

## SELECT QUOTATIONS FROM THE REPRINTS

Br. Marion Schrock

(These quotations contain many helpful hints for the Christian—traits to cultivate which will help us stay close to the Lord, and warnings about various ways by which we could be led away from the Lord.)

### Think On These Things—Phil. 4:8

(1) Is the thought which is seeking consideration in our mind an honorable one? If so, it may pass in and be entertained. If not, it should be immediately resented and driven from the mind as an evil influence. (2) Is the thought suggested a pure one—not sensual, not selfish? if so, if it pass these examinations, it may pass on for further consideration. If by these it fails to prove its purity, it should be immediately resented as a thought likely to do great harm—as would the entrance into our home of things infected with a plague. (3) Is the thought lovely? Does it appertain to things that are lovable? Does it excite lovable influences, or is it identified more or less with hate, resentment, anger, malice? If lovely, it may pass on. If not, it must be immediately expelled, not permitted to go further, to do harm to ourselves and to others. (4) Is it reputable? This cannot mean: Is the thing well spoken of by the world? For the Apostle himself and our Lord Jesus were reviled by the world, who said all manner of evil against them falsely. The word reputable here must be taken to mean that which would be thought well of by all reputable people, if they knew and understood everything connected with the thought. (5) Has the thought any virtue, or is it in any sense or the word praise-worthy? If so, it may be admitted. If not, it should be repelled; for even if it be blameless otherwise, the fact that it is not of any value is a reason for its rejection. We have no time and no place for things that are merely not bad. We desire to have in our hearts and in our minds things that are positively good, helpful, beneficial in some way. Otherwise, the thought should be repelled as a mere cumberer of the ground of our hearts, of our minds, needed for profitable things... (5908, second column, beginning near the bottom.)

### PRESENTING The Message of the Kingdom

In the days and months yet remaining until the completion of our work here in the flesh, let us be worthy exponents of the precious truth and worthy representatives of him whose name we bear... How important it is that all who have named the name of Christ, who have entered his school, should apply themselves well to the lessons set for us by our great Teacher! How important it is that we who have made a covenant with the Lord, should walk worthy of our vocation, and not be a reproach to him whose cause we have espoused! There are no people on the face of the earth who should so exemplify in their daily walk and conversation the precious fruits and graces of the holy Spirit of God as those who have been led out of darkness into the marvelous light of the Lord. We believe

that we are earnestly desirous of thus glorifying our Lord and of showing him our gratitude and appreciation for his loving-kindness to us. The Church is today “as a city set upon a hill, which cannot be hid.” Much is expected of us, even by our opponents. Much is surely expected of us by our Lord. Then let us be faithful, dear brethren, in word, in act, in all our deportment. Thus shall we honor the name of our God and of our Savior and King, whom we hope soon to see face to face. (5980, bottom of column 2.)

### **The New Commandment - John 13:34**

But now, behold the new commandment, requiring a *still greater* devotion to the will of our Father and to the leadership of our Savior! The rule of righteousness is to be observed toward our heavenly Father and toward all our neighbors; but toward the brethren of the household of faith we are to do *more* than the right—we are to *suffer*, we are to *sacrifice* on their behalf, in their interests. “We ought also to lay down our lives for the brethren.” Oh, what a searching proposition this covenant of sacrifice is! How strange that it should be on behalf of the brethren that we should be expected to sacrifice, to lay down our lives!

At first some one might say, “To sacrifice will be a very easy matter when it is done in the interests of the brethren, more so than if done for the world.” However, experience shows that many of God’s dear people, striving to keep the first two commandments, find it more easy to sacrifice time, influence and strength in the service of the *world* than in the service of the *brethren*. Somehow we are inclined to expect more from the brethren than from others, and inclined to make less allowance for weaknesses in the brethren than in others. There seems to be no condition in which God’s people are more tried as respects their spiritual graces than by one another, with one another. It is not merely *theory*; it *proves itself out*.

All over the world there are class troubles. Truly we read, “the Lord will judge his people,” and again, “the Lord your God proveth you”! Testings and siftings are coming on and many of the dear saints of the Lord who have made a covenant of sacrifice with him do not seem to realize that these class troubles amongst the brethren are means which the Lord permits to test and to demonstrate the characters of his people—their love for him, his Word, his will, their justice to all men, doing unto others as they would that they should do unto them, and, finally, their spirit of self-sacrifice in respect to what they will do for or bear from the brethren in laying down their lives for them.

We fear greatly that some of the Lord’s saints, failing to appreciate the situation, are failing to be overcomers in these matters; and that their place in the royal priesthood may thus be endangered. ... (5947, col. 2, starting with par. 5.)

### **Set Your Affections on Things Above**

Beware of earthly, spurious love; for it will be a hindrance to the heavenly love. The two should not be confused and mixed. The unselfish natural love, which is an element of perfect human nature, will not, if kept in subservience to the heavenly, interfere with our spiritual interests. The one does not infract, or destroy the other. There should be a natural love for husband, wife, children, parents, and the Lord would have this continue; but he would have it in full subjection to the heavenly things. Here, also, God should be first.

In our text [Col. 3:2] the Apostle is addressing Christians, the class who are day by day training their affections heavenward. This matter of *setting* the affections on heavenly things, however, is something that must be repeated, persevered in; for the affections are inclined to slip off. We have nothing but our old brains with which to do our thinking, and these brains have tendencies toward the flesh. Therefore the necessity arises for a repeated and continual setting of the affections on things above, until they become securely fastened there, fixed, established. Heaven is to be our eternal home, not the earth, not the fleshly condition. All the precious promises center above. Christ our beloved King is there. We are being prepared to enter soon into heaven itself, the condition beyond the veil. The glories of the Holiest of all are now ours by faith; and they will soon be ours in reality if we hold fast and continue faithful to our covenant with God.

The Lord has now through his promises given us a foretaste of the good things to come... The only question is whether we shall do our part faithfully; for God will surely do his part. (5906, col. 2, beginning with par. 5.)

### **Reverential Conduct to be Cultivated**

It is for us to realize that we have God in the Church today in a sense that he never was in the typical temple. Wherever there is a meeting of the members of the Church, the Lord has declared that he will be there. The living stones constituting the temple of God should be as fully revered as temples made of literal stones.

Whether we meet in a parlor or in a church or in an opera house, the fact that God's people are there, makes that building, whatever it may be, a holy place. Therefore whoever approaches it should do so with a watchfulness of his feet. When he arrives, he should be appreciative of the place where he is, and should be ready to "hear"—listen—not full of mirth. All conversation should be of a kind that would edify—build up—along spiritual lines... Whatever conversation be carried on, it should be with reverence, not merely for the place, but for the occasion....

We do not know any lesson the Lord's people need to learn more than that of *reverence*. The Lord will not *call* anyone devoid of reverence, and he wants that quality to *grow strong*. But when *fear* is banished, the tendency is to *less reverence*. Special care in this respect is to be observed when we go to the house of God, or to any place where Divine service is to be held. (5187, beginning with first paragraph.)

### **God First, Self Last**

... we now wish to call attention to one general rule which seems to have a broad application to all our thoughts and words and actions. If this rule be followed, the entire life will thereby be regulated. This rule is—God first, self last.

This is a hard rule so far as the old creature is concerned, and he will rebel against it—especially the latter part—putting *self last*. ...

... God first in the home and the personal affairs means that *all earthly interests and pleasures* will be subordinated, and that the will of God, the service of God, the honor of God's name, will have the most prominent part in *all* of our affairs *every day*—in all of our *words*, in *all* of our *dealings*, in our *very thoughts*.

Extending this principle to the Church, which is the body of Christ, we perceive that if all the brethren had this spirit, it would imply the very highest ideals and practices in the Church. As the Apostle admonishes, nothing would be done through strife or vain-glory, but merely to the glory of God—God first! It would mean that in all matters of our worship, praise, and Bible study, pride or fond desire and selfishness and partiality and hypocrisy would be far away; for God would be *first*, and we would know that all of these traits of evil entrenched in our flesh are contrary to the will of our God.

In the election of servants in the Church, the rule of "God first" would mean that each one in voting would seek to vote according as he believed to be *God's will*, entirely ignoring *his own will* and the wills of all others of the brethren. "God first" would also lead him to take an individual stand in that kind, loving manner which the Bible declares to be the holy spirit, or disposition of meekness, gentleness, patience, long suffering, brotherly kindness, love. Surely a blessing would follow such an endeavor to put God first, and to forget everything that might be in competition with the Lord in our affection! (5958 starting half way down in col. 2.)

### **Prayer - Mark 9:23, 28, 29**

Messiah's Kingdom will not only bind the adversary and forbid him to reenter humanity and interfere with their affairs, but the power of the Kingdom will for a thousand years do an uplifting work amongst the fallen and degraded members of our race, lifting them up,

up, until they will be fully up to the Divine standard, as represented in Father Adam—from which condition he originally fell through disobedience, and return to which condition has been secured for all through the merit of Jesus' sacrifice accomplished at Calvary

The disciples asked Jesus why they could not cast out this demon. And so God's people have many a time asked themselves, Why cannot we do more than we are doing in the way of opposing Satan and sin, and their reign of evil? The answer of Jesus is applicable here as well as there: "This kind cometh not out save by fasting and prayer." Undoubtedly God's people could accomplish much more in their own conflicts with sin and Satan, and in helping others get free from the power of sin, if we would always exercise full faith in the Lord, and if we would continually live more in the spirit and less according to the flesh. This would mean fasting, or self-denial, and prayer, or fellowship with God. To him who believeth every blessing belongs which God has promised to his faithful ones, but we have the conditions expressed elsewhere by Jesus: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (5129, col. 2, par. 2 and 3.)

### **The Whole Armor of God**

... We fully know that we are in the evil day and that the armor which the Lord provided is to be put on individually by each one of his faithful soldiers of the cross...

The time for adjusting this armor is very short. The battle is on now. Many are falling at our side. What we do should be done quickly, energetically, systematically, thoroughly. It is important that we help others to the extent of our ability, but still more important according to the Divine will, that we should take heed to ourselves and make our own calling and election sure. It has been our observation that some who have come into the truth quite recently are much more clear in it and have better adjusted and are able to use the "sword of the spirit" better, than some who have been in the truth for five, ten and even twenty years. Indeed some who have been long in the truth seem less skillful today in the use of the armor than they were years ago

Why is this? And what is the remedy? The answer is a simple one, manifest to all. Divine providence has furnished to the people of God at this time an outline of the Divine Plan and a detail of Bible doctrines such as God's people have never before had in their possession. Without claiming any inspiration for the "Studies in the Scriptures" we surely may claim a Divine supervision in respect to the *matter* which they contain, and the *time* of their presentation. ...

The secret of the clearness and power of some who have come recently into the truth can be traced to the fact that they have been diligently using these Divinely provided helps

for Bible study. On the contrary many of those who today are less clear in the truth than they were years ago owe their loss of spiritual vigor and clear perception of the truth to the fact that they have neglected this Divine provision for their needs. ... (4448, beginning about middle of 2nd par. in 2<sup>nd</sup> col.)

### **PHILOSOPHIZING**

Some of the Lord's people boast that they do their own thinking. But the wisest course is to do our own believing. Some subjects are matters of inference and not knowledge. We are taught of God. He tells us thus and so in his Word, and, if we accept these propositions as they come from the Lord, we can do so without too much discussion. It is pleasant, of course, for us to philosophize on the teachings of God's Word; it is our privilege to believe that which the Lord has stated to us. But whatever philosophizing we do should be kept in restraint and in harmony with the Divine statement. ...

These different doctrinal matters are drawn from the Scriptures. But as soon as we begin to reason about the things not written, there is danger of conflict. Whoever sticks most closely to the Word of God will thereby not only do himself good, but will also be able to avoid controversy with other brethren and their philosophies. We assume that the Lord would not be averse to our having certain reflections along certain lines. We are, nevertheless, to remember that if we have a thought and present it to the brethren, and it does not seem logical to them, we are not to force it upon them, nor are they to force their views upon us. The difficulty seems to be that there is a tendency in such matters to fight each thought to the finish, to want everybody to agree with us, whereas the proper way is to be content and let the matter rest. (4995, par. 3 and 4.)

### **Love For the Brethren**

The Lord puts the least of his disciples as his personal representative, assuring us that kindness done, or evil words spoken, in respect to the least of his followers, are counted as said or done to himself. Whoever vows to love the Lord with all his heart, mind, being and strength and to be zealous for his service will of necessity be on the lookout for the Lord's brethren, even the least of them—to honor them, to serve them—and certainly not to stumble them. Whoever, therefore, lends himself to stirring up strife and dissension in the Church, which is the body of Christ furnishes this evidence that he has not the Lord's Spirit; that he is "none of his;" that whatever smooth speeches and honeyed words he may use are merely deceptions and do not make known, but on the contrary, hide the real sentiments of his heart. (4480, col. 2, par. 3.)

### **Losing the Lord's Spirit**

To whatever extent those begotten of the holy Spirit as dear children of God allow that spirit to be displaced in their hearts by an evil spirit, to that extent darkness comes in. A little anger dispossesses a proportionate amount of love; a little envy, jealousy or contention is very injurious. Love cannot dwell where strife is found. Whoever, therefore, having received the Spirit of the Lord, allows a wrong spirit of the flesh to return and to displace the spirit of the new creature, will in that proportion go into darkness.

This darkness will not only cause the person to become more quarrelsome in disposition, but will affect him also in respect to his spiritual vision. As the enlightenment of the holy Spirit gives him a better knowledge of the deep things of God, so, in proportion as this spirit is lost, the knowledge of the deep things will vanish, until there will be gross darkness. The individual will then be in the same condition as the world in respect to spiritual things. No matter what he once knew and saw, he will not henceforth be able to understand these things; for “the secret of the Lord is with them that fear him”— reverence him. (Psa. 25:14). To whatever extent we lose the spirit of the Lord, the spirit of love, loyalty and obedience, to that extent we lose its illumination. (5100, par. 1 and 2.)

### **Temptations to Disloyalty**

When Satan beheld Adam and Eve placed under Divine favor in the Garden of Eden, and saw that they were the parents of an unborn race, the temptation came to him that, if he could get them on his side, then he would become a mighty one, a ruler. Why did this temptation come to him? He knew well that the thought was disloyal to his Creator. ... Satan’s deflection was through *his own mind*. While he knew that the *thoughts* in which he was indulging were unjust and unrighteous, he probably did not intend to *do evil*. No one *intends* to *do wrong*, but merely to see how things will “*work out*.” So Satan thought how *possible* it would be and how *pleasurable*. Thus he allowed his mind to run on. And the things that he subsequently did he would not have allowed himself to do at the *beginning*.

So far as we know, this is the process of every mind. The fact that *sin develops* does not prove that there was a *germ of sin*. But an active mind always plans. God’s mind is perfect and active; and so are the minds of the angels. As new creatures it would be possible for us to cultivate or to allow to germinate in our minds certain thoughts, certain ambitions, certain imaginations, which would eventually lead us astray. It is the duty of every new creature to *repudiate every thought that is disloyal to God or to his laws*. The *loyalty of the mind* should be so great that anything contrary to God’s will would be considered treason. This is the only safe position for the new creature. Everything known to be disloyal should be discountenanced, fought against. For, as surely as evil

things come in, progress is made toward destruction of the loyalty of the mind. (5019, par, 3 and 4.)

### **Spiritual Pride**

As already indicated, one of the serious things connected with this malady of spiritual pride is that those who have it are *rarely aware of it*. Another difficulty is that it is almost impossible to correct them and to cause them to know that they have the disease. If spoken to on the subject they seem to think at once that their benefactor is their enemy; that he is jealous of them; that he would like to get their position, etc. Hence the disease is nearly *incurable*, except as either the class may assist or the Lord's providence may interpose.

If the class notices the growth of such a disposition, it should quickly, and with love and good intention, merely fail to elect for any service to the class the individual who seems to be getting top-heavy—spiritually proud. If this were resented, it should be considered all the more a necessity to leave the self-conscious one to cool off quietly and get his bearings—for his own good and that of the class. Where the class fails to help in this matter, apparently nothing remains except for the Lord to chasten the individual for his good, either with business reverses or losses or with physical disease or in whatever way may seem best to him. And we have confidence that the Lord will do this for everyone who is truly his child and who gets into such a condition as to need such correction in righteousness. Is it not written. “The Lord will judge [punish] his people”?—Deut. 32:36. (5957, par. 3 and 4)

### **Evil Speaking**

... Those who practice evil speaking and evil surmising and who attempt to justify their conduct have either never entered the school of Christ or else are only in the infant class, for they seem not to know that theirs is not the spirit of brotherly love.

*False witness* applies not only to the utterance of falsehood, but also to any form of misrepresentation, whether by direct statement or by such indirect statement that a wrong inference may be drawn. One may bear false witness by a nod of the head, by a shrug of the shoulders, or even by silence when he should speak.

One of the hardest lessons, apparently, for Christians to learn thoroughly is the *Master's command* that if they have anything unpleasant to say respecting a brother or a sister, any criticism to offer concerning the private life of another, they should go to the person alone. (Matt. 18:15-17) Perhaps in no other way does the adversary succeed so well in planting roots of bitterness, produce misunderstandings, anger, malice, hatred, strife, and

other works of the flesh and the devil, as in deterring the Lord's people from obedience to this command. Let us permit love to do her perfect work in our relationship to others.

The law of love forbids the Lord's people to follow the pernicious example of the world. That law commands silence to all who acknowledge the great Law Giver, saying, "Speak evil of no man." (Titus 3:2) Further than this, it declares against evil thoughts, evil suspicions and evil surmisings: Love "*thinketh* no evil." (1 Cor. 13:5) Love filling our hearts will not only hinder evil conduct and injurious words, but will prevent *evil thoughts*. (5123, par. 3 to 6.)

### **Prejudice**

Let us beware of that kind of righteousness which to men may indeed appear fair and praiseworthy, but which, in God's estimation, is mere sham and hypocrisy. God, who reads the heart, quickly discerns the motives with which we receive or disseminate the truth; and foolish indeed is the man who attempts to make merchandise of this divine treasure for the paltry gain of this fleeting life...

And yet there are some who, though they do not thus hypocritically make merchandise of the truth, do in a measure undervalue it, and who, both in the present and in the future, will be the losers thereby. If we permit prejudice, or some measure of self-emulation, or of pride, or of combativeness, or any other thing, to interrupt the freedom of artless candor and simplicity and that spirit of meekness which alone befits the searchers after truth, we will find ourselves approaching the pharisaical spirit which, when fully ripe, becomes glaring hypocrisy. Those who avoid such a disposition, and who, therefore, in meekness and sincerity fully accept the truth and zealously teach it at any cost or sacrifice, shall, the Lord says, be called great in the Kingdom of heaven; while those who hold and teach a measure of error when it was their privilege to have clear truth, had they been in the right condition of heart to receive it, shall be called least in the Kingdom of heaven. (Matt. 5:19).

Prejudices and various old deformities of disposition often greatly retard the progress of some of God's sincerely consecrated children; and in consequence their efforts, which are verily meant to be in God's service, are misdirected, and they are found, both believing and teaching contrary to the truth on points where God's Word is very explicit. Let us beware of these things, and diligently casting behind us every hindrance to our personal progress in the way of truth and to our usefulness in the Master's service, let us run with patience, with meekness and diligence the race set before us, looking unto Jesus, who has said: "My grace is sufficient for thee; my strength is made perfect in weakness." (3243, col. 2, par. 5, 6 and 7)

### **Present Day Conditions**

The question may be asked as to how it will be in the closing time of this age. The Apostle tells us that these evil spirits are to be restrained until the judgment of the great day. What would seem to be implied? We answer that this is the day of Christ, the thousand year day. ... The Apostle says that the fallen angels are restrained in chains of darkness *until* the Great Day. And so we find at this very time, this very Day, not only evidences of the inauguration of the New Dispensation—but also evidences that these fallen spirits are obtaining more liberty. ...

It is the fallen angels who are representing themselves as dead humans, in order to deceive and operate contrary to the Divine arrangement and Plan; and these are still working as adversaries of God and opponents of righteousness. ... If we get any conception of the time before the flood, we realize that the earth was full of violence. God perceived that the thoughts of men's minds were evil and only evil. And so today.

The Apostle tells us that in the dawning of this New Dispensation and the closing of this Gospel Age, men will be truce-breakers—violent. He proceeds with an entire list. (2 Tim. 3:1-5) This description is prophetic, we believe, of the time in which we are living. And this condition, we think, will be due largely to the evil spirits, just as in the days of Noah... (4976, col. 2, par. 2, 3 and 4.)

### **Evidences of the New Day**

The way that the Lord has been marking out for his people all down through the Age has been a narrow way—a very narrow way. His light is given only to those who are seeking—those who are waiting—those who are watching. These will discern the dawning of the morning.

Others will not see. They have not watched to catch the foregleams of the new day. While things transpire that are evidences of the new day, they are quite unconscious. For instance, the wonderful blessings of our day are manifestations of the New Dispensation. The dawn is here. We are astonished that the people do not see. But they attribute these things to different causes. They think that these are merely the results of man's taking another step forward in progress from the monkey-stage. He has become more intelligent, goes to concerts, churches, etc. He is getting farther away from the monkey! The power to use steam and electricity proves to these that we are entering the *Brain Age*. ... We can see that all these great blessings belong to the new dispensation. God is bringing it about. ...

How carefully we should watch all the increasing signs of the New Day! But the watchman who stands at the post of duty, and sees things going on, but keeps his mouth shut, is of no use at all. We want a watchman for a purpose! Those who are alert should

call the attention to these wonderful things. They should seek to arouse the household of faith. (5256, last two paragraphs and 5257, par. 1 and 3.)

### **Endorsement of the Writings of That Servant After His Death**

Shall we then continue to recognize in our class studies the Berean Bible lessons prepared by Bro. Russell? Shall we continue to speak in our Class-studies of Brother Russell as the Lord's Servant who brought "meat in due season to the household of faith."? Yes indeed! Why not? If the Lord was pleased to use him for many years to give the "meat in due season" to the Church, then it is still "meat in due season," and the Berean lessons are essential for the development of those who shall be made partakers of the Kingdom. Should we now disregard the food contained in the STUDIES IN THE SCRIPTURES and other writings of that servant, it would mean that we were repudiating or disregarding that which the Lord has graciously provided for our benefit. We must make the distinction between Bro. Russell as a *creature* and his official capacity as "that servant" of the Master to give out the "meat in due season." To disregard the message would mean to disregard the Lord. (6024, col. 2, par. 1.)

### **Closing Thoughts**

We see the deepening clouds of trouble. We hear the thunder tones of judgment that "call the earth from the rising of the sun unto the going down thereof" (Psa. 50:1)—from the east to the west. We see the lightning flashes of Truth and Righteousness, and observe how the whole earth is now in the shaking process which will eventuate in the complete overthrow of all existing institutions, systems and governments. Present events indeed speak in trumpet tones. How shall we regard these things? Surely, dear brethren, it will be with thoughtful and reverent hearts! Surely we shall watch and pray, lest a "promise being left us of entering into his rest, any of us should seem to come short of it!" (Heb. 4:1) We shall guide our course with the greatest carefulness that we may make our calling and election sure.

In this eventful period everything that can be shaken will be shaken, that only the unshakable things of truth and righteousness may remain. (Heb. 12:25-29) Everyone called to share in the coming Kingdom must be a lover of righteousness, one who will courageously and lovingly stand for the Truth however much it may be spoken against. All others will be shaken out of this company. The snares and delusions of this evil day are accomplishing this very work. In the end only the true will remain. "Seeing that we look for these things [let us] be diligent, that we may be found of him in peace, without spot, and blameless" (2 Pet. 3:14), ready for the entrance into that rest which yet remains. (5990, col. 2, par. 1 and 2.)

### **Addenda**

Perhaps no quality of heart is in greater danger of being blotted out amongst professing Christians today than this thought of reverence for God. However much we have grown in knowledge, and however much we have gotten free from superstition and errors, and however advanced in some respects is the Christian's position of today over that of a century ago, we fear that reverence has been losing ground, not only in the nominal church, but with many of the members of the one "Church of the living God, whose names are written in heaven." Every loss of reverence is a distinct disadvantage, both to the Church and to the world, paving the way to various evils, and ultimately to anarchy.

The difficulty is that ignorance and superstition were the foundation for much of the reverence of the past, and, as the light of truth dispels the error, only the few receive the previous truth instead of the error, and real reverence of love instead of reverence of superstition and fear—and even with these the transition sometimes involves loss of considerable reverence. The Lord's people will do well to cultivate this quality, and they will be helped so to do by following the order of prayer which our Lord has here laid down—considering first the will and honor of God as superior to their own and every other interest. (3352, paragraphs 3 and 4.)

### **"This One Thing I Do"**

... Just now, when the exaltation and glory of the Church are soon to be accomplished, and when the faithful are about to be received into the joy of their Lord, Satan is resorting to every device in order to beguile them of their reward and to frustrate this feature of the Divine Plan.

But really to frustrate any part of the Divine Plan is impossible. God has purposed to take out from among men a "little flock," "a people for his name"; and such a company is assuredly being gathered. Yet whether all those now in the race for the prize will surely be of that company, is still an open question. Take heed, beloved, that no man take thy crown. (Rev. 3:11) If any come short of their privileges and prove unworthy of the rich inheritance, there are others who will quickly fill their places.

Our observation of those consecrated ones who have permitted other themes than this "Gospel of the Kingdom" to engross time and attention, leads us to advise such to be very jealous in husbanding time and talent for the ministry of the Gospel, leaving all subjects outside of this, however interesting they may be, to those who prefer to devote time to them now; and to the future life for ourselves, when all knowledge shall be ours. We have invariably observed that those, who, for any avoidable cause have turned aside from the true and only Gospel, are quickly turned out of the way or greatly hindered in their course toward the "prize" of our "high calling."

May we, dear brethren, be able truthfully to express our position in the words of the Apostle: “This *one thing* I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus”; “I determined not to know anything among you, save Jesus Christ, and him crucified.”—Phil. 3:13, 14; 1 Cor. 2:2 (5045 last 2 par., and 5046 two top par.)