

October 25

*Deal courageously, and the Lord shall be with the good. 2 Chronicles 19:11*

WHOEVER has a duty to perform let him not fear, and while seeking to do unpleasant tasks in a kindly manner, both justly and lovingly, let us fear not man, but

R582 "BE TRUE TO GOD

*"They loved the praise of men more than the praise of God."...*

Christ said to his disciples, "Ye are the salt of the earth; but if the salt has lost its savor, it is fit for nothing but to be cast out and trodden under foot." Here we have the estimate Jesus placed upon those Christians who suppress their convictions for the sake of popularity -- He compares them to a man who lights a candle and puts it under a cover to conceal its light. He says, "Woe unto you when all men speak well of you; so did the fathers of the false prophets." "Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." (Luke 16:15.) But to those who are ostracised for defending the truth he says, "Blessed are ye when men shall hate and revile you, *separate you from their company*, and cast out your name as evil for the Son of man's sake. Rejoice, for great is your reward in heaven."

D. WINDER

(Rom 8:31 KJV) "If God be for us, who can be against us?"

(Psa 121:2 KJV) "My help cometh from the LORD, which made heaven and earth."

R2496 "There are some the world over who, with a courage not less than that of Shadrach, Meshach and Abed-nego, declare publicly that the Lord God alone shall have the worship and the service which they can render. None, perhaps, know better than the writer the various fiery experiences to which these faithful few are exposed -- boycotted socially, boycotted in business, slandered in every conceivable manner, and often by those of whom they had least expected it, who, according to the Lord's dec-

rather fear the Lord and be intent on pleasing Him.

Let the world fight its fight: the Lord will supervise and the results will be glorious eventually. Let us who belong to the new nation, to the new Kingdom that is not of this world, use no carnal weapons, but the sword of the Spirit--let us fight the good

laration, say "all manner of evil against them falsely." -- Matt. 5:11,12.

But with these, as with the three Hebrews of our lesson, the chief trial is in connection with their faith; after they have taken a firm stand for the Lord and his truth they may indeed be bound and have their liberties of speech and of effort restrained, and they may indeed be cast into the fiery furnace, but nothing more than these things can be done to them...

"When through fiery trials thy pathway shall lie,

My grace all sufficient shall be thy supply;

The flame shall not hurt thee,

I only design

Thy dross to consume, and thy gold to refine."

R5329-5331 "GOOD COURAGE REQUIRED FOR OVERCOMING

*"Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord."--Psa. 31:24...*

It is only to *overcomers* that any place will be granted in the Kingdom. Whoever has not *good courage* will not be in the Kingdom at all. Hence the lesson of our text is, BE OF GOOD COURAGE; for this is the way in which we shall demonstrate our faith in the Lord. He who hopes in the Lord and is loyal to the Lord will be courageous in proportion to his loyalty and his faith.

This kind of courage will stand by us in all circumstances. For instance, our Lord in addressing His disciples on one occasion said, "Ye shall be brought before governors and kings for My sake;...take no thought [beforehand] how or what ye shall speak; for it shall be given you in that same hour what ye shall speak." (Matt. 10:18,19.) The Lord's people, whatever circumstances may arise, will have such faith and trust in God that they will conduct themselves coura-

geously, relying on God's power. The Greek here seems to give the thought: *Do not be worried* when you shall be brought before kings and judges.

The way in which God will give us a mouth and wisdom may vary according to circumstances -- perhaps by suggestions from another; perhaps in the hearing of the testimony of some one else; or it may be that a text of Scripture that would be especially helpful would come to our mind. But the thought is that our trust is in the Lord, and that we are not to be in fear and trembling.

The Lord addressed these words to His disciples -- the ignorant and unlearned. For them to be brought before kings and magistrates and judges would naturally cause them much apprehension. What should they say? How could they answer those men--those great, learned men! They were very humble, and they realized their ignorance; but the Lord guided them. Education was much less general then than now. Today, practically all are educated to some extent. The assurance of the Lord would, therefore, apply less forcefully to us today, than it would to the disciples then living.

But if we are in any straits, any difficulties, we are to remember that the Scriptures assure us that "The angel of the Lord encampeth round about them that fear [reverence] Him, and delivereth them." (Psa. 34:7.) This thought should tend to make us cool and collected in our minds, and should enable us to conduct ourselves courageously...

Whatever may be the outcome of any matter to us, we are to accept it as from the Lord, whether we are able to discern the reason for it or not. We are to have faith and hope, even though the way is rough, and even though things might seem to be the very reverse of what we expected."

R3392 (From Harvest Truth Database V5.0 2006)

## PRAYING FOR HELP IN TIME OF WAR

--2 CHRONICLES 14:1-12.--JULY 17.--

*Golden Text:--"Help us, O Lord our God, for we rest on thee."*

OUR lesson relates to the two tribe kingdom of Judah under its good king Asa, the great grandson of Solomon. We have already noticed the tendency to idolatry stimulated by Solomon's marrying heathen women, and then, to please them, introducing their heathen religions. We have seen how only a small portion of the kingdom was left in the hands of Solomon's son Rehoboam, and that true religion for a time was stimulated by the adversities of the government. Nevertheless, idolatry flourished, not only in Israel under Jeroboam, but also in Judah under Rehoboam, and also under the reign of his son Abijah, mentioned in the opening verses of our lesson.

### CONFLICT BETWEEN LIGHT AND DARKNESS

Under all the circumstances one is inclined to wonder whence Asa received his aspirations for righteousness and loyalty to God. We are to remember, however, that the gathering to Judah of many of the religious people of the ten tribes and the Levitical tribe gave true religion a strong foundation in Judah. The heathen religions were fascinating to the people, not only because they were showy,

but because they contained a large element of licentiousness, and it is a weakness of the fallen human nature to want to be right and yet to be wrong at the same time --to pretend to be doing good and serving righteousness and exercising the religious elements of human nature, while at the same time gratifying the lower and baser instincts. The entire human family is weak in this direction, as is evident by all the heathen religions of the world. The religion of the Bible is the only one that lifts its standard far above all baseness, and which demands of its followers the highest ideals, as represented in our text for the year,--"Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are reputable, if there be any virtue, or any praise, think on these things."--Phil. 4:8.

Our Lord, in telling us to let our light shine before men, informs us that the darkness will hate the light, that there will be continually a conflict between the two, and that this will cause the "children of the light" continually to walk in the narrow and difficult

way. Nevertheless the light reproveth the darkness wherever it shines. We may be sure that some such conditions prevailed in the kingdom of Judah when the best people of the whole twelve tribes had gathered in Judah and were letting the light of their faith in God shine before their fellows. The influence of the Truth took hold upon the heart of Asa, and upon his reaching the throne, at the death of his father Abijah, he promptly availed himself of the opportunity to strike a blow at idolatry--to take his stand on the side of the Lord and his Law, which the nation centuries before had accepted as the basis of their government with God through Moses.

#### ASA'S COURSE NOT A PATTERN

The work of reform consisted in the destruction of the altars erected on various hilltops, at which the orgies of heathendom were practised. These altars were surrounded by groves for the worship of Baal and Ashtaroth by those who affected to be in a large sense worshipers of nature, and groves of trees on hilltops were their temples. Asa not only destroyed these unlawful accessories to a false worship, but he caused a proclamation to be made throughout the kingdom calling the attention of the people to the true God Jehovah, the God of their fathers, and to his Law and all the commandments connected therewith.

Such action on the part of Asa has been misunderstood by many well-meaning Christian people to imply that other kings and rulers in other countries should similarly take active measures for the destruction of all false religion and for the establishment of what they conceive to be the true religion. This has meant religious persecution throughout the past. For instance, in Great Britain, Germany, France, etc., time and again Roman Catholics coming into power have overthrown Protestant worship and persecuted Protestant worshipers, and, reversely, Protestants coming into power have endeavored similarly to persecute Catholics. Sometimes the persecution has been between various sects of Protestants, sometimes between Mohammedans and Christians, etc. Of late years a more tolerant spirit has disposed intelligent people to let each other worship different gods or the same God according to the dictates of the conscience of each. Nevertheless there are many today, who, if they had the power, would feel it to be their duty to emulate the example of Asa, and destroy any and every religion disapproved by their consciences.

Such misapprehensions of proprieties are built upon misunderstanding of the course of Asa and others of his time, who had God's approval in their course of opposing false worships. In order to grasp the situation thoroughly and to see the principles underlying it, we should remember that no nation in the world today occupies the same position toward God that Israel occupied in its day. God chose Israel--the natural descendants of Abraham and Isaac and Jacob--to be his peculiar people, to be his nation. They were thus separated from all other nations of the world, which were accounted heathen. In this his chosen nation God established his Law, and made a covenant with that people by which they were to be obedient to certain directions and to receive from him certain blessings, protection, guidance, etc. It was in harmony with this special arrangement that Asa was properly doing his duty in destroying any and every religious system in his nation contrary to the divine Law and Covenant.

#### "YE ARE A HOLY NATION"

However, Israel has ceased to be God's people since the time of their rejection of Messiah, and God has not adopted any other nation of earth to be his nation instead of Israel, and he is no longer in covenant relationship with any other nation. Believers in the Lord Jesus, consecrated followers in his steps, are, from the Lord's standpoint, his "holy nation," his "Royal Priesthood"--spiritual Israel. But these do not constitute a nation from the worldly standpoint. They are the embryo members of the coming nation, the Kingdom of God's dear Son, which will be established in power and great glory at the second coming of the Lord and the establishment of his Kingdom. For this reason it would be entirely improper to any king or governor or president or emperor of earth today to attempt to use any such power as that exercised by Asa with divine approval. During this Gospel age the Lord's plan is that his people shall be as lights in the world in the midst of the darkness of sin and error, and that the light which they let shine shall reprove the world of sin, not nationally but individually, so that those who experience conviction of sin and who go on to repentance may become associated with the light-bearers, the Lord's people, and while still in the world and still of the world, according to the flesh, and still bound to it by certain obligations and laws of men, nevertheless as our Lord expressed it, such, from the time they become members of the Royal Priesthood, the holy nation, are not of the world even as Jesus was not of the world, because he has chosen them out of the world.

King Asa built fortress cities in the highways connecting the land of Judah with the outside world, as a protection against attack

from Egypt on the south and west, from Syria on the north and east, and from the ten-tribe kingdom on the immediate north. He organized also a militia army subject to call. These preparations for war had the divine approval, but in no sense of the word indicated that we, the antitypical Israelites, should take a similar course. On the contrary, as the Apostle points out, we are to have on the armor of God, the armor of righteousness; we are to fortify our hearts against the attack of spiritual enemies in every direction; we are to note the quarter from which the enemies are to be expected--the world, the flesh, the Adversary. The battles of typical Israel represented or prefigured and illustrated the battles in which we spiritual Israelites are to engage and the victories which we are to win on a higher plane, for we contend not with flesh and blood, but with principalities and powers and wicked spirits in places of influence.

The ten years of quiet mentioned in verses 1,5 and 6, in which Asa instituted reforms amongst the people and equipped them for defence, were evidently all needed for the struggle recorded in *verse 9*. Zerah, the Ethiopian, with an army of 1,000,000 men, is supposed by some to have been Osorkon II. of Egypt, who was of Ethiopian descent. Others suppose that Zerah was the general of this king. In the days of Rehoboam the king of Egypt had invaded Judah and conquered it, and had taken away from it an immense treasure in gold accumulated by King Solomon, including the solid gold shields which Solomon had hanging from the pillars of the Temple. It is assumed that Judah became practically a vassal nation to Egypt as a result of this war, and that Asa's organization of the nation on a military basis and the erecting of fortifications meant a declaration of independence and a refusal to pay tribute to Egypt, and that Zerah's army was sent to punish him, to bring away more spoil and to reduce the nation again to the condition of a vassal.

#### KING ASA'S PRAYER FOR VICTORY

Asa called into requisition his army, which numbered only about one-half that of the invading foe, but his confidence was in the Lord, and he cried unto him in prayer for help that the war might result favorably to the Lord's people, the Jews. His recorded prayer is beautiful for its simplicity of faith:--

"Asa cried unto the Lord his God, and said, Lord, there is none beside thee to help between the mighty and him that hath no strength: help us, O Lord our God; for we rely on thee, and in thy name are we come against this multitude. O Lord, thou art our God; let not man prevail against thee."

The Lord blessed the forces of the Jews. The enemy was discomfited, scattered, routed, and pursued through the land of the Philistines, who evidently were in league with them as enemies of the Jews. This was one of the most remarkable victories ever achieved by the Jews over any foreign nation.

Following the custom of Asa and David and Moses, and others of bygone times in Israel, it is the habit of Christian peoples of our day to offer up prayers for success in war. We recall well the prayers that were offered for the armies during the civil war of this country; we remember the accounts given of the prayers of the British and Boers during the recent British war; we remember in the Spanish war the prayers of the Catholics of Spain and of Italy for the success of the Spanish forces, and how the Pope's blessing was given to the Spanish war vessels. We have heard lately of how the Czar of Russia, on learning of the outbreak of the war, repaired to the Cathedral for prayer to God, and how the leading Russian generals have similarly gone to confession and to prayer and for other public recognitions of the Almighty and appeals to him for success to the Russian arms in the present war with Japan. We have seen pictures in the public press of how the regimental standards, flags, are blessed by the Czar and assisting priests, and the telegraphic reports declare that an image of the Virgin Mary, which was taken with the army in wars of long ago that were successfully waged, is to be taken to the far East as a kind of talisman to give good luck to the Russian side of the warfare. How shall we view these appeals? Shall we view them as others do as being on a parity with the appeal of Asa in our lesson? Shall we consider that they are equally appropriate in God's sight and that they are bringing a blessing and victory? We answer, No. The prayers offered for the success of the Confederate armies did not bring them victory; the prayers and blessings upon the Spanish forces and vessels brought them no victory; the prayers of the Boers brought them no victory; the prayers of the French in their war with Germany brought the former no victory; the prayers of the Russians have in no sense of the word stayed or turned the tide of battle as yet.

#### GOD'S INTEREST AND CARE AND OURS

We would not be understood as declaring or even implying that God has no interest in the affairs of the world, and that he does not in any measure take a hand in the results of the wars of our time.

Quite the contrary. We believe that the Lord's power, especially in this day, especially in this time of "harvest," is supervising and shaping the affairs of the nations with a view to bringing about the grand consummation of the age so long foretold in the Scriptures, which will result in a great time of trouble through a social, political and financial upheaval which will prepare the way for the Kingdom of God's dear Son in its due time. But we deny the propriety of Christians attempting to pray or otherwise direct the Lord in connection with these matters, and the outworking of the divine program, which we cannot fully and clearly comprehend. No nation in the world today is God's nation in the sense that Israel was his people. With no nation in the world today has God made a covenant such as that which subsisted between himself and Israel for the centuries between the giving of the Law at Sinai and the rejection of the Lord at the time of his crucifixion. No nation or kingdom in the world can claim divine authority or right or backing. The title, "Christian nations," is entirely a misnomer, unauthorized by anything in God's Word. All these nations, from the Scriptural standpoint, are "kingdoms of this world," Gentile kingdoms. The Lord acknowledges none of them, but describes them unitedly as great Babylon, which in due time would fall and give place to the glorious kingdom which the Lord has promised--the antitype of the Jewish kingdom under a still more favorable covenant, under a still better Mediator, under a still more grand and glorious king than David or Solomon or any other.

The proper attitude, therefore, for the Lord's consecrated people to occupy is that of neutrals. "Ye are not of this world, even as I am not of this world; for I have chosen you out of the world, and ordained you, that you should go and bring forth fruit, and that your fruit should remain." The fruit which the Lord's people are to bear is

#### YE ARE NOT OF THIS WORLD

A267 "The Church of God should give its entire attention and effort to preaching the Kingdom of God, and to the advancement of the interests of that Kingdom according to the plan laid down in the Scriptures. If this is faithfully done, there will be no time nor disposition to dabble in the politics of present governments. The Lord had no time for it; the apostles had no time for it; nor have any of the saints who are following their example."

F593 "Those of the New Creation who engage in politics and its various arguments

find not only their time consumed thereby, but also their energies and their means -- all of which are consecrated to the Lord, to heavenly things, to promulgating the good tidings of great joy. And not only so, but their minds will necessarily be occupied with these political interests to such a degree as to hinder considerably their private meditations on the better things -- their communion and fellowship with the Lord in spirit."

(Psa 37:1-2 KJV) "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. {2} For they shall

not strife and enmity and vain glory, but love, joy and peace in the holy Spirit. This does not mean either that we are to quarrel with the world and seek to bring all mankind to the same position that we occupy. On the contrary, we are to realize that the world is of one nature and the Lord's consecrated and accepted ones are of a new nature; that the Lord has not given to the world the same law that he has given to his consecrated ones, and that he is not expecting of the world the same course of conduct that he is expecting of the house of sons begotten of his Spirit, adopted into his family and guided by his Spirit and his Word.

<sup>11</sup>Let the world fight its fight: the Lord will supervise and the results will be glorious eventually. Let us who belong to the new nation, to the new Kingdom that is not of this world, who use no carnal weapons, but the sword of the Spirit--let us fight the good fight of faith, lay hold upon the glorious things set before us, and not only stand ourselves, but help all those begotten of the same Spirit and members of the same heavenly army corps to stand, complete in him who is the Head of the body, the Captain of our salvation. By and by God's loving care over all his creatures will be manifested in the glorious Kingdom of his dear Son, which shall bless and rule, instruct and uplift mankind in general. "The groaning creation" will then be delivered from the bondage of corruption into the glorious liberty of the sons of God -- so many of them as will then accept the blessing. Then all will see that God so loved the world as to give his Son to die for us and to thus open the way for his Kingdom blessings.

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soon be cut down like the grass, and wither as the green herb."

R5735 "Seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness." --2 Peter 3:11 ...

The things of the Present Order are soon to pass away -- its banking institutions, its monetary affairs, its stocks and bonds, its politics, its great religious systems, indeed, the entire social fabric. The whole arrangement is now about to be melted down. An entirely New Order is about to come in."

R3393 (From Harvest Truth Database V5.0 2006)

#### A GOOD KING'S ERROR

--2 CHRONICLES 19:1-11.--JULY 24.--

Golden Text:--"Deal courageously, and the Lord shall be with the good."

JEHOSHAPHAT is noted as one of the best kings in the history of Judah. He was the son of Asa, of our last lesson. He had been reigning twenty years at the time of the events narrated in this lesson. He was a still more vigorous reformer than his father Asa, his record being that he utterly destroyed all the groves where idolatry was practised, the implication being that his father had permitted some of them to remain. Additionally he established the true religion throughout his kingdom, and evidently was zealous for righteousness in every sense of the word. The record certainly shows his reign in the most favorable light.

He got into error through ambition. He made a marriage alliance for his son with the daughter of Ahab and Jezebel of the tenebrous kingdom--Israel. Doubtless his ambition was that ultimately through this union the two nations might become again united as one under his son. Alas! how many good men and good women have been injured by ambition and expediency. How many parents think more of the earthly prospects of their children than of their real happiness and spiritual prosperity. However good and noble and well intentioned such parents may be, their course in such matters indicates lack of faith in God or lack of submission to his will, without the realization that his arrangements faithfully carried out will mean greater blessing than any other.

#### ALLIANCES WITH EVIL DANGEROUS

The ambition which led to the intermarriage with the royal family of Israel led also to fellowship and sociability between the two royal families, and the effect, as might have been expected, was an evil one. "Evil communications corrupt good manners," says the

Apostle. A son once asked his mother why she did not permit him to play with certain boys of the neighborhood. She replied that she feared their influence over him would be for evil. He inquired why she should not expect that his good example would influence these neighbor boys rather than that their example would influence him unfavorably. By way of illustrating her thought, she requested her son to bring her a tumbler full of clean water and a bottle of ink and a pen. When he had brought these she asked him to put a drop of the ink into the tumbler of water. He did so, and she asked him to notice the clouded effect that even a drop of the ink produced; and then suggested that he put one drop of the water into the ink bottle and note how little change would be manifested. The lesson is a good one: there is a corrupting power in evil, a downward tendency to which nothing in righteousness corresponds, and reversely.

The lesson to us is that we need to "keep ourselves unspotted from the world," and, more than this, to seek divine aid in so doing--to appropriate to ourselves the instructions and encouragements, the reproofs and exhortations of God's Word. A little leaven of sin can affect a whole community; it has a power of self-development in fallen human nature that righteousness does not possess. The more we realize this the more we are led to look to the Lord for the great relief that the world needs, and the more we are inclined to pray as well as to labor that the Lord's Kingdom may come, and that through it righteousness may be established in the world, and the divine will be done eventually on earth as it is done in heaven.

The sociability between the king of Judah and the king of Israel led the former to visit the latter, and on such an occasion the host

proposed that he would attempt to retake from the king of Syria a certain city that had once belonged to Israel. He requested his guest, the king of Judah, to accompany him to the battle, which was evidently expected to be a victory. Out of courtesy, and from his desire to cultivate the friendship of Ahab, Jehoshaphat yielded and accompanied him, the result being a disastrous battle from which the king of Judah barely escaped. The Lord, through the prophet Jehu, sent him a message on his return from the battle, saying, "Shouldst thou help the ungodly and love them that hate the Lord? therefore is wrath upon thee"--indicated by his ignominious return without any evidence of divine favor especially promised to the kings of Judah so long as they were in harmony with God.

#### BE YE SEPARATE, SAITH THE LORD

This whole matter teaches an important lesson for the Lord's people: it is for us to seek first the Lord's will in every matter and to leave to him the direction of our affairs and interests. We should be specially on guard against associations with the ungodly--against fellowships, matrimonial alliances, etc., as between them and ourselves and families. We are not to wonder so much that one of the best kings of Judah should commit such an error, but we do wonder that members of the Royal Priesthood, begotten of the holy Spirit, could ever be so negligent of their relationship to the Lord and responsibility to him and to their children, that they should to any extent follow the course of Jehoshaphat; and yet we well know that those who thus attempt to take the guidance of their own affairs and the affairs of their children into their own hands, and hence to ignore the Lord in the matter, are a considerable number. As we grow in grace and in knowledge, and sometimes profit by our mistakes, we should be more and more free from them and therefore more and more pleasing to the Lord.

The Lord's instruction to the new creation is that we should not only love righteousness, but hate iniquity; we should not only love and fellowship with all who are the Lord's people, but we should strictly avoid the fellowship of those who are not his people, who are enemies of righteousness. This does not mean that we are to hate the wicked, but that, hating the wickedness, we will avoid any fellowship with those who are in sympathy with it, realizing that they are either blinded to the right or ensnared and influenced by the Adversary. What fellowship hath light with darkness, truth with error, righteousness with sin? Let all who love righteousness depart from iniquity: "Be ye clean that bear the vessels of the Lord's house."

While thus reproving Jehoshaphat, the Lord graciously mentioned his approval of his course in destroying the idolatrous arrangements and the tendency of the king's heart to seek the Lord. Evidently the experience was a profitable one and led Jehoshaphat to still greater zeal for righteousness, for he went out amongst the people, either personally or through heralds and representatives, and effected a religious revival, bringing the people back to a higher appreciation of the Lord and observance of his statutes. Evidently the king had a very high sense of justice and honor, as indicated by his judicial appointments in all the cities of his kingdom. His message to the judges, "Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore, let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons nor taking of gifts." These are grand sentiments, worthy of a saint of this Gospel age! Surely such a king would be a blessing to any people because of his approximation to the divine ideal of righteousness. What may the world hope for when the great king Immanuel--whose right the kingdom is, and who shortly will take it in the name of Jehovah--shall exercise the powers of the kingdom, and with superhuman knowledge and wisdom shall order the affairs of the world in the highest interests of every creature, in accord with the principles of righteousness.

#### JUSTICE IS THE FOUNDATION OF GOD'S THRONE

Very evidently the majority of people--even Christians, "saints"--have not sufficiently high ideals respecting justice. The more we realize what a detestable thing injustice is in the sight of the Lord, the more must we strive to exercise ourselves continually along this line. Justice is not so high an attribute in some respects as love, but it is of primary importance, for the adage is a true one that we should be just before we are generous. The Lord's people should make sure that they render to no man in any respect less than is due him in business transactions, in social affairs, in private conversation, in every way. The saint is to go beyond this, and not only be just but generous--to render nothing less than justice to any, and to be willing to accept from others less than he might justly demand if

they seemed not so highly to appreciate the principles of Justice.

We are to remember the wide difference that exists between the Lord's people and the world, and are not to measure ourselves with others in this respect. The majority of the world have not been in the same school as we -- the school of Christ -- as it is written of the Lord's people, "They shall all be taught of God." As we have been learning in the highest school from the best of teachers for years, it would be strange indeed if we did not have a higher standard both of justice and of love than that which generally prevails amongst men. Let us learn to cultivate justice, let us be diligent students in the school of Christ, that we may be fitted for the graduation tests and thus be accounted worthy to be associated with our Lord as teachers in the great Millennial age school, in which the whole world of mankind shall receive instruction along these lines.

The officers of the court were largely selected from amongst the Levites--the tribe specially consecrated to the Lord's service. Apparently the king could not have acted more wisely in all these matters; nevertheless we are not to expect the kings of Christendom to follow his example and select only consecrated men for judges, court officers, police duty, etc. The kingdoms of this world will by and by become the kingdom of our Lord and of his Anointed, and then undoubtedly during that Millennial period only the consecrated will be granted positions of power, authority or responsibility in connection with the government of the world. At present, however, the "god of this world," the "prince of this world," Satan, has largely to do with all the politics of the world, and sees to it that the majority in places of influence and power are faithful to himself.

True, there is today outwardly a good moral tone and a general desire on the part of the public not to be abused or defrauded by those in ruling positions, and a certain amount of decency and order must be maintained and a high standard must be claimed. Nevertheless, we are all witness to the fact that there are various standards of honesty, and that the majority of people both in and out of office have standards that are too low. It is not for us to specially pry into the present condition of things, which rather seems to us to be as good as we could expect, better than we could have hoped, all things considered. We rejoice, nevertheless, that the time is coming when absolute perfection will be secured in the conduct of the world's affairs. God is now selecting his Royal Priests to be his kings and ministers in the administration of the affairs of the Kingdom of his dear Son. Let us be faithful, and learn well the lessons of the present time, that we may be counted worthy a share in this honor.

#### "JUDGE RIGHTEOUS JUDGMENT"

Jehoshaphat's charge to the Levites who constituted this superior court at Jerusalem is grand also. "Thus shall ye do in the fear of the Lord, faithfully, with a perfect heart. And whensoever any controversy shall come to you from any brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you and upon your brethren." The judging between blood and blood would signify the decision as to the degree of culpability in the event of a murder--to determine, as we do today, whether or not the death were manslaughter, accidental killing, or in the second degree--murder unpremeditated or incited by anger or fear--or, third, if it were murder in the first degree, intended, premeditated. Similarly they were to discern which offences were against the common law, which against the divine law, and which against the usages of society, and were to see that justice would be meted out to all. As we think over those conditions of olden time, we wonder how such matters as these--such evidences that people of thousands of years ago were just, noble, thoughtful, reverential--are regarded by our Evolutionist friends. They seem inclined to think that at that time mankind must have been near the monkey scale of intelligence, but the facts are against them. Here was a king in whose empire justice was no doubt dispensed equally as well as it is with us today in this most favored land at this most favored period.

The closing words of the lesson constitute our Golden Text--"Deal courageously, and the Lord shall be with the good." We commend these words to the Lord's faithful people. <sup>(2)</sup>Whoever has a duty to perform let him not fear, and while seeking to do unpleasant tasks in a kindly manner, both justly and lovingly, let us fear not man, but rather fear the Lord and be intent on pleasing him. May the words of our mouths as well as the meditations of our hearts be acceptable in thy sight, O Lord, our strength and our Redeemer!

<sup>(2)</sup> 1/2 Oct. 25 Manna, 2 Chr. 19:11