

November 19

Let us watch and be sober. 1Thes 5:6

LET us watch in the sense of taking careful notice of all the directions which the Lord our God has given us, respecting what would be acceptable service to Him. Let us watch ourselves, striving to walk as nearly

WATCH AND BE SOBER

(1 Th 5:5-8 KJV) "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. {6} Therefore let us not sleep, as do others; but let us watch and be sober. {7} For they that sleep are drunken in the night. {8} But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

R5256 "A WORD TO THE WATCHERS
"Let us watch and be sober."—1 Thess. 5:6.

The Apostle Paul is addressing the Church, himself included, when he says, "Let us watch and be sober." He indicates in the context that we are to watch for the Day, for Messiah's Kingdom, which will produce that Day. We know to expect the rising of the Sun of Righteousness. The Church is to be delivered from sin and death early in the morning of that wonderful Day. Their part is to be in the First Resurrection, to glory, honor and immortality with their Lord.

St. Paul tells us that God has so arranged His Program that the Day will come as a thief in the night—stealthily: and that those who are asleep will not be aware that the Day has come...

While the Adversary is ever active in his efforts to do harm to the Lord's cause, he will be still more seductive in his evil influences during the last days. We must therefore, as the Day draws near, be more and more alert in guarding every point of attack. The Lord allows us to do this watching, and He will reward the faithful ones, for He takes pleasure in the watchers. These will not be careless. Any who are careless will not be of the Kingdom class, for they are not of the kind that He wishes to glorify.

God wishes those who are awake to be learning more and more of His Plan. These will grow in grace and in knowledge as they watch. They will not be like the world. The world will be in a stupor—they will be unworthy of the Day. Darkness covers the whole earth at the present time. But God's people are granted a special light. They love the light. "Thy Word is a lamp unto my feet, and a light unto my path." (Psa. 119:105.) It is not a light like that of the moon, which reaches far out, but merely a little light at the feet of those who are watching for it. Those who are going to sleep will find their light going out...

WATCHMEN FOR A PURPOSE

The Apostle says, "Let us watch and be sober." We cannot say that he here refers to abstinence from the use of liquors, tobacco and other things which have a stupefying effect on the nerves. The thought is that we should be watchful and sober in mind. We find a great many people who are excitable—carried about by every wind of doctrine. They cannot give the reason for what they accept. They do not know that the

as possible in the footsteps of the great High Priest....Let us be sober in the sense that we will not be frivolous; that while happy, joyous in the Lord, free from the anxious cares that are upon many others through misapprehension of our Father's character and plan, we may, nevertheless, be sober in the

Truth is intended for only the one class of people—for those who are *watching*.

How carefully we should watch all the increasing signs of the New Day! But the watchman who stands at the post of duty, and sees things going on, but keeps his mouth shut, is of no use at all. We want a watchman for a purpose! Those who are on the alert should call the attention of others to these wonderful things. They should seek to arouse the Household of Faith.

There are people who are as fully consecrated as ourselves, perhaps, only they are not awake. We should give them a kindly shake to arouse them to see the wonderful things. And since we are to be called away soon to the marriage, we are to remember that a part of our watching should be to keep our garments white. We are to watch to some purpose. If we realized how near the Bridegroom is, how careful we would be of our robes! Others do not know, but the Bride-elect knows how near the Bridegroom is. She will watch and be sober...

We should remember that the Lord is giving us this knowledge to be used, and we should use it more and more. As we more clearly see our imperfections, we should watch and be sober, and we shall accordingly be circumspect, we shall be helpful to others, and will put on more and more the fruits and graces of the Holy Spirit—patience, meekness, gentleness, brotherly-kindness, love. And as we watch, we shall be putting off anger, malice, hatred, envy, strife. Thus we shall be pleasing and acceptable to the Bridegroom, and we shall thus be making ourselves ready to enter in with Him into the joys and blessings that are now so near—at the door."

R5585 "Jesus told His disciples that He was going up to Jerusalem, and that He would be betrayed into the hands of the chief priests and the scribes, and they would condemn Him to death....Even His chosen Twelve could not understand the Master. Jesus answered (but not in the crudity of the Common Version), "Get thee behind Me, adversary"--you are becoming My opponent. You would undo the very work I am doing. Instead of helping you are hindering Me, because your thoughts are not God's thoughts, but men's. -- See Matthew 16:21-23..."

This is the kind of temptation that comes to us as Christians, as followers of the Master. The special temptations of the Lord's children are not temptations to commit gross immoralities; and the temptations of Jesus were not of this kind. But He did have the temptation to withhold the Truth and to give something that would be more palatable...

The temptation is to do something that others would applaud, instead of doing and saying things of God's Word that bring disapproval..."

sense of earnest appreciation of present opportunities and privileges in connection with the Lord's service;-- not thoughtlessly negligent, letting opportunities and privileges slip through our hands to be afterwards regretted. Z. '02-239R3056:5

(1Co 4:1-2 KJV) "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. (2) Moreover it is required in stewards, that a man be found faithful."

B28 "It is a serious error into which many fall, to suppose that a knowledge of God's doings and plans is of little importance, that the graces of Christian character are all that God requires, and that these are better conserved by ignorance. How differently the Scriptures present the matter! They counsel us, not only to cultivate the graces of the Christian character, but to preserve constantly that condition of heart which will enable us to discern the truth--especially that great truth of the Lord's presence when due -- and when dispensational changes take place."

B30 "Prophetic time was given, not to alarm the world--nor for the world in any sense--but to enlighten, strengthen, comfort, encourage and guide *the Church* in the troublous times in the end of the age. Therefore it is written, "None of the wicked shall understand, but the wise only." To these, this becomes meat in due season, and it, with other meat, will strengthen those who use it, so that they will be "able to *stand* in the evil day"--the day of trouble with which this age closes..."

Without these prophetic time-proofs, we might see the events of this Day of the Lord, and know not of it, or of our duties and privileges in it."

A13 "No work is more noble and ennobling than the reverent study of the revealed purposes of God--"which things the angels desire to look into." (1 Pet. 1:12) The fact that God's wisdom provided prophecies of the future, as well as statements regarding the present and the past, is of itself a reproof by Jehovah of the foolishness of some of his children, who have excused their ignorance and neglect of the study of His Word by saying: "There is enough in the fifth chapter of Matthew to save any man"...Its object evidently is to make the consecrated child of God acquainted with his Father's plans... When thus interested in the Lord's work, he may serve with the spirit and with the understanding also; not as a servant merely, but as a child and heir. Revealing to such what shall be, counteracts the influence of what now is. The effect of careful study cannot be otherwise than strengthening to faith and stimulating to holiness."

Q663 "We are not to be asleep with the world; we are to be awake; we are the children of the morning, children of light--not children of darkness. Therefore, let us not be stupefied, let us not be intoxicated with the spirit of this world."

OUR LORD'S ADMONITION TO WATCH AND PRAY

(Mark 14:38 KJV) "Watch ye and pray, lest ye enter into temptation..."

R3759 "I HAVE PRAYED FOR THEE." "Simon, Simon, behold Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee that thy faith fail not."--Luke 22:31,32...

We remember in this connection our Lord's words which indicate that the present will be a time of trial which "will try all them that dwell upon the face of the whole earth." (Rev. 3:10) We remember the Apostle's statement also that it will be a time of fiery trial upon those who are of the true Church, saying, "Every man's work shall be tried so as by fire," and his assurance is that only the gold, silver and precious stones of faith, hope and love will abide the fiery trial.--1Cor. 3:13...

Watch and pray, lest ye enter into temptation."... Some will make light of the warning and expose themselves to danger; others will hearken to the warning of the Master's voice, and to them it will be a part of the power of God unto their preservation."

R2038 "There is a way that seemeth right unto a man; but the end thereof are the ways of death."--Prov. 16:25.

The most important thought of this lesson is expressed in the Golden Text. It is a solemn warning against self-deception--against pursuing a course of conduct which is radically wrong, being opposed to the spirit and intent of the divine law, and yet which may be made to *seem* right by a line of false reasoning, suggested by the will of the flesh and apparently founded upon the Word of God, yet denying its fundamental principles of righteousness. The delusions of Satan also greatly help along such deceptions, and thus the blinded one is urged along in a course which seems to him to be right, but the end of which is death.

Christians should above all things guard themselves against the folly of this way... If the heart be puffed up with pride, or ambitious for vain glory, or if it be selfish, or in any measure intoxicated with the spirit of the world, then beware; for there is great danger of getting into that way that seemeth right, to a man *because* blinded by his own perverse will or fleshly mind."

R2775 "WATCH AND PRAY LEST YE ENTER INTO TEMPTATION

In the case of our Lord and the apostles we see illustrated the value of watchfulness and prayer in the dark hour of trouble. Our Lord followed the direction he gave to the disciples: he watched, he prayed, he got a blessing, he was strengthened, and came off victor. They did not watch and did not pray, failing to realize the necessities of the occasion, and as a result we find them scattered, bewildered;--and one of them, the very strongest of them all, who boastingly had said a little while before, "Tho all men forsake thee yet will not I," was so overpowered by his surroundings, and so weak through lack of the very strength he should

have obtained through watching and prayer, that he denied the Lord with profanity.

Whenever we find the Lord's people attempting to live a life of holiness and consecration, yet ignoring the injunction of our Lord to watch and pray, we know that they are unwise; and that however much they may be virgins, pure ones, they are foolish: they cannot hope to gain the victory over self and sin and the Adversary, single-handed, alone. If the Master himself needed strengthening, surely we also need it; and if he received it in response to supplications with strong cryings and tears, it is an intimation to us of the way in which God is pleased to bestow the full assurance of faith which is able to strengthen us as good soldiers to endure any and everything in his name and service. Those who seek the Lord earnestly and in prayer are as sure to receive a blessing as was the Lord Jesus himself; and altho there will not come to them the same kind of heavenly messenger to comfort and encourage them, nevertheless a heavenly messenger of another kind will surely be sent. It may be in the person of a fellow-disciple, able to enter into and sympathize with us in our trials as difficulties, as none of the apostles could sympathize with our Lord or assist him. Or it may be that the messenger sent will be one of the apostles themselves, through the many gracious words of inspiration which God has communicated to us through them in his Word. But however the strength may come, it must be the assurance, not of men nor of angels, but of God, that we are pleasing and acceptable to him,--and that we may claim and expect the exceeding great and precious things which he has in reservation for them that love him.

So to speak, we are now in the hour of trial which cometh upon the whole world to try them. The present is represented in the Scriptures to be "the hour of temptation" or testing at the close of this age. It is the Gethsemane hour, in this sense of the word, to all who are the Lord's true people, fully consecrated to him. It is the hour, therefore, in which we, like our Lord, should be seeking the Father's face to receive the full assurance that we are his, and that he is ours; and that we may rely confidently on his strength to carry us through this time. It is the time in which we are to make sure, as we sometimes sing:

"O let no earthborn cloud arise
To hide thee from thy servant's eyes."

It is a time in which those who neglect the Master's words, "Watch and pray, lest ye enter into temptation," will be sure to enter into temptation, and be tolerably sure to fall therein. And the fall will be severe, -- and even tho, like Peter, they should afterward be recovered out of it, it will be with weeping...

We are to watch, and to be on our guard against the encroachments of the world, the flesh and the devil. We are to watch for all the encouragements of the Lord's Word, the evidence of their fulfilment, the signs that betoken his presence and the great changes of dispensation just at hand. We are to watch for everything that will strengthen us in faith and hope and

loyalty and love; and while watching we are to pray without ceasing. We are to pray together as the Lord's people; we are to pray in our homes, as families; we are to pray in secret, in private. We are to have the spirit of prayer in all that we say and do: that is to say, our hearts should be going out continually to the Lord for guidance in all of life's affairs, that we may do with our might what our hands find to do, in a manner that will be acceptable to him, and that we may be shielded by him from temptation that would otherwise be beyond our endurance, and that we may be ultimately delivered from the Evil One and have a place in our Lord's Kingdom."

R5331 "Watch and pray, lest ye enter into temptation."--Mark 14:38...

"Be not like dumb, driven cattle;

Be a *hero* in the strife!"...

Let us be watchful, active, alert, and co-labor with God and with the Lord Jesus Christ. We are to consider the offer made to us--the great High calling--the most wonderful thing ever known in all creation! We shall never have another opportunity of showing God and our Lord Jesus our zeal for righteousness and our earnestness of spirit. The present opportunity is a special one. God has made it possible for all of us, who are in harmony with Him, to grow in grace and in knowledge, and thus to be more intelligent in our service. And we are to pray in harmony with that intelligence.

What may be the character of the temptations which shall come upon us, we may not clearly discern in advance; for if we knew all about them beforehand, they would be but slight temptations and easily overcome. Watch, therefore, and pray always. The only safe way is to be *always prepared*; for our Adversary, the Devil, is seeking whom he may devour. He knows our weak points better even than we do, and is ever ready to take advantage of them. Each of us needs the Spirit of the Lord in his heart, as well as His "grace to help in time of need," if we would be overcomers. Our daily exhortation to self should be,

"My soul, be on thy guard,

Ten thousand foes arise;

The hosts of Sin are pressing hard

To draw thee from the prize."

September 28 Manna "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith. 1 Peter 5:8,9

THIS thought of Satan's opposition to us, and that we are contending not merely with flesh and blood but with principalities and powers and wicked spirits in high positions of power, would be appalling to us did we not on the other hand realize that by positiveness of decision we acquire great helps and assistances by other unseen powers. From the moment of our positive resistance of temptation and positive standing up for the Lord and His cause, we become stronger in the Lord and in the power of His might, and greater is He that is for us than all that be against us. Z.'04-11 R3300:4

Hesitancy after the wrong is seen increases the power of the temptation." Z.'03-32 R2568:5

NADAB AND ABIHU CUT OFF

--LEV. 10:1-11.--AUGUST 10.--

Golden Text.--"Let us watch and be sober."--1 Thess. 5:6

ALTHOUGH not directly so stated, there is sufficient ground for the inference that the sin for which Nadab and Abihu were smitten by the Lord, was committed while they were under the influence of intoxicating liquor. The basis for this inference is that immediately following the description of their wrong doing and its punishment comes the Lord's injunction,--"Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; ...that ye may put difference between holy and unholy, and between unclean and clean."--Vs. 9,10.

The two young men smitten in the prime of life, were Aaron's oldest sons; there were two younger brothers. All had just been consecrated to the priesthood, under their father Aaron as the chief priest, by the direction of their uncle Moses, carrying out the divine arrangement. With many advantages every way, they had corresponding responsibilities, as well as grand prospects for the future, all of which were destroyed because of their lack of reverence for the Lord--their carelessness respecting his regulations, and the vows which they had just taken upon themselves as his special servants. Their experience furnishes an excellent temperance lesson. How many others in highly favored situations in life have come to disrespect the Almighty's arrangements through the use of intoxicating liquors!--how many have similarly blighted their prospects in life, hastened their death, and brought sorrow upon their kindred!

The *Chicago Tribune* has collected statistics respecting the murders in the United States, between the years 1891 and 1901, and declares that 53,000 of these murders resulted more or less directly from the use of intoxicating liquors. The statistics of the State of Massachusetts for the year 1895 show that over ninety-six percent of those convicted for crime in that State, were users of strong drinks. In 1899 the *New Voice* obtained the testimony of one thousand jailors (whose terms of office would aggregate more than six thousand years of experience), and their returns showed that seventy-two percent of the criminals then in jails under their charge, were brought there by drink. The *American Grocer* using government statistics (April 1901) figures the total bill of this country for liquid refreshments during the year at \$1,228,674,925. And of this amount it figures that alcoholic liquors cost \$1,059,563,787,--the remainder representing the sum spent for tea, cocoa, coffee, soda water and the like. Some one has calculated that the money spent for alcoholic liquor would equal a pile of silver dollars 1754 miles high; and the *Christian Observer* remarks, "It would take ten men with scoop shovels to throw away money as fast as we are wasting it for grog."

In the presence of such a stupendous evil, blighting earthly prospects for so many, depriving so many of the reasonable comforts and necessities of life, disqualifying so many for thoughts and deeds of purity and goodness, and accomplishing instead so much misery and sorrow, what Christian could feel interested in the traffic? What Christian would not be willing to forego personal rights and liberties in connection with this terrible adversary of the race and rejoice in any self-denials it might cause him, even though he might feel himself stronger than the majority of men, and thoroughly capable of withstanding its insidious attacks and undermining tendencies as respects character, etc? It is not for us at the present time to make "sumptuary laws" for the world, nor in any manner to attempt to rule the world; but as surely as we believe that when the Lord's Kingdom shall have fully come it will thoroughly chain up this monster evil, as one of the most powerful of Satan's agencies, just so surely should all who so believe show to others by precept and example their opposition to this curse.

There is, however, a deeper lesson for us in the experiences of the two priests under consideration. As they were members of the tribe of Levi, so those whom they typified would be members of the "household of faith." As they went further than this and consecrated to the priesthood and were truly and properly accepted of the Lord as priests, their antitypes must be persons, classes, who have come under the terms of the "royal priesthood" in the full, proper sense of the word. They do not represent merely nominal Christians--merely such as imagine themselves consecrated to the Lord through a misunderstanding, as is the case with many in the nominal church of today: they represent persons, classes, in the true, consecrated Church of the Lord.

The Scriptural account does not specify respecting the wrong

doing of Nadab and Abihu. The expression "strange fire" does not clearly indicate to us whether their wrong doing consisted in using an incense other than the kind that the Lord had prescribed, or whether they used it at the wrong time, or in a wrong place, or whether the fire which enkindled the incense was taken from some other place than the altar, as the Lord had prescribed, or whether their incense was repulsive to the Lord because the offerers were in a state of intoxication--possessed of a wrong spirit. The latter, as we have suggested, seems to be implied in the declaration of the *10th verse* respecting holy and unholy, clean and unclean conditions of approaching the Lord.

The great lesson here for the royal priesthood is not so much in respect to intoxicating liquors, as in respect to a wrong spirit and unclean condition of mind and heart in approaching the Lord. We are bound to suppose that those who have made a consecration to the Lord and are seeking to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1), will not be guilty of literal intoxication. Those who have received to any degree the spirit of the truth and have come to appreciate in any measure the spirit of a sound mind, surely realize that in our soberest and most favorable condition, our minds are none too sound;--they realize that continually the Lord's people have need of his assisting grace supporting their imperfect judgments, and they could not ask for such grace to help were they not also using their best endeavors to preserve and exercise what sense they have naturally.

The lesson for the consecrated, therefore, is in accord with what the Apostle has written, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1.) Our consecration through faith in the Lord has brought us under the anointing of the holy spirit, has permitted us to enter into the holy and to enjoy the privileges and favors of those "deep things of God" which none can see or appreciate without the anointing of the spirit. Outsiders-- not of the consecrated and accepted class, not of the royal priesthood, the peculiar people, and who therefore have no privilege in the way of offering incense to the Lord, have no such opportunities as we of offending the Lord by offering him unacceptable sacrifices,--unacceptable prayers, unacceptable services. As we do not know in which way these two sons of Aaron offended against the divine arrangement or whether they both offended alike, we may lay to ourselves, as the antitypical priesthood, lessons all along the line.

(1) When we approach the Lord we are not to come to him under the influence of an evil spirit, intoxicated with the spirit of the world or of Babylon, by whose wine it is declared all the nations have been made drunken.--Rev. 14:8; 18:3.

(2) When we would approach the Lord even in a right spirit, we must make sure that we have the proper incense which he has stipulated will be acceptable to him, whose ingredients represent the perfections of our Lord Jesus reckonedly appropriated to us.

(3) Additionally we must be sure that we do not get fire for our incense from any other quarter than from the altar--consecrated fire or zeal, sanctified by the merit of our Lord's sacrifice.

In "*Tabernacle Shadows of the Better Sacrifices*" we have offered the suggestion that these two priests possibly represent two different classes in the church--two classes amongst those who have made consecration to the royal priesthood and have been accepted, both of which classes will fall from the priesthood. We have suggested that one may represent the class who will die the Second Death (Heb. 6:4-6; 10:26,27) and that the other may represent the class who lose their membership in the royal priesthood because of an insufficiency of zeal to make their calling and election sure; but who, nevertheless, are at heart loyal to God and will be "saved so as by fire," through great tribulation. (Rev. 7:14.) True there is nothing in the type to indicate any difference between these two, nothing to indicate any hope in the future for either of them. We think it not unreasonable, however, to surmise that the type merely shows that both men lost their standing in the priestly company by reason of failure to rightly appreciate their privileges. We are assured that all these matters are typical, yet we find it difficult to suppose this type to mean that one-half of all who consecrate to the Lord as members of the royal priesthood, will suffer the Second Death. Yet this would

seem to be the only alternative interpretation, if we reject the thought that the two men merely represented the two classes who lose the priesthood without indicating their proportion as respects the whole. The two should have a meaning;--either as one half of the whole or as two classes. We accept the latter view; because the Scriptures clearly show two classes who will lose the royal priesthood, and because the other proposition, that they represented one-half of the consecrated lost in Second Death, seems to us wholly untenable.

In any event the lesson to those who desire to be faithful to their privileges, is a strong one, having made our consecration to the Lord, having received of his anointing, let us seek carefully to "make our calling and our election sure" to the blessings and privileges of the future--as the dispensers of divine bounties to mankind in general, in the Millennial Kingdom, associated with our Lord. Let us take all the lessons out of this that we can, as respects due reverence to him with whom we have to do, and due appreciation of the proper spirit, the proper incense and the proper zeal to be used in coming before the Lord, that we may abide in his love and favor.

MISCONCEPTIONS

CAUSE DIFFICULTIES TO MANY

Those who do not see with us the great divine plan of the ages, with its wonderful opportunities of the future for the blessing of all the families of the earth;--who do not see with us that the present age is merely for the selection of the royal priesthood for the future work of glory and blessing of mankind;-- who do not see with us that the Jewish system with its priesthood, sacrifices, incense, etc., etc., were merely types or shadows of the higher things in God's plan now being developed;--such are apt to look at the statements of this lesson with astonishment; and are apt to feel that God acted in a very arbitrary manner toward these two priests in striking them down in death, because of some failure to approach him in the prescribed manner. They fail to see that the Lord was instituting types which must be carried out to the very letter, and which must illustrate the exactness of his dealings with the "royal priesthood."

Looking at the matter in a wrong light, they not only see the two men suddenly deprived of life, but they reason that if God's anger thus destroyed them --then, the very next moment, according to their theory, they would appear at God's bar for their eternal sentence; and since they could not believe that the two men who were unfit to live amongst men were any more fit to live in heaven, they feel obliged to conclude, according to their theory, that the Lord not only suddenly smote them down as respects their earthly life, but additionally turned them over for an eternity of torture at the hands of devils. Those who really believe this misrepresentation of the divine plan must necessarily be unfavorably influenced by it in their own dealings with their children, their neighbors, etc.,--their ideas of justice and of love, etc., must necessarily be blunted by such misconceptions of the divine character and procedure.

To our understanding of the teachings of the Lord's Word, on the contrary, there would be no such difficulty as this. Nadab and Abihu were men, members of the fallen race, all of whom are under sentence of death. They had been merely reckonedly, not actually, justified, because "the blood of bulls and goats could never take away sin." They were, therefore, although typically occupying the place of priests, not really different from the remainder of the world--for they had received no release from the Adamic condemnation. Hence, since their position and all were typical, so also their death under the circumstances could mean no greater loss to them than death under other circumstances would mean to their fellows--they

merely went into the tomb a little sooner than they otherwise would have done. But long centuries after their death and the death of their fellows,--better and worse,--in God's appointed time, the great antitypical sin-offering appeared; --and the great antitypical Priest, offered the great sacrifice for sins accomplished at Calvary, and the whole world was brought back from the sentence of sin and death--including Nadab and Abihu, Aaron and Moses, and all the remainder of our race,--including also us who were not yet born.

The Atonement day sacrifices begun by our Lord and Redeemer, continue; and we, his called ones of this Gospel age, are privileged to participate in the sacrificing work with our great High Priest, as the sons of Aaron participated with their father. Soon the entire work of sacrificing will be at an end; soon the great High Priest will finish the work of making an atonement, and will then, as did the priest in the type, come out to the altar and lift up his hands and bless all the people--the dead and dying world. The day of blessing will be a long one, because "a day with the Lord is as a thousand years." It will be quite sufficient to accomplish the purposes intended, of lifting up, helping, strengthening, blessing, bringing to full restitution, all who will come into harmony with the Father. In that day Nadab and Abihu with others of mankind, who have done better and who have done worse, will be on trial before the judgment seat of Christ,--the Church, the royal priesthood, being associated with Him in the judgment. (I Cor. 6:2.) In proportion as any have had favorable opportunities and used them unfavorably, in similar proportion have they degraded themselves so that they will proportionately experience stripes and difficulties in getting started upon the great "highway of holiness," which will then be opened up for the whole world of mankind,--that they may return thereon to the Lord and to eternal life; and only those who fail to come back under such gracious opportunities, into full harmony with the gracious divine plan, will be destroyed irrevocably in the Second Death.

"LET US WATCH AND BE SOBER"

The Apostle's exhortation in our Golden Text is well worthy of being continually borne in mind by all who would make their calling and election sure to a place in the glorious priesthood of the future--"Let us watch and be sober." ⁽¹⁾Let us watch in the sense of taking careful notice of all the directions which the Lord our God has given us, respecting what would not be acceptable service to him. Let us watch ourselves, striving to walk as nearly as possible in the footsteps of the great High Priest, who was, we are sure, right and acceptable to the Father in every particular. Let us be sober--not only not literally intoxicated with ardent spirits, but let us not be intoxicated with "the spirit of the world," or the spirit of Babylon, churchianity. Let us have the spirit of Christ, the spirit of a sound mind, the spirit of meekness, the spirit of gentleness, the spirit of love for God, for our fellows, and for all men, seeking as we have opportunity, to do them good. ⁽²⁾Let us be sober in the sense that we will not be frivolous; that while happy, joyous in the Lord, free from the anxious cares that are upon many others through misapprehension of our Father's character and plan, we may, nevertheless, be sober in the sense of earnest, appreciative of present opportunities and privileges in connection with the Lord's service;-- not thoughtlessly negligent, letting opportunities and privileges slip through our hands to be afterwards regretted.

⁽¹⁾ ½ Nov. 19 Manna, 1Thes. 5:6

⁽²⁾ ½ Nov. 19 Manna

[Hymn 183] WATCHFULNESS

My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize.

O! watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly ev'ry day,
And help divine implore.

Ne'er think the vict'ry won,
Nor once at ease sit down;
Thine arduous work will not be done,
Till thou hast gained thy crown.