

October 27

My times are in Thy hand. Psalm 31:15

ALL of the Lord's consecrated servants devoted their lives to sacrifice when they became followers of the Lamb, and if they could but realize their consecration continually, they would be ready for the consum-

R1684 "The whole world lieth *under* [control of] *the Wicked One*," Satan (1 John 5:19), and over *them* he has "the power of death"--including disease--subject no doubt to some divine regulations; but just what his limitations are we may not clearly distinguish. But he can have no power over God's people, except by special divine permission; and in such cases the Lord stands pledged to his own, that *all things* which he permits will work for their ultimate advantage, if they abide faithful to their covenant with him in Christ.

These can, therefore, rejoice always, and in every thing give thanks; for the Lord is their Shepherd.

"Our times are in thy hand;
Our God we wish them there;
Our life, our friends, our soul, we leave
Entirely to thy care.

"Our times are in thy hand,
Whatever they may be;
Pleasing or painful, dark or bright,
As best may seem to thee.

"Our times are in thy hand;
Why have we doubts or fears?
Our Father's hand will never cause
His children needless tears."

R5728 (This was originally part of a talk given by Bro Russell in 1915 -- see CR476):
"A LETTER OF DEEP INTEREST"

"I have something to read to you. It is a translation of a letter. It was written in Hungarian, to a Slav brother in the United States, and was forwarded to us. A portion of the letter follows:

"A Hungarian soldier, injured on the battlefield, was returned home wounded. He was there met by some of our brethren, and later was led to diligent and earnest study of the Scriptures, and finally made his consecration to the Lord. This he symbolized last January, at the hands of our dear Brother Szabo. A few days later he was obliged to return to the front and to the trench, in Galicia. A cannon shot burned the cap from his head; earth caved in upon him. He was dug out by his comrades, and again sent to the hospital. This brought the dear brother into our midst again, but for a short time only. Presently he had to return to the firing line again.

"This time they came within 800 feet of the Russian line, and they received the command, 'A bayonet charge!' The Hungarian brother was at the end of the left wing. He sought only to protect himself from the enemy, hence endeavored merely to knock the bayonet from the hand of the Russian with whom he was confronted. Just then he observed that the Russian was endeavoring to do likewise; and instead of using his opportunity to pierce his opponent, the Russian let his bayonet fall to the ground; he was weeping. Our brother then looked at his 'enemy' closer--and he recognized a 'Cross and Crown' pin on his coat! The Russian, too, was a brother in the Lord! The Hungar-

mation at any moment at the Lord's pleasure and by whatever means or channel His providences may permit. The Lord's consecrated ones of the Elijah class are to remember that not a hair of their heads could fall without their Father's knowledge and permission, and the attitude of their hearts

ian brother also wore a 'Cross and Crown' emblem--on his cap.

"The two brethren quickly clasped hands and stepped aside. Their joy was overflowing, that our Heavenly Father had permitted them to meet even on the field of the enemy! They could not understand one another's speech, but by signs they conversed, taking out their Bibles--and the Russian had the SCRIPTURE STUDIES in his pocket with a song book, all bound in one volume, and a photo of Brother Russell. The Brother then took the bayonet of the Russian brother, and gave him over as a prisoner of war; and he still remains as such in Hungary, while the Hungarian brother has now been sent to the hospital for the third time."

While there are not many rich or noble amongst the Lord's brethren, yet when it comes to telling the Truth, they manage it very well!

In Germany, Great Britain, and all over Europe, our people have been conscious for years that this war was coming on. They have been writing to me and continually inquiring how they should proceed if they were drafted or went into the army. In Volume Six of SCRIPTURE STUDIES, the friends are instructed to avoid taking life. If they were ever drafted into the army they should go. If they could be sent to the Quartermaster's Department to take care of the food, that would be desirable, or into the hospital work. They should endeavor to get such positions. They could not be expected to do service in the way of killing. If they were obliged to go on the firing line, they could shoot over the enemy's head, if they wished.

And that is the way these brethren did; each had this same thought in mind. This letter shows the love of the brethren even on the field of battle, and in the enemy's land, with carnal weapons. It made no difference that one was a Hungarian and the other a Russian!

How different in the nominal Churches! In this war Presbyterians and Methodists, Anglicans, Romanists and others, all fight... They have a different brand of Christianity from the Bible...

OUR TIMES IN GOD'S HANDS

We do not know whether we who are here today shall meet again in the flesh or not. What matters it? We are fully content, either to live or to die--whatever His providence may direct in respect to us. "My times are in Thy hands; my God, I wish them there"--that expresses it beautifully, does it not? We wish to have the Lord's will done in respect to the time of our change, and in respect to all we enjoy together daily--it is all committed to Him. Our wills are entirely dead. His will is to rule in your body and in mine, and in all of us. I hope, dear brethren, that a great blessing has come to the Classes of Oakland, San Francisco, Alameda and surrounding Classes, from this Convention. I hope that as they go to their homes with their hearts overflowing with the comfort of

should be that expressed by our dear Redeemer--the Head of the Elijah body--"The cup which My Father hath poured for me, shall I not drink it?" The language of their hearts should be that expressed by the poet:

"Content whatever lot I see,
Since 'tis my God that leaeth me."

the Truth, they will carry blessings on to others; and that, like the widow's cruse of oil, the more they give away, the more they will have left for themselves.

Let us all here who have been enjoying the favors of the Lord go forth filled with the Spirit, filled with love and loyalty and fidelity to the Lord, that we may carry blessings to others... Let our great Prayer circle draw us each nearer to the other, that thus we may be sanctified with the Truth and "made meet for the inheritance of the saints in light." [*Consider Col 1:9-12*]

AS JUST SEEN, GREAT COURAGE &
A MORE LOFTY BATTLE REQUIRED
THAN WITH CARNAL WEAPONS
R4533 "I have fought a good fight, I have finished my course, I have kept the faith."

The motive power influencing others has generally been selfishness. But the motive power of the Christian is the reverse--love. Others hazarded and laid down their lives in self-interest, or in the interest of their kin or tongue. St. Paul, copying his Master, laid down his life for Jew and Gentile, bond and free, male and female, to assist in gathering the "elect" to be the Bride of Christ--that ultimately through the glorified King and his glorified Bride, all the families of the earth may receive the blessing which God waits to give to "all the families of the earth, through Abraham's Seed."--Gal. 3:29.

St. Paul's courageous life reminds us of the words of the poet:--

"Be not like dumb, driven cattle,
Be a hero in the strife."

God is seeking only for heroes now. By and by he will deal with the remainder, helpfully. The "elect" must all be courageous, "conformed to the image of his Son"--heroes. Hence the promises to the Church are "to him that overcometh." And let us remember that Scripturally considered this character which the Lord seeks may be developed in very humble stations--the butcher, the baker, the machinist, the housewife, the washer-woman--all these may develop the overcoming qualities which the Lord will reward.

The Body of Christ are so directly under the Divine supervision and regulations that their times are in God's hand--all of their affairs of life, temporal and spiritual. As the Master's death could not occur "until his hour was come," so likewise it is with his consecrated members...

Not many at the present time love his appearing. The majority, not only of the world, but also of Christians, seeking but not finding in pleasures, riches, honors of men, have certain ambitions along these lines which they would like to satisfy first, and then possibly they might be willing for the Lord to establish his Kingdom. But, no! by the time their lives have been spent in such pursuits, they are usually thoroughly disappointed and bewildered and generally further than ever from seeking the Kingdom." [*See 2 Tim 4:6-8*]

**"FAINT NOT BECAUSE OF EVIL DOERS
FOR IN DUE TIME THEY SHALL BE CUT OFF."--PSA. 37:1,2**

--1 KINGS 19:1-8.--AUGUST 28.--

Golden Text:--"In my distress I cried unto the Lord, and he heard me."

ELIJAH, flushed at the victory over the priests of Baal, was not thereby made haughty or boastful toward the king, though evidently he anticipated that the drouth and now finally its abatement, with abundant rain and with the attendant manifestation of divine power, would work a reformation in Israel. King Ahab and the rulers of Israel were evidently converted, at least temporarily, from Baal to Jehovah.--as evidenced by their willingness to permit the execution of the 450 priests of Baal. There was one person, however, on whose condition of heart Elijah had not counted, and that was Jezebel the queen, who really was at the bottom of the false religious system in which, as we have seen, her father had been at one time a chief priest in Zidon.

When the queen heard the result of the day's procedure she was angry--angry with God, angry with the Prophet Elijah for having shown up the falsity of Baal, angry with her husband the king for having permitted the demonstration to proceed to the disadvantage of Baal, and for permitting his priests to be executed. She was furious, and sent a message to Elijah--according to the customary form of those times--declaring that he would be as dead as the priests of Baal within twenty-four hours. Canon Farrar thus graphically pictures the queen, her message, etc. He says: "We can imagine the bitter objurgations which she poured upon her cowering husband for having stood quietly by while *her* prophets and Baal's prophets were being massacred by this dark fanatic, aided by a rebellious people. Had *she* been there all should have been otherwise!...The oath shows the intensity of her rage--like that of the forty Jews who bound themselves by the oath that they would not eat or drink until they had slain Paul--and the fixity of her purpose, as when Richard III declared that he would not dine until the head of Buckingham had fallen on the block. She presents the spectacle so often reproduced in history and reflected in literature, of a strong woman completely dominating a feebler consort."

GOD'S REPRESENTATIVE INTIMIDATED

The message sent to Elijah was evidently a boast and threat designed to intimidate him and to cause him to flee the country, the very effect it did produce. Jezebel was quite probably at heart afraid to have an encounter with the man who, as God's representative, was able to produce the results testified to by her husband and by the rain: she was too shrewd to risk a defeat, and her course prospered. Poor Elijah, so courageous previously, so ready to risk his life, was now panic stricken and fled to Beersheba, the farther part of Judea. Even then he did not feel himself safe, because Jehoshaphat, the king of Judah, was a close friend to Ahab, king of Israel; so leaving there his boy servant, who is supposed to have been the son of the widow of Zarephath, he continued his flight southward through the wilderness to Mount Sinai--Horeb.

It is useless for us to speculate how Elijah might have done otherwise than he did--how he might have boldly stood up for the Lord, denounced the Queen, rallied the heads of the tribes of Israel and carried forward to a general completion the reform movement which he began. We are to remember that Elijah was a type, and hence that his doings as well as his words were in a particular sense and degree ordered of the Lord--beyond any knowledge or motives of his own. It is only when we view this entire narrative of Elijah and Ahab and Jezebel from the standpoint of a type of more wonderful things coming afterward on a larger scale--only then can we grasp in any measure the force and meaning of the lessons taught through these types.

ANTITYPICAL FEATURES

Although we have already noticed this matter, we cannot pass the story now without brief reference to the antitypes. We see in John the Baptist the repetition of the type, he being a fresh type corresponding to Elijah, as Herod corresponded to Ahab, and Herodias was an advanced type of Jezebel. Similarly John the Baptist, like Elijah, sought to effect a reformation in Israel, and similarly he failed. Let us glance very hastily at the antitype of these things portrayed in the book of Revelation. There the antitypical Jezebel is distinctly pointed out, and, in harmony with commentators since the Reformation time, we understand the antitype to be the apostate Church, the Papacy,--the civil government of the Roman empire in its decisions corresponding to King Ahab, consequently the agent of the antitypical Jezebel in accomplishing her desires, in propagating her system and destroying the prophets of the Lord. As had been

predicted, so it was fulfilled: "She wore out the saints of the most high God," and "was drunken with the blood of the saints."--Rev. 17:6; 18:24.

In the antitype, if Papacy represents the woman Jezebel, and if the civil power was the antitype of Ahab, where is Elijah? We answer that the antitypical Elijah all through this Gospel age has been made up of the Lord's faithful people, the saints--a body of many members, yet in all a "little flock." We have already shown that the antitypical Elijah, who must first come and do his work before the second advent of Christ in the glory of his Kingdom, is the true Church of Christ in the flesh --of which Jesus was the Head, of which the Apostles were prominent members, and to which number all the true saints of the Lord from then to the end of the Gospel age, while in the flesh, must belong. This Elijah class was invisible during a large portion of this long period of nearly nineteen centuries. As Elijah the Prophet disappeared just prior to the drouth and was not seen and could not be found during the drouth, so with the antitypical Elijah class. As a class they disappeared about the year 300 and were not seen for about three and a half symbolic years, namely until the time of the Reformation, about 1550, even as Elijah disappeared after announcing the drouth and did not reappear until nearly the conclusion of that period of three and a half literal years. The drouth really began about 539 A.D. and the copious showers of refreshing came three and a half symbolic years later in 1799 A.D.

This period of three and a half years, equaling forty-two months of 1260 days, is particularly mentioned in all three of these different forms in Revelation. (12:6,14; 13:5) The whole world is witness to the great drouth that prevailed throughout Christendom from the year 300 until the time of the Reformation. It is particularly known as the period of the "Dark Ages." With the reappearance of the Elijah class prominently before the world, represented in the reformers of Luther's time, we have some measure of reassertion of the proper worship of God. The Reformation work up to the year 1799 was preparatory, just as the work of Elijah on Mount Carmel and with the priests of Baal was preparatory. Then followed the great shower of blessing, scattering the Word of God throughout the whole world in every language under heaven. Nearly all of the present Bible Societies were organized between 1803 and 1815. There has been a great and refreshing shower of Grace and Truth come to the world. The antitype of Ahab, civil government, has to a considerable extent recognized the general truth of the matter, but they are more or less closely affiliated with and under the influence of the Jezebel system, and alas! as Revelation clearly points out, Jezebel today has daughters --systems termed Protestant--which, nevertheless, copy largely the mother's spirit. It is through the influence of the daughters that the antitypical Elijah may expect future persecutions, instigated by the mother, accomplished through the daughters, as typically represented in the case of John the Baptist, beheaded by Herod at the instance of Salome, but at the instigation of Herodias--Jezebel. This, however, is looking down to a period in the future.

ELIJAH IN THE SLOUGH OF DESPOND

Elijah under the juniper tree, praying God that he might die because he had been no more successful than his fathers had been in the mission of restoring Israel to the true worship, is almost amusing when we think of the fact that the Prophet had fled panic stricken a few days before to escape Jezebel's threat against his life. Why thus flee from death and yet pray the Lord for death? The Prophet's experiences and conduct are but an illustration of what frequently occurs. Amongst the Lord's people some of strong faith at times become discouraged, panic stricken, fearful. For the moment they seem to forget whose servants they are, and the almighty power that is behind them, able and willing to make all things work together for good to his faithful ones.

The fact of the matter is that ^[1]all of the Lord's consecrated servants devoted their lives to sacrifice when they became followers of the Lamb, and if they could but realize their consecration continually, they would be ready for the consummation at any moment at the Lord's pleasure and by whatever means or channel his providences may permit. The Lord's consecrated ones of the Elijah class are to remember that not a hair of their heads could fall without their

[1] Oct. 27 Manna, Psa. 31:15

Father's knowledge and permission, and the attitude of their hearts should be that expressed by our dear Redeemer--the Head of the Elijah body--"The cup which the Father hath poured for me, shall I not drink it?" The language of their hearts should be that expressed by the poet:

"Content whatever lot I see,
Since 'tis my God that leadeth me."

Doubtless the Prophet's discouragement of heart was but a natural consequence of the tension under which he had been for some time laboring in his zeal for the Truth and the exciting conditions attending his fear and flight. He slept under the juniper tree, but was awakened that he might partake of specially provided refreshments: further rest and further supplies of food brought him strength for a farther journey. We may take from this two lessons: First, a natural one, that however earnest and zealous the Lord's people may be, they need rest and food, and these cannot be neglected with impunity if we would be strong and courageous in mind and heart. Second, the fastings and fastings of the typical Elijah may well represent special blessings and refreshments of the Truth in the experiences of the Church during the past centuries, and also represent certain fastings. Elijah's reaching Horeb, the Mount of God, would seem to typify the Kingdom in its incipient establishment in the end of this age--which various Scriptures teach us was reached in 1878. There

DANIEL'S EXAMPLE

R3640 "Shortly after the signing of the decree the princes reported Daniel as having violated its terms, and then and there the king's eyes were opened and he beheld the trap into which his vanity had gotten him. In accord with the theory that the king was the vicegerent of his god was the law of the Medo-Persian empire that every decree by its king was inviolable--unchangeable... The king was greatly displeased... He appreciated Daniel as a man of God and as an able servant of the empire, and set about at once to do everything in his power to annul his own decree--"he labored until the going down of the sun to deliver him," but he found no excuse.

What must have been the feelings of the aged prophet and ruler as he realized the condition of things, and as the king talked with him and told him of his inability to gain the consent of his counsellors to any change in the decree, and of his deep sorrow in connection with the execution of the sentence. How well Daniel had let his light shine is evidenced by the words of the king in this address--"Daniel, thy God whom thou servest continually, he will deliver thee." We may reasonably suppose, too, that a man so firm and strong in his faithfulness to the Lord and to principle could go to the lions' den without fear...

On the one hand he knew that God was able to deliver him from the lions if he chose to do so; on the other hand he knew that if the Lord permitted the lions to devour him he could give him strength and courage to endure the pain and trials, with other Jews who looked forward in hope and anticipation to the glorious Millennial time when Messiah should reign, when all of his faithful will be blessed, yea, when all the families of the earth will receive a blessing. Why should such a man have special fear or dread as respects a den of lions? Much more, why should we, if likewise faithful to our trusts and obligations to the extent of our ability, and if living in the enjoyment of our privileges and with the still greater light upon the divine plan--why should we fear or quake under such circumstances? God is able to deliver us from every evil, and has promised that whatever may come to us shall work for our good, because we love him and are called according to his purpose. It requires faith to pass through such an ordeal triumphantly,

certain lessons, refreshments, etc., were evidently due to come to the Elijah class, and so we have found it. Of this we will learn more in our next lesson.

The Golden Text suggests a personal application of Elijah's experiences to all of the Lord's people at any time. Whatever our distresses, whatever our discouragements, whatever may be our Ahabs and Jezebels, we may find consolation by carrying our every trial and difficulty to the Lord in prayer. No affair of life that comes to the Lord's people, sorrow or anguish or distress of mind in any sense, is too small to bring to the Lord. "Cast all your care upon the Lord, for he careth for you," is a very consoling and very encouraging suggestion from the Word. However, the Lord's people are to learn more and more distinctly, as their years of membership in God's family and tutelage in the school of Christ go on, that they are not to ask the Lord to guide their efforts according to their wisdom, that they are not to request that their wills shall be done either on earth or in heaven, but rather, telling the Lord their burdens, great and small, they are to realize and appropriate to themselves his sympathy and love, and to apply to their own hearts as a balm the consoling assurances of his Word, that he is both able and willing to make all of their experiences profitable to them if they abide in him with confidence and trust. His grace is sufficient for us, his strength is made perfect in our weakness.

and it requires character and obedience behind that faith to give it strength; and above all it requires that behind the faith and the character shall be the realization that Christ is our sufficiency, that he not only has redeemed us with his precious blood but that he lives to succor us.

Bunyan, in his story of how Christian fled from the City of Destruction to Paradise, tells us how he was attacked in the way by two great lions, and how he trembled and expected to be destroyed, until ultimately he discovered that the lions were chained and could go so far and no farther against him, and that he had room to pass between. This allegory illustrates to us our own experiences in life as Christians. Lions great and small threaten the Lord's people in the present time, and, as in Daniel's case, the threats are generally with the view to turn us aside from duty and the service of the Lord. These are tests that come to us. If we yield to them we are proving that we are not of the overcoming class; if we stand faithful to the Lord they will demonstrate that he is able to carry us through all the trials and difficulties and diverse experiences of this present time...

THE ANGEL OF THE LORD DELIVERED HIM

Evidently the more the king thought respecting Daniel and his God the more his faith in that direction increased. He spent a sleepless night, and arose early in the morning and went to the den of lions and cried in a voice full of sympathy and sorrow, "O Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the lions?" And is it not true at the present time that those who are not of the consecrated class sometimes have a considerable faith in our God and in his protecting power, and in us as his children? It is well that we keep this in memory-- well that we recognize that our worldly friends are watching us to see to what extent our God delivers us from the difficulties and trials of life's pathway. We have known many instances where the strength and fortitude granted to the consecrated ones to endure trials and difficulties and hardships uncomplainingly has told the worldly friends, louder than any professions could tell them, of the power of our God and of the peace of God which passeth understanding, which rules in our hearts. Thus it should always be. The trials and difficulties of life shall not overwhelm us

if we trust in the Lord. Our hearts may be joyful in him notwithstanding persecutions and difficulties. Thus the Philippian jailor perceived that the God of Paul and Silas was able to deliver them from being utterly cast down by their experiences when in the stocks suffering from the beatings they had recently received. Their songs in the night told that their God was able to deliver them.

Daniel promptly responded, and assured the king that God had sent his angel and had shut the lions' mouths that they had not harmed him. We are not to understand this to signify literally that an angel held each lion by the muzzle, but rather that God through the exercise of his power had restrained the wild beasts, who were hungry, and without such restraint would have devoured the helpless prophet. A thought that associates with this is the assurance of the Apostle that the angel of the Lord encampeth round about them that are his and delivereth them, protects them--protects them not always from the threatening disaster but from any injurious or evil effects therefrom. As, for instance, in our Lord's case, and in the cases of many of his followers, no protection was assured against those who sought to take their lives, but the Lord did overrule so that their death under such conditions was a blessing not only to themselves but also in its influence upon the remainder of the Church.

It would be well for all of us to learn more and more this lesson of the Lord's ever-present power to help. But in order to have the blessing from such experiences faith must be there--not faith in ourselves, not faith in our own righteousness, but faith in God's love, faith in the great redemption price which that love has provided, and faith in the great promises which are still in reservation, waiting for accomplishment.

But the child of God who would have a perfect faith, a perfect trust in God and his promises, must needs remember that they are applicable only to a certain class, namely, to the sincere, the honest-hearted, who not only will to do right but who do the right to the extent of their ability and whose faith in Christ is counted for the robe of righteousness which covers their imperfections and blemishes. This was so in Daniel's case as he testified to the king that God preserved him because of his innocence, and he was able to appeal to the king also, that his course had been one that met the king's approval. Let us

live in this attitude continually, in a condition in which our consciences are void of offense toward God and man--in a condition, therefore, in which we can hope for the blessings which God has promised to those who love him, who reverence him, who seek to do his will.

ADAM & EVE'S EXAMPLE

R5184 "THE LESSON OF CONFIDENCE IN GOD'S WISDOM AND LOVE"

"The Adversary's method of attack is well illustrated in the fall of our first parents. Mother Eve should have resisted the suggestion which came to her through the serpent--that God had forbidden that which was for their highest interest in life. She should have said, "I will not entertain such a thought; for to do so would be disloyal to my Creator." When the suggestion to eat came to Father Adam, apparently the thought came also, "You may as well join with her in the partaking of the food. It will be better to die together, for there will be no pleasure in life without her." Adam stopped to reason on the matter, but he did not have a sufficiency of knowledge to permit him to do so successfully. He should have said, "God knows; He arranged it. What He has said is enough for me. I will be true to Him, and trust the results to His Wisdom and Love."

Obedience is the lesson for us to learn from the experience of Adam and Eve. We have not a sufficiency of knowledge with which to reason on some subjects, even if our reasoning faculties were fully developed. Consequently when a suggestion of evil of any kind is made, our only proper course is to say, "No! The Lord our God has said that we must not touch it, lest we die." Mother Eve allowed reasoning to come in and thus was persuaded. We should profit by her mistake. A proper confidence in God and a recognition of our own lack of wisdom should decide us immediately. There should be *no controversy*. We should say, *No!*

Evidently God is seeking those who are in this attitude of mind. Christ and the Church have been called for this very work of bringing mankind back to perfection of character. Many times the Divine Plan may not seem to us to be the wisest course; and if we should not learn the lesson of absolute trust in the Divine Wisdom, Justice, Love and Power, we *could not* trust God in everything. The Father seeketh such to worship Him as will do so in spirit and in truth, and who have perfect confidence in Him as the One who is all-wise and all-loving to direct and guide their affairs. Those who do not learn this lesson of trust, will not be fit for the responsibilities to be put upon the glorified Church. Let us learn this lesson and be very positive in our endeavors to be in harmony with God.

Faithfulness in trial will develop the overcomers. The Lord does not wish to have in the Little Flock any who are disloyal in any sense of the word. They may be weak in many of the essentials of character, but they are all *loyal to God*. The Lord is seeking those who will *remain loyal* under trials and difficulties, and thus develop characters pleasing to Him. These are not alarmed at Satan's onslaughts, which are seen to be an occasion for an increase of faith; for greater is He that is on our part than are all that are against us!

In Pilgrim's Progress this inability of the Wicked One to touch the faithful people of God is very beautifully pictured. While walking in the narrow way, Christian beheld two lions; and for a moment he was terror-stricken. Christian studied the situation and decided to go forward. When he came near the lions, he found that *they were chained*. So it is with our adversaries. They can do no *harm* to the children of God. Although they may roar, yet they cannot injure the *New Creature*.

The New Creature may develop even when the outer man is perishing. Satan succeeded in having the chief priests and Pharisees cause the death of our Lord; but this was the very means by which He entered into glory. In His dealings with our Lord the Father has given us an illustration of His dealings with us. So we may know that even if Satan should appear to get the victory over us, these "light afflictions" will, as we are told, "work out for us a far more exceeding and eternal weight of glory." --2 Cor. 4:17.

We know that we have no power with which to oppose Satan. None is sufficient for these things except the Lord. But He is greater than are Satan and all his angels. We are looking forward with the eye of faith to the things that are unseen. So it behooves us to be steadfast, immovable, full of faith, and therefore able to meet whatever the Father permits to come upon us."

HEZEKIAH'S EXAMPLE

R3281 "God is our refuge and strength; a very present help in trouble."--Psa. 46:1...

Already, one after the other, the Assyrians had conquered various nations, and were now evidently bent upon conquering Egypt... Sennacherib, while laying siege to some of the intermediate countries, first sent letters and subsequently his representative and general, Rabshakeh, with an armed host to Jerusalem, demanding the full surrender of the kingdom, that the people might be deported to other lands...

Hezekiah's first move was to placate his adversary, by becoming his vassal, and paying annual tribute, and as a preliminary step in this direction he sent Sennacherib a present of great value, gold and silver, ivory couches, etc.,--even stripping the gold and silver ornaments from the Temple...

Spiritual Israelites may draw valuable lessons from the foregoing. We should beware how at any time we lose sight of the Lord's power on our behalf, no matter how threatening or great or dark the evil which assails us. A proper faith will look up to God, under such circumstances, and relying upon his promises will seek his aid, rather than seek to purchase deliverance from the great adversary, Satan, by any compromises. But how many, on the contrary, are disposed to do as Hezekiah did, purchase peace with things consecrated to the Lord, --to compromise the truth: for instance, if threatened with the disfavor of friends or neighbors or employers, how many are willing to conciliate such adversaries by a more worldly course, by subtracting from the time, influence, means, etc., consecrated to the Lord, considerable portions to be given to worldly service, or to secure domestic peace or social advancement, or commercial prosperity. So surely as the Lord's consecrated people do this, we may expect that the Lord will permit to come upon them the

very difficulties which they dread and seek to avert by unholy compromise.

They need just such a lesson; and as a faithful father will give needed chastisements and corrections to his son, so the Lord deals with those who have been adopted into his family...

Nevertheless, when it came to the extremity, Hezekiah's faith in the Lord increased in proportion as the power of the Assyrians was manifested, and the condition of his own city and people became the more critical. Then it was that he did what he should have done at the very beginning--he, with Isaiah, the prophet (his faithful friend and adviser and supposed tutor in earlier years), joined together in prayer to the Lord (2 Kings 19:1,2,14-19), in the Temple, laying before the Lord the letters received from the haughty Sennacherib, and recounting his boastful words, beseeching the Lord to have mercy upon his covenanted people..."

Afterward, Hezekiah spoke to the people: (2 Chr 32:7-8 KJV) "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: {8} With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah."

(2 Ki 19:35-36 KJV) "And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. {36} So Sennacherib king of Assyria departed..."

(2 Chr 32:22 KJV) "Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side."

R3582 "Thus did the Lord bring eventually a blessing to Hezekiah and the Jewish nation because of their faithfulness to him, at the same time permitting a chastisement because of temporary neglect of his commands. The Lord's victory doubtless became known as that of Hezekiah, and as a consequence he was honored in the sight of all the nations henceforth.

What a lesson is here for all of the Lord's people of Spiritual Israel to-day! When our proudest, strongest foes seem triumphing over us the most, when they are loudest in their denunciations of the Lord and his promises, is the very time when we should lay hold on the Lord's promises with the greatest confidence. Indeed we give it as our experience that those who are most thoroughly rooted and grounded, whose hopes are most surely anchored within the veil, are those who have been attested through very trying experiences, and have had occasion to call mightily upon the Lord for help, when there was no earthly arm to lean upon. How many have found that the breaking of earthly ties has meant the strengthening of the heavenly ones, that the opposition of the world and the Adversary has meant increase of spiritual favor, because, "Greater is he that is for us than all they that be against us."