

the Lord has graciously provided his message in such printed form that each and every one of the anointed ones may have some opportunity in using this message to the glory of the Lord and thus to the carrying out of the Christian's commission.

DANGER OF DECEPTION

²⁰ Note the marginal reading of the text, 2 Chronicles 29: 11. It says: "My sons, be not now deceived." One who is negligent is deceived or ensnared by the Devil or by some of his agencies. The adversary will try to inject into the minds of some the thought that their physical condition will not warrant them in further activity in the Lord's service, and thereby will ensnare such a one. Most of the ailments that induce such to cease activity in the Lord's service are in the mind and not particularly physical ailments. Remember our consecration is to be faithful in service even unto death. Better by far would it be to die in the active service of the Lord than to imagine ourself ill and thereby be ensnared by Satan, who would lead us into such idleness and negligence which may result in the loss of everything. If the adversary can lull some to sleep on any pretext and cause them to become indifferent to their own course of action, indifferent to the giving of the testimony for the King and for Jehovah's cause, he will thereby gain the victory.

²¹ It is to be expected that Satan will try to inject into the minds of the consecrated the thought that 1925 should see an end of the work, and that therefore it would be needless for them to do more. This conclusion is warranted by the words of the Master. Referring to these very perilous times in the end, Jesus said: 'If it were possible they would deceive the very elect.' It is not likely that any will now be deceived concerning the fundamental doctrines; these are clearly settled in the minds of the anointed ones. But it seems quite clear that there is danger of being lulled into a state of indifference, carelessness and negligence, both in conduct and in service of the Lord, and thereby being deceived by the adversary. Diligence now and to the end seems absolutely essential to victory.

²² The anointed ones should now reason thus: 'I have gladly severed my connection with Satan's organization; I have fled to Christ for refuge; I have been received into the family of God; I am now a son of God and abiding in his temple; I know that my Lord and King is here; I have enlisted upon his side; I know that Satan is now seeking my destruction because I am striving to keep the commandments of my God and have the testimony that I am the Lord's; I know that my preservation and ultimate victory depend upon my faithfulness to him, not for a short time only but to the very end. Therefore with me time is no more. I am irrevocably and forever on the Lord's side, and by his grace I will stand before him and serve him and shall show forth his praises now, henceforth and forever.' It seems that

the anointed in such an attitude would not be at all anxious about what may or may not transpire in 1925. They will see that they have everything to lose by becoming negligent and indifferent, and everything to gain by remaining steadfast, diligent and faithful.

²³ The Apostle Peter, addressing himself to the anointed, to whom the exceeding great and precious promises are given, says: "Brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall." (2 Peter 1: 10, 11) It follows then that either negligence in our course of conduct or unfaithfulness in the Lord's service would cause us to fail in the race for the high calling and to miss the blessedness of the kingdom. Therefore diligence and fervency in spirit should mark the Christian's activity and course of conduct every day.

FEARLESSNESS

²⁴ He who is thus fervent and diligent will be without fear. Perfect love knows no fear, and perfect love means an unselfish devotion to the Lord and his cause. If the Christian is perfect in love he is like our Lord was when on earth. Jesus expresses this condition in these words: 'Of my own self I can do nothing. I came to do the will of my Father.' (John 5: 30) He did not mean that he had no power to do anything of himself. What he did mean was that he was so thoroughly devoted to his Father that he could not do anything contrary to his Father's will. He could not do violence to himself and to his covenant and do God's will at the same time.

²⁵ The Apostle Paul expressed the same thought when he said: "This one thing I do." As it was with Jesus so must it be now with the members of his body. They know nothing and can do nothing except what is commanded of the Lord. The words of our text thus come forcibly to us at this time: "My sons, be not now negligent." Each member of the body who will win the prize must now have in mind the one thing he must do, and that one thing is to diligently, earnestly and zealously press on, marking well his course as a follower in the footsteps of Jesus and joyfully proclaiming the message of the King and his kingdom.

²⁶ The church is now entering the portals of the new order under the great King of righteousness. The remaining members are the only witnesses on earth that Jehovah is God. All the nominal professed Christians have failed to give the witness that Jehovah is God. Great therefore is the privilege of those who are called out of darkness into the marvelous light of Jehovah, to testify that he is the Most High. The time has come for God to make for himself a name. The diligent, fervent and zealous ones will seize every opportunity to give the testimony to this fact. This testimony may be given by word of mouth or by the printed message which the Lord has put into our hands for that purpose.

²⁷ Having in mind then the responsibility of the position that we occupy by virtue of the Lord's favor,