

July 24

The effectual fervent prayer of a righteous man availeth much. James 5:16

COMMUNION with the Lord in prayer brings increased confidence in the Lord's supervision of our affairs; increased faith in

R3664 "The effectual, fervent prayer of a righteous man availeth much," says our Golden Text. The prayers of the unrighteous, we understand, will avail nothing; and in this connection we are to remember that "there is none righteous, no, not one," and that all the righteousness which we have or which permits us to present ourselves before the Father, or which guarantees us that we shall be heard of him, is the righteousness of Christ imputed to us—the merit of his sacrifice covers all our blemishes. Let us remember, too, that it is the fervent prayer that is the effectual one—the prayer that is earnest, from the heart and not merely from the lips. It is for this reason that self-denial, fasting and praying should be associated in the minds, and in fact we should be so earnest, so fervently desire the things that we request, and be so confident that they are the Lord's will, as guaranteed by the promises of his Word, that we would hold on and wait for the mercies the Lord thus prepares us to receive.

It would be rather unsafe, we think, for any of the "new creation" to make request for temporal blessings. "After all those things do the Gentiles seek." (Matt. 6:32.) They seek those things because they know not of and appreciate not the higher and better, the spiritual things. Spiritual Israelites are exhorted by the Lord to appreciate the spiritual clothing, the spiritual food, the heavenly riches, which moth and rust cannot corrupt, and to seek for these.

The Master tells us what we may freely ask, what we may be assured that the heavenly Father will be very willing to grant to us, though he bear long with us, though he give it gradually to us, and not perhaps as rapidly and as fully as we request it. His words are: "If ye, then, know how to give good gifts [earthly gifts] unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him." (Luke 11:13.) The holy Spirit is the spirit of love—to God and to man. It cannot be given to us under present conditions except gradually, as the old selfish, wrong spirit is deposed from our hearts. This, therefore, must be continually our prayer to the end of life's journey, that we might be filled with the Spirit of the Lord, and thus praying means that we will be thus laboring day by day, and that the Lord will continually bless us, giving us the fruits of his Spirit in our hearts and in our lives more and more, its joy and peace and blessing."

R5835 "THE UNSPEAKABLE PRIVILEGE OF PRAYER"

The Apostle Paul exhorts the saints that they "pray always, with all prayer and supplication in the spirit, watching thereunto with all perseverance." These words do not signify that we should be always upon our knees or continually uttering a prayer. But we should never cease to pray, and our prayers should be *in the spirit*—earnest, sincere. The children of God are not to "say prayers," they are to pray. There is much formal prayer -- much saying of prayers -- which do not get higher than the head of the one who repeats the words. The Scriptures speak of this as drawing near to God with the lips when the heart is far from Him...

all the exceeding great and precious promises of His Word; increased realization of His leadings, past and present; increased love for all the brethren of Christ, and increased solicitude for their welfare and spiritual progress. Prayer is thus closely and actively

It is a most wonderful privilege to draw near the great Creator and Lord of Heaven and earth; and we should come in the spirit of reverence and devotion. Our Lord declared that the Father seeketh such to worship Him as worship Him in spirit and in Truth. We must come only in the name of Christ. He is the only Way of approach. And we must come thoughtfully and earnestly. We should not think of uttering a single word that we do not mean and have not thought upon. We believe a great many have done themselves injury by going through a form of words in a mere formalistic manner. This is not prayer. True prayer is the language of the heart. Therefore the greater our earnestness, the more acceptable the prayer will be, and the greater blessing shall we receive."

R1865 "Through all the list of earth's trials and cares, its wants and its woes, its bereavements and disappointments and calamities and distresses, its failures and shortcomings and sins and mistakes, we may take them all to the Lord in prayer and receive that strength and sympathy and consolation and help we so much need. Let us live in the presence of the Father and the Son who have promised to abide with us. It will sweeten our days and comfort our nights and ease our burdens and lighten our cares and brighten our hopes, and, in a word, it will lift us up above the world into a higher and purer atmosphere. Such is the will of heaven concerning us: let us appreciate and avail ourselves of the privilege.

By all the encouragements of precept and example, the Lord assures us that the fervent prayer of a righteous man (a justified and consecrated child of God) availeth much. (Jas. 5:16.)"

R4912 "THE VALUE OF PRAYER..."*The effectual, fervent prayer of a righteous man availeth much.*"—James 5:16...

It must always be that earnest effort will accompany prayer. Prayers not accompanied by efforts brand themselves as insincere. The prayer which is not of faith is sin—unscriptural, sacrilegious.

THE SOUL'S SINCERE DESIRE

The poet has well defined prayer as being "The soul's sincere desire, uttered or unexpressed." Another has well declared that it "is the Christian's vital breath"—that is to say, Christian character cannot be maintained without prayer any more than a human life could be maintained without breathing. Who has not noticed that all the great Bible characters used of the Almighty were accustomed to go to Him regularly in prayer and to seek for guidance from Him in respect to every matter...

God is pleased to make use of the little talents possessed by His consecrated people, and their usefulness as ambassadors for God and for Christ, in their own families and own cities, will avail in proportion to and depend very much upon the earnestness of their prayers and endeavors. Those who pray for opportunities to serve the Lord and His cause and who watch for the fulfilment of their prayers in the open doors of opportunity will

identified with progress in spiritual things, progress in the fruits of the Spirit, toward God, the brethren, and all men. Z.'00-268 R2692:1

surely have them. "He that seeketh findeth, and to him that knocketh it shall be opened."

The baptized in Christ may pray for earthly necessities, as in the Lord's prayer, "Give us this day our daily bread;" but we are not to pray for more than the bread and water which the Lord has authorized His people to pray for. The true Christian, instead of thinking about what he shall eat, what he shall drink, and wherewithal he shall be clothed—instead of making earthly things the subject of his prayers, will be thinking of and praying about his higher, his heavenly interests. More particularly he will be concerned respecting his spiritual food, spiritual clothing, spiritual growth in grace and knowledge and love, and for these particularly he will pray and strive.

Our Lord declares, "After all these things (food and clothing) do the Gentiles seek; but seek ye first (chiefly) the Kingdom of God and His righteousness." God's people are consequently to attain a joint-heirship in Messiah's great Kingdom according to the Divine invitation that we should be "heirs of God and joint-heirs with Jesus Christ our Lord." We are to seek possessions in that Kingdom with our Lord in His throne, by seeking to develop characters which will have divine approval and make us fit for that high exaltation. Our Lord speaks of these as seeking the righteousness of the Kingdom—that Kingdom which will be established amongst mankind for the very purpose of enforcing righteousness; and whoever will be a joint-heir with Christ must love righteousness and hate iniquity, and must develop this character before he dies in order to hope for a share in this Kingdom and its glory, honor and immortality. For this he will be seeking, striving, praying—above all else."

R3407 "This is the key to our Master's words, "If ye abide in me and my Word abide in you, ye shall ask what ye will and it shall be done unto you." For us to have the ear of the Lord it is requisite that we shall abide in Christ—as members of his body, and through him children of the Father. It is necessary also that his Word abide in us -- that we study the Lord's promise, that we know what he has promised, so that we may ask only those things which he has already declared to us he is pleased to grant."

R2252 "Your Father knoweth what things ye have need of before ye ask him." The Christian's prayer therefore is not for the purpose of giving information to God, nor for the purpose of calling attention to matters which he might overlook or forget; but on the contrary he is enjoined to pray and required to pray, because it will benefit himself: God withholds many of his blessings until we approach to ask them in prayer, in order that *we may realize our need* of his aid, and our dependence on him. Our prayers therefore are not to induce God to give us things which he desires to withhold from us, but are merely to secure the things which *he desires us to have* and has promised to us, and is more willing to give than to withhold."

(Luke 11:9-10) "And I say unto you, Ask, and it shall be given you; seek, and ye shall

find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened"

R2004 "God holds in his hand many favors, great and small, for "his people," which he will bestow only in answer to their faith and prayers."

JACOB WRESTLED THE ANGEL UNTIL MORNING GEN. 32:24-32

R2865 "We cannot suppose for a moment that the angel was not powerful enough to release himself from the grasp of Jacob... We must suppose, on the contrary, that the Lord was well pleased to bless Jacob, and had sent the angel for this very purpose; and that the circumstances were intended as an opportunity to draw out Jacob's longing desires in this respect; to demonstrate to himself how much he really desired the Lord's favor, the Lord's blessing. And when the desired result had been obtained--when Jacob had evidenced the intensity of his desire for harmony with God and such blessing as God alone could give--then the blessing came--Jacob's victory. Not that Jacob prevailed to get from God, through his angel, something the Lord was not pleased to grant; but that he prevailed to obtain the coveted blessing by manifesting the zeal, the energy, the patience, and the faith which God was pleased to see and reward.

The lesson of the spiritual Israelite in this circumstance is in harmony with our Lord's words, "Men ought continuously to pray and not to faint." God wishes us to be persistent, and our persistence measures and indicates the depth of our desires. If the blessing in answer to our prayer does not come in the moment of asking we are to continue "instant in prayer,"--patiently waiting for the Lord's due time, faithfully trusting him that he is willing to give the blessing which he prom-

ised, even though he may for a time withhold it with a view to our becoming the more earnest in seeking it."

R3662 "The things which we have only a slight desire for we may mention once or twice at the throne of grace, but those things which lie very close to our hearts become our continual prayer, associating in our minds with all of life's duties and interests, the heart gravitating continually toward the thing we have desired of the Lord, and on suitable opportunities repeating to him the request--making sure that the thing we request is in accord with his promises. This is the kind of praying which the Lord commended saying, "Men ought always to pray and not to faint"--that the Lord's people ought to continue asking for the right things with some degree of persistency, and should not grow weary, hopeless, faithless, faint in their hearts."

F685 "The Master's words are, "If ye, then, being evil, know how to give good [earthly] gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?" `Luke 11:13`

Here, then, we have distinct information respecting what should be the basis of all our petitions, if we would have them answered."

R4780 "If the Lord's consecrated people could be brought to the point where the chief aim in life, the burden of all their prayers, would be that they might have a larger measure of the Spirit of the Lord, the spirit of holiness, the spirit of the truth, the spirit of Christ, the spirit of a sound mind, what a blessing it would mean! If then they should wrestle with him until the breaking of day, their hold upon him would be sure to bring the desired blessing."

R2071 "Indeed, in our Lord's declaration, "The Father seeketh such to worship him as

worship him in spirit and in truth," we see that the whole mission of the Gospel may be properly understood to be for the purpose of seeking out from amongst mankind in general these true worshipers; and, properly enough, the early ministers of the Gospel sought first those who seemed to be earnest worshipers, and the message which they bore became a test to those who heard it, separating between the worshipers in form and those who truly and reverentially sought the Lord. Thus the Apostle Paul's ministry was summed up by his accusers in these words: "This fellow *persuadeth men to worship God* contrary to the law.--" Acts 18:13`.

Worship in spirit and in truth does not apply simply to prayer, praise, supplication and thanksgiving. It goes deeper than all these and takes hold upon the affections, upon the heart, and hence signifies not an "act of worship" but rather a life of worship--a life in which, through the begetting of the spirit and the knowledge of the divine plan, the individual becomes so *at-one* with God and so in unison with the law of God and all the features of the plan of God that it is, in the words of our Lord, his meat and his drink to do the Father's will. This is worship in spirit and in truth. It will find its expression in bended knee and in orderly and reverential demeanor in approach to God in personal prayer, in family prayer and in company with the household of faith; and it will find its expression also in all the acts and words of life. The captivated heart will seek to bring every talent of the body into complete subjection to the will of God and of Christ. The whole of this is the worship which God seeketh; and, surely, only those who are thus captivated to the Lord in heart, and who serve him in spirit and in truth and endeavor to have his will done in their hearts, words and conduct, are in the full sense the true worshipers whom the Lord seeketh; the "little flock," the faithful "royal priesthood."

R2692 (From Harvest Truth Database V5.0 2008)

WATCHING AND ITS REWARD

--LUKE 12:35-46.--SEPT. 23.--

GOLDEN TEXT:--"Watch and pray, that ye enter not into temptation."--Matt. 26:41

PRAYER IS GOOD; it is absolutely indispensable to Christian life. It means, not only a living faith, but a growing faith. Experience will prove that neglect of either private prayer (Matt. 6:6) or prayer in the congregation of the Lord's people (Acts 12:12; 1:14; 16:13; 1 Cor. 11:4,5; 14:13,14) is sure to lead to leanness of soul and lukewarmness in respect to spiritual things--unfaithfulness, coldness, death. On the contrary, ⁽¹⁾ communion with the Lord in prayer brings increased confidence in the Lord's supervision of our affairs; increased faith in all the exceeding great and precious promises of his Word; increased realization of his leadings, past and present; increased love for all the brethren of Christ, and increased solicitude for their welfare and spiritual progress. Prayer is thus closely and actively identified with progress in spiritual things, progress in the fruits of the spirit, toward God, the brethren, and all men.

Our Golden Text suggests, however, that more than praying is necessary. Praying that does not fully represent the sentiments of the heart is apt very quickly to degenerate into a mere form of words--drawing nigh to the Lord with the lips while the heart is far from him,--perhaps enwrapped in business or pleasure or sin. Whoever, therefore, would make progress in the spiritual way must not only pray with the spirit and with the understanding, but he must also watch--against the sinful tendencies of his own flesh--*self-gratification, selfishness; also against the allurements of the world toward so-called worldly pleasures, worldly ambitions, honor amongst men, the love of money, etc.; also against the wiles of the Adversary, whose deceitful attacks usually come upon the Lord's people as "an angel of light"--to deceive them into forms and ceremonies of Churchianity, substituting before the mind and affections*

and consecrated intentions, human sentiments and methods and works and objectives, as instead of "the hope set before us in the Gospel" (Col. 1:23) and its various exceeding great and precious promises, by whose incentive the Lord has called us to walk and to run, by faith and not by sight, following in the footsteps of our Redeemer.

Our lesson itself deals particularly with the watching; but in harmony with the Golden Text we know that all true watchers must also be prayers, and that all fervent prayers will also be watchers. Prayer represents the faith; watching represents the works which must accompany it, so long as it is a living faith; for, as the Apostle declares, Faith without works is dead-- it speedily loses its vitality, its value, its very existence.

Our Lord gave a parable, as was his custom in teaching, to illustrate this lesson of the necessity for watchfulness.

A wealthy householder is represented as absent for a considerable portion of the night at a wedding-feast, and expecting on his return that the servants of the household would be awake and alert to receive him and any company he might bring with him. It was expected of such servants that they would not only not retire to bed, but that they would not even get drowsy. To give their master a proper reception they should be thoroughly awake, quick to hear and to respond to his knock, and to "open unto him immediately." Hence, in the parable, such servants are represented as having their loins girt about and their lamps burning brightly. The custom of Orientals at that time was to wear long, loose, flowing robes. These, when they were resting, were loosened at the girdle, but when attending to business they were drawn tightly at the waist with a girdle or belt, preventing them from interfering with proper service. Lamps, which were the mode of illumination, were also necessary in

⁽¹⁾ Jul. 24 Manna, Jam. 5:16

the night, and should not be permitted to grow dim, but be trimmed as necessity required.

Our Lord points out that such faithful servants would be appreciated by their master, and that he would give them a reward--he would honor them by treating them as his friends, and bring forth to them of the good things from his pantry. He would indeed gird himself as a servant and serve these faithful ones: and for the master of the house to do this would imply the bringing forth of the very best that he possessed. But in order to fulfil the conditions and be thus acceptable to their master they must be ready in whatever hour of the night he might come.

The parable, without question, refers to the second coming of our Lord Jesus, and points out to all of his faithful servants the proper attitude of watchfulness and preparation to receive him at whatever time his second advent should occur. It also indicates that it was the Lord's good pleasure not to reveal definitely and positively to his people when to expect his arrival, but rather that all the way down through this night-time which we designate the Gospel age, and which must necessarily precede the morning of the Millennial day, they should be continually awake, alert, waiting for him, ready to receive him at any moment. They should have the loins of their minds girt up and be active in thought, in word and in deed, in every matter pertaining to the Master's service, that they might be approved of him;--the lamp of the divine Word, so necessary to their enlightenment, should be with them, and well supplied with the oil of the holy spirit--and well trimmed, in the sense of rightly dividing the word of truth, and seeking to understand through it their proper attitude of heart and conduct, to be pleasing to their Master.

The parable is a very simple one, and could scarcely be misapprehended by the class for whom all parables are intended--the consecrated Church. These realize at once that the central thought with them, as the Lord's servants, must be such readiness of heart and mind and character as will be pleasing to the Master when he shall come to gather his "jewels,"--his watching, faithful servants. This thought of the return of the Lord, and of the blessings which he has promised to his faithful ones at that time, is the great incentive set before the called ones of this Gospel age. It is for the Master's favor and the consequent exaltation with him to a share in his Kingdom, then to be established, and a share in the great work of blessing the world of mankind, then to be accomplished, that all of the saints are seeking, watching, praying, striving.

Well has the Apostle said, "He that hath this hope in him purifieth himself even as he [the looked-for Master] is pure." It is this hope that leads the faithful servants continually to the lamp of the divine Word, to trim it and to thereby keep themselves thoroughly awake, quick of ear and quick of eye in respect to any and every thing relating to the will of the expected Master, and such conditions of heart-purity and robes of righteousness as would be pleasing and acceptable in his sight at his arrival.

Let all watchers fully appreciate this parable, and be on guard against every ensnarement of the Adversary, and against the stupefying influence of the world and its spirit, and against the selfishness and weaknesses of his own flesh; and let each put on the graces of the spirit, and assist his fellow-servants in these preparations, that thus an entrance may be ministered to him into the everlasting Kingdom of our Lord and Savior, Jesus Christ.--2 Pet. 1:4-12.

What great blindness and spiritual stupor respecting so simple a parable is manifested by many who are regarded as teachers in nominal Zion, in respect to this lesson! Note the interpretation of it offered by one of the leading "Helps to Sunday School teachers." The writer evidently is not so blind as to fail to see that the parable relates in some manner to the second coming of our Lord; but he is so blinded by misconceptions, false doctrines, etc., as to give the following as an explanation:--

"The comings of the Lord are ever unexpected to us,--his coming at death, his coming to judge the world, his coming in his Kingdom, his coming in the harvest-times of men, his coming in the crises of our lives, his coming with opportunities and open doors, his coming with the power of the holy spirit."

This blind teacher thus believes in seven comings of Christ, additional to his first coming eighteen centuries ago. More than this, the words we quote signify that the writer believes that a coming of Christ occurs every time a death occurs (or possibly he limited this to the death of his saints; but other teachers of the same school of darkness, when preaching funeral sermons, are accustomed to announce the Lord's coming in the death, not only of saints, but of pretty nearly everybody). This writer further claims a coming of Christ in all the crises as well as in all the opportunities of human life. He evidently believes (may we not say, dreams?--he surely is not *awake*, and surely his lamp is not trimmed and burning, nor the loins of his mind girt about) that there are millions of comings of

Christ. Moreover, speaking (in his dreams) as a mouthpiece of the great Adversary, he speaks of the harvest-time of men--evidently to direct attention away from the Master's explanation that the harvest-time will be "the end of this age," in the which he himself will be the great Chief Reaper, and will associate with him his faithful servants in the work of gathering the wheat (his faithful) into his barn (the spiritual condition).--Matt. 13:30.

Note another method of wresting the Scriptures, and of attracting the minds of the Lord's people away from the great truth everywhere set forth in the Scriptures, and particularly enunciated in this parable, *viz.*, the second coming of our Lord as King, and the duty of all his faithful ones to be ready, expecting and joyously waiting for that event. This perversion and wresting of the Scriptures is in the interest of temperance, and represents the watching as implying temperance work, thus: "Not only those who are laboring and praying for temperance reform, but the young people especially, should be wide awake and *watchful* in regard to temperance. They should *watch* the effect of strong drink upon others. They should *watch* its effect upon the community. They should be on their guard against the smallest beginnings of the habit of using intoxicating liquors. They should *watch* for opportunities of helping on the cause of temperance by word and by example, in public and in private."

Is it any wonder we hear the Master prophesy respecting the unfaithfulness amongst his professed people at this time, saying, "When the Son of Man cometh, shall he find *the* faith on the earth?" The form of the question implies the answer, No; he will not find the faith flourishing in the earth,--not predominating. Other Scriptures, however, assure us that at the time of his coming he will find a little flock of faithful watchers --not many great, wise or learned, but chiefly "the poor of this world, rich in faith, heirs of the Kingdom." As for Babylon in general, she is saying, with louder voice than ever, Have we not done! done! done! Are we not rich and increased in goods! Are we not compassing sea and land to make proselytes!

But the Master will say, Thou art poor and blind and miserable and naked, and knowest it not! (Rev. 3:17.) Thy colleges, of which thou dost boast, are they not the very hot-beds of infidelity, denying my Word--denying that my work was perfect in the beginning, and that present conditions of sin and degradation and death are the penalties of violation of my righteous law; denying also the value of my sacrifice for sins, given that the heavenly Father might be just and yet the justifier of him that believeth in me; denying that holy men of old spake and wrote as they were moved by the holy spirit, and claiming a superior wisdom as "higher critics," by which they determine that myself and my chosen and inspired apostles were ignorant and incompetent and deceived, when we quoted the words of the prophets and applied them; denying also my second coming, to gather my little flock, the Church, to associate them with me in the Kingdom promised through the prophets, which shortly shall bless all the families of the earth; claiming, on the contrary, that all things continue as they were from the beginning, --that a process of evolution is in progress, and that no Redeemer, no redemption and no restitution are necessary--some of them going so far as to claim that no personal deity is necessary, but that what they call the laws of evolution are the creator, preserver and savior of the race.

Is it any wonder that under such false teachings in high places, and the same teachings repeated with more or less of ability throughout the length and breadth of Babylon--is it any wonder that my people are "perishing for lack of knowledge"? (Hos. 4:6.) They have "hidden the key of knowledge," and not only fail to enter into the privileges and opportunities of this Gospel age and its call, but them that would enter in they hinder by their false teachings and misrepresentations, putting darkness for light, and light for darkness.--Luke 11:52; 2 Pet. 2:1; 3:3,4; Amos 8:11; Matt. 23:13; Isa. 5:20.

Alas! that any whose eyes of understanding have been opened in any degree should be deluded into supposing that he can do God service by cooperating with Babylon in any measure, sense or degree. Surely they are under the blinding and stupefying influence of the Adversary when they do not hear sharply and distinctly the Lord's message to all of his true people at this time, to come out of Babylon and be not partakers of her sins, her errors, her false teachings, and the crime implied in these, and on account of which severe scourgings are coming upon Babylon, and will fall with special severity upon those who had known better, and who for any reason have refused to obey the voice of him that speaketh from heaven--our present Lord, King, Bridegroom. --Heb. 12:25-27; Rev. 18:4.

Our Lord applied the parable in few words, saying, "Be ye, therefore, ready also, for the Son of Man cometh at an hour that ye think not." That is to say, watchfulness for the great event of the King's return would be absolutely indispensable, and would constitute a mark or indication of those worthy to be called true servants

or "brethren." We are not to make the mistake of supposing our Lord to mean, Watch incessantly, for you will not know when I do come. This would be an absurdity. The central thought of the parable is that the faithful servants, awake and watching at the proper time, will hear the knock, will recognize the Lord's presence, will open to him, in the sense of believing and accepting his presence, and will be rewarded by him in the time of his presence by being supplied special knowledge respecting heavenly things which would be "meat in due season" to their comfort and joy. All who are faithfully watching shall know when the event occurs, so surely as those who do not watch shall not know.

The Apostle Paul speaks of this same great event and of the same class of watchers, designating them brethren; and after explaining that the second coming of our Lord would be upon the world as a thief and a snare, and that the world will not escape certain trouble and overthrow of their systems and politics, he explains that, on the contrary, "Ye brethren, are not in darkness, that that day should overtake *you* as a thief"-- you have your lamps trimmed and burning. As he further explains, the brethren worthy to know and to escape the troubles incidental to that time do not sleep, as do others; they are watchful; they are alert, and because thus alert they know of the Bridegroom's arrival, of which the world knows not; and in the time of his presence these brethren are fed with special spiritual food, which the world knows not of. The Master himself is sending forth, at the hands of his servants, the needed meat in due season, things new and old for the strengthening of his household for this present time of trial and for the perfecting of the saints for the work of ministry, to which he has called them. --1 Thess. 5:1-6.

TO WHOM DOES THE PARABLE
SPECIALLY APPLY?

This was Peter's question. He wondered whether or not the Lord meant that the specially chosen twelve apostles were these servants who must watch and wait for him at his second coming, or whether the parable was of general application, and meant that everybody should watch. Our Lord did not answer this question directly, for to have done so would have been contrary to the divine plan; to have answered directly, to have shown that our Lord was not coming in the early watches of the Gospel night, would thus have been in contradiction of the very teaching of the parable, that he must be watched for all through the Gospel night.

Evading this feature of Peter's question our Lord embraces the opportunity to give some further instruction, and explains to Peter and to us all that at that time, "then," *i.e.*, at the time of his return, his second advent, he would look out and appoint a steward for the dispensing of spiritual food to the household of faith; and that a special blessing would be with that steward in the event of his faithfulness, and that he would be removed from the stewardship in the event of unfaithfulness. Faithfulness on the part of this steward

would imply larger and continued service in dispensing the meat to the household of faith at that time. But unfaithfulness on his part, and a disposition to tyrannize the household, would be sure to result in his being cut off from further opportunities for serving the household, and lead to his having a severe experience with the unbelievers in the time of trouble then to come upon the world. And altho it is not stated, it is fairly inferable that such an one being deposed from stewardship, another would take his place, subject to similar terms and conditions as to faithfulness.

In certain senses of the word, and in certain respects, every child of God is a steward--a steward of his own talents, opportunities, privileges, abilities in the Lord's service; and each one is to recognize that his responsibilities as a steward in these respects is toward the Master who gave him the talents, and who will require at his hands an account thereof--an increase by reason of proper use. We are not, therefore, to understand our Lord's answer to Peter to imply that none of the household but the one are in any sense of the word regarded as stewards. Such an interpretation would be in conflict with numerous Scriptures. We are to notice that the stewardship mentioned is not a stewardship of talents and opportunities, but a stewardship of spiritual food merely.

Neither does it imply that in the end of this age, and at the time of our Lord's presence and the sending forth of meat in due season that the special steward alone will have to do with the dispensing of the food for the household, for, as shown in Matthew's account of this parable (Matt. 24:45-51), there are "fellow-servants" whose duty and privilege it will be to cooperate with this steward in the dispensing of the viands, the feeding of the household of faith. The thought would seem to be that in the interest of the household, and for its comfort and joy and blessing, the Master at an appropriate time would furnish to some one of his servants a key to the precious things of his Word, thus providing bountifully "things new and old" for the sustenance and joy of the household, and minister these through numerous fellow-servants, as well as through the one to whom the key of this stewardship would be specially entrusted.

In this connection we are to remember that every stewardship brings with it weighty responsibilities, and while such responsibilities are not to be shirked, neither are any of them to be undertaken lightly, without appreciating the fact that every one who becomes a servant of the household of faith has thereby a larger degree of responsibility, not only toward the household, but toward the Master of the house, from whom comes every commission. And every servant is to remember that unfaithfulness would surely lead to his removal, even as every manifestation of humble faithfulness on his part will endear him to the Master and to every faithful member of the household, and imply his continuance in the service until the Master shall say, "Well done, good and faithful servant; enter into the joys of thy Lord."

[Hymn 115]

Meditation

I love to steal a while away,
From ev'ry cumb'ring care,
And spend the hours of closing day,
And spend the hours of closing day,
In humble, grateful prayer.

I love in solitude to shed
The penitential tear,
And all his promises to plead,
And all his promises to plead,
Where none but God can hear.

I love to think on mercies past,
And future good implore,
And all my cares and sorrows cast,
And all my cares and sorrows cast
On him whom I adore.

I love by faith to take a view
Of brighter scenes beyond;
The prospect doth my strength renew,
The prospect doth my strength renew,
And hence my songs abound.

Soon shall earth's days of toil be o'er,
Its darkness passed away;
Its storms and trials but prepare,
Its storms and trials but prepare,
And lead to endless day.