon. Wherein then lies the difference?--Which are the servants of God? and how can we know them?

"By their fruits ye shall know them," said our Master. What will be done with the proceeds of the labor, is the only outward evidence we could have respecting what was the *motive* of the la-

borer. If the proceeds of the labor are merely accumulated in property or in banks or in old stockings, or if the proceeds of the labor over and above the necessities of life are merely used in gratification of the flesh, in trinkets, bric-a-brac, or other forms of self-gratification, or for evil purposes, the only reasonable deduction would be that the laborer was inspired to his energy by the spirit of selfishness, and that he is a servant of Mammon. But if on the other hand the proceeds of energetic labor, after appropriating for the necessities of life, are used benevolently in the Lord's service, in the service of the Lord's people, in "distributing to the necessities of the saints," either temporally or spiritually, or to the necessities of "the groaning creation;"--if this be the use to which surplus moneys are put, the reasonable inference is that the laborer was energized not by a spirit of Mammon, a spirit of selfishness, but by the spirit of the Lord, the spirit of love; because the use of the same in the Lord's service would be a proof of the motive and object of the laborer.

Whomsoever the Son makes free will be free indeed. In the world they will have tribulation. But they will have the peace which passes all understanding. Others cannot appreciate their blessings, their real condition. If any one should try to serve two masters, his heart would go out to the one or to the other; for he would more and more detest his condition. If he were liberated by the Son, and fully enlisted in His service, he would come more and more into sympathy with the Divine arrangement, with the Justice, Wisdom and Love exercised by the Heavenly Father in His gracious Plan; and the appreciation of this would more and more fill him, so that he would have no time for worldly things.

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This simple rule (by which we may all test ourselves, even if we may not measure others by it too carefully) would seem to show us that the great mass of mankind are servants of selfishness, servants of Mammon, and not servants of God, whose main object in life after providing things decent, and honestly, for themselves and their dependents, would surely be to use it to glorify God and to bless their fellow creatures. Let each one who has named the name of the Lord judge himself very carefully along this line:--scrutinizing his own objects and methods, and determining according to this lesson whose servant he is--a servant of selfishness and of Satan, or the servant of love and of God.

Nothing in what we have said is intended to imply that it would be wrong for any of the Lord's people to own his own home or to enjoy some of the comforts of life; nor to make a reasonable provision for tomorrow, with a view to the necessities of his family, and for such uses as he may consider to be the Lord's will respecting him and the means entrusted to his stewardship. (2 Cor. 8:21.) But it would be a great mistake for the child of God to make, should he conclude that he must spend no money in the service of the Lord and of humanity until he has attained a certain competency in life. Whoever adopts this theory and plan will almost assuredly find by the time he obtains a competency, that he has gained so much of the spirit of Mammon as to be less satisfied, less contented than ever; and that he has lost so much of the spirit of the Lord, the spirit of love and generosity, that he has little disposition to spend his strength for anything that will not selfishly minister to his personal comfort or the gratification of selfish aims. And if he who earns \$1,000 a year should have the spirit of devotion and is sure to be blessed in its exercise, the same is true of the man who earns but \$100 per year: even if he have difficulty in obtaining the necessities of life, he will be blessed in heart, in mind, in spirit, if he will deny himself, sacrificing something of earthly gratification, in order to render some thankoffering to the Lord.

The great argument which the Adversary uses to enlist servants for Mammon, and to get the servants of God to attempt to serve both God and Mammon, is fear: fear of want, fear of distresses. In our lesson, therefore, the Lord takes up this feature first, urging his followers, not as *verse 34* would represent the matter, to be thoughtless, indifferent and careless in respect to our food and clothing, but, to be without worry--*not anxious* and fearful and troubled about

tomorrow and its affairs. The plowman, when he breaks up the land, and the sower, when he scatters the grain, are taking thought for the morrow, in a proper, legitimate manner that has the divine approval: if they are God's children they are to plow in hope, and sow in hope, and wait for the crop in hope; and to trust that, if the Lord should permit some blight or drouth to render their labors unfruitful, he nevertheless will not leave them destitute, but will care for them and provide for them in some way. And they are to exercise their confidence in his goodness and to expect that all the lessons of life are profitable ones in preparation for the eternal life, if they will be rightly exercised by them.

Our Lord's words in this lesson in which he encourages confidence and trust in the Heavenly Father, are not addressed to mankind in general—not addressed to the "children of wrath," but addressed to those who have become "children of God" upon the terms of his Covenant. This point cannot be too strongly urged: it is very necessary that those who have never made a covenant with the Lord should know that the promises and blessings of the divine Word are not theirs and will never become theirs until such times as they come unto God in his appointed way, and take upon them his prepared covenant. All his promises are yea and amen only to those who are *in Christ Jesus*.

This class, while just as busy, just as active, just as fervent in spirit as any of the worldly, have not the fret, have not the worry of the others; because the Lord Almighty has covenanted with them that he will do for them according to heavenly wisdom what would be for their highest welfare. So then, these can rejoice--

"In every condition, in sickness, in health,  
In poverty's vale or abounding in wealth."

The Lord's people, while active in the affairs of life, are not

working for the things of this life, but are seeking the Kingdom of God: it is the first thing, the principal thing, the principal object of life and energy. God has promised his people a share in an everlasting Kingdom which shall bless the whole world, and this exceeding great and precious promise fills the heart, fills the mind and constitutes with love and hope the mainspring of every question in life. And in seeking the Kingdom, they are also seeking God's righteousness; because no one who loves unrighteousness will love God's Kingdom which will be the foe of all unrighteousness and sin. And only those who love righteousness and who labor for righteousness are in any proper sense seeking God's Kingdom and its reign. An earnest Christian traveling salesman was once asked the question: "What is your business?" He replied, "I am preaching the Lord Jesus Christ, and selling hardware for \_\_\_\_\_ & Co. to meet my expenses." This is the relationship between God's people and their earthly occupations that should be recognized and fully lived up to by all who win the prize.

<sup>[1]</sup>Our Lord assures us that if the main thought of our hearts is his service and the promotion of righteousness and an attainment of the Kingdom which God has promised to them that love him, then we need carry no anxious cares respecting the future. As his disciples we will have trials and tribulations enough, day by day, and will need daily to lean upon the Bridegroom's arm as we seek to walk the narrow way. Sufficient for each day will be the evil of itself: and thanks be to God also, we have the promise that daily his grace shall be sufficient for us.

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<sup>[1]</sup> Jan. 25 Manna, Mat. 6:34

R5413 (From Harvest Truth Database V9.0 2018)  
**THE END OF THE AGE A PERILOUS TIME**

*"In the last days perilous times shall come; men shall be traitors, heady...  
lovers of pleasure more than lovers of God."—2 Timothy 3:4*

THE expression, "the last days," or the latter days, the closing days, refers, not to the end of the world in the sense that many expect this event, but is a Scriptural designation of the present time, the end of this Age, when the Reign of Righteousness is about to begin. We are glad to be living now in this Harvest time! "The Harvest is the end of the Age." (Matthew 13:39.—Diaglott.) The warning given by the Apostle is that, instead of the world's being Christianized and converted to God at this time, the reverse condition will prevail. It will be a time of great peril—peril to the Lord's people—peril for those who have started out to follow Christ. However, it will not be so much a perilous time for the world.

The only ones who are on trial for life or death are those who have been released from the Adamic condemnation. To these the time described by St. Paul will be one of severe testing. The whole course of the world will be turned aside from the high standard that might have been expected. Men will be traitors. As long as it will be of advantage to them to perform a contract they will do so; when not advantageous they will not fulfil the contract. It will be a time when every man's hand will be lifted against his neighbor. Selfishness will be rampant. Each will do what will be to his own interest, regardless of obligation. There will be manifest headiness and selfishness and self-conceit. Men will be "lovers of pleasure more than lovers of God." This condition is to be a sign of the end of the Age.

Every thoughtful person must perceive that this condition of things is prevailing now. Whenever a contract is found to be unsatisfactory—whether it be a marriage contract or a business contract—the dissatisfied contractor is liable to break the agreement. This party to the contract then assumes the attitude of one who declares, Force me to keep it if you can. The Lord's people will keep their word and be firm for principle and true to their contracts, even when these prove disadvantageous to them. This attitude is pleasing to the Lord.

**PREVALENCE OF THESE CONDITIONS UNIVERSAL**

We find headiness of spirit in the world everywhere—a loss of respect for authority. No doubt there has been *too much* respect for authority in the past. Now the pendulum is swinging to the other side, and there is *no* respect for authority. This condition has been brought about by a lack of reverence for God—the inevitable result of loss of faith in the Bible as the Word of God. As people lose faith in the Bible, they lose faith in God, and become more selfish and more self-willed. This condition of affairs has been brought about by false doctrine, error. People think that God is their Adversary, purposing to do them harm.

The Higher Critics have been seeking to put away what they have considered the absurdities of religious thought, and to this end have done away with the Bible. Bible students see that the absurdities have been brought about by the creeds and not by the Bible. But the world, losing confidence in God, are becoming more heady than ever before. Even the reverential fear which once held them is departing, and there is a disposition to doubt everything. People are in the condition of mind where they say, "Let us eat, drink and be merry"; nobody knows about the future; the preachers are all confused. Everything has come about by evolutionary processes. Let us enjoy the present. Let pleasure be our aim in life. This would seem to be the attitude of the world. They are lovers of pleasure more than lovers of God.

**WORLDLY SPIRIT IN SOME OF THE CONSECRATED**

These conditions of our day make it a perilous time for the Church. Do you ask, Would not the Church, on the contrary, be more than ever led to love God? And would this not guard them and keep them from danger? We answer that some of God's people are becoming more and more immersed in the world. The spirit of the world surges all around them. With great difficulty could these come to realize that the whole world is astray in their ideas and ways. The tendency of all such is to have the mind of the world, even though they be spirit-begotten.

This worldly spirit, the Apostle suggests, would affect the Church to some extent. Consequently some of the Lord's people would thus come into special peril at this time, because of neglecting their Covenant with the Lord. Others would remember that Covenant, and watch and pray, and so make good progress. Those who are living close to the Lord are, for this reason, developing in mind and heart. But these are few.

The Great Company class, while still loving the Lord, are becoming immersed in the spirit of the world. Even those who are living nearest to the Divine standard will be more or less imperiled through this spirit, unless they continue diligent in prayer and the study of God's Word. What we see going on about us seems natural to our minds. The way in which other people spend time and money is a temptation to the Lord's people which must be *steadfastly resisted*.

**A SUBTLE TEST**

The Lord's people spend and are being spent in His service—by volunteer work, by attending meetings, by holding meetings and in various ways, according to opportunity. They are living separate from the world—distinct lives, lives of consecration. The world now

has an eight-hour day. The Lord's faithful people would, on the contrary, make theirs a sixteen-hour day. But all these present-day conditions constitute perils. For us to do what others do, and to devote to the Lord's service only what the world considers a reasonable day's work, would not be fulfilling our Covenant of Sacrifice at all. Those who seek merely to do right, and to put in eight hours or so a day faithfully, after the manner of the world, will be judged from this standpoint; and they will merely obtain a place in the Great

Company. They are not fulfilling the conditions of the Covenant of sacrifice.

But the Little Flock will serve the Lord with such delight that they will scarcely know how to cease their efforts. They recognize that their bodies are fully consecrated to the Lord, and they are daily putting them to death in a reasonable, rational manner. In view of these perilous times, let us each ask himself the question, *To which class do I belong?*

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## MAKING FRIENDS OF THE UNRIGHTEOUS MAMMON

*"And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations."—Luke 16:9*

GOD'S chosen heritage was the Jewish people. Under the Mosaic Covenant there were certain members of that nation who were representatives of God and of the people Israel. Therefore Jesus could say to His disciples, "The Scribes and Pharisees sit in Moses' seat. Whatsoever, therefore, they bid you do, that observe and do; but do not after their works; for they say and do not." (Matthew 23:2,3.) God had committed to them these special responsibilities, blessings, privileges and knowledge, and the people were more or less dependent upon them; and they were unjust in their dealings with the people.

Through His Son, the Lord sent word to these Scribes and Pharisees that they were to be cast out of the stewardship. They had come to understand in a general way that a New Dispensation was coming in—the Gospel Age. John the Baptist, the forerunner of Christ, had also proclaimed that the Kingdom of Heaven was at hand. Now Jesus gives a parable, which explains the reason for the course which these classes should take. He assumes the case of an unjust steward who was called upon by his lord to render up his accounts, because his stewardship was about to end.

When notified that his dismissal was at hand, this steward tried to make friends of all who were debtors to his master. No matter how unjust the steward had been with these debtors before, he now minimized their accounts, as he had a right to do. In olden times a steward had the right to make contracts, etc., for his master. So this steward cut down the accounts and made friends of the people. Commenting upon his course, our Lord said that this was a very wise procedure on the part of the steward, for thus he would be ingratiated into the favor of those who could help him. While our Lord commended this course as good worldly wisdom, He did not commend the steward's injustice, but his shrewdness in adopting a policy which would win the favor and friendship of those whom he had unjustly treated before.

Applied to His time, our Master's words would teach that the Scribes and Pharisees should have sought to win the love and gratitude of their Jewish brethren. Had they tried to make the people happy and contented, it might have gone better with them afterward. But they did not do this; and when the great time of trouble came upon the nation, in the year 70 A.D., these religious rulers were among the chief mourners and sufferers in the trouble. They had not been as wise as the unjust steward.

### OUR PERSONAL RESPONSIBILITY AS GOD'S STEWARDS

Then our Lord applied the parable to His disciples, and gave them a lesson. "Likewise I say the same unto you." The application of the parable to His followers is somewhat different from its application to the Scribes and Pharisees. "I say unto you: Make for yourselves friends of the mammon of unrighteousness." In other words, the Lord's people are here advised to use whatever of the unrighteous mammon they may have in doing as much good as possible, in blessing and assisting others; and thus they will make grateful, appreciative friends.

This does not mean that our good deeds and our use of whatever means the Lord has given us should be with a view to bringing commendation and material advantage to ourselves, but with a view to being of real service in blessing others along the lines laid down in the Scriptures. Thus the Lord's children make themselves truly worthy and pleasing to God. We believe this is a good plan to follow now. The Master declared that the children of this world are generally wiser than the children of light in recognizing what is for their best interests.

### TIME OF TROUBLE PICTURED IN FRENCH REVOLUTION

The ecclesiastical powers of today are professedly sitting in the seat of Christ. The masses of the people know nothing better than

what their religious rulers tell them. Now that these Doctors of the Law see the present Dispensation coming to an end, they should seek to correct their former mistakes in dealing with their flocks, should seek to make some reparation for all their past delinquencies. They have been to a greater or less extent hiding "the key of knowledge" (Luke 11:52), to a greater or less extent imposing on the superstitions of the people, and taking the people's money under false pretenses. They should now seek to rectify all this so far as possible by telling the people the truth. They should try to save themselves from the violence of the fall which is coming to them. Were they to do so they would not fall so hard when the great disaster comes. But in antagonizing the interests of the people more and more they are adding to their own distress in the near future, as the Scriptures point out.

We should not be surprised if the priests and ministers will suffer more distress in the great trouble time nearing than will the people, because of their having hoodwinked the people. The Catholic priests suffered terribly at the time of the French Revolution, which was a picture on a small scale of the approaching great cataclysm. The French Revolution, we understand, is clearly referred to in Revelation 12:15,16. See also STUDIES IN THE SCRIPTURES, Vol. 3, pp. 50-54, and pp. 64-69. We believe that the nominal church clergy and leaders will particularly suffer in the universal overthrow of the Present Order near at hand—some of them because they have actively opposed the Truth; some because of posing as representatives of truth and enlightenment and the liberties of the people, and failing really to stand for the truth which they recognized—keeping quiet about it for policy's sake. They have failed to conserve the interests which they pretended to serve.

### APPLICATION OF PARABLE TO THE SAINTS

In applying the words of Jesus to ourselves, they would seem to teach that to whatever extent we have the mammon of unrighteousness, worldly goods, we should be inclined to be liberal rather than penurious, according to the measure of our ability. We take it that the Lord is showing us here that we as His followers have more or less of means, opportunity, influence, etc., and that we should use these talents He has given us in forwarding His Cause. And if in our presentations of Truth a certain amount of denunciation may be met with, we should rather let the matter go unnoticed and seek to be generous, so far as is compatible with faithfulness to the Lord and the spirit of His Word.

The Master adds, "that when ye fail, they may receive you into everlasting habitations." Those who could receive us into everlasting habitations would be only the Lord and His angels. He has promised to receive all His faithful ones. Our use of the unrighteous mammon, our sacrificing of earthly interests, which might in some cases bring us blessings from men, would surely at last bring us the crowning blessing from the Lord, as is promised. Our *failing* will be the reaching of the end of our sacrificial course. All of the Lord's people are to die—that is the purport of their consecration; it is a sacrifice *even unto death*. If they are of this class who make friends *with, or of, or through* the mammon of unrighteousness, if they sacrifice these earthly things, then when they fail, when they die, when they have finished their course, they will be received into everlasting habitations—the place prepared for the faithful class of "more than conquerors," the "House not made with hands, eternal in the Heavens."

We would not apply the word "*they*" necessarily to those of whom we made friends. God is our Friend, if we as His children live a life of self-sacrifice and ignore the selfish use of earthly mammon in favor of the service of the Lord. Then our friends, those who will receive us when we fail, will be not those alone or those necessarily who may have been benefited by our sacrifices, but will be especially those beyond the veil—the Father, the Lord Jesus, the glorified saints, and all the holy angels. Blessed expectation!