

January 23

Brethren, let every man, wherein he is called, therein abide with God. 1 Corinthians 7:24

DUTIES may at times seem to conflict, but they do not really do so. A Christian's

R5498 HOW AND WHERE SHALL I SERVE? "*Brethren, let every man, wherein he is called, therein abide with God.*"—1 Corinthians 7:24.

IN THE CONTEXT, the Apostle has been discussing marriage and its responsibilities. He has also been discussing slaves and their state. He asks, "Art thou called being a slave? Then seek not to be free." Nevertheless, he added that if freedom were to come to the slave, he should be glad to avail himself of the opportunity of having a wider field of service as a free man. But the slave should not say to His master: I have become a child of God, and therefore your regulations are nothing to me; you cannot longer hold me as a slave.

The Apostle gives the thought that the Lord's people are not to want an immediate change from the condition in which they were called. His thought is, You are not necessarily to think that you are to leave what you are now doing. Your business may be that of a servant, or a slave; therein abide—in the sense of having your mind at rest. If the Lord opens the door, then you are to look about. If your condition is one of great severity, it is right to ask the Lord that in His own due time He will make it less so, if it please Him. He has promised us that with every temptation He will provide a way of escape or direct the issue, that we may be able to bear it. (1 Corinthians 10:13.) This would apply to our business relationships—to everything.

If one were single, he should consider very carefully the matter of taking on added responsibilities. He should think: "I was called when single. Does the Lord wish me to marry?" And if he comes to the conclusion that the Lord so desires, he should remember the Apostle's injunction, "Only in the Lord." If he were married when called, he should not say, "I wish I were not married. I could do so much more, so much better, if not married." He was married when called, and therefore there is a mortgage upon his time. He has this mortgage or contract to consider.

ENTER OPEN DOORS, BUT DO NOT FORCE THEM

Nevertheless, the Apostle, in previous

first duty is his hearty acknowledgement of his Creator and Lord, in all his ways. His second duty, if he be a husband and father, is toward his wife and children: or if she be a wife and mother, it is toward her husband and children....The marriage contract, by

verses of this same chapter points out that if the unbelieving husband or wife should depart, let them do so. Do not seek to oppose their going if they desire to go. The Lord is able to provide for your affairs. And if that is the Lord's providence for you, so accept it. As for the thought of our leaving our business to go into the Colporteur work, or the Pilgrim work, or the Class Extension work, or whatever it might be, the proper thing for us to consider would be, Is this an opening of the Lord? If we find that a better opportunity for service comes to us in this way, a wider opportunity for work in the Harvest Field, and that there is an *open door*, then we should rejoice and should enter the door.

But if we find that there is no open door and we would have to *force one open*, to violate some right principle to enter such work, that would alter the case. We must stand for principle. We shall never have to oppose any right principle to engage in the Lord's service; there is always some way to serve. The Apostle is here addressing brethren, and his words could not refer to any who were then engaged in a dishonorable avocation.

NO BROTHER IN DISREPUTABLE BUSINESS

But suppose that a man, before receiving the Truth, had been the keeper of a gambling house, or were in some other disreputable business. Suppose he had been a saloon-keeper (several brethren have come from this business). After he had accepted the Truth, he would say, Here! What am I doing? Am I dispensing to human beings that which is to their injury? I must quit this. And so he would have to get out of the saloon business before he could become a child of God at all; he would have to get out of the unprincipled *condition of mind* before he could become a child of God. The Apostle's words were addressed to the brethren: "Brethren, let every man so abide." He would not be a brother in Christ while in a business repugnant to his conscience and injurious to his fellow-creatures.

The whole matter was, of course, forceful to servants in the Apostle's day. In

divine arrangement, comes in as a first mortgage upon every husband's time and upon every wife's time—the demands of this mortgage must be reasonably met before anything can be properly done to or for outsiders. Z '99-155 R2488:3

that time and in every time the humble classes, the servant classes, the slave classes, seem to have been ready to receive the Message. Our Lord said unto the rich, as a class, "Woe unto you rich!" And to the poor He said, "Come unto Me, all ye that labor and are heavy-laden." And we see that not many wise, not many rich, not many noble, come into the Light.

BRETHREN IN PENAL INSTITUTIONS

A prisoner in a penal institution would do well to say to himself, "Well, in God's providence this Message has reached me here in prison. Perhaps I should never have had it if I had not been here." If we were such a person, instead of hastening to try to pry open the doors by sending a paper to petition release, we would consider well before we started such a paper. We would think, "Perhaps I may have opportunities for serving the Lord amongst these fellow-prisoners. Perhaps I may have an opportunity of preaching to them." Or if there were an application made for release, and if the application resulted in refusal, we should bow to that refusal as being the Lord's word in the matter. We would try to be thoroughly content and thoroughly happy, and would say, "I will strive to show forth the praises of God, who has called me out of darkness into His marvelous light." We could not know but that a man would have just as good opportunity for service there as anywhere else. The Lord will give what is best to all His faithful ones."

(Col 3:18-24 KJV) "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. {19} Husbands, love your wives, and be not bitter against them... {22} Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: {23} And whatsoever ye do, do it heartily, as to the Lord, and not unto men; {24} Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

(1 Cor 10:31 KJV) "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

R2488 (From Harvest Truth Database V8.0 2014)

QUESTIONS AND ANSWERS

Question.—(1) To what extent should the Lord's people take literally the statement, "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?"—Matt. 6:25-34.

(2) How much time should the Lord's people take from the duties of life for Bible study and in general the service of the truth?

Answer.—(1) The words of our Lord which you quote must be interpreted in harmony with other declarations of the inspired Word. They must not be interpreted so as to conflict with other statements. Other Scriptures instruct the Lord's people to labor with their hands, that they may have to give to those that have need (Eph. 4:28), and this implies forethought and provision in the way of laying up of money earned. Again, the Scriptures declare, "The children ought not to lay up for the parents, but the parents for the children" (2 Cor. 12:14)—implying some reasonable forethought and provision on the

part of the parents for those whom they have brought into being. Again, the Apostle implies that the Christian who is fervent in spirit, serving the Lord, will not be slothful in any business (Rom. 12:11), and declares that "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an unbeliever."—1 Tim. 5:8.

Interpreting our Lord's words in harmony with these other Scriptures, their sense would be that the Christian is not to take *anxious* care respecting the future, in matters beyond his control. He is, however, to take thought for every matter that is subject to his control. He is to seek to order his life so that it shall be useful to himself and to others. He is to remember the Scriptural injunction, "Go to the ant, thou sluggard; consider her ways and be wise," and is to follow the ant's custom of laying up provision in advance of necessity. This lesson is taught by all of our Lord's providences; for instance, the plowing and the sowing are to be done bountifully and in

faith, not doubtfully and fearfully. So also the cultivation is to be done with patience, waiting for the harvest: and when the harvest comes the lesson of nature is that the reaper shall not merely reap what he wishes to eat, and let the next day look out for itself, but that he shall gather into barns, making provision for the winter and for the next seedtime. Our Lord's remark that the fowls of the air do not gather grain into barns, and yet are fed, nor do lilies spin, yet are clothed, was not intended to teach that his followers should adopt the method of the fowls respecting their food, nor expect to be clothed as the lilies. It was intended to teach confidence in God as our care-taker, and thus permit his faithful children to plow and sow in faith, to labor in faith, and to reap with faith, to lay up in store with faith, and to use with faith; recognizing every good gift as of the Lord (through the sun and rain, by plowing and reaping), the same who provides for the birds, tho in a different manner. The Christian is ever to remember that man shall not live by bread alone: that he is not wholly dependent upon his own energies; that his affairs are in the Lord's hands for supervision, and that the promise is, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Putting this confidence in God's supervision of his affairs, while making a true Christian restful in mind, will not make him slovenly, careless or idle in doing with his might what his hands find to do, as unto the Lord.

(2) ⁽¹⁾Duties may at times seem to conflict, but they do not really do so. A Christian's first duty is his hearty acknowledgment of his Creator and Lord, in all his ways. His second duty, if he be a husband and father, is toward his wife and children; or if she be a wife and mother, it is toward her husband and children. In the divine arrangement the husband is made the *provider* of the family, and is not obeying the divine law if he neglect this duty—no matter for what reason, unless it be disability through sickness. Likewise, the wife's first duty is that of *care-taker*; looking after the comfort and encouragement of her husband and children along the path of duty. The marriage contract, by divine arrangement, comes in as a first mortgage upon every husband's time and upon every wife's time—the demands of this mortgage must be *reasonably* met before anything can be properly done to or for outsiders.

⁽²⁾It is a great privilege for Christians to study the Lord's Word, yet a great deal of study is done to no purpose. Study which is not put into *practice* in daily life is worse than a waste of time. It is not he that merely knoweth the Master's will, but he who patiently and perseveringly seeks to *do* the Master's will, that shall be approved and win the crown. Every reasonable opportunity should be used by the Lord's people to obtain a knowledge of the divine plan—even to the extent of sacrificing; but the child of the Lord will be particular to see that it is his *own* conveniences and comforts that he is sacrificing, and not chiefly the conveniences and comforts of others. The Bible study which is done merely at the expense of others is a sign of selfishness rather than a sign of a rich indwelling of the Lord's spirit of love.

To make our studies of the divine plan as profitable as possible, we should spend as much time daily in dispensing the truth to others as we spend in seeking to feed ourselves, and Christian experience proves the truth of the words of Scripture, "He that watereth shall be watered also himself:" so that gradually the servant of the Lord will become more and more interested in handing forth the truth to others and finding that his own growth in knowledge and in grace came either in preparing to dispense the truth to others or while dispensing

⁽¹⁾ Jan 23 Manna, 1 Cor. 7:24

⁽²⁾ Jan 19 Manna, Psa. 119:97

SM639-640 "In order to grow in the fruits and graces of the Holy Spirit, it is necessary that we study the Word of God..."

Furthermore, since we have the treasure of the new mind in earthen vessels that are leaky by nature, it is necessary that we study continually. No true Christian, therefore, would think for a moment of ceasing to study the Word...

There is also another kind of study which seems to be overlooked, even by those who study His Word faithfully. The study to which we now refer should be in progress from the moment when we awaken in the morning until we fall asleep at night. We should continually study to *apply* what

we already know respecting God, respecting the Bible, respecting His will, respecting our duty toward others and toward ourselves, respecting the Golden Rule, etc...

All of the Bible, all that we learn respecting it, all the lessons taught us by Divine providences, and all the advantages we receive from fellowship with the brethren -- all these are merely preparations for the great study of life--how best to perform the will of God in thought, word and deed."

F468-469 "Under present conditions, our time and talents and influence and means are, more or less, mortgaged to others (the wife or children or aged parents or others

depending on us), and we are obligated also to the provision of "things needful," "decent," and "honest in the sight of all men" for ourselves. Hence, we find comparatively little left at our disposal for sacrifice, comparatively little to lay down for the brethren, and this little the world and the flesh and the devil are continually attempting to claim from us, and to divert from the sacrificing to which we have consecrated it.

The Lord's selection of the Church, during this time when evil prevails, is to the intent that surrounding circumstances may prove the measure of the love and loyalty of each to him and his. If our love be cool, the claims of the world, the flesh and the Ad-

As to the *amount* of time each can devote, no rule can be laid down except that of *fergency* of spirit. One fervent in spirit will be serving others temporally and spiritually nearly all the time—with his might, as his hand finds to do.

Question.—Who is the "spoiler" denounced in Isa. 33:1—"Woe unto thee that spoilest, and thou wast not spoiled"? Do you consider that this verse is in any sense applicable to the present time of harvest?

Answer.—The connections seem to associate this with the coming great time of trouble. No doubt when the time of trouble is fully on or nearly over it will be very easy to distinguish who is referred to by this verse. It does not seem easy to distinguish with certainty at the present time.

Question.—Please give a thorough definition of the words *sheol* and *hades*.

Answer.—We hope to furnish such a definition in the fifth volume of the DAWN series, now in preparation.

Question.—Do you consider the history of Joseph, recorded in Genesis, as typical?

Answer.—Yes; to our understanding Joseph was a type—various features in his history seem to be separate and distinct pictures of the experiences of Christ, Head and body. (a) Joseph was hated of his brethren, beloved by his father; so with Christ. (b) Joseph was cast into the pit by his brethren, as Jesus went into the pit of death for his brethren, the Jews. (c) Joseph's *life* was sold into servitude to the Egyptians, but became ultimately the means of the preservation of his entire family, as well as of the Egyptians; so Christ gave himself a ransom not only for his brethren but also for all mankind; and during the Millennial age will furnish "bread of life" to all who famish for it. (d) Joseph was sacrificed, sent to prison, because of his purity; so our Lord Jesus, "holy, harmless, undefiled," was treated as a transgressor, and went into the prison house of death. (e) Joseph was delivered in due time from the prison, and made the associate of the king upon the throne of Egypt; so our Lord Jesus was raised up from the prison house of death by the glory of the Father, to be set at his right hand in the glory of power, on the throne of earth; agent and representative of the Great King for the blessing of all the families of the earth, typified by the Egyptians.

Question.—Do you understand from the prophecy of Ezekiel 40:40-46, that sacrifices of animals will be resumed after the establishment of Christ's Kingdom and when Israel is again in Palestine?

Answer.—The "better sacrifices" of the Gospel age having taken place beforehand, we think it unlikely that typical sacrifices will be restored. We consider it more probable that antitypical sacrifices are referred to—the broken and contrite hearts of the people, and their consecration to the Lord's service being thus represented. However, we are to remember that God considered these typical sacrifices of bulls and of goats a good method of presenting important truths to the attention of fleshly Israel, and we can see that if such sacrifices were restored now, they would have much more force and meaning to similar classes than they had before their antitypes had come. We may not, therefore, be sure that the Lord will not adopt some such plan as this of instructing the ignorant masses of mankind, as preparatory to higher lessons—as illustrations of spiritual things.

we already know respecting God, respecting the Bible, respecting His will, respecting our duty toward others and toward ourselves, respecting the Golden Rule, etc...

All of the Bible, all that we learn respecting it, all the lessons taught us by Divine providences, and all the advantages we receive from fellowship with the brethren -- all these are merely preparations for the great study of life--how best to perform the will of God in thought, word and deed."

F468-469 "Under present conditions, our time and talents and influence and means are, more or less, mortgaged to others (the wife or children or aged parents or others

versary will be too much for us, and attract our time, our influence, our money. On the other hand, in proportion as our love for the Lord is strong and warm, in that same proportion we will delight to sacrifice these to him--not only to give our surplus of energy and influence and means, laying these down as we find opportunity in the service of the brethren, but additionally, this spirit of devotion to the Lord will prompt us to curtail within reasonable, economical limits the demands of the home and family, and especially of self, that we may have the more to sacrifice upon the Lord's altar."

R5905-5906 "It is God's arrangement that even husbands and wives should not set their affections too much upon each other. Thus the Apostle Paul enjoins, "The time is short; it remaineth that they that have wives be as though they had none." (1 Corinthians 7:29.) The intimation seems to be that we should not reckon our earthly relationships as being the highest and best of all things. It is a great thing to have each other's support in the trials and difficulties of life. We are not wishing to say anything to weaken this blessed bond. But it should be held in accordance with knowledge of and in harmony with God's Word. It should not be permitted to be in any wise a hindrance to our running the Heavenly race successfully..."

"GOD FIRST"...

Each of us should scrutinize the affairs of his own life and observe whether to any extent he is *setting* his affections upon earthly objects or things, even upon things which are in themselves right and proper. One cannot love his wife too much, unless he permits her to come into the Lord's place in his heart. If he should love her so much that he would please her rather than the Lord, then he is doing wrong. God must be first. Everything must be subordinate. Everything should be brought into line with this: GOD FIRST--His will, His Plan, His ways.

As husbands and wives, kindred and friends, there is a certain degree of love that is in full harmony with the Heavenly love, the Father's will; and there are other affections or degrees of affection that are not in accordance therewith. Beware of these latter. Every one is imperfect, and each has tendencies whereby he might be led astray. Our great Adversary goeth about seeking whom he may devour...

To be a child of God does not mean that we shall be free from all earth-born tendencies. The Apostle points out that there is a continual fight of the New Creature against the old. (Galatians 5:17.) The Heavenly impulses, tendencies and aspirations need to be fought for; they must be carefully and continually cultivated. Not only must our affections be torn from their earthly props, to which they naturally cling, but they must be trained Heavenward, and be held there by the cords of love and devotion to God. Do not let them gravitate again earthward. There are many things on this earth that are attractive, that are beautiful; but we need not set our hearts upon them. We may see them and admire them; but we must go right along the narrow way. Our hearts are only just so large; and if we fill them with flowers or pets or earthly ambitions or affections, how can there be room for the infinitely more important and beautiful things?"

January 18 Manna "Not slothful in business; fervent in spirit; serving the Lord." Romans 12:11"

"LET all who would run the race successfully look well to their zeal and activity in the Lord's work. If we bury our one or many talents under a weight of worldly cares and encumbrances which might be avoided or set aside; if we bury them under worldly ambitions for either self or family--whether this be by wasting consecrated time upon science, philosophy, music or art, or upon business, politics or pleasures, or in pampering pride and appetite--then as unfaithful servants we will sooner or later go into outer darkness."

R940-943 "MORE THAN THESE?..."

Five weeks after the crucifixion, when the excitement of that event and of the appearances of the risen Lord had passed off, the practical questions of life began to present themselves to the disciples... Peter, the oldest, and James and John, the youngest of the disciples, had formerly been partners in the fishing business, and had left their boats and nets at the Master's call to become "fishers of men." These at Peter's suggestion formed their partnership anew, taking with them Thomas, and Nathanael (he whom Jesus termed "an Israelite indeed, in whom there was no guile," who though not one of the apostles was one of the "brethren"), and two other of the disciples, probably Andrew and Philip...

They toiled all night and caught not a fish and began to feel disheartened. A stranger on shore calls to them to know of their success. Poor success! they answer, Caught nothing! Ah! says the stranger, now cast your net on the other side the boat and try. No use, stranger, answers one, we have tried both sides all night long, and if there were fish on one side, there would be on the other. But we will try again and let you see. They did so and got an immense haul. It is strange, said some! but the quick and impressible John at once got the correct idea, and said, Brethren, the Lord only could do this; don't you remember the feeding of the multitudes, etc.? That must be the Lord on shore...

And when they got to shore, they found that Jesus had bread as well as fish, and learned the lesson, that under his direction and care, they would not be left to starve, because he "knoweth that ye have need of these things." They did not ask him, if he were the Lord; for on this as on other occasions, the eyes of their understanding being opened, they *knew* him, though he had "another form," different from the one they had been used to seeing before he died.--John 21:12.

This was the Lord's opportunity to impress a lesson upon them all, so specially addressing Peter, the leader, pointing to the fish, and boats, and nets, he said, Simon Peter, lovest thou me more than these?*

* Some have supposed that our Lord's question referred to the other disciples standing about--that he asked Peter whether he loved him more than the other disciples loved him. But such a supposition is quite unreasonable. Our Lord would not ask Peter a question which he could not answer; for how could Peter tell the depth of love which his fellow disciples bore for the Master. Neither would our Lord ask a question so impolite, for it would certainly be very unkind to

left these things once to follow me and be a fisher of men; have you changed your mind, Peter? Are you *sure* which you love most--me and my service, or this business to which you have returned? When our Lord asked this the third time, it began to imply to poor Peter that the tendency with him was to love and serve business more than Christ. And he no doubt remembered also the *three* times he had denied the Lord. Peter was grieved; he felt remorse, and no wonder, but he immediately threw himself upon the Lord's mercy and answered, "Lord, thou knowest all things," thou knowest my weaknesses, yet "Thou knowest that I love thee." Then said Jesus, Feed my sheep and lambs; make that, not fishing, your business, Peter. Peter heeded and left the fishing business, and while feeding the flock over whom God had made him an overseer, *proved* by his faithfulness even unto death in his service, that he did really and truly love the Lord more than the fishing business, and that his love was not in word only, but in *deed* and in *truth*...

The Lord tells us that he is seeking a choice little flock to be his Bride, to be with him and to behold and share his glory; and he tells us the character of the class he seeks, and that he will have no others. He tells us plainly (Matt. 10:34-38.) that such as love business, pleasure, self, ease, honor of men, or family, or even life itself, more than they love him, so that they would not sacrifice *more* for him and his word than for these, are NOT WORTHY to be of the class he is *now* selecting...

Let us not deceive ourselves; that is *love* in truth, which works by deeds and sacrifices, and consists not of professions of love merely. Let us each, then, scan carefully his own life...

"Lovest thou me more than these?" And if you answer with Peter, "Yea, Lord," then like Peter obey the call, Feed my sheep and lambs, rather than the calls of business, the world, the flesh, and the devil to selfishness and ease...

Do not offer as an excuse for not feeding the sheep, that there are others more capable of feeding them, and you prefer to let them do it. That is not the language of love. The loving servant will anxiously inquire, Lord, *how much* can I do? Show me how to manage my temporal affairs and how to cultivate my one or many talents to secure the largest possible results in thy service. The Chief Shepherd is responsible, and he will see to it that every true sheep shall now get the "meat in due season," whether *you* do what you can in the service or not. The question is, Will you accept of the honor of sacrificing other interests in his service to which he thus invites you, and thereby *prove* your love for him to be SUPREME, above all other loves. He is passing by the great and wise and prudent, according to the wisdom of this age and is calling to his service just such as you (Matt. 11:25). This has *always* been his plan from the first. He chooses "babes" who will babble forth the truth unceremoniously, to con-

ask one friend among others, whether he loved more than they. And furthermore the structure of the Greek indicates that the comparison is with impersonal, inanimate things; such as nets, boats, etc., would be.

found the wise and great, while, as it is written, "He taketh the wise in their own craftiness."-- 1 Cor. 3:19; Job 5:13.

The worldly-wise are often ensnared by their *own* boasted wisdom, or rather conceit, which from God's standpoint is foolishness. So then, no matter how unlearned any may be in earthly learning, no matter how uncouth in speech and address, no matter how many are more able naturally to represent the shepherd and call and feed the sheep in his name, let each appreciate his own privilege of showing his love for the shepherd, by laying down time, influence, money, yea, life itself, in feeding the sheep. Such shall be approved and accepted of the Master as his joint-heirs, no matter how humble and ignoble and unworthy they may be now, in the eyes of the world.

It is thus--in the service of the church, our fellow sheep, that we are exhorted by the apostle to sacrifice present interests, when he says, As Christ laid down his life for us, we ought *also* to lay down our lives for the brethren (1 John 3:16)...

True, all are not apostles, as Peter, and all are not called to such special service, as his, requiring all their time. But each one is called upon to improve and use whatever openings and opportunities he does possess in preaching the good tidings...

Why was it that these and the apostles did not say to themselves: We must be *prudent*, and not let it be known that we believe this gospel; for we have our business and family interests to attend to, and if we are zealous for the gospel, it will result in breaking up our business prospects, and we and our families will be unpopular and may be driven from home or cast into prison--Why did they not reason thus? We answer, because they had the *spirit* of the truth, the holy anointing was on them and they *delighted* to do God's will, and to be engaged in his service at any cost. Peter and John, when commanded to preach this gospel no more, answered, "We cannot [help] but speak, the things which we have seen and heard" (Acts 4:20). Paul tells how the fire of the truth and its service was burning in his heart and must find vent through his mouth, cost it what it might and did, when he says: Woe is me [Wretchedly unhappy would I be], if I preach not the gospel of Christ. To be obliged to keep silent and not declare the boundless love and glorious plan of God, would have been misery indeed to Paul, while he could rejoice with *joy unspeakable*, if permitted to preach it, even at the cost of home, comforts, fame, honor, wealth and "all things."

YOUR REASONABLE SERVICE

None should gather from the foregoing, that God expects the same service from each of the consecrated, regardless of talents and opportunities. There is just one sense in which *the same* exactly is expected of each; that is, each to be accounted worthy of joint-heirship with Christ must DO WHAT HE CAN. Those who have one talent, may do what they can as really and truly and as acceptably with God, as those who have ten talents, who at most can do no more. And none who have consecrated *all*, and who have seen how little their *all* is, in comparison to the favors of God, past, present and future, can conscientiously offer less than *all*, the little service they *can* render.

But some inquire, What can I do? My life seems so hemmed in, and my opportuni-

ties for testifying to the truth and suffering for the Master and his word in feeding his sheep, seem so small, that I fear I am not one of the sacrificers at all. Can that be so? Now brother, tell us of your case. Well, I am a miner; I work alone and have only Sundays and my evenings to myself, and my neighbors are ignorant and seem irreligious. Very well, begin by using the advantages you have, and trust God to open larger and wider doors of usefulness before you by and by. First *think over* the good tidings of great joy yourself, and let it fill and overflow your own heart. Then think, how much good the joy and peace which you possess would do your fellows. Think, how much they need it, and how it might lighten and sweeten all the future of their lives. Think then of the privilege of being God's *messenger* to tell your neighbors of the great ransom price given for sin, and the full atonement which is made, and the grand results to follow, urging them to investigate and accept and be reconciled to God. Then pray God for wisdom to use the privilege he has granted you. By this time your heart will be full of love, fervor and zeal in your work as God's representative, and fear and shame will be cast out of your heart. Gradually with study and care you will learn to be wise as a serpent, as well as harmless as a dove, in presenting the truth; and sooner or later you will find proof of your ministry (service) being acceptable, in the fruits it will bear. Some will be interested and hear you gladly, while more will revile you and say all manner of evil against you falsely, for the truth's sake, because the world knoweth *you* not, even as it knew *Him* not (1 Jno. 3:1). Rejoice and be exceeding glad of this evidence of your faithfulness and at these promised present rewards, for great is your reward in heaven. Do not unwisely intrude your message at inopportune times, nor in a rough blunt manner, nor in harsh language, but let your speech be with wisdom seasoned with grace.

But a mother in moderate circumstances with a large family inquires, What can I do? I find no opportunity to sacrifice in the Lord's service. My time is wholly consumed in the care of my home and children--their morals as well as their persons. Ah! Sister, much depends upon *how* or to *whom* you sacrifice. Most of mothers know well what it is to sacrifice. To properly raise a family costs much self-sacrifice as every good mother knows... But the consecrated mother should regard the matter thus: I have given myself and my family for the present and the future to God; He has given me charge to use and dispose of these as so many talents according to my judgment for his glory; His word clearly teaches me that my children are my first charge; and it is God's will that I do my best to train them for usefulness to themselves and society. This part of your sacrifice rendered to God, *results* much the same as though you had not consecrated--in sacrifices for your children, yet in your case it is as actually a sacrifice of your talents to the Lord, as though done more directly to him. In fact, it is more acceptable to him, than if you were to leave your little ones to grow up like weeds, while you go abroad to preach the Gospel.

But if the spirit of consecration is back of all you do for your children, and not selfish pride, it will have this effect: while anxious and careful for their *best* interests, you

will remember that you have no more right to simply gratify pride... You will say to yourself, It is the Lord's time and money and must not be wasted; he wants me to care for my children, but not to make dolls of them and cultivate pride in them, to spoil their dispositions and unfit them for the present as well as future true pleasure and usefulness. Soon you will find, that thus doing all things as unto the Lord, you will be able to save some time, etc., for use in more direct service of the truth; and you will find time and inclination to speak to a thoughtful neighbor or caller, or to write of the message to a friend, sending or giving a suitable paper with the seasonable word. Thus your life is as truly consecrated and acceptable with God through Christ, as that of one whose every day is spent in public preaching to multitudes. And just so it is, in whatever circumstances we may be placed--If we use the opportunities we possess, to the best advantage according to our best judgment, with an eye single to the Master's glory, it is as acceptable unto him, as the faithfulness and greater results of those possessing greater opportunities. And every faithful one will be able to increase his opportunities and service and shall thus increase his joy.--1 Cor. 7:20-22.

Is not this a reasonable service? Surely it is; and furthermore, it is the most enjoyable use you can possibly make of your talents. Think you, that those who spend their lives in attempted self-gratification are truly happy? Nay, none ever succeeded in pleasing himself--in gratifying all selfish desires. But he whose life is entirely given up to God and whose aim is to do God's will and honor him, is supremely happy. Even though it brings persecution and trouble he can rejoice, and be *exceeding* glad with a joy that the world can neither give, neither take away, and which even death cannot quench.

"Let us not love in word, neither in tongue; but in *deed* and in *truth*. And hereby we know that we are of the truth and shall assure our hearts before him. For if our heart condemn us. God is greater than our heart and knoweth all things. Beloved if our heart condemn us not, then have we *confidence toward God*."--1 John 3:18-21."

R3721 "With many of us, as the Apostle explains, it is the Lord's will that we should abide in the vocation in which we were when the message of grace first reached us. (1 Cor. 7:20-22.) Not all are called to an open, public ministry, devoting all of time, talent, effort and interest to the Gospel message. The majority of the called the Lord evidently intends to instruct as his disciples while they are about their ordinary business, the duties and responsibilities of life.

With these, however, it is necessary that there be a forsaking of boats and fishing tackle, etc., in the heart from the moment that a full consecration is made to the Lord...

Let us as promptly as possible, at the beginning of our Christian experience, settle once for all the matter of surrendering our wills to be followers of the Lamb; let us once for all arrange as wisely as possible our temporary affairs and interests in accordance with the reasonable demands of others respecting the same, and let us then faithfully persevere to the end of the race course."