

October 30

*No man can serve two masters. Mat-
thew 6:24*

"YE cannot serve God and Mammon."
Experience and observation corroborate
this; and hence as a rule we find that people

R5413 "THE END OF THE AGE A
PERILOUS TIME

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

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

This worldly spirit, the Apostle sug-
gests, would affect the Church to some ex-
tent. Consequently some of the Lord's peo-
ple would thus come into special peril at
this time, because of neglecting their Cove-
nant with the Lord. Others would remember
that Covenant, and watch and pray, and so
make good progress. Those who are living
close to the Lord are, for this reason, devel-
oping in mind and heart. But these are few.
The Great Company class, while still loving
the Lord, are becoming immersed in the
spirit of the world. Even those who are liv-
ing nearest to the Divine standard will be
more or less imperiled through this spirit,
unless they continue diligent in prayer and
the study of God's Word. What we see go-
ing on about us seems natural to our minds.
The way in which other people spend time
and money is a temptation to the Lord's
people which must be *steadfastly resisted*."

*(James 1:8) "A double minded man is unsta-
ble in all his ways."*

R4445 "Some see cross-eyed, endeavoring
to serve two masters, and to walk according
to two standards--to be pleasing to the Lord,
and also to walk according to the earthly
standards as formerly. But this is found to
be a very unsatisfactory course; it has nei-
ther Divine approval nor the approval of
worldly friends. Those of single eye, of
single purpose, say within themselves to the
contrary,

"To my Lord I must be true
Who bought me with his blood."

R2587 "Those who have a double mind, a
double will, are Scripturally said to have a
double vision, a double eye. They see spir-
itual things cross-eyed, see things double,
and proportionately indistinctly. Many of
God's people have failed thus far to grow up
into Christ in all things, see thus doubly and
confusedly -- they see something of the
heavenly things, and something of the earth-
ly; they see but dimly and indistinctly the
lines of the divine character, and propor-
tionately they lack ability to copy it. Let all
who have named the name of Christ seek
more and more to have but the one Master,

are either cold or hot in spiritual things...We
are to "seek first (chiefly) the Kingdom of
God." It is to be our chief concern and to
receive from us all the time, attention,
thought, energy, influence and means we
have--the things *needful* for the present life

and an eye single to his glory and service--a
pure, a sincere, a faithful heart."

R5344 "MAMMON THE PRINCIPLE OF
SELFISHNESS" *"No man can serve two
masters."--Matt. 6:24.*

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

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

Some are loyal to the interests of evil;
but the great majority are at heart disloyal to
Mammon, realizing that in serving self they
are opposing God. But at the same time,
those who serve Mammon, selfishness, get
the best in the political sphere, the best in
the ecclesiastical sphere, the best in the
social sphere, and the best in the financial
sphere. Selfishness succeeds at the present
time. All human arrangements are along the
lines of selfishness. Whoever, then, works
along these lines serves himself better than
if he were not selfish. Otherwise he would
have his fellow-creatures in opposition to
him, misunderstanding him, etc.

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

SELFISHNESS CHARACTERISTIC OF SATAN

Most people have selfishness so in-
grained in their own natures and so mixed
up in all with which they have to do, social-
ly and otherwise, that to the majority of
those who heard our Lord the Message
seemed foolish. It was foolishness to them
that our Lord should *lose* His life, that He
should *waste* His life, and *accomplish noth-*
ing. Consequently they thought it a waste of
energy for any to become His companions,
and they continued to serve Mammon, not
knowing that they were serving the Devil.

The Mammon principle, the selfish
principle, is of Satan. But he carefully hides
his cloven foot, and makes himself to ap-
pear as an angel of light. When he is invit-
ing people to take his way, the way of self-
ishness, he is at the same time misrepresent-

being understood to be excepted; and our
love and zeal will be manifested by the
proportion of even these which we are will-
ing to sacrifice in the interest of heavenly
things. Z. '01-61R2765:5

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

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

The majority of Christian people are in
this attitude today. They try to serve God;
and yet they try to be worldly-wise, and to
shape their conduct and their affairs of the
present life in harmony with the present
order of Mammon. The Lord would have
them know that it is impossible to serve
God and Mammon. He has promised to pay
wages to those who serve Him. They must
know that there can be no *middle* course, so
far as God is concerned. Mammon might be
willing to give a partial reward for partial
service. But so far as Jesus is concerned, our
service *must be undivided*.

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

R2717 "Mammon represents earthly riches,
not only financial wealth, but honor amongst
men, etc.--the thing which was particularly
hindering the Pharisees from taking the prop-
er course and acknowledging their error and
seeking for and obtaining mercy. Mammon
still is a great hindrance to all who desire to
be the Lord's disciples. Whoever worships
Mammon--and it may be self or wealth or
fame or position and honor amongst men,
one or all of these--whoever worships Mam-
mon cannot at the same time be a true wor-

shiper of God, a true follower of Christ; because God and Mammon are rivals before our hearts. If we attempt to divide our love and attention, and to give part of it to God and to his service, and part of it to Mammon, the results will be unsatisfactory to God, unsatisfactory to Mammon and unsatisfactory to ourselves.

We must, therefore, decide either to live for self and earthly things or to renounce and sacrifice these in the interest of God and of heavenly things. The worshipers of Mammon may have certain advantages as respects the present life, in the way of earthly prosperity, but Mammon cannot give eternal life. It is the gift of God, and those who would have God's gift must be God's friends, God's children; and he demands of such that they shall manifest their love and devotion to him by renouncing Mammon, by joyfully sacrificing earthly name and fame and favor and interest, thus showing their higher appreciation of his love and favor, the riches of his grace, and the exceeding great and precious things which he has promised to give them in the life to come."

R874 "TREASURES EARTHLY AND HEAVENLY *"Lay not up for yourselves treasures upon earth, ...but lay up for yourselves treasures in heaven" (Matt. 6:19-20).*

The call to which the consecrated have answered is a "heavenly calling;" the prize for which the Christian Church runs is a heavenly prize. Because our hearts will be (and our time and talents too) where our treasure is, therefore, we should be on our guard lest earthly treasures draw our hearts from the heavenly prize. A treasure may be of any sort--money, children, wife, flowers, birds, horses, cattle, or self, or business -- anything. That which fills the largest place in our hearts is our treasure. As our hearts are "deceitful" we cannot always take what they say relative to this subject, and each should judge his own heart and decide what it treasures the most. To aid in such examination, we suggest that, *that* is its treasure upon which the mind and affections dwell

most pleasurably, and though broken off or interrupted by business or sorrow, the heart returns as naturally to its *treasure* as the compass needle to the pole. The heart's treasure is that for which we would and do make the *greatest* sacrifices of time, strength, convenience, etc. It is of our heart's treasure that we always most desire to speak to those we love, and to the defense of which we quickly come when we see it assailed, and in whose defense we would most quickly spend all--even life itself.

The honors and privileges of our calling to be "the Bride, the Lamb's wife," and joint heirs with him of the heavenly kingdom, should make that the supreme treasure of every heart in which it is appreciated. In comparison with that, every other treasure should seem, as it really is, insignificant. The heart should continually gravitate toward this as its center or treasure; and though flowers and birds and children and wife and parents be treasured and highly esteemed and dearly loved, yet all of these combined should not be as precious to us as the heavenly prize upon which our hearts have centered.

To have this heavenly treasure will not prevent love for others, in proportion as they are good and pure; but it would always hold them in abeyance, so that if a clash of interests should come, and it should become a question of holding the affection of any or all of these, at the sacrifice of the Lord's approval we should be ready to decide for the Lord at once, without delay or hesitation; and we should see to it that our loyalty to the Lord is ever ready for this test; for he not only calls us to the honor of being his bride and joint heir, but he tells us he will test the faithfulness of our professions, and that he that loveth him not more than houses, lands, and all else, and whose love will not stand the test of fiery trial, is not worthy of him (Matt. 10:37-38), and that they who are ashamed of him and his word now, he will not own by and by. And who can say this is an unreasonable test, when the honor of the position is considered.

R2764 (From Harvest Truth Database V5.0)

"TO EVERY MAN ACCORDING TO HIS SEVERAL ABILITY"

--MATT. 25:14-30.--FEB. 10.--

"So, then, everyone of us shall give an account of himself before God."--Rom. 14:12.

IT WAS ON the way from Jericho toward Jerusalem that our Lord gave the Parable of the Ten Pounds, delivered one each to ten servants. (Luke 19:11,12. See our issue of Dec. 1.) The Parable of the Talents which we are now considering is a different one in several particulars, tho bearing close resemblance to the other. It was part of our Lord's teaching to his disciples during the few days preceding his crucifixion, probably the Tuesday preceding it, on the evening journey from Jerusalem to Bethany. This parable illustrates to us the differing abilities of God's people in respect to his service, and how each is accountable according to his ability, and that the same results are neither required nor expected from all, but simply faithfulness by each in the use of that ability and opportunity which he possesses.

The Revised Version notes the fact that the words, "the Kingdom of Heaven," in the opening verse, are not found in the ancient MSS., but this does not interfere with the thought that it is the Kingdom of Heaven in embryo (the Church) that is discussed, and that is likened to these servants who receive the talents; for this parable, it is to be remembered, followed immediately the Parable of the Ten Virgins, which is declared to be an illustration of the Kingdom. The Parable of the Talents, therefore, merely continues the thought re-

specting the Kingdom class, making these fresh observations respecting it.

Altho a number of servants are implied, yet only a sample illustration of three is given, leaving it to be inferred that the others were more or less distinctly represented in these three, without attempting to show or to teach which of the classes would predominate. In this respect also this parable corresponds to the Parable of the Pounds. This parable was evidently, like the other, to prepare the minds of the apostles for our Lord's departure from the present life--to the "far country," heaven itself, there to appear in the presence of God to present on behalf of mankind the sacrifice for sins which he was about to accomplish at Calvary; and incidentally to be crowned, highly exalted and honored far above angels, principalities and powers, at the right hand of divine favor, and there to remain till the appointed time for him to take possession of his Kingdom under the whole heavens, to subdue it and to bring it into full accord with the divine government, that God's will should be done on earth as it is done in heaven.

The expression "far country," would give the thought of a considerable time to elapse between the Master's leaving and his return to establish his Millennial Kingdom. Meantime the apostles were to

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

Those who hope to gain the heavenly prize would do well to consider frequently and with care what difference these hopes have made upon their plans and aims in this life. There should be a marked difference not only in our feelings, but also in our actual plans and interests. It is very easy to lightly say and think, "O, yes, I love the truth and the Lord's cause better than any thing else"; but lest our hearts deceive us, we should not hesitate to put them to the test--to measure and weigh our devotedness to God by our daily sacrifices. Those who thus frequently sit in judgment upon their own case do not so often need to be corrected of the Lord; "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord."--1 Cor. 11:31,32.

It may be a painful thing, sometimes, to apply the test thoroughly; but as we consider the eternal and valued interests which are conditioned on our present faithfulness, we should not shrink from the task. The Lord will not be deceived, nor take for his joint-heir one whose heart is divided. "He that loveth father and mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."--Matt. 10:34-39."

understand that they themselves were his servants to whom he entrusted his property, and that he would expect them to be faithful in guarding all of his interests and affairs, and promoting the same according to their several abilities. But since the parable covers the long period of eighteen hundred years, and looks down to certain servants living at the time of the Master's return, it is evident that it was intended to include, not the apostles only, but, as our Lord's prayer expressed the matter, "All those who shall believe on me through their word." We are to notice distinctly that the parable does not concern the world; nor do the decisions mentioned as taking place at the second coming of our Lord in any sense of the word represent decisions respecting the world, but merely decisions respecting the Church. Nor are we even to understand that the parable includes the general "household of faith;" but simply and only the specially consecrated servants of the Lord, to whom he has committed certain responsibilities; *viz.*, those only who have been begotten of the holy spirit.

In the early Church, following the Pentecostal outpouring of the holy spirit, every consecrated believer received a gift or talent, and some received many of these, as the Apostle says: "The manifestation of the spirit [a portion, at least one talent] is given to every man [in this consecrated Church] to profit withal." Each had a responsibility in proportion as he had talents or gifts of the spirit, and hence the Apostle Paul, having more than the others, had a greater responsibility because he had greater opportunities; and we judge that he measured up to these responsibilities in a manner most acceptable to the Master. (1 Cor. 14:18.) But those gifts must have ceased within a short time after the death of the Apostles, because we most clearly find that the gifts of the spirit were imparted to believers only through the laying on of hands of the apostles --that they did not come supernaturally from God to every individual,--and that those who possessed the gifts themselves, except the apostles, could not communicate them to others.--Acts 8:12-20.

The object of those gifts, as we have already seen, was the establishment of the early Church, but with its establishment their necessity ceased, and hence the gifts ceased in that form, and have since continued with the Lord's people in a very different form; that is to say, since then the *natural* gifts or talents which each person possesses through birth, education and training are reckoned, when he is consecrated to the Lord and accepted by him, as being owned or possessed by the man's new or holy spirit, and hence are reckoned as talents or abilities committed to his care, and for the use of which he will be held responsible in the outcome. If he remained one of the world he would have other responsibilities, but no such as are implied in this lesson, which represents only the responsibilities of the consecrated servants in the use of their Master's spiritual goods.

We may safely say that there are comparatively few five-talent servants amongst the Lord's people: the majority of the saints may safely be considered as being of the one- and two-talent classes. There are not many five-talent people in the world anyway, and it would appear that the world, the flesh and the devil bid so high for the services of these few that the number of them to become the Lord's servants, and to make consecration of their five talents fully and exclusively to his service, is comparatively small--"not many wise after the flesh, not many mighty, not many noble."

The parable shows that five-talent people amongst the Lord's servants are not to measure themselves with others and to say, I have done enough; certainly more than A., who has one talent, but as much as B., who has two talents. Rather, each disciple is to seek to know truthfully just what talents of natural ability and opportunity the Master has committed to his care, and to seek to use everyone of these as fully, as thoroughly and as constantly as possible, so that the results may be much fruit, much praise, much service, much honor to the Lord. And as this parable should be a check upon those servants who have five talents, to hinder them from taking a slothful view of the matter so it should also be an encouragement to those having fewer talents of ability and opportunity, showing them that the Lord will not expect as great things from them as he would expect from those having greater opportunities and greater natural talents. It teaches such that they should do with their might what their hands find to do, and realize that this reasonable service is what the Lord expects and what he proposed to reward in each. The serv-

ant who had only one talent of ability and opportunity should have felt equally his responsibility, and might equally have had the Master's approval had he been faithful, in which event, no doubt, his one talent would have increased to two.

Our Lord's arrangement of the parable, that the person who received the one talent was the one who digged in the earth and buried it, should not be understood to mean that the one-talented people are more likely than others of the Lord's servants with more talents to thus neglect and misuse them. So far as observation teaches, we might conclude that proportionately as many of the two-talented and five-talented dig in the earth and hide their talents, as of those who possess only one; and of course their so doing would be proportionately more blameworthy than that of the one-talented man. ^[1] Why, then, is the one-talented man chosen as an illustration of these talent-burials? We answer, that it is to show the responsibility of those who have least--that the Lord expects even the least of his consecrated people to know of, and to use the talents he has in his possession, and that he will not hold guiltless even those who have the smallest ability to serve him and his brethren and his truth and who neglect to use it. As the responsibilities accompanying a larger number of talents would be greater, so the losses in their case would be greater, and thus the punishment more severe.

"After a long time the lord of those servants cometh and reckoneth with them." By these words our Lord gave to the disciples as clear an intimation as was proper of the fact that they were not to expect him to return and reckon with them in a very few days, a few months or a few years; but when they subsequently asked him respecting the particular time, he refused them, saying that it was not for them to know the times and the seasons, which the Father had put in his own power. And so for eighteen hundred years the Lord's people have been left without clear information on this subject. This, however, does not militate against the thought that it is the privilege of God's people *now* to know something of the times and seasons, because the due time has come in which the Father wishes to communicate these;--the time mentioned through the Prophet Daniel, when the [truly] wise shall understand, as we saw in the preceding lesson.--Dan. 12:10; 1 Thess. 5:4; John 16:13.

There is no intimation in the parable that the disciples would die and *go to* their Lord, and be reckoned with and rewarded then, as many believe to have been the case. The Scriptures are harmonious and consistent with themselves in their teachings, and not only declare that "David is not ascended into the heavens," and that "no man hath ascended up to heaven" save Jesus, but they declare also that *our Lord will come* a second time, to receive his people unto himself and to then reward them. The Apostle Paul, who was one of these five-talented servants, declares respecting himself, "I have fought a good fight, I have finished my course; I have kept the faith. Henceforth there is laid up for me [in reservation, in waiting] a crown of righteousness which the Lord, the righteous Judge, will give me *in that day*, and not to me only, but also unto all them that love his appearing."--2 Tim. 4:7,8; John 3:13; 14:3; Acts 2:34.

To our understanding we are now living in "the days of the Son of Man," and he is now reckoning with his servants in this the day of his revelation. We understand, according to the Scriptures, by faith and not by sight, that the reckoning was to begin with those servants who had fallen asleep, and that "we who are alive and remain unto the coming of the Lord" should not prevent or hinder them, nor take precedence to them in this matter of being reckoned with and rewarded. (1 Thess. 4:15-17.) To our understanding, as already shown in the MILLENNIAL DAWN series, 1878 marked the date for our Lord's assumption of Kingly authority and his judgment upon Babylon the Great, characterizing her as "fallen," and calling for all the people of God to come out of her: and that it marked also the date for the faithful overcomers of the past to have a share in the first resurrection--to enter into the joys of their Lord, and hear his words, "Well done, good and faithful servants." In harmony with this, it is our understanding that all of this class are now enjoying the glory, honor and immortality promised to the faithful. This work of judging the *servants* is totally distinct from the judging of the *world*--the

[1] Mar. 17 Manna, Mat. 25:28-29

world's judgment is very different every way, and is to take place during the Millennial age, and is represented in the Parable of the Sheep and the Goats, the scene of which is located "when the Son of Man shall sit upon the throne of his glory," at which time the faithful servants of the present age, whose trial is now in progress, and whose reckoning and rewards are shown in the parable of the lesson, will sit with the Lord in his throne as he has promised.--Rev. 3:21.

As other Scriptures show, "we who are alive and remain unto the presence of the Lord" will not be omitted from the company of the glorified, altho our being alive will not give us precedence to them. The inspection and rewarding of the Lord's servants having begun in 1878 as respects those that had fallen asleep, is since progressing in respect to those who remain: these are granted a reasonable time in which to finish up their contract of full consecration,--to become *ripe* "wheat"--and to render up their accounts. Each of the elect now, as he finishes his course, reports immediately, and does not need to "sleep" in death, to wait for the coming of the King, but is immediately, in the moment of death, changed, "in a moment, in the twinkling of an eye," experiencing fully and instantly the first resurrection blessing of glory, honor and immortality --in the moment of death.

Realizing from this view of the parable that the Lord's people of today are represented in it, it is for each one of the consecrated (while yet it is called day --before the night cometh) to make a full and thorough inspection of himself: and to determine to what extent he has talents, abilities, privileges, opportunities, to serve the Lord, and to what extent he is using these; and to remember that his share in the reward depends upon his faithfulness in the use of his talents. There may be instances in which persons of five talents will use three of them faithfully in the Lord's service, and bury the other two in business and cares of this life-- "in the earth," in earthly affairs. There may be instances in which those who have two talents use one for the Lord's service and bury the other one; but the fact that our Lord does not give such illustrations would lead us to question the probability of such a course. Some might *plan* certain things respecting two talents for heavenly things and three for earthly things; or of one for earthly things and the other for heavenly things; but the result probably would be either that he would become thoroughly immersed in the earthly things, and bury all his talents there, or else that his heart would become so thoroughly infused with the Lord's spirit and the desire to serve his cause that all of his talents would be thus employed. This tendency and result is implied by our Lord's statement on another occasion: ^[2]"Ye cannot serve God and Mammon." "No man can serve two masters." Experience and observation corroborate this; and hence as a rule we find that people are either cold or hot in spiritual things; either it is the Kingdom of heaven first and far above all other considerations, demanding and receiving the very best we have of time, energy and influence; or else the Kingdom of heaven is neglected and forgotten, and time and influence are spent in money-getting or other selfish and earthly occupations of mind and body.

The lesson of this to every one of the Lord's consecrated people is plain: we are to "seek first [chiefly] the Kingdom of God." ^[3]It is to be our chief concern and to receive from us all the time, attention, thought, energy, influence and means we have--the things *needful* for the present life being understood to be excepted; and our love and zeal will be manifested by the proportion of these even, which we are willing to sacrifice in the interest of heavenly things.

The reward given to the faithful servants was the same in each case--the entering into the joys of the Lord; and we may reasonably understand that this will mean that the cup of joy to each will be full. In this, too, we have a great encouragement for all, and one which perhaps is specially needed by the majority of the Lord's servants, who possess only one or two talents of opportunity, etc. They have an equally good opportunity of entering into the joys of the Lord as tho they had five or ten talents; and the reward, "Well done, good and faithful servant," will be truly meant for, and as fully appreciat-

ed by the one as the other.

The reward to these servants is in full harmony with the foregoing application of the parable, and shows that during the Millennial age the faithful servants, the "elect" of this Gospel age, will be the rulers of the world, "joint-heirs with Jesus Christ their Lord" in his Kingdom, and upon his throne of rulership; for the reward specifies, "Thou has been faithful over a few things; I will make thee *ruler over* many things." If the parable were intended to represent the world's judgment, such a conclusion would be inappropriate, because by the time the world's judgment will have ended there will no longer be necessity for rulership in this sense; for, as the Apostle declares, Christ shall reign [during the Millennium] until he shall have put down all authority, etc., and then he shall deliver up the Kingdom to God, even the Father. The *rule*, or reign of righteousness, the Mediatorial Kingdom, is to be established during the Millennial age,--thus to overthrow the rule of unrighteousness now prevailing amongst men, and to lift mankind in general out of the present condition of sin and death--to deliver as many of them as will accept the deliverance from the power of Satan into the liberty of sons of God. And with the accomplishment of this work the time for all such ruling will be at an end; hence this parable is a strong lesson in support of the pre-millennial coming of our Lord and exaltation of his faithful, the elect Church.

The servant who hid his talent in the earth, and who failed to use it, endeavored to justify his course by blaming the Master with being too hard and exacting. And so it is with many, who, having taken upon themselves the vows of consecration to the Lord, subsequently fail to perform them. They are disposed to blame the Lord rather than to blame themselves; and this course indicates what their real lack is,--Love. They do not love the Lord fully, truly, sufficiently, and their course reveals this fact. Had they loved him they would have delighted to do to their ability his will; and only such are blessed with rewards.

The punishment of those who failed to perform their covenant as servants, who failed to use the talents provided for them under this covenant, is shown to be great loss;--but not the loss which many suppose, whose minds are blinded by the theory that eternal torment is the wages for sin, and that it is visited upon all except the "overcomers" of this Gospel age. Such claim that the unfaithful servant would be delivered over to Satan and be tortured in flaming fire, and so blind are many of the advocates of this theory that they read all this into our Lord's statement in this very parable; but instead of mentioning flames of fire, which would surely make the place *light*, our Lord mentions *darkness* as his portion--"outer darkness." Neither does our Lord mention the demon-tormentors, generally believed in.

We offer another and much more reasonable, much more consistent, interpretation of our Lord's words. The servant who fails to use present privileges of consecration and service and sacrifice will find the opportunity taken from him. He will have it no more; neither will he have any share in the reward given to the overcomers;-- he will suffer this great loss. He is represented as going into "outer darkness," implying that he had already been in the light of divine favor, blessing, privilege, knowledge of divine things;--that he would lose this enlightenment, and that his understanding would become darkened as respects spiritual things. It is "outer darkness," because it is the darkness common to and resting upon the whole world of mankind;--only the consecrated, accepted of the Lord, being permitted to come fully into the clear light of the knowledge of the Lord and of his plan now shining. Any others than these, upon whom this light may temporarily fall, have it only in a secondary sense, at very most, and see not the glorious things themselves, but merely, so to speak, their reflections. The unfaithful servant is to be cast completely out of all favor; even the reflected light will be obscured from his vision, and he will find himself, now or shortly, in the darkness of the world as respects the divine plan, work, etc. And there he will share with the world in its great time of trouble with which this age is about to close, a time of trouble which is fittingly pictured in the parable by the weeping and gnashing of teeth.

[2] ½ Oct. 30 Manna, Mat. 6:24

[3] ½ Oct. 30 Manna