

Character Development

Berean Scripture Lessons on

**Faith ✦ Humility and Meekness ✦ Knowledge ✦ Temperance
Patience ✦ Brotherly Kindness ✦ Prayer ✦ Evil Speaking ✦ Love**

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* This study comprises questions 31-50. It appeared in the original *Tower* but not in the *Reprints*.

PREFACE

Many Bible student ecclesias base their class study meetings on the six volumes of *Scripture Studies* and *Tabernacle Shadows*. This method started about 1890 in Baltimore, Maryland, being introduced by a Br. Rahn. A lengthy article starting at page 1866 in the *Reprints* discusses this history in detail, with specific suggestions on the conduct of these studies, on page 1868.

To supplement these volume studies a series of study outlines on character topics appeared in the pages of *Zion's Watch Tower* in 1905 and 1906. These were introduced specifically for the purpose of class study, and were so used by Br. Russell in the Allegheny ecclesia. Lengthy prefatory remarks appear on *Reprint* page 3518, introducing and recommending these studies for Sunday ecclesia use. We quote in part from this article:

"For some time past we have been receiving letters inquiring how little gatherings of the Lord's people can use the hour of their Sunday gatherings most profitably. Some of these letters are from brethren chosen as elders or leaders, saying that they are quite incapable of getting up a 'sermon,' and find it impossible to prepare even a Bible study in an attractive and interesting form, though the dear brethren, full of love for the Truth, do not complain, but rather encourage them.

"Other letters are from those who take no public part and who, while sympathizing with their meeting-leaders in their endeavors to imitate nominal church purveyors, are wishing and praying for the opening of some 'door' of help which will make the 'assembling of themselves' more profitable to all.

"It was in response to this 'cry' of the Lord's people that we prepared the WATCH TOWER Bible, in the margins of which, in addition to the Scripture references, we gave DAWN and TOWER references. In the front of that Bible, which so many of you

possess, we have some suggestions on 'Berean Bible Study,' and in the back part we gave extended references and also a *Topical Index*. It was our hope that these would meet the requirements, but we find that they do not. Many of the Lord's earnest ones have so long been used to 'swallowing' whatever was offered them as spiritual nutriment that they had never learned how to feed themselves at the Father's table. Others who knew how to get at the food properly found their time so consumed in the 'things needful' and pressing that they had little time to prepare lessons of a profitable kind for themselves or others, even after the matter had been outlined as in the *Topical Index*.

"Appreciating the needs, we requested some of the 'pilgrim' brethren to give examples of these Berean Studies at the various places visited. However, even this did not serve the purpose, because the visits of the 'pilgrims' being few and more like those of the apostles of old, the friends begrudged the time of even one service—particularly since it requires several meetings of the Berean type to demonstrate its value and arouse the proper enthusiasm.

"Now as meeting all these requirements we are having prepared Outline Lessons for each month of this year, beginning with March. One peculiarity about these lessons is that they do not **teach**, but merely question, and refer the student to the Scriptures and the WATCH TOWER publications bearing thereon. Thus thought is stimulated and the Truth the more clearly impressed.

"The thirty questions of the March Lesson following might serve for thirty Sundays; but having so much good food we can afford to fare sumptuously and take several questions for each meeting. As to how many, would depend somewhat on the number in attendance, and how accustomed they are to analytical study, and how expert the leader of the meeting. It might be well for the classes to appoint several of the seemingly capable brethren to lead in turn, that the most able in this respect might be discerned. These will probably be found amongst those you have already chosen as Elders."

The remainder of the introductory remarks contain suggestions as to how these meetings should be conducted, recommending the use of a single topic—thirty questions in this case—for a one-month period.

Three months later, on page 3572, Br. Russell notes the following:

“Word reaches us that the dear friends who have adopted these studies are growing more and more interested in them. They open up so **thorough** a study of the topics and give **all opportunity** to participate that they supply more ‘meat,’ more spiritual nourishment, than can generally be obtained in the same time.

“We recommend these studies for **one** of the meetings you usually have or for a new meeting if those now held are all too good to be displaced. Something of this kind is surely needed to refresh the mind along lines already partly understood.”

Evidently the different ecclesias were having practical difficulties in the conduct of these meetings, and Br. Russell appends some more suggestions concerning how they should be led.

In his next reference to these studies, on page 3769, he stresses the need to hold the discussion to the specific question being considered, so as to avoid the redundancy of material that will be covered in later questions.

He also emphasizes that the cited material be on hand at the meeting, appropriately marked for quick reference and also that “The leader should **STUDY** the entire lesson and each member of the class should **STUDY** the portion or question assigned to him or her.” (The capitalized emphasis are those of the article.) We might suggest further that the whole ecclesia also **STUDY** the entire lesson in order to prepare them for better participation in the class discussion.

On page 3800 he reports, after fifteen months of these studies appeared in the

Towers, that “we are hearing good reports of blessings from the use of these Berean Studies in the Scriptures.”

Br. Russell then evidently responds to inquiries regarding their conduct suggesting that one leader be assigned for a three-month period, and that this leader be one who can well summarize the discussion for the benefit of the entire study group. After mentioning that the Allegheny church uses these studies on Sunday evening, he closes by reemphasizing that the cited material be marked for easy reference and be on hand at the meeting, and that ample time for discussion be allowed after the reading of the references and before the closing summary. He also stresses anew that the discussions be held firmly to the discussion under consideration.

This series of outlines were discontinued after October 1, 1906. The following month the original *Towers* (though not the *Reprints*) contained monthly questions on *Tabernacle Shadows*. By 1908, the *Towers* were including the questions for Volume 5 of *Scripture Studies*.

In recent years, it has come to our attention that many ecclesias have been using these questions for class study and therefore the publishers have decided to make them available as a separate work book. Since they are to serve as a tool for study, rather than for reading or research, it was decided to make them available bound, or unbound on punched 8½"×11" paper.

It is with the hope that these studies will prove profitable to many brethren that the publishers have undertaken this present printing.

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FAITH

1. What is faith?

Hebrews 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

1 John 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

E112 [¶1]:

One of the chief battles of those who walk this narrow way is against self-will; to bring their wills into fullest subjection to the Heavenly Father's will, and to keep them there; to rule their own hearts, crushing out the rising ambitions which are natural even to a perfect manhood; quenching these kindling fires, and presenting their bodies and all earthly interests living sacrifices in the service of the Lord and his cause. These were the trials in which our Captain gained his victory and its laurels, and these also are the trials of his "brethren." "Greater is he that ruleth his own spirit [bringing it into full subordination to the will of God] than he that taketh a

city:" greater also is such than he who, with a false conception of faith, would leap from the pinnacle of a temple, or do some other foolhardy thing. True faith in God consists not in blind credulity and extravagant assumptions respecting his providential care: it consists, on the contrary, of a quiet confidence in all the exceeding great and precious promises which God has made, a confidence which enables the faithful to resist the various efforts of the world, the flesh and the devil, to distract his attention, and which follows carefully the lines of faith and obedience marked out for us in the divine Word.

F689 [first line]: Faith is the operation, the exercise, of our minds in respect to God and his promises.

2. Name the two component elements of faith.

R1822 [col. 1 ¶6, 7]:

Faith has in it the two elements of intellectual assurance and heart reliance. The former is faith in the abstract sense; the latter is its concrete form. It is in this latter, fullest sense we read that, "With the heart man believeth unto righteousness." (Rom. 10:10.) Both the head and the heart—the intellect and the affections—are necessary to that faith without which it is "impossible to please God" (Heb. 11:6); though many fancy they have faith when they have only one of its essential elements. With some it is all emotion; with others it is all intellectuality; but neither of these can stand the tests of fiery ordeal: they must abide together if they are to endure to

the end and be found unto praise and honor and glory at the appearing of Jesus Christ.

An intellectual grasp of the fundamental principles of divine truth—viz., of the existence of a personal, intelligent God, the Creator and Sustainer of all things, and of his purpose and plan of redemption through his only begotten and well-beloved Son, Jesus Christ—constitutes the **foundation** of faith; while trust and reliance to the extent of his promises, upon the personal God who is the author of our being and who, as a Father, invites the implicit confidence and love of his children, make up the **superstructure** of our faith.

3. How does faith differ from credulity?

F689 [¶1]:

We should recognize a wide difference between faith and credulity. Millions of people are credulous and superstitious, and believe a thousand

and one unreasonable things for which they have no adequate evidences. Nor are these superstitious people, believing what they ought not to believe,

to be found only in heathen lands. Millions of them bear the name of Christian, with some denominational attachment. Superstition and credulity are to be condemned, reproved, avoided, overcome. The true faith is to be encouraged, built up, strengthened, caused to grow. The faith of God is

the faith, confidence, trust, which builds upon the divine promises and not upon human traditions, philosophies or imaginings.

4. What is the importance of a proper faith?

Hebrews 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

F315 [¶1]:

Respecting the first proposition: We are living in a time when doctrines in general are being sneered at, and when quite a good many claim that doctrine and faith are of no value in comparison to works and morals. We cannot agree with this, because we find it entirely out of accord with the divine Word, in which faith is placed first and works second. It is our faith that is accepted of the Lord, and according to our faith he will reward us, though he will properly expect that a good faith will bring forth as many good works as the weaknesses of the earthen vessel will permit. This is the rule of faith everywhere laid down in the Scriptures. "Without faith it is impossible to please God." "This is the victory that overcometh the world, even our faith." (Heb. 11:6; 1 John 5:4) No man can properly be an overcomer, therefore, unless he exercise faith in God and in his promises; and in order to exercise faith in the promises of God he must understand them; and this opportu-

nity and ability to grow strong in faith will be in proportion to his understanding of the divine plan of the ages, and the exceeding great and precious promises connected therewith. Hence, doctrine—instruction—is important, not merely for the knowledge which God's people are to have and to enjoy above and beyond the knowledge of the world in things pertaining to God, but especially because of the influence which this knowledge will exercise upon all hopes and aims and conduct. "He that hath this hope in him purifieth himself" (1 John 3:3) is a Scriptural expression which fully coincides with the foregoing statements. He who would endeavor to purify himself, to cleanse his conduct, must, to be successful, begin as the Scriptures begin, with the heart, and must progress, using, for a cleansing, the inspired promises. And this means a knowledge of the doctrines of Christ.

F693 [¶1]:

Only in proportion as the eye of faith and the ear of faith are trained through the divine Word, are the New Creatures enabled to appreciate with any distinctness the grandeur and glories of their future inheritance. They cannot even begin to appreciate these as natural men, nor can they do so until a full consecration has been made, and the holy Spirit has been received as an earnest of the future. Up to that time their knowledge of the future, even after they have come into fellowship with

God by faith and justification, is represented in the Levites, who, though acceptable worshipers and servants of the Tabernacle, were not permitted to enter into it and offer incense at its golden altar, nor even to behold its grandeur. Whatever knowledge the Levites might have of the glories of the "Holy," its candlestick and the light therefrom, its table of shewbread, its golden altar and incense, was what he learned of these from the consecrated priests, who alone had access to it.

R1719 [col. 2 ¶4-6]:

It is important, too, to see that our faith is a correct faith; for if the faith be an erroneous one, inspiring false and delusive hopes built upon sandy founda-

tions, the stronger this impelling power becomes, the more surely and quickly will it drive its deluded victim to shipwreck upon the rocks. Faith,

like steam in an engine, is a power either for good or for evil. Hence the importance of a correct faith.

It was because of this importance of faith, and of recognition of it as the motive power, either for good or for evil, that the Apostle Paul was so solicitous for the continuance of his converts in the faith. (See 1 Thes. 3:2,5,6,7,10.) He urged all to examine and prove themselves, whether they were in the faith, grounded and settled, and not moved away from the hope of the gospel, but rooted and built up in Christ and **established** in the faith; and to beware lest any man spoil them through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. (Col. 1:23; 2:7,8.) He was deeply solicitous, too, that the faith of the Church should not stand in the wisdom (the vain philosophies) of men, but in the power of God. And, therefore, in his preaching, he did not launch out into foolish speculations or follow his

own or any other men's reasonings, and so pander to the popular craving for something new; but he confined himself to the expounding of the sacred Scriptures and to exhortations, inspired, as they were, by the revelations made to himself—a prophet, as well as an apostle.—1 Cor. 2:4,13; 2 Cor. 12:1-7; Gal. 1:11,12; 2:2; 2 Pet. 3:15,16.

Let us see, then, that we have the faith of Christ—the faith well founded in the Word of God, a faith examined and proved, deeply rooted in the heart as well as in the head, and therefore **established** as the motive power of life. Such a faith is not nervously looking about for something new, and always probing the vain philosophies of men to see how skillfully they can withstand the Word of the Lord; for those who do so show plainly that their faith is not of sufficient influence to be the moving power in them, impelling them onward to full and complete victory over the world, the flesh and the Adversary.

5. What is the relation between faith and knowledge?

Romans 10:17 So then faith cometh by hearing, and hearing by the word of God.

A13 [¶1]:

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." Nor should we suppose that prophecy was given merely to satisfy curiosity concerning the future. Its object evi-

dently is to make the consecrated child of God acquainted with his Father's plans, thus to enlist his interest and sympathy in the same plans, and to enable him to regard both the present and the future from God's standpoint. 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.

A20 [¶2] through A21 [¶1]:

Those who will turn away from the mere speculations of men, and devote time to searching the Scriptures, not excluding reason, which God invites us to use (Isa. 1:18), will find that a blessed bow of promise spans the heavens. It is a mistake to suppose that those without faith, and consequent justification, should be able to apprehend clearly the truth: it is not for such. The Psalmist

says, "Light [truth] is sown for the righteous." (Psa. 97:11) For the child of God a lamp is provided whose light dispels from his pathway much of the darkness. "Thy word is a lamp unto my feet, and a light unto my path." (Psa. 119:105) But it is only "the path of the just" that "is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18) Actually, there is none just,

“none righteous, no, not one” (Rom. 3:10); the class referred to is “justified by faith.” It is the privilege only of this class to walk in the pathway that shines more and more—to see not only the present unfoldings of God’s plan, but also things to come. While it is true that the path of each individual believer is a shining one, yet the special application of this statement is to the just (justified) as a class. Patriarchs, prophets, apostles and saints of the past and present have walked in its increasing light; and the light will continue to increase be-

yond the present—“unto the perfect day.” It is one continuous path, and the one continuous and increasing light is the Divine Record, illuminating as it becomes due.

Therefore, “Rejoice in the Lord, ye righteous,” expecting the fulfilment of this promise. Many have so little faith that they do not look for more light, and, because of their unfaithfulness and unconcern, they are permitted to sit in darkness, when they might have been walking in the increasing light.

R1719 [col. 1 ¶8]:

In the above text [1 John 5:4] the Apostle John points to the only power which can sufficiently energize our whole being and nerve to patient endurance of tribulation, even to the end. That conquering power is **faith**. “Now,” says the Apostle Paul, “faith is a basis of things hoped for, a conviction of things unseen.” Faith is not merely belief or

knowledge, but is knowledge applied, assimilated, appropriated—made a part of our habit of thought, a basis for our actions and a spur to all our energies. Such a faith is the overcoming power which all must have who would run successfully the race for the prize of our high calling, and be overcomers.

R2411 [col 1 ¶5]:

The most important lesson of this school-term is Faith: the faith with which we became the Lord’s and entered his school must grow. And our faith can only grow by knowledge (We do not refer to worldly knowledge, worldly learning.), knowledge of the Lord—of his methods, his plan, his character. Hence we must study well our Teacher’s words and general conduct and as well his providences or private instructions to us

individually—interpreting these always by his words. Much of what we accepted at first by **faith** (respecting the Lord’s goodness and wisdom) will gradually become **knowledge**: giving basis for still greater lengths and breadths of faith as well as for greater love and appreciation of our Redeemer.

6. How is faith “the gift of God”?

Ephes. 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

R2286 [col. 2 ¶2]:

A much misunderstood text respecting grace is the one used as a caption for this article, namely, “By grace are ye saved, and that not of yourselves, it is the gift of God.” (Eph. 2:8.) The erroneous thought given by many is that our faith is not our **own** faith, not of our own volition, but an impartation, a gift from God. Of course, in one sense every gift and blessing which we enjoy is indirectly if not directly from God; “Every good gift and every perfect gift is from above, and cometh down from the Father of lights.” (Jas. 1:17.) But the proper understanding

of the Apostle’s words, we believe, is this: It is of God’s grace and not of personal merit on our part that salvation is offered to us; and altho that salvation is offered to us as a **reward of faith** (including true faith’s obedience), yet we cannot even boast respecting our faith as tho it merited the Lord’s favor,—for our faith is something which is the indirect result of divine providence also; there are millions of others in the world who might exercise just as much faith as we if they had been favored of God with as much light, intelligence, knowledge, as

a basis of faith: hence our faith is not to be credited as a meritorious condition but we are to be thankful to God for it, for the circum-

stances and conditions which have made it possible for us to exercise faith are of his grace.

R2811 [col. 1 ¶2-4]:

Question.—I have always considered that faith is what each individual must personally exercise and develop, but according to Romans 12:3 [For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith] it would seem that this is something we get in a measure at least from God. Can God impart what he himself does not possess? In what way, then, does God give us a measure of faith? God having told us a truth in his Word, is it not entirely a matter resting with us as to whether or not we have confidence in it—have faith in it? “Faith cometh by hearing of the Word.”

Answer.—The word here rendered “faith” (Rom. 12:3) is from the Greek *pistis*, otherwise translated fidelity, assurance. As you say, we have much to do with our own faith and assurance and exercise a certain amount of it before we are begotten of the spirit at all, else we could not be justified by faith, for justification precedes our presenting of ourselves living sacrifices and our acceptance and begetting of the holy spirit. This much of faith is our own evidently, but after we have received of the Lord’s spirit our faith may grow exceedingly, so that we will be able to walk by faith and not by sight—to accept the things that are not seen, and to sacrifice for them things that are seen and temporal. It may be said

with propriety that the attitude which permits us to receive God’s message of grace unto justification is all of God, in the sense that all of our blessings are from above—“every good and perfect gift.” But it is especially true that faith in spiritual things which we develop after we are begotten of the holy spirit is the result of divine instruction; as it is written, “They shall be all taught of God,” and the faith which will enable the consecrated ones to come off victors is not merely the natural faith with which they started, and with which they laid hold upon the Lord and justification, but a higher attainment of faith, the result of being taught of God through his Word and by his providence.

In the text under consideration our sober thinking must depend upon the time we have been under the Lord’s instruction, and the degree of attention we have given to learning the lessons intended for the increase of our faith. This development is in the Scriptures spoken of as a “gift,” also as a “fruit” of the spirit of God in us, and again as God’s “workmanship,” for by his truth and by his providences he is working in his children, not only to will but also to do his good pleasure—he is working in us faith, hope, joy, peace, love and all the graces which he approves; and if we will be obedient to his teaching and leading he will complete the work eventually and we shall be copies of his dear Son our Lord, and joint-inheritors with him.

7. Is faith in Christ necessary to salvation?

Acts 4:10-12 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

A102 [¶3]:

But the Bible, which is full of the missionary spirit, does not teach that there are several ways of salvation—one way by faith, another by works, and another by ignorance. Neither does it teach the God-dishonoring doctrine of fatalism. While it shows every other door of hope closed against the race, it throws wide open the one, only door, and proclaims that whosoever will may enter into life; and it shows that all who do not now see or appreciate the blessed privilege of entering shall in due time

be brought to a full knowledge and appreciation. The **only way**, by which any and all of the condemned race may come to God, is not by meritorious works, neither by ignorance, but by faith in the precious blood of Christ, which taketh away the sin of the world. (1 Peter 1:19; John 1:29) This is the Gospel, the good tidings of great joy, “which **shall be** unto ALL PEOPLE.”

R2220—“Is Faith in Christ Necessary”—See article at the end of this section, p. 29.

8. What is the immediate result of faith in Christ during the Gospel Age?

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

A231 [¶4]:

The steps of the Church to glory are the same as those of her Leader and Lord, who “hath set us an example that we should walk in his footsteps” — except that the Church starts from a lower plane. Our Lord, as we have seen, came into the world on the plane of human **perfection**, **N**, while all we of the Adamic race are on a lower plane, **R**—the plane of sin, imperfection and enmity against God. The first thing necessary for us, then, is to be **justified**, and thus to reach plane **N**. How is this accomplished? Is it by good works? No; sinners can do no good works. We could not commend ourselves to God, so “God commended his love toward us, in that, while we were yet sinners, Christ died for us.” (Rom. 5:8) Then the condition upon which we come to the justified or perfect human plane is that Christ died for our sins, redeemed us and lifted us up, “through faith in his blood,” to the perfect plane, from which, in Adam, we fell. “We are justified [lifted to plane **N**] by faith.” And “**being justified by faith**, we have peace with

God” (Rom. 5:1), and are no longer esteemed by God as enemies, but as justified human sons, on the same plane as Adam and our Lord Jesus, except that they were actually perfect, while we are merely reckoned so by God. This reckoned justification we realize through faith in God’s Word, which says, Ye are “bought,” “redeemed,” “justified freely from all things.” We stand in God’s sight blameless, spotless and holy in the robes of Christ’s righteousness imputed to us by faith. Our sins he consented to have **imputed** to him, that he might bear our penalty for us; and he died on our behalf, as though he were the sinner. His righteousness is consequently **imputed** to all who accept of his redemption, and brings with it all the rights and blessings originally possessed before sin entered. It restores us to life and to fellowship with God. This fellowship we may have at once by the exercise of faith, and the life and fuller fellowship and joy are assured—in God’s “due time.”

R2651 [col. 2 ¶5] through R2652 [col. 1 ¶1]:

And now we see the meaning of our Lord’s words of verse 29, “This is the **work of God [the work which God would be pleased with], that we believe on him whom he hath sent.**” There is a **work** connected with believing;—not a work with our hands, but a work with our heads and our

hearts: and no work that we could do with our hands would be as acceptable in the Lord’s sight as this. Indeed, when we realize that in our fallen and imperfect condition it is impossible for us to do anything perfectly, when we remember also that God is perfect, that all his work is perfect,

and that he cannot therefore be in sympathy with imperfection, or any degree of sin, we can readily see that the very best works we could offer him aside from **faith** would be unacceptable.

But God has proposed to do a great work for us—he has done that great work in that he has provided the Redeemer, through whom the ransom-price has been paid for our race: and now God can be just and yet be the justifier of him that believeth in Jesus. Hence, while no work that we can do could be accepted of the Lord so long as we are under condemnation, yet he can, by his own provision, accept our **faith** in Christ, and justify us through that faith: this, our first work possible, is therefore what God calls for. He will accept no other work, except it is preceded by this one and based upon this one. O that all could realize the importance of faith in the Lord's sight! "Without faith it is impossible to please God," and the more faith we exercise the more do we please him: not credulity, not a belief of something which God has not said; not a belief in our own imaginings or those of other men; but a belief in what God has said, and a firm, confident trust therein: this is acceptable with God, and becomes to all who exercise it the ground or

base of justification, that "**being justified by faith** we might have peace with God through our Lord Jesus Christ."—Rom. 5:1.

The Lord did not here discuss the further step to the high calling of this Gospel age; hence we will not discuss it now. He is dealing merely with our first necessary step in approaching God,—justification. The thing necessary, in order to justification, is the acceptance of Christ as the Bread of Life—which must be preceded by the realization that we have no life in ourselves, death having passed upon all of our race through father Adam's transgression; and that the Lord Jesus was made flesh in order that he might meet the penalty that was upon father Adam, and thus upon the race; and that **now**, therefore, whoever accepts this free grace of God in Christ, whoever appropriates to himself the merit of Christ's sacrifice, is thereby eating, partaking of the great benefits and blessings provided by God in the Anointed one, who gave his life for the life of the world, a ransom price. Whoever mentally accepts this fact, and feeds upon it in his heart, is represented as feeding upon the flesh of the Son of Man—partaking of the human rights, privileges and blessings of restitution [or in this age justification] provided in him.

9. How is Jesus the "author and finisher of our faith"?

Hebrews 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

R1830 [col. 1 ¶1]:

He who by his example and teaching has inspired our faith will, if we continue to follow his leading, finish, perfect it. He will establish, strengthen, settle us so that we cannot be moved; and finally present us to himself "a glorious

Church, not having spot, or wrinkle, or any such thing." He will also perfect us by present experiences for our office as the "royal priesthood" as he was "made perfect through suffering" for his office as Chief Priest.

10. Is a simple confession of faith necessary?

Romans 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

R2632 [col. 2 ¶2, 3]:

However, a simple public confession is necessary to demonstrate who are “babes” in Christ—to distinguish such from “children of this world.” But this confession should be very simple—so that the merest “babe” in Christ could comprehend and fully endorse it as his own. (1) It should declare faith in Christ as a personal Savior: that he was sent of the Father and gave his life a **ransom** for all mankind. (2) A personal acceptance of him as a personal Savior and a determination to forsake sin. (3) A full consecration to be a follower of Jesus in every respect and to lay down life itself in his service. Whoever could not confess these should not be esteemed a “babe” in Christ at all—nor be

fed as such, nor expected to grow up into Christ in all things.

May we expect the Church nominal to follow this program—or that the voice of the *Independent* will be more potent than our own in bringing to pass such conditions? By no means. Churchianity contains too many “tares” and not enough “wheat” for such suggestions to be impressive. She will soon go down in the great time of trouble; and not until the Kingdom has been set up need we expect a better general arrangement. Then it will apply not to the elect Church, which will then be completed and glorified, but to the Restitution class, then being developed.—Acts 3:19-21.

R2647 [col. 1 ¶5]:

Our standard of orthodoxy as applied not to sects but to Christians, personally, recognizes as **correct** and **sound** in doctrine all who acknowledge the following points. (1) That he is by nature a member of the fallen, condemned race and hence a child of wrath even as others, and justly under the divine sentence of condemnation. (2) That Christ died for the ungodly, for Adam and all his con-

demned race; and hence God can now be just in justifying him and all who believe in Jesus. (3) That his justification is the basis of his call to full consecration in self-sacrifice, and that he has thus devoted his **all** to the Lord, in exchange for the share in the Millennial Kingdom which the Lord has promised to all such “overcomers.” —Rev. 2:26; 3:12,21.

R3071 [col. 2 ¶3, 4] through R3072 [col. 1 ¶1]:

What then is this message which can thus be heard with the ear and recognized by the eye of faith? The prophet as well as the Apostle declares that it is possible for us to have this salvation, an ever-present power within us, in our hearts and in our mouths. The Apostle declares that this which Moses prophesied is the Gospel which he preached, which we have received; viz., the confession of the Lord with our mouths and faith in him in our hearts.

It is noteworthy that both the Prophet Moses and the Apostle Paul state the matter in the same manner; first, the confession with the mouth; second, the belief in the heart. This form of statement is probably not of accident, either. The confession with the mouth is the first outward evidence given of a faith in the heart; and indeed it seems to be a part of the divine arrangement that all confession of the truth is necessary to a full appreciation of it. True, we cannot properly confess what we do not believe; hence a belief must have precedence to a confession; but the confession is necessary to the

expanding, enlarging and completing of faith in the heart. Who ever thinks that the light he has received in his heart can be maintained without a public confession of it is deceived, and hence it is declared, “With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” The righteousness started by faith cannot go on and reach the completion which will mean eternal salvation, unless it be accompanied by acts of faith, most prominent of which is the confession of the lips.

We would like to impress this feature of the divine truth upon all of the Lord’s dear people everywhere; realizing that many are weak, puny, sickly, in their spiritual health, because of their failure to follow the Lord’s direction—to declare courageously—and as wisely and lovingly as possible—what great things the Lord hath done for our souls. It is not sufficient that we confess the first blessing received, tho that is necessary before we can receive additional blessing. But each blessing as received should be promptly

confessed, to the praise of him who has called us out of darkness into his marvelous light. This is the law of spiritual development. This is the command to the spiritual Israelite. If he is not obedient, that which was nigh, in his heart and in his mouth, will ere long become far off to him;—the eye of his understanding will cease to

see clearly; the ear of faith will cease to distinguish plainly and he will gradually go further and further away from the glorious privileges which are ours, as new creatures in Christ under the New Covenant.

11: Is *feeling* an essential part of faith?

R1443—“Faith and Feeling”

Feeling should never be mistaken for faith, yet there is as much connection between faith and hallowed feeling as there is between the root and the flower. Faith is permanent, just as the root is ever in the ground. Feeling is casual and has its season. Just as the root or bulb does not always shoot up the green stem and beautiful flowers, so faith does not always produce ecstasy of feeling. Our faith may be just as strong when we are despondent as when we are filled with joy. As we feel the calamities of war, the pangs of disease and the hardness of poverty, our feeling sinks down to zero, while our faith may be as firm as the granite that underlies the cloud-kissing hills. Measure not God’s love and power by your own feeling. The sun shines as clearly in the darkest day as it does in the brightest: the difference is not in the sun, but in some clouds that are be-

tween you and the sun. So God loves as well when we see not the brightness of his countenance as when we do.

One of the things we learn by a Christian experience is that low measures of feeling are better than ecstasies for ordinary life. God sends us his rain in gentle drops, else tender plants and delicate flowers would be beaten to pieces. If our faith is founded on the immutability of God, our Christian life and love will flow steadily on like a deep river, not easily affected by a cold blast nor obstructed by despondencies. Moses was not governed by feeling when he stood on the margin of the Red Sea, neither was Abraham when he offered up Isaac, nor Israel when they compassed Jericho seven days. Have faith in God, move forward all along the line, and we shall have the victory.—Sel.

12. Explain the difference between faith as a basis for justification and faith as a fruit of the Spirit.

F688 through F692—“Faith a Fruit of the Spirit and a Part of the Present Inheritance of the New Creation.” Reproduced at the end of this section, p. 31.

13: What is “the good fight of faith”?

1 Tim. 6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

R2309—“The Christian’s Warfare” first six paragraphs. Reproduced at the end of this section, p. 35.

R2312 [subhead “A Fight of Faith”]:

Our text [1 Tim. 6:12] calls this good fight a fight of **faith**, and very properly; it is a fight of faith in every respect.

(1) It is a fight under an **unseen** leader, and against an **unseen** foe: only by the eye of faith do we recognize the Captain of our salvation, and only by his Word do we recognize the wily leader who opposes us.

(2) Sin is recognized by our moral sense; likewise righteousness. By faith we accept the Word of God, and under the instructions of that Word we learn that certain courses of thought and word and deed are right in his sight, according to his standard, and that other courses of thought, word and action are therefore wrong; henceforth we accept these conclusions by **faith** in the Word,—the revelation which God has given us.

(3) We fight for a liberty and a glory of the verity of which we have no knowledge, except as we accept it by **faith**.

(4) God hath promised exceeding great and precious things to them that love him—that so love him as to lay down their lives in his service. We see the crown of life and we see the Lord of glory, and with the **eye of faith**, and not otherwise.

(5) The things that are seen with the natural eye, are seeking to influence us to the contrary of our course, seeking to influence us not to lay down our lives, not to cultivate the spirit of meekness, gentleness, patience, love; but on the contrary, to cultivate the spirit of selfishness, ambition, pride and

greed, the spirit of the world. Only, therefore, as we are able to have the faith which God inspires shall we be able to fight the good fight.

In this view of matters we see how important an item faith is. If we have it not, we can never come off conquerors. And faith means some knowledge upon which faith may rest, some promises out of which faith may be constructed. These we have in the great and wonderful divine revelation. It follows, therefore, that it is not enough for us to enlist in the Lord’s army; but it is needful that we should go to his armory—the Word—and there painstakingly put on the whole armor which he has provided. And whoever does not follow this course is not following the course directed of the Captain, and will be sure to fail in the battle. We are not, however, to think of the armor as being all that is necessary. True, the doctrinal truths respecting the various features of the divine plan and the divine will concerning us are necessary, are absolutely essential to our victory: but the putting on of the armor is not all, and does not secure victory. It is necessary that with the armor on we should fight, along the lines which we have just examined, even unto death. Let us, therefore, not make either the mistake of attempting to fight without the armor, nor the equally serious mistake of putting on the armor and neglecting to fight.

14. How should we fight the good fight?

R1859 [col. 1 ¶6 to end of article entitled “Sobriety, Vigilance, Steadfastness”]. Reproduced at the end of this section, p. 33.

R2311 [col. 2 ¶4]:

We are to fight the good fight in the putting away and utterly routing from our own hearts and dispositions “all anger, malice, hatred, envy, strife, bitterness—all works of the flesh and of the devil—“perfecting holiness in the reverence of the Lord;” and to help all our fellow-soldiers to do the same. And we are to lift high the royal banner of our Lord, bearing his name and his law, and not a banner of our own, or of some other men’s device.

And we are to help to lift up this standard of the Lord in the sight of all those who are sincerely desiring to be his, and who through mistake have gotten into the wrong army corps. We are to be valiant in seeking to release them from the delusions of the great enemy, who is thus seeking to re-ensnare them and to deprive them of the liberty wherewith Christ made them free; and to bring them under a yoke of sectarian

bondage, as being next best, for his purposes, to the yoke of sin and gross superstition. Thus doing we are not beating the air; we are not merely hammering pulpit tops nor shouting ourselves hoarse on street corners to no avail; but, like the Apostle, we are seeking to be crafty, that we may thus bring the truth to the attention of those

whom our crafty enemy, Satan, seeks to ensnare. Our craftiness will be with a view to their liberty, while his craftiness is with a view to their enslavement. It is along this line that our Master has counseled his soldiers, "Be ye wise as serpents, harmless as doves."

R2312 [col. 2 subhead "Five Important Points"]:

Our Captain in encouraging us to have faith in him, and in his promises of succor, assuring us that he will not leave us nor forsake us; that he will be with us in six troubles, and in the seventh he will not forsake us; and that he is abundantly able and willing to make all things work together for good to them that love God—the called ones according to his purpose. He declares, "This is the victory that overcometh the world, even your faith." Beloved, let us make sure of these things:—

(1) That we have enlisted—that we have fully consecrated ourselves to obey the Captain of our salvation.

(2) That we are seeking to obey his instructions, and to put on the armor which he has supplied.

(3) That we are fighting—resisting unto blood, striving against sin in all its various forms.

(4) That we are so loyal to the Lord and to all that are his, wherever they may be, that we are willing and ready "to lay down our lives for the brethren"—to assist them, to encourage them, to help them, in little acts of service as well as in larger matters.

(5) That we remember that there can be no victory except as we keep the faith—our trust in the Lord as our Redeemer, in his care over us, and in his willingness to help us, and in his ability to help. Thus, and thus only, shall we come off conquerors and more than conquerors through him who loved us and who bought us with his own precious blood; to whom, with God our Father, be praise and thanksgiving everlasting.

"Thanks be to God who giveth us the victory through Jesus Christ our Lord!"—1 Cor. 15:57.

R2770 [col. 2 ¶5]:

The Apostle Peter's counsel respecting the way in which the Lord's people should meet the Adversary implies that they will all somehow or other be enabled to recognize him. He says, "Whom resist, stedfast in the faith." These words imply that in order to resist we must have the faith—the faith that has confidence in God; the

faith that has led to a consecration on the Lord's altar, even unto death; the faith that would not take back the sacrifice under any consideration, but which delights to see it consuming, and which rejoices, hoping thereby to share in the glory that shall follow.—Jude 3; Rom. 8:17,18.

15 For whom and against whom do we fight?

Philip. 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

1 John 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

Ephes. 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

R2309—"The Christian's Warfare" [through R2310, col. 2 ¶1]. Reproduced at the end of this section, p. 35.

F599 through F658—STUDY XV—THE FOES AND BESETMENTS OF THE NEW CREATION

"The Old Man"—The World as an Enemy of the New Creation—The Great Adversary—He Was a Liar and a Murderer from the Beginning—Satan's Associates in Evil—Legions of Demons—How Satan's First Lie is Perpetuated—Christian Science and Theosophy—"We Wrestle not [merely] with Flesh and Blood"—The Ministry of Evil—Besetments of the Adversary—"The Prayer of Faith Shall Save the Sick"—"If Satan Cast Out Satan" His Kingdom Wanes—Love Righteousness—Hate Iniquity—Mark 16:9-20—The Nominal Church as an Adversary to the New Creation—The Armor of God. not reproduced in this workbook.

See *Studies in the Scriptures*, vol. 6, pp. 599-658, for the text.

16. What does it mean to "walk by faith"?

2 Cor. 5:7 For we walk by faith, not by sight.

F631 [¶2, 3]:

The fact is that the real interests of the New Creation and their physical conditions and interests are often opposites. The Prophet David, speaking for these, declares, "Before I was afflicted I went astray." The New Creatures—not their mortal bodies—are the actual sons of God; indeed, as we have already seen, God made the **sacrifice of the flesh** (even after it was justified) a condition precedent to our begetting, or acceptance. This was not the case with fleshly Israel, whose physical favors and temporal blessings, etc., typified the terms and conditions which will prevail during the Millennial age, when the antitypical King and Kingdom shall be in control. Exod. 15:26; Lev. 26:3-15; Deut. 28:1-14

On the contrary, it is to constitute an important part of the New Creatures' testing that as respects earthly things they must "walk by faith and not by sight." Yea, more than this—must suffer persecu-

tion, must practice self-denial, must be as deceivers, and yet true; as having nothing, though really (by faith) possessing all things; as unwise, though really wise toward God. So much so that the prophetic description of the Master must be in large measure applicable to all who follow closely in his steps, viz., "We did esteem him stricken, smitten of God and afflicted." The Prophet declares, "The chastisement of our peace was upon him, and by his stripes we [as sinners] were healed." Let us not forget that our healing, or justification, preceded our acceptance as members of the body of Christ—members of the New Creation; and that our acceptance to this higher plane of sonship and joint-heirship was upon the special condition that "**we suffer with him**"; or as again expressed, that "we fill up that which is behind of the **afflictions of Christ**." Isa. 53:4,5; Rom. 8:17; Col. 1:24

R2581 [col. 1 ¶3 through col. 2 ¶3]:

However, it is well to notice that while the "gospel" includes all the foregoing blessings for mankind in general, it brings a sooner and still greater blessing to the "little flock" whose ears are blessed that they hear, and whose eyes are blessed that they see, in advance of the world. To these all of the coming blessings are anticipated,—not literally, but by faith, for "We walk by faith, not by sight." Already the true Church ("whose names are written in heaven" Heb. 12:23) is not only justified by faith, and thus reckonedly released from

captivity to Sin and death, but also reckonedly is risen with Christ, reckonedly has become "new creatures" in Christ, reckonedly, under the New Covenant, are no longer in the flesh but in the spirit, and so accounted of God, and so accounted also of each other, who henceforth know each other, not after the flesh, but after the spirit—as new creatures.—2 Cor. 5:16.

These have a new sight, seeing with the eye of faith things that are not visible to the natural sight. They are guided into all truth, as it

becomes due; yes, they discern “the deep things of God,” because they possess the spirit of God (1 Cor. 2:9,10), seeing with the eye of faith things which the natural eye hath not seen, hearing with the ear of faith things which the natural ear has never heard, neither has entered into the heart of the natural man to conceive of or imagine —the things which God hath in reservation for them that love him,—and who manifest their love by their devotion to him and his. The eyes of their understanding being opened, they are enabled to “comprehend with all saints the length and breadth, the height and depth, and to know the love of Christ, which passeth (human) knowledge.” —Eph. 3:18.

Altho this special class is not set at liberty from the bruises and imperfections of the mortal body during the present life, but require in this as in other things to walk by faith and not by sight, nevertheless, in one sense of the word they are set at liberty from these imperfections, because under the terms of the New Covenant they have the assurance of the Lord that none of the natural

blemishes and imperfections and physical weaknesses are henceforth counted against them, their standing being reckonedly that of new creatures, and their judgment in the Lord’s sight being according to their intentions of heart, and not according to the weaknesses of their flesh, which is reckoned dead.

We exhort all of the redeemed who have made a covenant with the Lord, “a covenant of sacrifice,” to remember why they are reckoned as members baptized into the body of the anointed one (the Christ)—here plainly set forth by the Head of our body, viz., that each one is to be a preacher of this Gospel and not of another Gospel. Let us be faithful for yet a little longer, until the great High Priest shall fully qualify us as the “Royal Priesthood” in the glory of the Kingdom, that then it may be our privilege with him to bring to mankind all the wonderful blessings forestated in his gospel, for the blessing of all the families of the earth, with a full opportunity of attaining the light of truth and the liberty of the sons of God.

R1798—“The Just Shall Live by Faith.” Reproduced at the end of this section, p. 39.

F142 [¶2]:

The Apostle’s expression, “We walk by faith and not by sight,” is applicable to the entire Church of this Gospel age. The Lord’s desire is to develop our faith—that we should learn to trust him where we cannot trace him. With a view to this, he leaves many things partially obscure, so far as human sight or judgment is concerned, to the intent that faith may be developed in a man-

ner and to a degree that would be impossible if signs and wonders were granted to our earthly senses. The eyes of our understanding are to be opened toward God through the promises of his Word—through a discernment and understanding of the truth—to bring us joy of faith in the things not seen as yet, and not recognized by us naturally.

17. Why are trials of faith permitted?

James 1:3,4 Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

1 Peter 4:12,13 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

F642 through F644:

If we would understand the philosophy of God’s dealings with the New Creation in this present time, we must not forget that it is his intention that all who would be perfected on this divine

plane of being shall be not only well-intentioned, in the sense that they will prefer right to wrong, but that additionally, through a large experience, they shall clearly comprehend and thoroughly ap-

preciate the comforts and advantages of right—righteousness—and the confusion and disadvantage of wrongdoing. It is for this reason that this New Creation is being subjected to peculiar trials and testings, more pronounced every way than those which have come upon the angels, more pronounced also than will come upon the world of mankind during its judgment day, the Millennial age. So far as we know, no particular test ever came to the holy angels until after Satan's deflection in his ambitious attempt to grasp the rule of earth; but we have every reason to suppose that his fall into sin and the resulting fall of mankind became the occasion for testing, not only to those angels who kept not their first estate, and became demons, but that it was a test also to all the holy angels. It must have been a test of their faith in the power of Jehovah to witness the course of evil and God's apparent lack of power to restrain it and destroy it. Seeing this, each and all must have been tempted, or tried, with the thought that they also might commit sin with impunity; and the fact that they remained loyal to the Lord evidences the fact that their hearts were in a right condition of humility and obedience to the principles of righteousness. They already see the grand outworking of the divine plan through Christ, and shortly will find their confidence in the wisdom, love, justice and power of Jehovah more than justified in the grand consummation of his plan through Christ Jesus and the glorified Church.

This testing of the holy angels, however, was not so crucial in some respects as the testing which comes to the New Creatures in Christ Jesus, in continual contact with human imperfection, trials of faith and patience and love and zeal—even unto death. Similarly the trial of the world during the Millennial age, while it will be crucial and complete, and will demonstrate absolutely who are and who are not thoroughly loyal at heart to the Lord and the principles of righteousness, will, nevertheless, be different from the testings of the Church in this present age, because with them everything will be favorable to a full and proper appreciation of righteousness and obedience thereto. On the contrary, the New Creature in the present time finds, as the Apostle declared, that "All that will live godly" will suffer. This willingness to suffer for loyalty to the Lord and the principles of his government and the faith that it implies are acceptable to God as evidences of spe-

cial character. His dealings with the New Creatures during this present age are with a view to perfecting these characters in holiness—up to the very highest mark, to the point of joyfully suffering disadvantage for the Lord's and for the Truth's sake; yea, of seeking to serve the Truth at the cost of earthly comforts, honors, emoluments and even life itself.

It is because this philosophy of the divine plan is not clearly seen that so many are confused in respect to God's providential dealings with the little flock. They see not that, as special fiery and chilling processes are necessary to the tempering of the fine steel implement, so special fiery trials and chilling experiences are necessary to the preparation of those whom the Lord designs shortly to use as his special representatives and instruments in the great work of human restitution, etc. Evil is never good, and God is never the author of moral evil, sin, in any sense or degree. Nevertheless, his wisdom and power are such that he is able to overrule its effects for good. For instance, as we have seen, God did not cause Satan to sin. He created him perfect, upright, pure, and it was one of the very blessings he bestowed upon him, the blessing of freedom of will, which—being exercised contrary to the divine order—constituted the once holy angel an adversary, Satan. It was in the power of the Almighty to have destroyed his adversary instantly; but he foresaw the larger lessons of experience which might come, not only to the angels, but to mankind, respecting good and evil, through the contamination of the latter and the bitterness of its fruit. Likewise with sin amongst mankind: God was thoroughly able to eradicate it at any time, as he will do eventually; but for the time being his wisdom foresaw how the wrath of man could be made to glorify him. God's children then need have no fear respecting the ultimate triumph of the Lord over sinners and sin in every sense of the word. They may have confidence that neither the arch conspirator nor any of his more or less wilful or more or less deluded followers in the evil way will gain an ultimate mastery. The plan of God already is so far advanced as to disclose the end of the great mystery of permitting for a time the flourishing of sin and sinners, and their prosperity in opposition to the Lord and his faithful.

R1949—“Trials of Faith—Why Permitted?” Reproduced at the end of this section, p. 41.

R1822—“Your Precious Faith.” Reproduced at the end of this section, p. 43.

18. What are some of the present rewards of faith?

1 Cor. 2:9,10 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

F689 [¶2] through F692:

If we believe that God is what his name implies, the self-existing One, the all-powerful, all-wise, all-just and all-loving Creator, and if we believe that he is the rewarder of those who diligently seek him, the effect will be that we will seek him—seek to know and to understand his Word; and that knowing and understanding it, we will have confidence in it; and that having confidence in it, we will direct our course in life accordingly. This beginning of faith, under divine favor, is pointed to Christ as the new and living way of reunion with God and return to his favor. As this faith grasps Jesus, and exercises itself in obedience, it increases, and the Lord's blessing comes upon it the more, enlightening it respecting the terms of acceptance and of membership in the New Creation. The growing faith grasps the promises of God—of becoming heirs of God and joint-heirs with Jesus Christ the Lord and Redeemer. The result is the blessing of the Spirit—the begetting, the anointing, the adoption as sons.

The further result is the greater enlightenment with the light of the golden candlestick in the Holy, enabling the eye of faith to see things not seen from without—to recognize the High Priest's special ministry in respect to the light, in respect to the shewbread, in respect to the incense of the golden altar, and at the mercy seat beyond the veil. As the living, obedient faith gradually takes in these various features of divine favor and blessing, as revealed in the divine Word, it grows stronger and stronger, clearer and clearer, and becomes an elementary part of the new mind. It sees from this vantage point things which it could not see previously, and respecting which the Apostle declares, “Eye hath not seen nor ear heard, neither hath entered into the heart of man [the natural man] the

things which God hath in reservation for those who love him.” 1 Cor. 2:9

Through the Word of promise, illustrated by the Spirit, it sees exceeding great and precious things, heavenly things, the glories to be attained in the First Resurrection—the Kingdom, then to be established—the reign of righteousness bringing blessing to all the families of the earth—the subjugation of sin and the destruction of every individual and thing that will not cooperate to the glory of God and in accordance with the divine law of love. The New Creature sees all this with the eye of faith, the eye of understanding; and the Apostle assures us that this eye can behold many of these things that are not clear and distinct to the natural man—because “God hath revealed them unto us by his Spirit, which searcheth all things, yea, the deep things of God.” 1 Cor. 2:9,10

This Spirit-begotten faith in things not seen as yet is a part of the present inheritance of the New Creation, and is intimately associated with its every hope and every joy—giving the only possible foretaste of the “glories to follow.” Indeed, as the Apostle explains, it is the foundation upon which all our joys and hopes are builded. “Faith is the substance of things hoped for; the evidence of things not seen.” By it things that are not yet seen become as tangible to our minds as the things that are seen; yea, says the Apostle, from this standpoint we learn to esteem that the things we see with our natural eyes are temporal, while the things we do not see with our natural eyes, but behold with the eyes of our faith, are the real, the tangible, the eternal ones.

How necessary faith is to the attainment and retention of our present inheritance, the foretaste of coming blessings, is clearly shown by the Apostle James, who, after saying, “If any of you lack wisdom let him ask of God that giveth to all liber-

ally and upbraideth not, and it shall be given him”—adds, “But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways.” (James 1:5-8) The Apostle thus shows how impossible it would be for anyone to become an overcomer without becoming strong in faith. Hence, the Scriptures everywhere inculcate growth in faith, and all of the Lord’s people need to pray as did the apostles, “Lord, increase our faith”; and praying thus they need to use the

means which God has designed for the fulfillment of this prayer. If their prayer be sincere they will use those means earnestly—they will seek the Lord in prayer, seek to know his Word, seek to obey it, seek and enjoy his service, seek to put on all the graces of the Spirit; and this being their attitude they will have strong faith, full assurance of faith, and “shall never fall, but so an entrance shall be ministered unto them abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ”—in due time. 2 Pet. 1:10,11

F686 [¶3]:

This great privilege of access to the presence of God, of entering by faith into the Most Holy, of approaching the throne of grace, and obtaining mercy and finding help in every time of need, may be adapted to all the varying conditions with which we are surrounded.

19. What is the future inheritance of faith?

1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Rev. 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

F693 through F694:

Only in proportion as the eye of faith and the ear of faith are trained through the divine Word, are the New Creatures enabled to appreciate with any distinctness the grandeur and glories of their future inheritance. They cannot even begin to appreciate these as natural men, nor can they do so until a full consecration has been made, and the holy Spirit has been received as an earnest of the future. Up to that time their knowledge of the future, even after they have come into fellowship with God by faith and justification, is represented in the Levites, who, though acceptable worshipers and servants of the Tabernacle, were not permitted to enter into it and offer incense at its golden altar, nor even to behold its grandeur. Whatever knowledge the Levites might have of the glories of the “Holy,” its candlestick and the light therefrom, its table of shewbread, its golden altar and incense, was what he learned of these from the consecrated priests, who alone had access to it.

Addressing these Royal Priests of the New Creation the Apostle shows that, even with their full-

est attainment of grace and knowledge and faith and spiritual sight, they will not in the present life be able to comprehend with clearness the things of the future, but must still accept them by faith. His words are, “It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is.” (1 John 3:2) This is satisfactory to the Lord’s people, for though they might without impropriety be curious to know full particulars respecting their spiritual bodies, shape, size, elements, etc., they can well imagine that the new conditions will be so different from present conditions as to be beyond the power of human brain to comprehend, no matter how particular the description given. But the whole question is settled with the assurance that the Church shall be like her Lord, and see him—not as he was in the days of his humiliation, the man Christ Jesus, nor as he appeared to the disciples after his resurrection, robed in flesh in various forms, with various garments—but see him “as he is,”

behold his glory, and be like him, sharing his glory. This is sufficient.

However, we are glad that the Lord did lift the veil to some slight extent, permitting us a brief glance at the new conditions of our future inheritance in the description of the First Resurrection, as given us by the Apostle Paul. (1 Cor. 15:41-44) The entire chapter is deeply interesting to every member of the New Creation—not only the verses which relate to the First Resurrection, by which the Church, the little flock, the Royal Priesthood, will be perfected and enter into the joys of the Lord, but also by reason of its suggestions respecting the world's future hope. Indeed, although the Apostle addressed his epistle to the saints and not to others, nevertheless to have described the First Resurrection only might have justified some in supposing that no blessing wor-

thy of mention remains for the world of mankind, or it might have justified others in the thought that the resurrection of the world would be similar and merely later on. The mention of the two resurrections is specially helpful, therefore, as corroborating the Scriptural testimony that God has a special portion reserved in heaven for the Church—a spiritual portion—and that he has an earthly portion which will in due time be revealed, and proffered to the world in general. Because of this relationship between the First Resurrection of the blessed and holy, the Church (Rev. 20:6), and the subsequent resurrection of all men who will eventually accept God's favor, it will be advisable for us to take this subject just as the Apostle presents it, and consider both resurrections.

F721 through F729: Reproduced at the end of this section, p. 45.

20. What is the “rest” of faith?

Hebrews 4:1-11 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. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

F392 through F394:

It is not necessary to point out to the members of the New Creation when and how they entered into the rest of faith—when and how the peace of God, which passeth all understanding, began to rule in their hearts, and full confidence in him began to drive out fear and discontent. It started with our full acceptance of the Lord Jesus as the

High Priest who made the sacrifice, by which our sins were covered by the imputed merit of the Redeemer, the Messiah; it increased as we recognized him as the Head of the New Creation, and heir of the Abrahamic promise, and ourselves as being called of God to be his joint-heirs in that Kingdom of blessing. The **perfect rest**, or Sabbath

enjoyment, came when we submitted our **all** to the Lord, accepting joyfully his promised guidance through a “narrow way” to the Kingdom. There we **rested from our own works**, from all effort to justify ourselves; we confessed ourselves imperfect and unworthy of divine grace, and unable to make ourselves worthy. There we gratefully accepted divine mercy extended toward us in the redemption which is in Christ Jesus our Lord and the promised “grace to help in every time of need,” and undertook to be disciples of Jesus—followers in his steps, “even unto death.”

The Apostle declares that we entered into rest **as God rested** from his works. We have already seen that God rested from the creative work when he had finished it by making man in his own likeness. He has since permitted sin and death to mar his fair creation; yet has not raised his arm of power to prevent that work from going forward, nor to bind or restrain Satan, the great deceiver. God is resting, waiting—leaving the entire matter for Messiah to accomplish. We enter by faith into God’s rest when we discern Christ to be God’s Anointed One, fully empowered to do this entire work, not for us (the New Creation, the members of his body) only, but a work of blessing and restitution for the world of mankind—for whomsoever will accept divine mercy through him.

We see clearly where our rest began, as individual members of the New Creation; but it will be profitable also if we glance backward and note the beginning of this rest as respects the New Creation as a whole. We see that the apostles enjoyed a measure of rest and trust while the Lord was with them in the flesh, but not the full rest. They rejoiced because the Bridegroom was in their midst—rejoiced in him, though they understood not the lengths and breadths of his love and service. When the Master died, their rest and joy and peace were broken; and, in their own language, the cause for all their disappointment was, “We had trusted that it had been he which should have redeemed [delivered] Israel”—but they were disappointed. When he had risen from the dead, and appeared to them and proved his resurrection, their doubts and fears began to give way to hopes; but their joy and peace did not come back in full. They were in perplexity. They heard, however, and heeded his admonition to tarry at Jerusalem until they should be endued with power.

They waited in expectancy—how long? We answer that they waited for seven times seven days—forty-nine days, and the day following, the fiftieth day, the Jubilee Sabbath day, God fulfilled to them his gracious promise, and granted that those who had accepted Jesus should enter into his rest—the keeping of the higher Sabbath of the New Creation. They entered into his rest by receiving the Pentecostal blessing which spoke “peace through Jesus Christ”—which informed them that although Jesus had died for sinners, and although ascended up on high and absent from their sight, yet he was approved of Jehovah, his sacrifice made acceptable for sin, and that they might thus **rest in the merit of the work which he had accomplished**—rest assured that all God’s promises would be yea and amen in and through him, rest assured of the forgiveness of their own sins and of their own acceptance with the Father. This assured them also that the exceeding great and precious promises centered in Jesus will all be accomplished, and that they shall share a glorious part when grace hath well refined their hearts—if they prove faithful to their part of the contract, and “make their calling and election sure” by abiding in Christ, by obedience to the divine will.

All of the New Creation, then, who have received the holy Spirit, have entered into the antitypical rest, and instead of keeping any longer a seventh day of physical rest, they now keep a perpetual rest of heart, of mind, of faith in the Son of God. Nevertheless, this rest of faith is not the end—not the full antitype. The grand “rest that remaineth for the people of God” will come at the end—to all those who shall finish their course with joy. Meantime the **rest of faith** must continue, for it is our earnest, or assurance, of the rest beyond. Its maintenance will require not only obedience to the extent of ability in thought, word and deed, but also trust in the Lord’s grace. Thus we may be strong in the Lord and in the power of his might, to walk in his footsteps. Our rest and trust must be that he is both able and willing to bring us off “more than conquerors,” and grant us a share in the great work of the Antitypical Jubilee.

R1841—"Journeying to Canaan":

Golden Text—"Come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel."

There are two phases of Israel's typical character; one in connection with the tabernacle service, in which the whole camp of Israel represents the world, and in which the priesthood, Aaron and his sons, and the tabernacle service of sacrifices, etc., represent Christ and the Church and the great work of atonement for the sins of the world. The other phase of its typical character is that in which the whole nation, regarded as the chosen people of God, represent God's chosen people of the Gospel age and their journey, under the divine direction and leading, from the bondage of sin into the blessed Canaan rest of justification by faith in Christ, which is also a foretaste of that still more glorious rest that remains for the people of God beyond the Jordan of death, in the heavenly Canaan, whence all the hosts of sin will have been forever expelled.

To this latter phase of the type the Apostle Paul refers in his letter to the Hebrews (3:8-19; 4:1,2). Here the Church is warned against failure to enter into the heavenly Canaan, by the example of fleshly Israel in its wayward course from Egypt to Canaan; and the fact is pointed out that a whole generation of them forfeited that privilege and died in the wilderness, because of unbelief and departing from the ways of God. In unbelief, they murmured against the divine leading, and their carcasses fell in the wilderness. Then he adds, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."—Heb. 3:12.

While he speaks (Heb. 4:9) of the rest that remaineth for the people of God, referring to the final rest, the heavenly Canaan, the glorious spiritual condition beyond the vail of the flesh, he also speaks of a present rest—the blessed foretaste of the rest that remaineth in the heavenly Canaan, the rest of faith, saying,—"For we which have believed do enter into rest."—Heb. 4:3.

In this view of the type, let us examine it, that we may see the more clearly our own blessed privileges and our responsibilities on the higher plane of the spiritual Israel of God; for though we who have believed do enter into the Canaan rest of faith now (4:3), our course with reference to the rest that remaineth for the people of God

(4:1) —the heavenly Canaan—is still aptly represented, as the Apostle Paul shows, by the wilderness journey and its wonderful divine leading. Think of it! There was a numerous host of men, women and children suddenly emancipated from four hundred years of bondage, with only a few days' preparation and but a scanty outfit, traveling through a barren, trackless wilderness toward an unknown land promised to their fathers. There were hostile nations about them, and many privations and dangers to be expected by the way. But what had they to fear? Had not the God of heaven promised to go before them and to lead them all the way?

Just so it is with the Church. The true Church is the Church in the wilderness (Rev. 12:6,14; Luke 15:4; Hos. 2:14; Isa. 51:3; Cant. 8:5)—separate from the world, and under the divine protection and guidance. It is a company of widely varied degrees of growth and development in the spiritual life. There are babes in Christ and a host of those more or less slowly approaching maturity. And God is leading us all through the trackless wilderness of this present evil world. He is our shield and our guide, our glory and our defence; and it is our part to faithfully, follow where he points the way. Our bread and our water are sure, and our joy is to realize that his presence is in our midst, and that he is able to bring us to the promised inheritance. Let us follow his leading, and not be wayward, as was the faithless generation which fell in the wilderness.

Referring again to the type, and comparing our own experiences, we see that the Lord pursues much the same methods with his people now as then. The leading of the Lord is by the way of that experience and discipline which tend to develop character. And to such discipline every "Israelite indeed" will faithfully submit, while those who will not do so are thereby proved unworthy of the promised inheritance. Let us not be of that unworthy class, but humbly and patiently seek to profit by the experiences, rough though they be, and by all the discipline and teaching so necessary to fit us for the glorious inheritance of the saints in light.—Col. 1:12.

R2534 [col. 2 ¶1]:

The Spiritual Israelite, altho in no sense of the word under the Law of Sinai, which was given exclusively to the fleshly Israelite, has nevertheless his Sabbath day—his rest day. It is a larger and a fuller day than was the Jewish one, as his rest is a grander and more perfect rest than the physical one of the Jew. The spiritual Israelite rests in faith, rests in Christ. Having taken upon him the yoke of this new Master he finds, as was promised, **rest to his soul**, and not merely rest to his flesh—mind-rest, not merely bodily rest. (Matt. 11:29.) This is the rest or Sabbath mentioned by the Apostle (Heb. 4:3) saying, “We which have believed do en-

ter into rest.” Our rest in the Lord is as complete as is our belief in him. He who believes fully **rests** fully; he who believes only partially **rests** but partially. The ideal condition of the spiritual Israelite is the attainment of a perfect rest, a perfect Sabbath-keeping, in his present experience, and a waiting and laboring for another and still more complete rest—the actual rest of the perfected condition—the rest that remains for the people of God. “Let us therefore labor to enter into that rest [Sabbath], lest any man fall after the same example of unbelief [of fleshly Israel.]” — Heb. 4:9-11.

21. Define “*full assurance*” of faith and hope.

Hebrews 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Hebrews 6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

R2642 [col. 1 ¶4]:

Saint Paul speaks of the full assurance of hope and of full assurance of faith, as being the proper conditions for the Lord’s people. (Heb. 6:11; 10:22.) And this is the thought expressed by the Prophet, in our text—full confidence that he who has begun a good work in us is both able and willing to complete it. (Phil. 1:6.) But how few Christians, comparatively, have this full assurance of faith; how few can say, Surely, undoubtedly, goodness and mercy shall follow me henceforth through life, and by God’s grace I ultimately shall gain the heavenly

Kingdom and the glorious things which God has promised to them that love him! The few who can enter fully into sympathy with the Apostle and Prophet in these expressions have therein a great joy, a great blessing, a great rest of heart which others do not possess. Let us therefore inquire why it is that the number who thus enter into the rest of faith is so small. What are the hindrances to the others, and how can those hindrances be removed, that a larger number of the Lord’s people may enjoy their patrimony?

22. How may we *attain* and *retain* full assurance of faith?

R2353 [excerpt from article “Be Content with Such Things as ye Have”]:

The same principle holds good with reference to all of our affairs, no matter what. The lesson of **faith**, to those who have become the Lord’s consecrated people, is not merely faith in doctrines and theories, nor, indeed, chiefly this faith. The chief feature of faith is confidence in God; that what he has promised he is able and willing to fulfil. This faith grasps not only the things to come, but also the things present; this faith rejoices not only in the glory that shall be revealed, but rejoices also in the sufferings and trials and difficulties and all the rich experiences which an all-wise Father sees best

to permit. Let us therefore, as the Apostle exhorts, rejoice evermore, “in everything giving thanks.” —1 Thess. 5:18; Eph. 5:20.

The best illustrations of this true faith, this **continuous confidence in God**, is found, as we should expect, in our dear Redeemer’s experiences and their narrative. Realizing that he was in the world for the purpose of serving the divine plan, he realized also continually the supervision of divine wisdom in respect to all his affairs: consequently he not only went to the Father frequently in prayer, and went to the Word of the

Lord for guidance, but every experience through which he passed, and all the opposition with which he met, he recognized as being under the divine **supervision**. He knew that he was fully consecrated to the Father, and seeking not his own will but the will of him that sent him; he knew consequently that the Father's providential care was superintending all the affairs of his life.

This is forcibly illustrated in his answer to Pilate; when the latter said to him, "Knowest thou not that I have power either to deliver thee or to put thee to death?" Jesus answered, "Thou couldest have no power, except it were given thee of my Father." Again he said, with respect to the cup of suffering and ignominy, "The cup which my Father hath given me, shall I not drink it?" Indeed, it was sufficient for him in any and every matter to realize that the Father was controlling: this thought gave him courage to do, to suffer and to bear.

And similar confidence in divine Providence is necessary to all who would come off conquerors through him who loved us and died for us. If we can feel sure that we have fully surrendered ourselves to God according to his call, we may also feel sure that all things are working for our **good**: we may realize in every emergency of life that the Father has prepared the cup, and will sustain and bless us while we drink it: our Lord Jesus, the Father's representative, oversees our trials and ignominy and suffering; he permits the cup to be prepared for us by blinded servants of Satan. This knowledge should not only enable us to take joyfully the spoiling of our goods (anything that we deemed precious, trade, influence, good name, etc.), but should enable us also to entreat with kindness and gentleness, and with a spirit of forgiveness those who prepare and administer the cup of our sufferings. But none can have this confidence of faith—none should have it—except one certain, particular class; and it is not a large class as compared to the world, but a "little flock"—those who have believed in the precious blood unto justification, and who have, as members of the body of Christ, consecrated themselves unreservedly to walk in their Redeemer's footsteps, to suffer with him, and to be finally glorified together with him.

"What Is Faith's Foundation Strong?"

In our text, after the Apostle has urged us to be "content with such things as ye have," he adds the reason or ground upon which this advice is given, saying, "For he hath said, I will never leave thee nor forsake thee." Yes; this is the true ground of contentment, the realization of the Lord's care, and that the Lord's wisdom and grace are being exercised towards us,—and that such things as he grants are the things which are best for us, and which we would choose for ourselves, if we had sufficient wisdom and insight into all the circumstances of the case.

The Apostle adds, "So then we may boldly say, The Lord is my helper, I will not fear what man shall do unto me." The whole world has wondered at the intelligent courage of the humble ones of the Lord's people. The secret of their courage and of their strength is in their confidence that the Lord is their helper, that he, with wisdom and love which are infinite, is both able and willing to make all things work together for their good.

Possibly some may be inclined to wonder why so much attention has been given in these columns of late to themes similar to the one here discussed, and kindred topics calculated to develop more and more the spirit of love and the various fruits of that spirit, and to counteract the spirit of selfishness, and the evil fruits of that spirit. We answer, it is because we believe these lessons to be specially opportune at the present time. The Lord, by his grace, has removed many blinding errors from our minds, and given us clearer insight of his glorious plans, and revealed to us his glorious character in connection with his plan; and there has perhaps been more or less danger, that in such a study of theology the real object of all this knowledge, the object of the Gospel, may be lost sight of. It is not God's object to merely find an intellectual people, nor to instruct a people with reference to his plans, but to sanctify a people with the truth, and thus to make them "meet [fit] for the inheritance of the saints in light." We are of the opinion that the testings which the Lord designs for his people are **not merely doctrinal tests**, and consequently we expect, more and more, that the harvest siftings and separations amongst those who come to a knowledge of the truth, will be considerably along the lines of character, and of the fruits of the spirit.

The Lord's final decision is not, If you be ignorant of certain things you are none of mine; nor, If you have certain knowledge you are mine; but, "If any man have not the spirit [disposition, mind] of Christ, he is none of his." And if we are right in this, dear readers, it is of paramount importance that we, as soldiers of the cross, put on not only the intellectual covering, the helmet of salvation, but also the heart covering, love of righteousness and truth and goodness and purity, with the shield of faith. The breastplate of righteousness will be found to be one of the most important pieces of armor in the battle which is upon us, and respecting which we are told that thousands shall fall at our side.—Psa. 91:7; Matt. 24:24; 2 Thess. 2:11.

Not only so, but we believe that the lesson foregoing is of great importance, because the time is

E229 through E230:

A man's mind or spirit may be known by his words and conduct; and so we may know God's mind or Spirit by his words and dealings. The testimony of his Word is that whosoever cometh unto him (by faith, and reformation from bad works and dead works, through Jesus) is accepted. (Heb. 7:25) Hence the questions to be asked of themselves by those who are seeking a witness of the Spirit respecting their sonship are:

Was I ever drawn to Christ?—to recognize him as my Redeemer, through whose righteousness alone I could have access to the heavenly Father, and be acceptable with him?

If this can be answered in the affirmative, the next question would be:

Did I ever fully consecrate myself—my life, my time, my talents, my influence, my all—to God?

If this question also can be answered in the affirmative, the inquirer may rest fully assured that he has been accepted with the Father, in the Beloved One, and recognized of him as a son. And if scrutinizing his own heart's desires and sentiments he finds it still trusting in the merit of Jesus, and still consecrated to do the Lord's will, he may allow the sweet confidence and peace which this thought of harmony and relationship to divinity brings, to fully possess his heart. This conviction of the Lord's grace toward us in Christ constructed from facts of our own experience, built upon the unalterable character and Word of God, is not mutative, not changeable, as it would be if

short; and those of the Lord's people who do not soon start to cultivate a spirit of contentment and thankfulness will not only not be fit for the Kingdom, but will as sharers of the world's spirit of discontent be in sore distress with the world very shortly, in the great time of trouble. Contentment and the faith which it implies, are necessary to godliness: and whoever is attempting godliness without striving for cultivation of contentment will surely make a failure of it. Godliness and the fruits of the spirit, meekness, patience, gentleness, longsuffering, brotherly-kindness, love, will not grow in the garden of the soul, where the weeds of discontent are permitted to sap the strength and vitiate the air with their noxious presence and influence.

built upon the shifting sands of feelings. If doubts or fears intrude in some dark hour, we have only to take the "Lamp" (God's Word) and examine afresh the facts and the foundation, and if our hearts are still loyal to the Lord, faith, joy and peace will instantly return to us; if we find our faith in "the precious blood" crumbling, or our consecration slipping away, we know the true condition of affairs, and can at once make the proper repairs and thus re-establish our "full assurance of faith." (Heb. 10:22) But be it noticed that each one who would have this **assurance** must "set to his seal that God is true" (John 3:33): that our Lord changeth not, but is "the same yesterday, today and forever." The Lord's people may therefore rest assured that having once come into the conditions of divine favor, they may continue under those conditions so long as their hearts are loyal to God and their desires in harmony with his will: so long as they are at heart obedient to the divine commands—briefly comprehended in the word Love—to God and men. Heb. 11:6; 13:8

Whoever has taken the specified steps has the assurance, the "witness" of the Word of God, that he is a child of God; and this, during the Gospel age, signifies that he is a branch of the true vine, a probationary member of the true Church. (John 15:1) To such the Word of God **witnesses** that they have joined the true Church, which is Christ's body. This witness is given to

their spirit, their mind, by God's Spirit, which testifies through his Word. And the same Spirit of Truth assures such that if their hearts continue faithful to the Lord to the close of their probation—if they willingly and gladly take up the cross daily, seeking as best they are able to fol-

low in the Master's footsteps, their probationary membership in the Church of Christ will shortly be changed to actual membership—after they have finished their course, and been made sharers in his resurrection, the first resurrection. Phil. 3:10

23. What are the hindrances to full assurance of faith?

R2642 "Full Assurance of Faith" [first half of article]—Reproduced at the end of this section, p. 49.

24. How may we increase our faith?

F691 ¶2:

How necessary faith is to the attainment and retention of our present inheritance, the foretaste of coming blessings, is clearly shown by the Apostle James, who, after saying, "If any of you lack wisdom let him ask of God that giveth to all liberally and upbraideth not, and it shall be given him"—adds, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." (James 1:5-8) The Apostle thus shows how impossible it would be for anyone to become an overcomer without becoming strong in faith. Hence, the Scriptures everywhere inculcate growth in faith,

and all of the Lord's people need to pray as did the apostles, "Lord, increase our faith"; and praying thus they need to use the means which God has designed for the fulfilment of this prayer. If their prayer be sincere they will use those means earnestly—they will seek the Lord in prayer, seek to know his Word, seek to obey it, seek and enjoy his service, seek to put on all the graces of the Spirit; and this being their attitude they will have strong faith, full assurance of faith, and "shall never fall, but so an entrance shall be ministered unto them abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ"—in due time. 2 Pet. 1:10,11

R1967 [col. 2 ¶5]:

Verses 7-10 [of Luke 17] show that it is in the Lord's service we are to look for the rewards of faith, the special manifestations of divine favor, in the removal of obstacles and difficulties found to be in the way of our progress in his service by cultivating Christian character in ourselves and others, and in ministering generally to the furtherance of the divine plans. We may not expect these rewards of divine favor except as we prosecute the service. And when they are received we are not to regard them as evidences that we have done any more than it was our duty to do. As servants of God we owe

him the full measure of our ability; hence we may not feel that we have merited or earned the great blessings of heavenly inheritance and joint-heirship with Christ. We have merely done our duty; but God, with exceeding riches of grace has prepared, for those who lovingly serve him, rewards far beyond what they could have asked or hoped for. We can do no works of supererogation; even at our best our service is marred by many imperfections, and could never find acceptance with God except as supplemented by the perfect and finished work of Christ.

(a) By prayer

R2005 col. 2 through R2006 col. 1. Reproduced at the end of this section, p. 50.

(b) By study

F315 [¶1]:

We are living in a time when doctrines in general are being sneered at, and when quite a good many claim that doctrine and faith are of no value in comparison to works and morals. We cannot agree with this, because we find it entirely out of accord with the divine Word, in which faith is placed first and works second. It is our faith that is accepted of the Lord, and according to our faith he will reward us, though he will properly expect that a good faith will bring forth as many good works as the weaknesses of the earthen vessel will permit. This is the rule of faith everywhere laid down in the Scriptures. "Without faith it is impossible to please God." "This is the victory that overcometh the world, even our faith." (Heb. 11:6; 1 John 5:4) No man can properly be an overcomer, therefore, unless he exercise faith in God and in his promises; and in order to exercise faith in the promises of God he must understand them; and this opportunity and ability to

grow strong in faith will be in proportion to his understanding of the divine plan of the ages, and the exceeding great and precious promises connected therewith. Hence, doctrine—instruction—is important, not merely for the knowledge which God's people are to have and to enjoy above and beyond the knowledge of the world in things pertaining to God, but especially because of the influence which this knowledge will exercise upon all hopes and aims and conduct. "He that hath this hope in him purifieth himself" (1 John 3:3) is a Scriptural expression which fully coincides with the foregoing statements. He who would endeavor to purify himself, to cleanse his conduct, must, to be successful, begin as the Scriptures begin, with the heart, and must progress, using, for a cleansing, the inspired promises. And this means a knowledge of the doctrines of Christ.

(c) By repeating and *claiming* the promises of God

R2642 [col. 2 ¶7]:

What must be done to overcome this lack of faith, and to have an increase of faith? We answer, that like the apostles of old he should pray, "Lord, increase our faith." And then, acting in harmony with this prayer, each should **cultivate** faith in his own heart: (a) By refreshing his memory continually with the divine promises, becoming very familiar with these in the Father's Word. (b) He

should seek more and more to remember that having made his covenant with the Lord these promises are his, and in his heart and with his lips he should claim them as his before the Lord in prayer with thanksgiving. He should claim them as his in his own thoughts, and in his conferences on holy things with the brethren.

(d) By watching our experiences

R2643 [col. 1 ¶1,2]:

When trials or difficulties or perplexities arise, he should think of these promises, remembering that they **belong** to him—because God has promised them to such as love him,—who have made a covenant by self-sacrifice. (Psa. 50:5; Mal. 3:17.) He should resolve henceforth to trust the word of the heavenly Father implicitly. Thus, if some seeming

accident befall him, let him call to his mind the promise that "All things work together for good to them that love God, to them that are called according to his purpose," and assure himself that the seeming accident would not have occurred had God not seen a way to make it the channel of a needed lesson or blessing. Let him refresh his

mind with the thought that he comes under the provisions of this promise because he loves the Lord, and so loved him as to make a full consecration of himself to him; thus he is assured that this promise was intended for him.

Let such also remember the language of the Apostle, that if God loved us while we were yet sinners, so that he provided for us the great salvation in Christ Jesus our Lord, much more does he love us now, since we have been justified through faith in the great atonement, and have made a full consecration of ourselves to him, and thus come under the terms of adoption into his

family. Let him remember too, that he who has begun the good work changes never, and that if our hearts are still in harmony with him, if our faith is still clear and firm in the great atonement, if our consecration is still full and complete, so that we seek not our own wills but his will to be done in our affairs, then we may indeed have the full assurance of faith, because knowing that God is unchangeable, and knowing that we are still in line with his promises and arrangements, we know that all of his gracious providences are still being exercised on our behalf. This is full assurance of faith—full confidence in the Lord.

25. Name some features of “present truth” which have increased your faith.

26. What is the relation between faith and *works*?

James 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? [vs. 17,18] Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. [vs. 22] Seest thou how faith wrought with his works, and by works was faith made perfect?

R3586 [col. 1 ¶2, 3]:

Here we have an election which accords with every definition of the Scriptures and the Scriptural facts relating to the divine plan of the ages. It is this election which we feel justified in securing at any cost, at any self-denial, at any self-sacrifice; and these self-denials and self-sacrifices are **works** which must be performed if we would be of the elect; as the Apostle says, we must “**work** out our own salvation with fear and trembling.” (Phil. 2:12; Jas. 2:22.) Yet these works are not ours (as men) but as “new creatures,” members of the body of Christ. And they are God’s works, in the sense that they are incited by his Word and Spirit, for “it is God that **worketh** in you to will and to do.”—Phil. 2:13; Eph. 3:20.

Let us not be misunderstood, however. Our justification, the **basis** of our call or nomination to this high position in the Kingdom was

secured, not by works, but by simple faith without works. We were justified by faith, and had peace with God, before it was possible for us to do any works which would be acceptable in his sight. But when we were accepted in the Beloved, having made full consecration of our mortal bodies, and every interest pertaining thereto, then the works began, the sacrificing began, the self-denials began, the overcoming of the world began, the battle with the world, the flesh and the devil began. This battle must be won in our hearts (even though we will not attain perfection in the flesh) else we will not make our election sure and receive the crown of glory, the symbol of our joint-heirship with him who bought us with his own precious blood.

R2847 [col. 1 ¶5 through col. 2 ¶1]:

Abraham's experience is recorded as an evidence of his faith. It would have been vain for him to have pleaded great faith in the Lord and to have said, The Lord is as able to bless me and to use me in Chaldea, Babylonia, as in any other place; and since what he seeks is to know my faith, he can just as well see that I have it here. Some who class themselves as spiritual Israel, seem to reason after this manner, but they make a great mistake. It is true that the Lord looks upon the heart, and that it is our faith, and not our imperfect works, which commends us to him, but he assures us that if we have the faith it will speedily manifest itself in works; and that if we have the faith and fail to act in harmony with it, to the extent of our ability, the faith will die out. Perfect works are not demanded

of us, because we are imperfect through the fall; but any who would maintain a justified standing before the Lord, through faith, must manifest works in harmony with their faith to the extent of ability, for faith without works is dead—has lost all its vitality, all its virtue, all its life. It is thenceforth dead, worthless.—Jas. 2:17.

Justification is a free gift, "not of works, lest any man should boast"—it is God's **gift** through Christ, based upon the ransom. But as it is accounted unto us only for the purpose of permitting us to go on—to sanctification—to self-sacrifice, such results or works must be forthcoming, or it will prove that we have received "the grace of God in vain."—Eph. 2:9; 2 Cor. 6:1.

27. Who constitute the "household of faith"?

Galatians 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

R2740 [col. 1 ¶1 through col. 2 ¶2]:

Question.—Our Lord commands us to do good, "especially to the household of faith." Who constitute this household—only the consecrated saints? Or does it include also the justified class, some of whom have not yet reached the position of sanctification or entire consecration?

Answer.—We understand that the **Church of Christ**, as viewed from the divine standpoint, and as addressed in the Scriptures, includes only "the sanctified in Christ Jesus;"—those who have taken the step of justification through faith and, additionally, the second step of consecration to the Lord.

But "the household of faith" takes in a much larger number,—all who have faith in the Lord as

their Redeemer from sin and its penalty,—all who are trusting in the precious blood of Christ, and seeking in any degree to be in harmony with the Lord and his rules of righteousness. The loving interest and care of all the "saints" (the consecrated) is to be exercised, not only toward each other, but also especially toward these members of the household of faith who are supposed to be under "instruction in righteousness," helping them forward to take the position of full consecration and become reckonedly dead to the world, and new creatures in Christ Jesus, risen with him, to walk in newness of life and to become his joint-heirs in the promised Kingdom.

28. Explain James 5:14-16.

James 5:14-16 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

F637 [¶2] through F638 [¶1]:

This passage, and one found in Mark 16:17,18, are relied upon as proof texts to show that it is the divine intention that the New Creation should rely upon divine power for healing of sicknesses. The passage in Mark is easily disposed of: it is not to be found in the oldest Greek MSS, hence must be regarded as an interpolation, made somewhere about the fifth century.

As for the statement of James: It is evident from the sixteenth verse, that the sickness referred to is recognized as being a chastisement for sins—not a slight sickness, but a serious one, making it worthwhile to call together the elders

of the **Ecclesia**. The implication seems to be that sin lay so close to the door that the sick sinner felt practically cut off from fellowship with God. And under such circumstances we should expect that the **sins would be confessed and their forgiveness prayed for**; and just so the record reads: "The prayer of faith shall save the sick [from the condemnation in which he was] and the Lord shall raise him up [to health—the restoration being a sign of the forgiveness of the sin]—**though** he have committed sins they shall be forgiven him. See verse 15.

29. What is the significance of the symbols *shield* and *anchor* in connection with faith and hope?

Ephes. 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

F657 [¶5]: **The Shield of Faith** is indispensable to protection from the fiery darts of the Adversary—skepticism, higher criticism, evolution, and demonology. "Without faith it is impossible to please God." "This is the victory that overcometh the world, even our faith." Heb. 11:6; 1 John 5:4

Hebrews 6:19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

R3109 [col. 1 ¶4, 5]:

The words of our text apply to these exceeding great and precious covenant-promises of the divine Word. They assure us that our God will never break these covenants—yea, more, that he will not even alter, or amend, or change them in any particular. We can rest in hope, assured that he who has begun the good work in us and on behalf of the world, is able not only to complete the work in us, but to accomplish more for the world than it or we can ask or comprehend. Does not this knowledge of the immutability of the divine covenants give us a confidence, a faith in the Lord which brings with it strong consolation for every trial, every difficulty, every disappointment of this present time—assuring us that all of our experiences are working together as parts of a great whole of the divine program, not only for our

glory, honor, immortality, but for the blessing of the world of mankind? They surely do! Hallelujah, what a Savior!

If now we allow our minds to gather in to some extent the scope of these promises as expanded and explained by the apostles in the New Testament, we see that they take hold of, not only the life which is to come, but also of that which now is. They give us new joy, new courage, new zeal, new incentive in connection with the common tasks and duties of life,—to our families, to our neighbors, and to ourselves, and above all to our God. And they give us confidence and assurance in all the great and gracious hopes set before us in the gospel—in the Lord's willingness to do for us, and in his power to do exceedingly and abundantly more than we can ask or think.

30. What will be the relation between faith and knowledge in the Millennial Age?

R2677 [col. 1 ¶5, 6]:

What is now known to the Church of this Gospel age as “justification by faith” (in like manner also the ancient worthies were justified) will not be in operation during the Millennial age, nor be necessary; because the conditions then will be so different from present conditions. It is because “we walk by faith and not by sight,”—because faith is now so difficult, and therefore so rare, that it is so highly appreciated and rewarded of God. But when the Millennial age will have been ushered in, the age of **faith** will have passed—that will be the age of **knowledge**,—the age of evidences so clear, so unmistakable, that even “the wayfaring man, tho ignorant, shall not err therein, for the **knowledge** of the Lord shall fill the whole earth, as the waters cover the face of the great deep.” With knowledge thus abundant, so that there shall be no need to say to one’s neighbor, “Know the Lord, because all shall know him,” it follows that special faith will be impossible, and hence the rewards of special faith will no longer be offered.

We do not mean to say that mankind during the Millennium will not believe; on the contrary, none can do otherwise than believe: we do mean to say, however, that there is a difference between **believing** and exercising **faith**. We now believe various things by faith, which the world in the next age will believe, not by faith but on evidence, by knowledge—it will be impossible for them to doubt them, seeing that the evi-

dences will be so indisputable. For instance, now God tells us to reckon all of our past sins forgiven, and ourselves fully justified in his sight. Nevertheless, we continually see evidences of our own weaknesses in our minds and bodies. The sins are not blotted out; they are merely reckonedly covered. In the case of the Church’s sins: they will not be blotted out until death shall destroy these mortal bodies, and until the Lord, in the first resurrection, shall grant us glorious, spiritual, perfect bodies. In them there will be no trace of sin or weakness or imperfection; all our sins will then be actually blotted out. But now we are required to **believe** in the covering of our sins; to exercise faith in God’s declaration. Our next step of faith is in connection with the high calling to sacrifice earthly and temporal interests for the gaining of the heavenly glory, honor and immortality. But the heavenly crown and blessing are seen only with the eye of faith; and whoever runs in the race now set before us in the Gospel, must not only look with the eye of faith unto Jesus, as the author and finisher of our faith, but with the same eye of faith must see the crown of righteousness which the Lord, the righteous Judge, has laid up for those who are faithful. Thus ours is preeminently an age of faith, of reckoned conditions, and of trust in the promises: and it shall have its great and precious reward.

F106 [¶3 through completion on F107]:

True, **faith** may even then be said to be essential to restitution progress toward **actual justification**, for “without faith it is impossible to please God,” and because the restitution blessings and rewards will be bestowed along lines that will demand faith; but the faith that will then be required for progress in restitution will differ very much from the faith now required of those “called to be saints,” “joint-heirs with Jesus,” “New Creatures.” When the Kingdom of God shall be in control and Satan bound and the knowledge of the Lord caused to fill the earth, these fulfilments of divine promises will be recognized by all, and thus **sight** or **knowledge** will grasp actually much that is

now recognizable only by the eye of faith. But faith will be needed, nevertheless, that they may go on unto perfection; and thus the actual justification obtainable by the close of the Millennium will be attained only by those who will persistently exercise faith and works. Although of that time it is written, “The dead shall be judged out of the books **according to their WORKS**,” as in contradistinction to the present judgment of the Church “**according to your FAITH**,” yet their works will not be without faith, even as our faith must not be without works to the extent of our ability.

Longer citations for some questions follow.

R2220—"Is Faith in Christ Necessary" (see question #7)

Rev. John H. Barrows, D.D., President of "The World's Parliament of Religions," held in Chicago in 1893, has returned from his visit to India. He recently wrote an account of his experiences there, in which he tells that he was asked by the Hindoos, whether or not he believed that "all men will finally be saved." He states the answer he made them, as follows, —I replied, My Master does not encourage me to cherish such a hope. **I do entertain a hope, however, for some who have never heard of the historic Christ.** There are minds, like that of Socrates, naturally Christian. If I do not meet Socrates in heaven, I think it may be because I have not kept the right road myself."

Dr. Barrows' views are a fair sample of the views of a rapidly growing class of Christian people—all except those recognized as "old foggies;"—all the "learned" and "intelligent," both in pulpit and pew. What does it mean? It means that these people have repudiated the only gospel taught by our Lord and his inspired apostles and have made for themselves another gospel which omits all the prominent features of the New Testament good tidings.

(1) The center of the New Testament gospel is that, whereas Adam sinned and fell from the divine likeness, Christ Jesus died for man's sins, redeeming Adam and his posterity by the sacrifice of his own life as "a **ransom** [a corresponding price] for all." The new, false gospel denies this, declares that Adam never was in the divine image and could not fall from it; but that he was more nearly a monkey's image and has been constantly rising out of it for the past six thousand years: and from this basis it is forced to deny that our Lord's death was in any sense a ransom for man; for if man has been evolving grandly out of monkey conditions, the progress would not be a sin and would require no atonement. If **original sin** is denied, a **sacrifice for that sin** must be denied and is denied, logically, by all Evolutionists.

(2) The essence of the New Testament gospel is the offer of pardon and reconciliation to God, to all who will accept the blessings secured by the ransom. The new, false gospel, denying the

ransom and all need of one, necessarily denies the offer of **forgiveness** and **reconciliation**, claiming that the race never was alienated from God, denying that we were born in sin, denying that father Adam ate the sour grape of sin, and that in consequence the teeth of all his children are set on edge. —Ezek. 18:2.

(3) The first requirement of the New Testament of all who would share its blessings is **faith**. God's grace provided the atonement, and Christ's death was the means or channel through which he provided it; but he most specifically declares that sinners may avail themselves of this grace **only by the exercise of faith. As the Apostle declares, we are justified by faith**, and by it also we enter into all other favors of the divine provision. (Rom. 5:1,2.) Nor is this required faith a general faith—a faith in anything we may please, or in nothing in particular: quite to the contrary, it is a faith in God and in Christ Jesus. It goes still farther and demands that the faith shall be in Jesus' death as the sin-offering and in his resurrection as the Savior from sin, and from death the wages of sin, through the Kingdom of God which he will establish at his second advent.

The new, false gospel plainly declares a union with Christ by living faith, or any other kind of faith, unnecessary. Mark the words of Dr. Barrows italicised above. Alas! we fear that, as the Doctor suggests, there is great danger that he has lost "the way, the truth and the life" now set before the overcoming Church. He certainly, and many in his company, "have not kept the right road" to the Kingdom, as marked out in the Scriptures.

But we are glad to hope that Dr. Barrows and some others, equally well intentioned and deluded, will by and by, after the Kingdom is set up, get the eyes of their understandings opened, and see and **truly believe** and be blessed. There, too, they will meet Socrates, for "all that are in the graves shall hear the voice of the Son of Man and come forth;" and there, under the blessings of the Millennial Kingdom, "all the blind eyes shall be opened," and then "the god of this world [Satan]" who now **blinds "the minds of them which believe not"** shall be bound for a thousand years "that he should deceive the nations no more." (2

Cor. 4:4; Rev. 20:2,3.) But the favor then opened to believers will be the earthly paradise restored, not the heavenly Kingdom and the divine nature now held before the Gospel Church as the prize of her high calling, to which, by faith and obedience, she is to make her calling and election sure. (2 Pet. 1:10.) Hear the word of the Lord:—

“The Scripture hath concluded all under sin, that the promise by **faith** of Jesus Christ might be given to **them that believe**. But **before faith came** we were kept under the Law, shut up unto [waiting for] the **faith** which should afterwards be revealed.”—Gal. 3:22,23.

“It pleased God by the foolishness of preaching to save **them that believe**....We preach **Christ crucified**, ...the power of God and the wisdom of God.”—1 Cor. 1:21,23,24.

“We believe that Jesus died and rose again.”—1 Thess. 4:14.

“These [testimonies of John’s gospel] are written, that ye might **believe that Jesus** is the Christ, the Son of God: that **believing ye might have life** through his name.”—John 20:31.

“Neither pray I [Jesus] for these [apostles] alone, but for them also which shall **believe on me through their word**.”—John 17:20.

“He whom God raised again saw no corruption. Be it known unto you therefore, men and breth-

ren, that **through this man** [Christ Jesus] is preached unto you **the forgiveness of sins**, and by him **all that believe are justified** from all things.”—Acts 13:37-39.

“When they **believed** Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were baptized.”—Acts 8:12.

“Ye were not **redeemed** with corruptible things,... but with the precious blood of Christ...manifest for you who by him do believe in God, that raised him from the dead and gave him glory.”—1 Pet. 1:18-23.

“I have not shunned to declare unto you the whole counsel of God.” “So we preach and so ye **believe**.”—Acts 20:27; 1 Cor. 15:11.

“That is the word of **faith** which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved....The Scripture saith, Whosoever believeth on him shall not be ashamed....For whosoever **shall call** upon the name of the Lord shall be saved.”

“How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?”—Rom. 10:8-14.

F688 through F692—"Faith a Fruit of the Spirit and a Part of the Present Inheritance of the New Creation" (see question #12)

Faith must be ours before we can become children of God at all—yea, before our justification—for we are "justified by faith" ere we receive peace with God and forgiveness of sins. This faith which we had before we received the holy Spirit cannot, therefore, be the faith which is the fruit of the Spirit—the gift of the Spirit. Faith is the operation, the exercise, of our minds in respect to God and his promises. Those who cannot exercise confidence in God, whether because of ignorance or because of fallen conditions of the mind, are in a state in which it is impossible for them to be blessed under the provisions of this Gospel age; but not in a condition which would bar them from a share in the blessings of the age to come—the Millennial age. The call of this Gospel age is to those who can and who will walk by faith, not by sight—and whoever cannot or will not so walk cannot now walk with God. "Without faith it is impossible to please God." Whoever has not such faith to begin with can make no beginning at the present time; and even if he have the faith to begin with, unless it grows and develops he will lack the power of being an overcomer; because "This is the victory that overcometh the world, even our faith." 1 John 5:4

We should recognize a wide difference between faith and credulity. Millions of people are credulous and superstitious, and believe a thousand and one unreasonable things for which they have no adequate evidences. Nor are these superstitious people, believing what they ought not to believe, to be found only in heathen lands. Millions of them bear the name of Christian, with some denominational attachment. Superstition and credulity are to be condemned, reproved, avoided, overcome. The true faith is to be encouraged, built up, strengthened, caused to grow. The faith of God is the faith, confidence, trust, which builds upon the divine promises and not upon human traditions, philosophies or imaginings.

If we believe that God is what his name implies, the self-existing One, the all-powerful, all-wise, all-just and all-loving Creator, and if we believe that he is the rewarder of those who diligently seek him, the effect will be that we will seek him—seek to know and to understand his

Word; and that knowing and understanding it, we will have confidence in it; and that having confidence in it, we will direct our course in life accordingly. This beginning of faith, under divine favor, is pointed to Christ as the new and living way of reunion with God and return to his favor. As this faith grasps Jesus, and exercises itself in obedience, it increases, and the Lord's blessing comes upon it the more, enlightening it respecting the terms of acceptance and of membership in the New Creation. The growing faith grasps the promises of God—of becoming heirs of God and joint-heirs with Jesus Christ the Lord and Redeemer. The result is the blessing of the Spirit—the begetting, the anointing, the adoption as sons.

The further result is the greater enlightenment with the light of the golden candlestick in the Holy, enabling the eye of faith to see things not seen from without—to recognize the High Priest's special ministry in respect to the light, in respect to the shewbread, in respect to the incense of the golden altar, and at the mercy seat beyond the veil. As the living, obedient faith gradually takes in these various features of divine favor and blessing, as revealed in the divine Word, it grows stronger and stronger, clearer and clearer, and becomes an elementary part of the new mind. It sees from this vantage point things which it could not see previously, and respecting which the Apostle declares, "Eye hath not seen nor ear heard, neither hath entered into the heart of man [the natural man] the things which God hath in reservation for those who love him." 1 Cor. 2:9

Through the Word of promise, illustrated by the Spirit, it sees exceeding great and precious things, heavenly things, the glories to be attained in the First Resurrection—the Kingdom, then to be established—the reign of righteousness bringing blessing to all the families of the earth—the subjugation of sin and the destruction of every individual and thing that will not cooperate to the glory of God and in accordance with the divine law of love. The New Creature sees all this with the eye of faith, the eye of understanding; and the Apostle assures us that this eye can behold many of these things that are not clear and distinct to the natural man—because "God hath revealed them unto us by his

Spirit, which searcheth all things, yea, the deep things of God." 1 Cor. 2:9,10

This Spirit-begotten faith in things not seen as yet is a part of the present inheritance of the New Creation, and is intimately associated with its every hope and every joy—giving the only possible foretaste of the "glories to follow." Indeed, as the Apostle explains, it is the foundation upon which all our joys and hopes are builded. "Faith is the substance of things hoped for; the evidence of things not seen." By it things that are not yet seen become as tangible to our minds as the things that are seen; yea, says the Apostle, from this standpoint we learn to esteem that the things we see with our natural eyes are temporal, while the things we do not see with our natural eyes, but behold with the eyes of our faith, are the real, the tangible, the eternal ones.

How necessary faith is to the attainment and retention of our present inheritance, the foretaste of coming blessings, is clearly shown by the Apostle James, who, after saying, "If any of you lack wisdom let him ask of God that giveth to all liberally and upbraideth not, and it shall

be given him"—adds, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." (James 1:5-8) The Apostle thus shows how impossible it would be for anyone to become an overcomer without becoming strong in faith. Hence, the Scriptures everywhere inculcate growth in faith, and all of the Lord's people need to pray as did the apostles, "Lord, increase our faith"; and praying thus they need to use the means which God has designed for the fulfilment of this prayer. If their prayer be sincere they will use those means earnestly—they will seek the Lord in prayer, seek to know his Word, seek to obey it, seek and enjoy his service, seek to put on all the graces of the Spirit; and this being their attitude they will have strong faith, full assurance of faith, and "shall never fall, but so an entrance shall be ministered unto them abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ"—in due time. 2 Pet. 1:10,11

R1859 [col. 1 ¶6 to end of article entitled “Sobriety, Vigilance, Steadfastness”] (see question #14)

The Apostle Paul gives the same idea of the Christian life. He represents it as a desperate warfare, and urges all the true soldiers of Christ to “put on the whole armor of God, that they may be able to stand against the wiles of the devil; for,” says he, “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places....Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness,” etc.—Eph. 6:10-18.

When we consider how strongly our adversary is intrenched in the world—in its ideas, its maxims, its institutions, its policy, its hopes, aims and ambitions—and the Christian life as in direct opposition to all these; and when we further consider how, because we were once partakers of the spirit of the world, the enemy of our souls has strongly intrenched himself in our weak fallen natures; and still further, how, with shrewd subtlety, this invisible, intelligent personal foe is plotting and scheming to allure, deceive and lead us into sin—when with sober judgment we consider all these things, then indeed we realize that we are in the midst of a great conflict.

The three points of attack by the enemy are, as the Apostle John (1 John 2:16) enumerates them, “the lust of the flesh, the lust of the eyes, and the pride of life.”

The first of these includes all those appetites and passions common to the whole human family, which in their legitimate uses under the full control of reason and conscience, are right and proper, but which, unduly cultivated until they become the masters of reason and conscience, degrade and debase the man.

The second,—“the lust of the eyes,”—includes all those ambitions to acquire and possess whatsoever things the eye (the natural eye or the eye of the understanding) perceives to be good; i.e., to be gratifying to the carnal mind, the old unregenerate nature. This disposition impels to self-gratification regardless of the rights and liberties of others in any direction. It craves wealth, or fame, or power, or social distinction, and to these ends it inclines to harness every energy of mind and body.

The third,—“the pride of life,”—is the blossom of selfishness, so abhorrent to God and to all good men. It is that disposition in a man which glories in his shame. When the lusts of the flesh and the lusts of the eyes have brought their curse of narrowness, bigotry and conceit; and when they have gone further in depriving fellow-men of their rights and privileges, then pride, the exultation of meanness, has its short triumph, and loftily soars above the unfortunate subjects of its power and gloats over the desolation it has wrought.

These three points of attack by the great enemy are the points which the Lord would have us guard with unwearied vigilance. Be sober, be vigilant, and watch that the enemy gain no approach to the citadel of your heart by any one of these routes.

That he makes repeated attacks is certain; and that these attacks come suddenly and without warning, and often with terrible force, is a matter of experience with all: hence the necessity for sober and constant vigilance. Be assured the ever watchful enemy will take advantage of our unguarded moments and our unfortified conditions if such there be. Even with all the watchfulness and readiness which we can command, the ability to withstand the enemy and to resist his attacks causes more or less suffering, and often taxes the powers of endurance to the utmost. Indeed, we must expect that the tension on our powers of endurance will sometimes be so great as to threaten disruption, and as to surely cause it if we trust to our own strength. We are forewarned to think not strange of the **fiery** trial that shall surely try us if we are indeed the sons of God and soldiers of Christ, as though some strange thing happened unto us. (1 Pet. 4:12-16.) These things should be expected and carefully prepared for by the Christian soldier.

Peter intimates that the power by which we are to resist the adversary is the power of faith—“whom **resist, steadfast in the faith.**” And John expresses the same thought, saying, “This is the victory that overcometh the world, even our faith.” (1 John 5:4.) If we are not strong in the faith, how can we endure hardness for it? Faith must grasp the exceeding great and precious promises of God and appreciate their value. Faith must lay

hold also upon the power of God and find the grace to help in every time of need. And faith in a personal righteous God, whose eye is ever upon us, must steadily cultivate those elements of character which are always pleasing and acceptable to him, and which Peter tells us are most essential to our final overcoming in this warfare.—2 Pet. 1:5-10.

He urges that, in addition to our faith in the exceeding great and precious promises which inspire zeal and give us renewed courage, we should give all diligence to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." Then he adds, "For if ye do these things, ye shall **never fall**."

The steady persistent cultivation of these graces of character will also clarify our spiritual vision, enabling us the more fully to comprehend the truth of God, and thus, "by the armor of righteousness on the right hand and on the left," we shall be able to "withstand all the fiery darts of the adversary" and to win the victory of faith and make our calling and election sure.

With this view of the great battle of life to the Christian, what a work we realize to be before us, and what necessity for sobriety, vigilance and steadfastness! It is a life work, a life battle against a mighty foe intrenched in our flesh. The powers without are strong indeed, but the civil war with the powers within is by far the most to be dreaded. If we become in any measure intoxicated with the spirit of the world;—if we give way to self-gratification, love of ease, pleasure, a little indulgence of any of the old dispositions of envy, malice, pride,

vain-glory, vaunting of self, headiness, highmindedness, wrath, strife, or any such thing—even a little, Oh, how great is the peril to which we are exposed!

Beloved, let us war a good warfare against the world, the flesh and the devil, seeking and finding, daily and hourly, fresh supplies of grace; for every day and every hour is a time of need if we are but awake to realize it. It is to the warfare with the powers intrenched within that we are again referred, when it is said, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.) Yes, the task is a greater one, and represents a greater, as well as a nobler, effort. Let us fight the good fight of faith along this line. Let our lives be a daily and hourly struggle to overcome the evil that is in ourselves, to purify and beautify our own characters. Thus shall we be the more fully prepared to strive faithfully and steadily against the foes without—to war a good warfare to the end.

The Apostle, out of the fulness of his love and sympathy for all his comrades in the army of the Lord, adds to his earnest exhortation this parting benediction—"The God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." It is only through endurance of hardness as good soldiers of Christ that this desirable condition can be attained—viz., perfect self-control and ability to resist evil, established faith, patience and virtue, settled, abiding rest in Christ, and hope through his word of promise. This undoubtedly was the Apostle's own experience as he grew old in the Master's service, and so may it be ours. Let each departing year find us nearer perfection!

R2309—"The Christian's Warfare" [through R2310, col. 2 ¶1] (see questions #13 and #15)

"Fight the good fight of faith; lay hold on eternal life."—1 Tim. 6:12.

While the followers of Christ are to be peacemakers, and are instructed accordingly to "follow peace with all men," nevertheless, they are the greatest warriors the world has ever known, on the principle that "he that ruleth his own spirit is greater than he that taketh a city." But, there are good fights and bad fights. A good fight is one which is in the interest of that which is good, that which is true, noble, pure, godly—a battle for righteousness; every other contest is a bad fight, for an unworthy cause.

But who are these fighters, referred to in our text, whom the Apostle Paul calls upon to fight a good fight? Does he call upon all men? or upon sinners? or upon merely nominal Christians? We answer, No; he addressed only the brigade of the "King's Own"—the body of Christ, the consecrated Church. The Apostle addresses these as the mouthpiece of our Captain of salvation, Christ Jesus, and it would be wholly out of order for a general or captain to issue orders to those who had not joined his army, and did not recognize his authority. Hence it is evident that the world in general is not addressed, and that nominal Christians who have never made a covenant with the Lord are not addressed. "The Lord knoweth them that are his." It is to these that the instructions come respecting the fight that is now on—that has been in progress since the Captain of our salvation began the war nearly nineteen centuries ago.

For whom do we fight—for God—for Christ? No, we answer. We fight for ourselves. A great mistake is made on this point by many who seem to imagine that fighting the good fight of faith is doing something for God, and deserves his thanks and reward. The Almighty God does not need that we should fight for him. He is omnipotent, abundantly able to take care of himself and his cause; he needs not our puny efforts. The claim that we are fighting for God would be as inconsistent as for the Cubans to say that they are fighting for the United States. It is the United States that is fighting for the relief of the Cubans. So it is God who is fighting for us, and assisting and encouraging us to fight the good fight of

faith, on our own behalf. It is well that this feature of the case should be clearly discerned.

Against whom do we fight? We answer, our battle is not against our fellow creatures nor with carnal weapons; indeed, we can have large sympathy for even our most relentless foes, who, to the extent that modern civilization will permit, are ready and willing to despitely use and persecute us, and to say all manner of evil against us falsely. We can readily see that they are blinded in considerable measure, either by their own prejudice and passion, or by the great Adversary's delusive false doctrines, superstitions, etc.; hence our warfare is not directed against these, and as we have opportunity we are to seek to do them good, "in meekness instructing those that oppose themselves." (2 Tim. 2:25.) Hence also, when dealing with these, so far from battling with them and resisting evil with evil, our Captain has commanded that we return good for evil, gentleness for rudeness, kindness for discourtesy; and that we seek to do good to those who speak evil of us and persecute us, that thus the eyes of their understanding may be opened, and that they may discern that there is such a thing as the spirit of love, generosity, kindness, whereas they suppose all to be actuated by the same malevolent spirit of selfishness, which controls themselves.

Our fight is to be against Sin—the great taskmaster, which captured our race in the person of father Adam, and has held it as slaves from then till now—paying regularly for six thousand years the terrible penalty of death, with all its concomitants of sickness, pain, sorrow and trouble. Yes, this is our enemy.

Indirectly, Satan is our enemy, because he it was through whose influence father Adam first became the slave of Sin; and Satan has still pursued the same course, and is even now endeavoring to bring us back again under the dominion of Sin, and to hold us there. We are not to forget, however, that our battle is not directly with Satan, nor are we to bring against him "a railing accusation" (Jude 9); rather, we are to say, with Michael, "the Lord rebuke thee;" and we are to await the Lord's time and the Lord's way for rebuking Satan. Nevertheless, we are to resist Satan; that is we are to

resist his influence and deceptions and endeavors to mislead us into error and into sin.

The Lord instructs us that “We wrestle not with flesh and blood, but with principalities and powers, and with spiritual wickedness in exalted positions.” (Eph. 6:12.) Satan, as the great master or general of Sin, has largely to do with all the various influences with which we must battle. It is his cunning, his “wiles,” that supervise the battle against us, and since he is a spirit being, and therefore much more intelligent than ourselves, the contest would be a very unequal one, if we were without an equally powerful spirit leader. But we are not thus left helpless to battle against superior wisdom and cunning. Our chief Captain, the Lord Jesus, has conquered sin, and has been glorified, and he is on our part, so that with the Apostle, we can confidently say, “Greater is he that is on our part than all they that be against us” —Satan and his cohorts of evil spirits, and his deluded earthly agents and servants.

The Apostle seems to sum up the agencies through which our great captor Sin seeks to hold us his slaves, or if we have gotten free to regain his influence over us, as three—the world, the flesh, the devil. We have seen the powerful influence of the devil, as the great chief general of Sin. We next notice in what sense the world is our opponent, and in what sense we are to battle against it. We have just seen that we do not battle with carnal weapons, nor do we in any sense of the word battle or contest with our fellow-creatures, seeing that they are blinded by the adversary, and really little, if any, accountable for their course; our battle is not to be with these. It is with “the **spirit** of the world,” its influence, that we are to do battle: it is to be fought against and resisted—the world’s disposition, the mind of the world, the motives which actuate the world, the ambitions of the world, the pride of life and the deceitfulness of riches—these things, these wrong views of matters as seen from the worldly standpoint, we are to resist, to fight against;—and it is a daily battle.

Finally, our battle is with the flesh—our own flesh. Ever since sin captured our race, in the person of father Adam, its slavery has been conducive to mental, moral and physical degradation. Its only tendency is towards evil, and that continually, and only as we get rid of the blinding influences, and perverted tastes and desires, ambitions

and hopes and loves which sin cultivates—only in that proportion do we get to see matters in their true light, and to have even a faint glimpse of our own degraded condition. But our great Captain, who is also “the chief priest of our profession,” redeemed us from this slavery to sin, with his own precious blood. He had compassion upon us, and when we realized our deplorable condition, and accepted his aid he sets us free from the yoke of Sin’s slavery.

But we still have the motions of sin in our bodies,—the tendencies toward sin, which have become almost second nature to us, through the long period of nearly six thousand years of slavery. So that while we are now free, and with the mind are serving the law of Christ, and are accepted into his army as soldiers of the cross, to battle for righteousness and truth and goodness and purity, we nevertheless find our new selves harassed by the old perverted tastes and inclinations of our own flesh, toward the service of the old taskmaster. Not the least of our fightings, therefore, as new creatures in Christ Jesus, is against these perverted tendencies of our flesh, and the battle with these is a daily battle. With the Apostle Paul, one of the great soldiers in our war, we should be able to say, “I keep my body [my flesh and its desires] under [in subjection to my new will, my new self] lest after having preached to others I myself should be a cast-away.” —1 Cor. 9:27.

From the time that we enlist under the banner of our Captain, that is, from the time that we make a full consecration to him, to fight the good fight, and to lay down our lives in his service—from that moment on he, under the terms of the New Covenant, reckons our flesh as dead: because our minds are renewed—alive toward God with a newness of life, and hence those motions of sin which we are seeking to bring into absolute subjection to the will of God in Christ, are not recognized by the Lord as the will or motions of the new creature, enlisted in his service, but merely recognized as a part of the general enemy, Sin, pursuing after and battling with us, which we are pledged to resist and to war against, and which he promises grace and help to overcome.

It is these enemies in our own flesh which cause us the greatest difficulties. It is these that

Satan appeals to: these he seeks to encourage in their warfare against the new spirit of our minds; it is through these that the spirit of the world gains closest approach to us, and seeks to capture us, and lead us back as slaves of Sin. So to speak, the “new creature in Christ is beset, surrounded on every hand with enemies, seeking our disaster and re-enslavement. We must battle—battle for ourselves, battle for our own liberty, battle for victory over our own weaknesses, battle against the spirit of the world, battle against delusions and snares of the adversary, by which he would seek to make the evil things appear good, and right to appear undesirable. No wonder, then, that the Christian soldier is urged to be continually watchful; no wonder that he is urged to “put on the whole armor of God;” no wonder that he is cautioned in respect to his various and wily foes, and especially against those of his own flesh.

Thanks be to God for the great Captain of our salvation. Thanks be to God for the great armory of his Word, from which we obtain the helmet of salvation, the intellectual knowledge to protect us from the delusions of our own perverted sense and ignorance, and from the wiles of the adversary. Thanks be to God also for the breastplate of righteousness, the merit of Christ and his great sacrifice, compensating for our imperfections, and covering our vitals, and securing thereby our life—eternal life. Thanks be to God also for the shield of faith, of trust, of confidence in him who has bought us, in realization that he who has begun the good work in us is able and willing also to complete it; for the realization that since God so loved us while we were yet the slaves of Sin, and redeemed us from his bondage with the precious blood of Christ, much more does he now love us and much more is he prepared to aid us now that we have, by his grace, become free from sin, and become the servant of righteousness. Thanks be to God also for the sandals, the **preparation** to endure hardness patiently, which the truth gives, protecting us for the walks of life from the sharp animosities of the world in our pilgrim journey. Thanks be to God also for the sword of the spirit, the Word of his truth, as a defense by which we can resist the adversary, and come off conquerors through him who loved us and bought us.

Benefactors Also— Fighting For Others

We have seen that our fighting is on our own behalf, and on behalf of each other. We are fighting to the death in self-defense, to maintain our own liberty, and that of each other. As the Apostle says, “Ye have not yet resisted unto blood [death], fighting against Sin”—we ought also to lay down our lives for the brethren.” And we might add that, while the King does not need our fighting on his behalf, nevertheless we sometimes have great pleasure and profit in defending the honor of his name and the majesty of his righteous government from the assaults of those who wickedly or blindly misrepresent the same. But there is another feature of our warfare aside from all these. To observe this feature with clearness and distinctness, we must take an elevated position and note the entire trend of the conflict now in progress for over eighteen centuries, and the great object which the King himself has declared shall be the result of this battle. It is this:—

Not only we, but the whole world were “sold under Sin” by father Adam—the whole world, as well as we, are slaves of Sin. Not only so, but our great Redeemer who bought us with his precious blood gave it as the propitiation price also “for the sins of the whole world.” Thus he bought the right, not only to release us (his Church, his army) but the right also to release from the power of Sin, the great taskmaster, all the slaves of Sin. And altho he has not been prosecuting the work of releasing all the slaves at the present time, but has been confining his work to the releasing of a few, a little flock, who are now of his army, nevertheless he informs us that this present election of the little flock is merely with the intention of using these as his associates and joint-heirs in his Kingdom which he will establish at the time he is ready to take his great power and reign, for the utter overthrow of Sin, and the complete release of all from its bondage.

The Apostle Paul, one of the lieutenants under our great Captain, speaks of this coming deliverance of the world, saying, “The whole creation groaneth and travaileth in pain together until now [under the relentless slavery of Sin, and its yoke of death], **waiting for** the manifestation of the sons of God. Because the creature itself also [the world of mankind, or as many of them as will accept the

liberty] shall be delivered from the bondage of corruption [the bondage of death, with all its incidentals of pain, sorrow and trouble] into the glorious liberty of the children of God [the perfection of life, and all the glorious privileges which belong to the perfect sons of God on every plane—the divine, the angelic, and the human].”—Rom. 8:19, 21,22.

We see then, that the poor world, groaning in its slavery, has been waiting for this grand event of which the Apostle spoke, saying, “Yet a little while, and he that shall come will come, and will not tarry.” The interim between the redemption and the deliverance is only a little while, from

the standpoint of divine reckoning, in which a thousand years are as one day; but as yesterday, as a watch in the night. From this standpoint, the nearly nineteen centuries for the selection of the King’s Own are but “a little while”—less than two days “with the Lord,”—and soon will be past. Then, glorified with their Master and Captain, they will be liberators with him of the world of mankind, from the yoke of sin and the prison of death. (This period of two days (2000 years) seems to be hinted also in the type of Rebecca’s call to be the bride of the typical Isaac, where only two days are mentioned.—Gen. 24.)

R1798—"The Just Shall Live by Faith" (see question #16)

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition, but of them who believe to the saving of the soul."—Heb. 10:38,39.

There is a solemn significance about these words of the Apostle which the thoughtful Christian will not fail to perceive. Those addressed are not worldly people, but consecrated believers, justified by faith in Christ as their Redeemer. By faith they have passed from death unto life; to them old things have passed away and all things have become new; they are new creatures in Christ Jesus; they are sons and heirs of God, and joint-heirs with Jesus Christ, if so be that they suffer with him, following in his footsteps of self-sacrifice, even unto death. They are begotten again to a hope of life (eternal), to an inheritance incorruptible and undefiled and that fadeth not away—an inheritance, however, into which they are not immediately ushered, but which is reserved in heaven for them.

The promises of God made to this class are exceeding great and precious, and if they are really believed they cannot fail to powerfully influence the life; but if they are not received, it is manifest that they can have no power over the life. And more, if they be not fully believed, if they be not personally appropriated, they are not applicable, and no one can hope for anything in them. This is clearly intimated in the above words of the Apostle—"Now the just shall live by faith." It is not enough that, by faith, we receive the first impulse of life, but, having passed from death unto life, by the same means, we must **continue** to receive and appropriate spiritual nourishment, that we may grow thereby: we must walk by faith, following the leading of the holy spirit through the Word of Truth.

In this way of faith there is much of present privilege, as well as future prospect. It is the way in which we may enjoy the fellowship and the abiding presence of our Lord Jesus and our Heavenly Father, in which we may have intimate personal communion with them, and in which we may also have the witness of the holy spirit to our adoption and continued acceptance as sons of God, and the comfort of the Scriptures, the communion of saints, and the blessed inspiration, assistance and encouragement of all

the means of grace. These present privileges, together with the glorious hopes they inspire and keep alive within us, are the meat which we have to eat which the world knows not of, enabling us to live a new life apart from the world—apart from its spirit and its fellowship. This is what it is to walk by faith. It signifies a course of life quite contrary to the usual order of the world, which is to walk by sight and after the desires of the flesh. Men of the world look at the things that are seen: they judge of their relative values, but only with reference to temporal interests, entirely ignoring their eternal interests and the claims of the Creator upon them. Lacking faith in the divine Word, they lack substantial hope beyond the present; and upon their own judgment of the relative values of earthly prizes and their hopes of winning them, they exercise themselves in their pursuit, leaving the questions of the future and of present responsibility to God practically out of consideration.

But not so is it with the true child of God. He walks by faith and not by sight: he looks not at the things that are seen, but at the things that are unseen (2 Cor. 4:18), ever bearing in mind that the things that are seen are temporal, uncertain and unsatisfactory, while the things that are unseen are eternal, sure to the faithful, and of inestimable value. He is living, not for the present, but for the future—for the things revealed to the eye of faith in the promises of God, all of which are yea and amen in Christ Jesus, to them that believe. In this life of faith the motives, hopes, aims, ambitions and joys are all of a higher, nobler order than those of the world; but they are such as depend entirely upon faith. If the Christian's faith be overthrown he must of necessity to that extent cease to live the life of faith; that is, he will cease to be actuated by the same motives, etc., which his faith previously inspired. And if, through unfaithfulness, his spiritual vision has become dim, so that he can no longer see or rightly estimate the value of spiritual things, the world, the flesh and the devil are still busy presenting allurements and deceptions to lead him farther and farther away from God, in whose favor alone is life.

Weariness in well doing and desire for the rewards of unfaithfulness are first steps in drawing back from the way of faith and also from the favor of God. In the light of our text, this drawing back is a most serious matter. The intimation of verse 39 is that it is a drawing back unto perdition, destruction—"If any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."

The drawing back may at first be a very slight departure from the narrow way of sacrifice—only a looking back, perhaps, with a sigh for the things behind, a little slowing up of speed in the race set before us; then a little disposition to compromise the truth in favor of the cravings of the fallen nature. Thus the way is prepared for the arts of the tempter, who is quick to note our weak points, and to take advantage of them in a manner best suited to our case. Subtle errors are brought to bear against the judgment; pleasing allurements, with a show of righteousness, are presented to the fleshly mind; and, almost imperceptibly, the soul forgets its "first love" for the Lord, and its first zeal in his service, and drifts away from the truth and the spirit of it, being no longer led of the holy spirit of God.

Few indeed are the children of God who have never been tempted in this direction; for we all have the treasure of the new nature "in earthen vessels," and between the new and the old natures there is a constant warfare; and only by continued vigilance can the new nature keep the old in abeyance. In the wearisome life-long struggle we often need our Father's chastening hand to guide and keep us in the way. "What son is he whom the Father chasteneth not?" By instruction, discipline, experience, he leads us on, and if at heart our disposition is to be led of the spirit—to gratefully receive the instruction, humbly accept the discipline, and meekly profit by the experience, then will the Lord have pleasure in leading us on from grace to grace and from victory unto victory. To merely stand and battle on the defensive is **very** wearisome, and gains no victory. To gain the vic-

tory we must not only put on the armor of God, but we must be heroes in the strife, and wage an **aggressive** warfare upon the lusts of the eye and flesh and pride of life and all the foes of righteousness and purity. **Love**—love for the Lord, for the truth and for righteousness—must inspire us, or we shall never be victors. Love alone will keep us faithful even unto death, and make us meet for the inheritance of the saints in light. Where fervent love rules in the heart it implies that the heart is **fully submitted** to the Lord, and that means that nine-tenths of the battle is already won. But even then, as the Apostle says (Jude 21), we must **keep** ourselves in the love of God, in watchfulness and prayer and zeal; and grace will abound where love abounds.

In such faithful obedience to the truth, and earnest endeavor to conform to its principles, the way and the truth grow more and more precious, and our willing feet with joy are led in the paths of righteousness and peace—into life everlasting.

The life of faith is an individual matter, as well of the heart as of the head. It is far more than an acceptance of doctrines which we consider Scriptural and therefore true; it is the **assimilation** of that which we have proved to be the truth, so that its principles become our principles, and its promises our inspiration. This is what it is to "believe to the saving of the soul." "As many as are led by the spirit of God, they are the sons of God." And however we may realize our insufficiency of ourselves to overcome the world, the flesh and the devil in this seemingly unequal contest, let us remember, for our encouragement, that he who has begun a good work in us will carry it on to completion, if we humbly submit ourselves to his leading and discipline. Our Lord's promise is that he will not suffer us to be tempted beyond what we are able to endure. Let us hold fast our faith and our confidence in his sure word of promise—hold the truth in righteousness and faithfulness, and we shall not be of them who draw back and mind earthly things.

R1949—"Trials of Faith—Why Permitted?" (see question #17)

Many are perplexed as to why false doctrines are permitted to annoy and confuse God's people. On receiving the truth and rejoicing in it they seem to think they have at last come to the end of all controversy, and have entered the Beulah land of rest and peace, thenceforth never again to be disturbed. But this is quite a mistake: our great adversary, Satan, is not disposed to let the children of light walk on undisturbed into the heavenly kingdom. Against that kingdom and its establishment, and against all its prospective probationary heirs, he is an inveterate enemy, and his power is not yet bound. The children of light, the heirs of the kingdom, are, therefore, the special targets against which his fiery darts are aimed. As soon as they escape from the kingdom of darkness and begin to walk in the light, they may therefore expect to find snares spread for their feet and stumbling blocks placed in their way. The work is done with subtlety, too, that, if possible, the escaped bird may be deceived and caught unawares. And, as a matter of fact, thousands are so caught, and only a few escape the "strong delusions" of this "evil day" of Satanic wrath and power.

It is a fair and reasonable question therefore, Why does the Lord permit the strong delusions and trials of faith of this evil day, when they actually do overthrow the faith of many and severely test all? To this inquiry the Apostle Paul (2 Thes. 2:10-12) makes answer, saying, "For **this cause, God**, shall send them [Whom?—Those "who received not the love of the truth that they might be saved"] strong delusions, that they should believe a lie; that they all might be condemned who believe not the truth, but had pleasure in unrighteousness."

Thus plainly we are told that God not only permits, but that he also desires, that the faith of his professed people should be severely tried. And if the thousands fall by these fiery darts of the enemy, it is because they are unworthy of the truth, not having received it in the love of it. Many indeed receive the truth very much as a child receives a new toy. It is a curiosity, something new, to be enjoyed for a season and then laid aside to be superseded by something else that temporarily pleases the fancy. Or, it is valued as a cudgel wherewith to gain the honors of

victory in argument with disputing opponents. Or, again, it affords relief to some from a long imposed bondage of fear of eternal torment, and for this alone it is chiefly valued. They never did enjoy such a prospect, and often feared they were not quite good enough to escape torment and get inside the door of heaven.

All who thus lightly esteem the truth, merely to minister to their selfishness, are unworthy of it; and it is the will of God that all such should lose it. Hence the divinely permitted and desired testing of faith—the strong delusions, which, "if it were possible, would deceive the very elect," —those who have received the truth in the love of it, and not in any mean, selfish spirit. The truth was never intended for the listless, nor for the wicked. The former are unworthy of it and the latter are better without it until taught to use and not abuse the liberty it brings. "Light [truth] is sown for the righteous, and joy [the joys of the truth] for the upright in heart." It is just as well that others, especially the wicked, should remain under the bondage of errors which to some extent control them until the strong power of Christ's kingdom is due to take the control of the world. For this reason God has permitted the superstitions of the past to fetter men's minds, and only in the present close proximity to the kingdom is he allowing some of the shackles of error to be loosened; and in the great time of trouble this will be seen to be the unchaining of the tiger of human passions, which would be disastrous in the extreme, were it not for the strong rule of the iron rod which will shortly command order, and say to the warring elements, "Peace, be still!" To the listless and selfish who are not grossly wicked, the truth is only made to minister to pride and selfishness, and hence it is the will of God that all such should lose it, as they do in pursuance of their natural dispositions with reference to it. But the true children of God love the truth because they have an affinity for it. They love righteousness, they love their fellow men, and desire to bless and help them. They have large benevolence and brotherly kindness. They are meek, too, and not anxious to make a show of self and to glory over their fellows in argument; nor are they mere curiosity-hunters. When they have found the truth they recognize its value; they prize it and meditate upon it; they view it as a grand

and systematic embodiment of the highest ideal of righteousness, love and benevolence. They rejoice not only in its gracious provisions for the elect joint-heirs with Christ, but also for all mankind, as well as in the merciful dealings of God with the finally incorrigibly wicked whom he will mercifully destroy, but not torment. They say, It is just like God: it is the manifestation of his glorious goodness, the reflection of his loving, benevolent, wise and just character. And therefore they love the truth and the God who gave it: they treasure it up in their hearts and con it over again and again; and as they look into it, and admire all its symmetry and beauty, they strive more and more to conform their own characters to the same lines of beauty and seek to commend it by word and conduct to others, that they also may be blessed by it.

This is what it is to receive the truth into good and honest hearts. For such the truth was intended; and it is not possible for them to be deceived by the sophistries of error. They know a good thing when they have it, and therefore hold it fast. They cling to it just as steel filings cling to a magnet, because they have an affinity for it. If you run a magnet through a box of sawdust and steel filings it will come out covered with the steel filings. A little sawdust may rest lightly on it, too, just as some people associate themselves with the truth and with those who hold it very dear; but the sawdust is easily blown off, while the steel filings hold fast. Just so multitudes of those who associate themselves with the Lord's people are easily carried away with a little wind of new false doctrine. And though they do not all disappear with the

first breeze, a few more breezes will carry them all away. But the true ones God will not permit to be tempted above what they are able to bear; for he has given his angels a charge concerning them, and in their hands they shall bear them up lest at any time they should dash their feet against a stone.

The angel or messenger thus commissioned may be some well-instructed brother who has studied to show himself a workman approved unto God, rightly dividing the Word of truth, and ever ready to feed the flock of God, or some faithful sister, ever watchful with motherly interest over the lambs of the flock. Albeit, the Lord will always provide for his own elect, and they shall not stumble nor fall.

The one thing for all the called to look to first is that they have received, and that they still hold, the truth in the love of it. Freely imbibe its blessed spirit and live in its hallowed atmosphere; "for, if any man have not the spirit of Christ, he is none of his." "Through sanctification of the spirit and belief of the truth" you are chosen to the great salvation now shortly to be revealed (2 Thes. 2:13.) But the belief of the truth will avail nothing if it be not permitted to produce its legitimate fruit in a good and honest heart—viz., sanctification of the spirit, a complete setting apart to the divine will and service. Let us lay this lesson well to heart, and so run as to obtain the prize of our high calling. "Buy the truth" at any cost of self-sacrifice, "and sell it not" for any paltry present advantage.

R1822—"Your Precious Faith" (see question #17)

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—1 Pet. 1:7.

Faith has in it the two elements of intellectual assurance and heart reliance. The former is faith in the abstract sense; the latter is its concrete form. It is in this latter, fullest sense we read that, "With the heart man believeth unto righteousness." (Rom. 10:10.) Both the head and the heart—the intellect and the affections—are necessary to that faith without which it is "impossible to please God" (Heb. 11:6); though many fancy they have faith when they have only one of its essential elements. With some it is all emotion; with others it is all intellectuality; but neither of these can stand the tests of fiery ordeal: they must abide together if they are to endure to the end and be found unto praise and honor and glory at the appearing of Jesus Christ.

An intellectual grasp of the fundamental principles of divine truth—viz., of the existence of a personal, intelligent God, the Creator and Sustainer of all things, and of his purpose and plan of redemption through his only begotten and well-beloved Son, Jesus Christ—constitutes the **foundation** of faith; while trust and reliance to the extent of his promises, upon the personal God who is the author of our being and who, as a Father, invites the implicit confidence and love of his children, make up the **superstructure** of our faith.

The trial of our faith to which the Lord and the apostles refer is therefore a trial, not only of our intellectual recognition of divine truth, but also of our heart reliance upon God. In both respects every true child of God will find his faith severely tried, and, as a soldier of Christ, let him not fail to be armed for the conflict. If an attack is made upon the intellectual foundation of our faith we should see to it that we have a, "Thus saith the Lord," for every item of our belief. Let the Word of God settle every question, and let no human philosophies, however ingenious, lead us into the labyrinths of error; for if the foundations of faith become unsettled, the superstructure cannot stand when the winds and the floods of adversity and temptation beat against it. Doubt and fear will cause it to tremble, and when it is thus weakened the vigilant adversary will surely

send a blast of temptation against it, and great will be the soul's peril.

Let us, therefore, look well to the foundations of our faith—study the doctrine and get a clear intellectual conception of every element of divine truth which the inspired Word presents to the people of God; let us become rooted, grounded, settled, established in the faith, the doctrines of God, and hold them fast: they are the divine credentials; and let us give earnest heed to them, lest at any time we should let them slip.—Heb. 2:1.

But having the doctrines clearly comprehended as foundations of faith, we need also to look well to the superstructure of heart reliance, which is really in greater danger from storms and floods than are the foundations, being more constantly exposed. The Apostle Peter tells us that a tried, proved faith, a faith that has stood the tests of fiery ordeal and come off victorious, is very precious in the sight of God. That is, that every time we pass through a conflict and still retain, not only the truth, but also our confidence in God and reliance upon his promises in the dark as well as in the light, our integrity of heart and of purpose, and our zeal for truth and righteousness, our characters have grown stronger, more symmetrical and more Christ-like, and hence more pleasing to God, who is thus subjecting us to discipline for this very thing.

Therefore, "Beloved, think it not strange concerning the **fiery trial** which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Pet. 4:12,13.) It is worthy of notice here that special reference is made, not to the tests of intellectual belief brought about by the presentation of false doctrine, but to reproaches and persecution for Christ's sake, either for adherence to his doctrines or conformity to his righteousness; for, the Apostle adds, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you." He warns us to take heed only that we suffer not as evil-doers, "Yet," he says, "if any man suffer as a Christian [that is,

either for Christian principles or Christian doctrine], let him not be ashamed, but let him glorify God on this behalf."

The Prophet Daniel also says that particularly in this time of the end, "many shall be purified and made white and **tried**;" and Malachi (3:2,3) compares the trials of this time to the "refiner's fire" and to "fuller's soap," which are designed to refine and purify the Lord's people. The Apostle Paul urges that we fight the good fight of faith, and patiently endure afflictions to the end. (1 Tim. 6:12; 2 Tim. 2:3.) And many are the words of consolation and blessed comfort offered by the Psalmist and others to the tempest-tossed and suffering people of God.—See Psa. 77:1-14; 116:1-14; 34:19; 31:24; 2 Thes. 3:3.

Are you then, dear brother or sister, hard pressed on every side with temptations to doubt that God's protection, love and care are **yours**, that his precious promises belong to **you**? have you grown discouraged and disheartened? do the foes seem too many and too strong for you? do the reproaches come with crushing weight, and do the

clouds hang heavy over your seemingly defenseless head? Ah, it is just here that faith must claim her victory! Is it not promised, "This is the victory that overcometh,... even your faith?" It is your faith that is on trial now. In the calmer days when the sun of favor shone brightly upon you, you were quietly laying the foundation of a knowledge of the truth, and rearing the superstructure of Christian character. Now you are in the furnace to be proved: summon therefore all your courage; fortify your patience; nerve yourself to endurance; hold fast to your hope; call to mind the promises, they are still yours; and "cast not away your confidence, which hath great recompense of reward." "In quietness and in confidence shall be your strength," "Rest in the Lord, and wait patiently for him," and faith has gained her victory. Then in due time the Lord's hand will be recognized in making all things work together for good to you according to his promise. This proof of your faith, says Peter, is more precious than gold that perisheth, though it be tried with fire.

F721 through F729 (see question #19)

Having considered the resurrection work of the Church for others, let us now consider what the Scriptures have to show particularly respecting the First Resurrection. With what bodies will the New Creation come forth? What will be some of their qualities and powers?

The Apostle declares, "As is the earthy so are they also that are earthy; and as is the heavenly so are they also that are heavenly." (1 Cor. 15:48) We understand these words to signify that the world in general, who will experience restitution to human perfection, will be like the earthly one—like the first Adam, before he sinned, and like the perfect "Man Christ Jesus" was before his begetting to newness of nature. We rejoice with the world in this grand prospect of again becoming full and complete earthly images of the divine Creator. But we rejoice still more in the precious promises made to the Gospel Church, "the called ones" according to the divine purpose, who are to have the image of the heavenly One—the image of the Creator, in a still higher and more particular sense—to be not fleshly images, but spirit images. "We shall be like him [the glorified "changed" Jesus], for we shall see him **as he is**." He is a spirit being, "**the express image of the Father's person**," "far above angels, principalities and powers, and every name that is named," and hence, far above perfect manhood. If we shall be like him and share his glory and his nature, it means that we too shall be images of the Father's person, "whom no **man** hath seen nor can see, dwelling in light which no **man** can approach unto"; but to whom we can approach and whom we can see as he is, because we have been "changed." 1 John 3:2; 1 Tim. 1:17; 6:16; Exod. 33:20

Lest any should misunderstand him, the Apostle guards the above language by adding, "As **we** [the Church] have borne the image of the earthly [one], **we** shall also bear the image of the heavenly [One]." It is not the Apostle's thought that all shall bear the image of the heavenly One, in this sense, ever. Such was not the design of our Creator. When he made man he designed to have a **fleshly, human, earthly** being, in his own likeness [mentally, morally], to be the lord and ruler of the earth, as the representative of his heavenly Creator. (Gen. 1:26-28; Psalm 8:4-7) The selection of the New Creation, as we have seen

is wholly separate and apart from the earthly creation. They are chosen **out of** the world, and constitute but a "little flock" in all, called to be the Lord's Kingdom class, to bless the world during the thousand years of the Millennial age—subsequently, we may be sure, occupying some very high and responsible position, and doing some very important work, in the carrying out of further divine purposes—perhaps in connection with other worlds and other creations.

But the Apostle guards the matter still further, saying in explanation of the foregoing (verse 50), "Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God." Thus he distinguishes between our present condition in the flesh and our future condition as spirit beings; most positively declaring that so long as we are in the flesh we cannot constitute the Lord's Kingdom in any actual sense, because that Kingdom is to be a spiritual one, composed of spirit beings. Our Lord himself, the Head, the chief, the leader, the example to his Church, is the glorious spirit being, a glimpse of whom was granted to the Apostle Paul (1 Cor. 15:8), and a vision of whom was granted to the Apostle John in Apocalyptic vision. "We shall be like him"—not flesh and blood, like the remainder of the race from which we were selected, and whose restitution, or resurrection by judgments, will bring them back to the perfection of the flesh-and-blood conditions, as the same restitution times will bring the earth to the condition represented by the Garden of Eden in the beginning.

But the Apostle recognized the fact that it would be difficult for us fully to grasp the thought of so thorough a **change** of the Church from fleshly, earthly conditions to heavenly, spirit conditions. He perceived that our difficulty would be less in respect to those who have fallen asleep in death than in respect to those alive and remaining unto the presence of the Lord. It is much easier for us to grasp the thought that the sleeping ones will be resurrected in new spiritual bodies, such as the Lord has promised to provide, than to grasp the thought of how those of the saints living at the time of the Lord's second presence, will be accepted of him into his spirit Kingdom. The Lord, through the Apostle, makes this very clear to us, saying, "There is a mystery connected with this matter, which I will explain: we shall not all sleep,

though we must all be changed—in a moment, in the twinkling of an eye, at the last trump—the seventh trumpet.” 1 Cor. 15:51,52

While the Lord, through the Apostle, did clear away a mystery to some extent by these words, nevertheless a considerable measure of mystery has since beclouded even this plain explanation; for many of the Lord’s dear people have confounded the word “sleep” with the word “die,” and have supposed the explanation to be that the saints remaining over until the presence of the Lord would be changed without dying, which is not at all the thing stated. Take the case of the apostles, for instance; they died, and from the moment of death they were reckoned as being “asleep” until the moment of the resurrection. The dying was a momentary act, while the sleep, or unconsciousness, continued for centuries.

This thought of the word “sleep” must be attached to the Apostle’s words, in order that they may be understood, viz.: It will not be necessary that the Lord’s people who remain over until his second presence shall **sleep** in unconscious death even for a moment. They will **die**, however, as is declared by the Lord, through the prophet, speaking of the Church: “I have said, Ye are gods, all of you sons of the Most High; yet ye shall all die like men, and fall like **one** of the princes.” (Psa. 82:6,7) The world in general dies like Prince Adam, as his children, sharers of his sentence; but the faithful in Christ Jesus die with him—with Prince Jesus. (Isa. 9:6; Acts 3:15; 5:31) Justified through his sacrifice, they become **dead with him**, as joint-sacrificers. They “fall” under death sacrificially—like the second Prince. “If we be **dead with him** we shall also **live with him**.” But, as the Apostle points out to us, the death of these will mean no **sleep** of unconsciousness—the very moment of dying will be the very moment of “change,” or clothing upon with the house from heaven, the spiritual body.

The “change” to come to those of the Church remaining until the presence of the Lord is thus set forth as being in every sense of the word a part of the First Resurrection. In no particular does it differ from the death experience which must be common to all the members of the one body. The only point of difference between other members of the body and these will be that which the Apostle specifies; viz., they shall not “**sleep**.” These last members of the body will not need to sleep—not need to wait for the Kingdom to come, for it will

then be set up. They will pass immediately from the activities of the service on this side the veil in the flesh to the activities of service on the other side the veil, as perfected New Creatures, members of the Christ.

“It Doth Not Yet Appear What We Shall Be”

Respecting the powers and qualities of the New Creatures, perfected, the Apostle tells us that they will not all have the same degrees of glory, though they will all have the same **kind** of glory—will all be celestial or heavenly beings. There will be one glory common to all these celestial beings, and another glory common to the human, or terrestrial, beings. Each in its perfection will be glorious, but the glories of the celestial ones will be superior—transcendent. The Scriptures tell us that the Church as a whole shall “shine forth as the sun.” (Matt. 13:43) This description by our Lord himself of the future glory is applied to all who are of the “wheat” class; yet in the light of the Apostle’s explanation (verse 41) we perceive that individually there will be differences in the positions and honors of the church. All will be perfect, all will be supremely happy, but, as the Father is above all, and as he has exalted the Son to be next to himself, and as this indicates differences of glory, majesty and authority, so amongst the followers of the Lord, all of whom are acceptable, there will be differences of station, “as star differeth from star” in magnitude and brilliancy. 1 Cor. 15:41

Our Lord, in two of his parables, intimates the same difference amongst his glorified followers. He who had been faithful with five talents was to have special commendation at the Lord’s return; while the other faithful ones who had a lesser number of talents, would be dealt with proportionately. He who had been faithful in the use of his pound, so as to gain ten pounds, was to receive rulership over ten cities; and he who was faithful over his pound to the gaining of five pounds would have proportionately increased talents, blessings, opportunities and authority. Matt. 25:14-30; Luke 19:11-27

Nor need we wonder at this, for looking back we see that while the Lord chose twelve apostles and loved them all, there were three of them whom he specially loved, and who were on various occasions nearer to him and in still more confidential relationship than the others. We may be sure, too, that when the “Book of Life” is opened,

and when positions closest to the Master in the throne are to be apportioned, those on the right hand and those on the left hand (nearest to his person), will be recognized by all as worthy of the honor and distinction accorded them. (Matt. 10:41) It would not surprise us at all to find the Apostle Paul next to the Master, with possibly John on his other hand. The thought is not that of location, or position, on a bench—throne—but closeness of relationship in power and majesty of the Kingdom. We may be sure that all who will constitute the “little flock” will be so filled with the Lord’s Spirit as in honor to prefer one another; and we may know certainly that there will be no jealousies, but that the divine judgment respecting worthiness will be fully approved by all the New Creation. This is so in the present time, and much more may we expect it in the future. In the present time we read that “God has set the various members in the body as it hath pleased him,” and all who are in accord with the Lord are continually seeking, not to change the divine arrangement, but to recognize it and to cooperate therewith. So also it will surely be in the future.

Describing the differences between present conditions and those of the future, the Apostle says, “**It** is sown in corruption: **It** is raised in incorruption.” “**It**”—the New Creature, whose existence began at the time of consecration and begetting of the Spirit. The New Creature that has been developing and seeking to control the flesh and to make it its servant, in accord with the divine will—the New Creature that is said to have lived in the flesh, as in the tabernacle, while waiting for the new body. “**It**” was sown in corruption, in a corruptible body: “**It**” went down into death; and yet “**It**” is not represented as being dead, but as merely sleeping, while its earthly tabernacle was dissolved. It is the same “**It**,” the New Creature, that is to be clothed upon with the heavenly house, the spiritual body, in the First Resurrection.

This spiritual body in which “**It**” is raised, the Apostle declares, will be an incorruptible one—one which cannot corrupt, which cannot die. The word here rendered incorruption is *aphtharsia*, and signifies that which is **death-proof**, that which cannot corrupt or die or pass away. It is the same word rendered “**incorruption**” in verses 50, 53 and 54, of this chapter, and the same

word which is rendered “**immortality**” in Rom. 2:7, and again in 2 Tim. 1:10.

The declaration, that our spiritual bodies shall be incorruptible, immortal, is a most momentous one, because we are distinctly informed that this quality of immortality belongs inherently to Jehovah alone; while it is declared of our Lord Jesus, that because of his faithfulness, his high exaltation consisted in part in his being granted **life in himself**, as the Father hath life in himself. The thought there is the same—that the glorious Head of the Church experienced just such a “change” to immortality, to incorruption, to participation in the divine nature. It does not amaze us that the plan of God should be thus liberal toward our dear Redeemer; but it surely does astonish us that this quality of the divine nature, **given** to none other than our Master, should be promised to the members of his body, who walk in his footsteps, and are seeking for glory, honor and immortality. 2 Pet. 1:4; Rom. 2:7

“**It** is sown in dishonor; **It** is raised in glory.” Here again the New Creature is referred to by the word “**It**.” During the present life the world knoweth us not; it realizes not that we are begotten of the Father, to be his children on the spiritual plane, and that we are only temporarily sojourning in the flesh, for the purposes of our trial, for the testing of our faithfulness to our covenant of sacrifice. “Now are we the sons of God.” But, unrecognized, we are disesteemed by the world; and because of our consecration to the Lord we may not occupy even as honorable positions amongst men as we might have the natural talents to occupy were they devoted to worldly pursuits. In any event, both individually and collectively the Church in the flesh is now, as the Apostle here declares, “in dishonor,” in disesteem; and, as he elsewhere declares, our body is at present a body of humiliation (misrepresented in our common translation as “a vile body”). (Phil. 3:21) But what shall be the condition by and by? Will the dishonor all be past? Will the Church (Head and “body”) be such as both angels and men will appreciate and honor? Will the New Creation thus be “in glory?” Oh yes! This is the assurance.

“**It** is sown in weakness; **It** is raised in power.” The New Creature is still referred to—the weakness mentioned being that of the present mortal bodies, their imperfections, which all New Creatures deplore, and which God graciously counts as

not being the weaknesses of the New Creature, whose purposes, or intentions toward the Lord are pure, perfect, loyal and strong. That these weaknesses will not attach to the new resurrection bodies of the “elect” is most specifically stated. “**It** is raised in power”—the power of perfection, the power of the new nature, the power of God.

“**It** is sown a natural body; **It** is raised a spiritual body.” The same **It**, the same New Creature. It is a natural body now—the only tangible thing is the flesh. Only by the grace of God are we permitted to **reckon** the new mind a New Creature, and to await the time when this new mind will be granted a spirit body, suitable to it. The spirit body will then be **It**, in the same sense that the natural body is now **It**. What a glorious prospect this is! Truly, it is incomprehensible to us who have no experiences except such as are common to the natural man—except as our minds have grasped by faith the promises and revelations of the Lord, and have entered into the spirit of “things not seen as yet.”

But if the very **thought** of the coming glories has lifted us up above the world and its cares, its trials, its follies and its pleasures, how much more

will the realities mean to us when we shall be perfect and like our Lord and share his glory! No wonder our Lord said to Nicodemus, “If I have told you of earthly things, and ye believe not, how can ye believe if I tell you of heavenly things?” No wonder it declares that we must first be begotten of the holy Spirit before we can even begin to comprehend heavenly things. Unquestionably, therefore, our ability to run the race set before us in the Gospel, our striving to overcome the spirit of the world and the besetments of the Adversary, will be in proportion as we shall be obedient to the divine counsel, and love not the world, and lay aside every weight and the easily besetting sin, forgetting not the assembling of ourselves together, and searching the Scriptures daily, and in every sense of the word making use of the privileges and mercies and blessings conferred upon us as children of God. If we do these things we shall never fail, but so an entrance shall be ministered unto us, abundantly, into the everlasting Kingdom of our Lord and Savior Jesus Christ.” 1 John 3:2,3; Rom. 8:17; John 3:12; 1 Cor. 2:14; 1 John 2:15; Eph. 6:10-18; Heb. 12:1,2; 10:25; John 5:29; Acts 17:11; 2 Pet. 1:4-11

R2642—"Full Assurance of Faith" [first half of article] (see question #23).

"Surely goodness and mercy shall follow me all the days of my life,
and I shall dwell in the house of the Lord forever."—Psalm 23:6

Saint Paul speaks of the full assurance of hope and of full assurance of faith, as being the proper conditions for the Lord's people. (Heb. 6:11; 10:22.) And this is the thought expressed by the Prophet, in our text—full confidence that he who has begun a good work in us is both able and willing to complete it. (Phil. 1:6.) But how few Christians, comparatively, have this full assurance of faith; how few can say, Surely, undoubtedly, goodness and mercy shall follow me henceforth through life, and by God's grace I ultimately shall gain the heavenly Kingdom and the glorious things which God has promised to them that love him! The few who can enter fully into sympathy with the Apostle and Prophet in these expressions have therein a great joy, a great blessing, a great rest of heart which others do not possess. Let us therefore inquire why it is that the number who thus enter into the rest of faith is so small. What are the hindrances to the others, and how can those hindrances be removed, that a larger number of the Lord's people may enjoy their patrimony?

The hindrances are of two kinds: (1) Many who are on the Lord's side, and who have been greatly blessed of him, and who have made considerable progress in the knowledge of the truth, and who are trusting in the merit of the Lord Jesus' sacrifice as the only hope of a future life, and who are thus justified, have nevertheless failed to take the second step necessary to their full induction into sonship in God's family and into joint-heirship with Christ to all the exceeding great and precious promises which extend only to those who become his sons. This step, essential to becoming sons and joint-heirs, is the purpose of full consecration—the full surrender of our own wills, including all the aims and objects and purposes of life, and including also all that we have in the way of time, influence, means, reputation, etc. Not having taken this step, not having taken up the cross to follow the Lamb whithersoever he goeth, this large class very properly feels that it is questionable to what extent the Lord's promises, either for the life that now is or for the life that is to come, belong to

them. And in this they are right; for none of the promises, present or future, belong to them, nor to any, until they have come under the terms of a full self-surrender, consecration, presenting their bodies living sacrifices to God, holy, acceptable, through Jesus Christ our Lord.

Our advice to these, then, is that realizing the situation they do not longer delay, but hasten at once to avail themselves of the greatest privilege that could possibly be offered, even by the Almighty. If they stand still they are, in the language of the Apostle, receiving the grace of God in vain—failing to use it. (2 Cor. 6:1) God's grace, as freely bestowed upon those who have come to a knowledge of the redemption which is in Christ Jesus, is the grace of the forgiveness of sins, of justification through faith; and the very object of this grace is to **permit** or **qualify** us to become living sacrifices, acceptable to God's altar through the great sacrifice of our Redeemer.

Whoever, therefore, shall advance thus far and know of his privilege, and yet refuse to present his little all, has failed to be constrained by the love of Christ, has failed to appreciate the divine favor bestowed upon him, and manifests this failure by his neglect to use his opportunities, by his neglect to sacrifice the imperfect fragment of this present life, that he might obtain in exchange the great prize of [Jesus in the Kingdom: such receive God's grace in vain, profiting nothing by it over and above the world, which as yet lies in darkness and blindness.

What should such do? They should at once resolve that to render all they have to the Lord's service is not only a reasonable thing, but an offering far too small—far less than what they would like to render to him who has manifested such compassion and grace toward us. And we should feel thus, even if there were no rewards attached to such a consecration of ourselves. But inasmuch as God has attached great rewards and blessings, we should feel not only that a refusal to accept would be an indication of non-appreciation of divine mercy, but an indication also of a weakness of mind, of judgment, which is unable to balance the trifling and transitory pleasures of self-will for

a few short years, with an eternity of joy and blessing and glory, in harmony with the Lord.

And more than this, the consecrated are the only ones who really fully and truly enjoy this present life, for they indeed have a peace of heart which the world can neither give nor take away—a condition which all the world is coveting and seeking after, but finding not because they seek it not in the Lord's way of full self-surrender to him. We urge, then, upon the class now addressed that they promptly make their covenant with the Lord, and thus become heirs of his good promises pertaining to the life that now is, and also of that which is to come, and that thus they lay the **foundation** for entering into "full assurance of the faith" and full assurance of the hope that God's mercy and goodness shall follow them all the days of the present life, and that they shall dwell in the heavenly home forever.

(2) But amongst those who are real Christians, and who have made a full covenant of sacrifice unto the Lord, we find many who say, and more who think it without saying,—“O that I could feel sure that God's goodness and mercy would continue with me all the days of my life, and that I should attain unto his Kingdom! O that I might have a full assurance of faith, a full assurance that I am accepted of the Lord, and that by his grace I shall ultimately be an overcomer!” What is the dif-

ficulty with this class? Why is it that these do not possess this full assurance of faith? We answer, that their difficulty is a lack of faith in God, and such a lack of faith is not pleasing to God, for “without faith it is impossible to please God.” Such a lack of faith, moreover, is a constant hindrance to their overcoming, as it is written, “This is the victory that overcometh the world, even our faith.” The Christian who has not the shield of faith, and a large one, is continually at disadvantage before the Adversary.—Heb. 11:6; 1 John 5:4.

What must be done to overcome this lack of faith, and to have an increase of faith? We answer, that like the apostles of old he should pray, “Lord, increase our faith.” And then, acting in harmony with this prayer, each should **cultivate** faith in his own heart: (a) By refreshing his memory continually with the divine promises, becoming very familiar with these in the Father's Word. (b) He should seek more and more to remember that having made his covenant with the Lord these promises are his, and in his heart and with his lips he should claim them as his before the Lord in prayer with thanksgiving. He should claim them as his in his own thoughts, and in his conferences on holy things with the brethren.

R2005 col. 2 through R2006 col. 1 (see question #24)

Our prayers are not to be “vain repetitions,” formal requests for what we do not expect. We are to “ask in faith, nothing wavering.” (James 1:6.) And whatsoever things ye ask “believe that ye [shall] receive them,” for whatsoever is not of faith is sin, hypocrisy. —Mark 11:11,24; Rom. 14:23.

The child of God must therefore be a close student of his Father's Word; because he is expected to ask that he may receive, that his joy may be full; and he is cautioned to ask only for such things as his Father has expressed a willingness to grant; and he must ask in faith or not at all.

There can be no doubt that in this matter of prayer, as in other matters, our Heavenly Father designs to cultivate faith in his people. He tells us that “Without faith it is impossible to please God;” and that “This is the victory that overcometh the

world, even your faith.” Hence, only those who exercise faith, and ask in prayer for the promised favors, are really ready to receive them according to God's judgment and arrangement. This being the case, it should be the prayer of God's people to-day, as amongst the Apostles, “Lord! increase our faith.” And thus praying, and laboring to this end, each would be more and more helped in overcoming the world and its faithless influences.

True faith is not credulity. It is critical, and believes only upon good evidence. It criticizes closely and distinguishes clearly between the teachings of men and the substantiated Word of God. But, having found the Word of God, it trusts it implicitly, knowing that its Author can-

not lie; and that all his purposes and promises will be accomplished.

True faith, then, makes sure of its ground by giving careful heed to the Lord's Word; and then, asking according to that Word, it has confidence in the results, and waits and prays and watches, perseveringly and patiently. "Watch and pray," and "believe that ye shall receive," were our Lord's frequent injunctions. He spake a parable about an unjust judge who was moved by the importunities of a poor widow to do her justice; and then inquired whether God, the true judge, would not in due time hear his elect Church, and avenge their cause justly, though he wait a long time,—until his own "due time." And we are told that he uttered this parable to the purport that God's people ought to pray continuously, and "not to faint [yield]."—Luke 18:1.

Whatever might be our natural inclinations with reference to definiteness and persistency in prayer, we must take our instructions from the Scriptures; and, overcoming our natural predilections, we must as "little children" and as "dear children" conform our views and conduct to the instruction which is from above. Let us all, therefore, remember the words, "Ask [in my name] and ye shall receive, that your joy may be full." (John 16:24.) The Heavenly Father has multiplied mercies, blessings and providences in store for his obedient and faithful children **who will ask for them.**

True, some of these proper and authorized and much desired requests are long delayed;—for instance, the Church for more than eighteen centuries has prayed, "Thy Kingdom come! Thy will be done on earth, as it is done in heaven." God has heard, but has not answered yet. Nevertheless all who have thus prayed for and desired the Millennial Kingdom have been blessed by their faith in that Kingdom not seen as yet,—but evidently now very near. However, other requests—for daily food and for succor in temptation and deliverance from the Evil One,—have been promptly answered.

In this connection notice specially that the privilege of prayer, or any other favor of God, is not granted for selfish purposes. A thing which might be properly desired and asked for in one case might be improper if asked for from some other motive. To desire and ask for something

good in itself, in order that we might be glorified before our fellows, is a wrong request, because of a wrong motive.

The desire for a good thing, simply for ease and convenience, is an improper, selfish motive. The Apostle refers to such cases, saying, "Ye ask, and receive not, because ye ask amiss, to consume it upon your desires,"—i.e., for vain-glorious purposes or other selfish reasons. (Jas. 4:3.) To ask for some good thing simply to make a test of it, thereby to establish our faith, is seemingly an improper request, for none but the faith-**full** are promised anything.

Besides, God's plan is that we should walk by faith and not by sight. Hence, we not only should not ask anything unauthorized, but as we grow in spirituality our petitions will be chiefly for spiritual favors; and even in asking for these we should be particular not to specify **how** they are to come. And we should look for the answers to our prayers in natural rather than supernatural channels, since God's usual method is to use supernatural means only where the natural means are inadequate.

The graces of the holy Spirit are specially stated to be open to our requests and corresponding efforts: Your Heavenly Father is more willing to give the holy Spirit to them that ask it, than earthly parents are to give good (earthly) gifts to their children.—Luke 11:11-13.

"Ye Have Not, Because Ye Ask Not"
—James 4:2

The trouble with many is that they do not avail themselves of the great stock of divine grace set apart for the benefit of those who, abiding in Christ, and his word abiding in them, do ask, do seek and do find. Let no one suppose that all prayer must be selfish. Quite to the contrary, we have a wide field of prayer-liberty in full accord with the Lord's Word and will.

Every trial of faith and patience is an occasion for prayer for the promised succor. Every failure to gain victory is an occasion for a prayer for forgiveness, and as well for divine blessing, that the lesson of our own weakness may be deeply impressed, so that in the next similar trial we may promptly apply for and lay hold upon the "grace to help" promised. Every victory over self is an occasion for prayer that we be not high minded and puffed up, but kept humble and watchful for

the next attack from the great Adversary. Every service for the truth becomes an occasion for a prayer of thanks for the privilege of serving the Great King and mayhap to have suffered something for his cause; and a cause for supplication for further opportunities of service and grace to use them wisely.

If you have trials and temptations which you are able to overcome, and which are working out in your character patience, experience, brotherly-kindness, sympathy and love, rejoice and offer the prayer of thanksgiving and acknowledgment of divine mercy and help. If your trials seem heavier than you can bear, and likely to crush you, take the matter to the great Burden-bearer, and ask his help in bearing whatever would do you good, and release from all that would not do you good, but which would injure you. If your heart is full of a desire to obey the Lord's injunction and "forget not the assembling," and you are **unreasonably** hindered in a way that you have tried to overcome but cannot, take the matter to the Lord in prayer, and watch and wait and strive according to your prayer, and you will soon see a manifestation of divine power on your behalf. If you see a true brother, a true "soldier" faltering and in danger, let your heart be so full of love for all of the Lord's "brethren" that you will not only run to his relief, but also supplicate the throne of the heavenly grace unceasingly, until you have regained him, or until in his wilfulness he has renounced the "narrow way" entirely. And should the fault be your own, your prayers and efforts will surely be blessed and overruled to your own profit. If you have no burning zeal to preach the good tidings of great joy, pray earnestly and faithfully and persistently for it, and strive for it, and you will soon

have it. If you have a zeal and love for the gospel, and lack ability to present it, pray for the ability while you make full use of what you have. If you have the zeal and the ability and lack an opportunity, take it to the Lord in prayer as soon as you can, telling him that you are faithfully using all the opportunities you have. Then watch for more opportunities without slacking your hand to use the very humblest and smallest within your reach.

Have you a quarrelsome disposition, or other bad habits, which you realize are a burden to your home and family, and to your brethren in the Lord's household? Take it to the Lord in prayer, asking grace and help to overcome, and meantime using your best diligence and effort in harmony with your prayer.

Do you lack wisdom, so that your efforts to serve the Lord and the truth are usually failures? Take it to the Lord in prayer, remembering the promise, "If any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not."—James 1:5.

Have you business complications brought about by your lack of judgment, or the dishonesty of others, or your generosity to the poor, etc.? And do these perplex you and hinder your progress in spiritual matters, and thus threaten your welfare as a "new creature?" This surely is a proper matter to lay before the Lord at the throne of the heavenly grace. And although it would not be right for you to attempt to dictate how your relief shall come, and you should not expect the Lord to work a miracle to prosper your imprudent venture, yet you can ask his wisdom to guide and overrule in the results, better than your wisdom could do it.

HUMILITY AND MEEKNESS

1. What importance does God attach to these graces of Christian character?

1 Peter 5:5-6 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

1 Peter 3:4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Psalms 147:6 The Lord lifteth up the meek: he casteth the wicked down to the ground.

Psalms 149:4 For the Lord taketh pleasure in his people: he will beautify the meek with salvation.

F90 [¶1]:

God is evidently putting a premium upon humility in connection with all whom he invites to become members of this New Creation. The Apostle points this out, saying, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:6) Paul points them to the pattern, Christ Jesus—how he humbled himself and made himself of no reputation, seeking a lower nature and suffering death, even the death of the cross, etc.; on account of which obedience and humility God highly exalted him. Then Peter points the lesson, saying,

"God resisteth the proud and giveth grace to the humble." (1 Pet. 5:5) Ye see your calling, brethren, how that not many great or wise or learned are called, but chiefly the poor of this world, rich in faith. With the premium which God sets upon humility, there is also a premium which he sets upon faith. He would have for New Creatures those who have learned to trust him implicitly, who accept his grace as sufficient for them, and in the strength which he supplies attain—as incidental to their exaltation—the victory to which he calls them.

E254 [¶2]:

What these need—what we and all mankind need—are sound minds: but the time for the general healing of a world's mental and physical ailments at the hands of the Great Physician is the Millennial age, when fully introduced; but that age cannot be introduced, and its relief and blessing cannot come, until the due time. Meantime, however, the called-out Gospel Church obtains, through her Lord and his Word, **his** holy Spirit—the Spirit of **his** sound mind, which is the same as the Father's mind or Spirit. And in proportion as each member utilizes his privileges in this connection he will be helped over the natural mental and physical troubles which beset us in common with the whole world of mankind. The Word of the Lord through the Apostle directs us thus—"I say...to every man that is among you

not to think of himself more highly than he ought to think; but to think soberly [not according to the flesh, but according to his new nature] according as God hath dealt to every man the measure of faith." (Rom. 12:3) It is a life work with many, to conquer their too high appreciation of themselves, and to obtain the Spirit of a sound mind as respects their own talents, but they are assisted in this work of rectifying their pride, by the words of the Master, which say, "Blessed are the meek, for they shall inherit the earth." They are assisted also by the words of the Apostle, which declare that "God resisteth the proud, but giveth grace [favor] to the humble." "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." Matt. 5:5; Jas. 4:6; 1 Pet. 5:5,6

A83 [¶2]:

And, dearly beloved, many blows and much polishing must we endure—much transforming must we undergo, and much conforming to his example, under the direction of the great Master-builder; and in order to have the ability and ideality of the builder displayed in us, we will need to see that we have no cross-grained will of our own to oppose or thwart the accomplishment

R1920 [col. 2 ¶2-4]:

The Lord's use of even the weakest instruments, of those having even a very small measure of talent for his service, sometimes proves an exaltation too great, and that which was a blessing becomes a curse through pride and vain-glory. Such is the perversity of human nature, and such the subtlety of the Adversary in gaining the advantage, that the very texts above cited sometimes become a stumbling-block to many who are not only poor financially, but who are deficient in intellect and education, and who even lack instruction in the divine Word. They forget that the Lord said, "Blessed are **ye** poor i.e., those who were poor (or became so) as his disciples]" (Luke 6:20); or, as Matthew (5:3) records it, "Blessed are the poor **in spirit**." And they forget that the ignorant as well as the learned, the poor as well as the rich, can become "puffed up in their fleshly mind." It is sad to see "a man think himself to be something, when he is nothing" (Gal. 6:3), thus deceiving himself,—but specially so, when even the rudiments of education and Christlikeness are lacking. We believe that modesty and simplicity are traits to be cultivated by rich and poor alike, who are blessed with a knowledge of the truth, and that any "confounding of the mighty" should be done kindly and in meekness (Eph. 4:2; 2 Tim. 2:25), and not in a combative spirit or with a show of gratification over their defeat.

Above almost every thing else, therefore, beloved, let us guard well our humility. It is only when we are little in our own eyes that God can use us with safety to ourselves. And yet he does not shield us from every test of fidelity. If therefore the Lord gives you a little exaltation to-day, a little encouragement of success in his service, receive it humbly, meekly remembering your own unworthiness and insufficiency except as God is pleased to work through you; and be just as ready to receive the humiliations of tomorrow as necessary for your discipline and the proper balancing of your character. If the success of yesterday

of His will in us; we must be very childlike and humble—"clothed with humility; for God resisteth the proud, and giveth grace to the humble." Let us humble ourselves, therefore, under the mighty hand of God, that he may exalt us in due time (1 Peter 5:5,6), as he has exalted our Head and Forerunner. Phil. 2:8,9

makes you fret under the humiliation of to-day, then beware: you are not as roundly developed spiritually as you should be. Whatever may be the triumphs of the truth through us, let us always remember that we are among "the things **that are not**." Let us endeavor therefore to make the Apostle Paul's experience our own, who said,—"I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere, and in all things, I am instructed, both to be full, and to be hungry, and to abound and to suffer need. I can do all [these] things through Christ which strengtheneth me."—Phil. 4:11-13.

In God's dealings with his people at all times we can see his care in guarding them against pride and self-sufficiency. If he would choose Israel to be his peculiar people, he permits them first to be enslaved for four hundred years, and then with a mighty hand and a stretched-out arm he gathers them to the promised land. Moses, too, the chosen deliverer, was of humble birth. He was slow of speech, and needed Aaron to supplement this weakness. And Paul had his "thorn in the flesh," from which the Lord was not pleased to deliver him, though thrice he besought the Lord to remove it; and the Lord said unto him, "My grace is sufficient for thee, for my strength is made perfect in weakness [i.e., my strength, operating through this imperfect earthen vessel, will be more manifest to men than if the vessel were a perfect and polished one. In that case men might ascribe the greatness of the work to the talent of Paul, and by and by conclude that since Paul is only a man it is only presumption for him to assume to teach other men, etc. But if the power is seen to be of God, and merely working through Paul as a ready instrument—meek, willing and energetic—then the testimony of the grace of God will be weighty with them: and so it was]."

R2585-R2586 — “Mark The Perfect Man! Behold The Upright!”

See the *Tower* for this long article half of which falls on pages 2585 and 2586.

R2700 [col. 1 last ¶]:

This is a great lesson applicable, not only to the natural man, seeking progress back to fellowship and harmony with God, but there is in it also a lesson to the “new creature” all through life’s journey,—that if divine favor is desired and to be expected it must be sought; not in pride, not in self-sufficiency, but in humility. The Lord resisteth the proud, the self-sufficient, the boastful, and showeth his favors unto the humble. The Apostle James likewise

calls attention to the importance of this grace of humility, assuring us that no true progress can be made in the way to God, except by the humble. (James 4:10.) And the Apostle Peter, after exhorting to humility, saying, “Yea, all of you, be subject one to another, and be clothed with humility,” adds, “Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.” —1 Pet. 5:5,6.

2. Although the Scriptures use the words interchangeably, yet strictly speaking, what is the *distinction* between humility and meekness?

R2585 [col. 2 ¶3]:

A sharp distinction should be noted between being poor in spirit and being poor in pocket, or in intellectual gifts and attainments. We have all seen people who were poor in these earthly senses, yet proud in spirit. The point to be noticed is that whatever our financial or intellectual gifts and conditions, the thing acceptable in the divine sight is humility of spirit. Such a disposition is essential to those who would receive the wisdom which cometh from above—they must have a humble appreciation of their own defi-

ciencies and lack of wisdom, else they cannot receive freely, heartily, the wisdom which God is pleased to grant in the present time, only to those who are in the attitude of heart to receive it. And it will be seen also that this humility of mind is essential as a basis for the spirit of a sound mind—for who is in a proper condition to think justly, reasonably, impartially, except first of all he have a humble disposition? Hence we must agree that humility is a primary element in the disposition or mind of Christ.

R2586 [col. 1 ¶2]:

The third of these graces which the Lord declares blessed is Meekness, or, as we should say, Gentleness. Webster’s Dictionary defines meekness to be, “Submission to the divine will; patience and gentleness from moral and religious motives.” It will be perceived that there is quite a difference between this patient, gentle submission to the divine will, and the ordinary gentleness and patience which may frequently be exercised simply for the gratification of selfish de-

sires. Patient submission to the divine will is impossible to those who have not the first grace in the list, a humble mind: the proud and self-willed find it impossible to be submissive to divine conditions; self rises up, perverts their judgments, and misleads their consciences to such an extent that they cannot have full confidence in divine providence, but feel that they must put forth their hand and steady the ark.

R1962 [col. 1 ¶1]:

The Lord gives the key to this rest in the words—“and learn of me; for I am meek and lowly of heart.” Truly, in a meek and quiet spirit is the secret of rest. To be meek is to cultivate the graces of patience; of loving submission to the will of God; of abiding confidence in his love and care

and in the wisdom of his guiding counsel and overruling providences; and to perseveringly pursue this course through evil and through good report, or through favorable or unfavorable circumstances.

Dictionary definitions:

humility The quality or condition of being humble.

humble Marked by meekness or modesty in behavior, attitude, or spirit; not arrogant or prideful.

meek 1. Showing patience and humility; gentle. 2. Easily imposed on; submissive.

3. What is the relation between humility and knowledge?

Psalm 25:9 The meek will he guide in judgment: and the meek will he teach his way.

F97 [¶2]:

In order to have a hearing ear for the wisdom that cometh from above, an earnest condition of heart is necessary. We must possess a measure of humility, else we will think of ourselves more highly than we ought to think, and will fail to discern our own weaknesses, blemishes, unworthiness, from the divine standpoint. We need also to have a certain amount of honesty or candor—to be willing to admit, to acknowledge, the defects seen by the humble mind. Looking from this standpoint, those who long for righteousness and harmony with God are pointed by the Lord's providences to Jesus as the Savior. However imperfectly at first any may understand the philosophy of the atonement accomplished for us, they must at least grasp the fact that they "were by nature children of wrath even as others"—sinners; that Christ's sacrifice was a righteous one and that God provided and accepted it on our behalf; that through his stripes we may be healed, through his obedience we may be accepted of the Father, our sins being reckoned as laid upon him and borne by him, and his righteousness and merit reckoned as applicable to us for a robe of righteousness. We must see this—Christ must thus be made unto us **wisdom**—before we can act upon the knowledge, and by hearty acceptance of his merit be justified before the Father and accepted and sanctified, and, by

and by, delivered and glorified. But Christ does not cease to be our wisdom when the next step is taken, and he becomes our justification. No: we still need him, as our Wisdom, our wise Counselor. Under his guidance we need to see the wisdom of making a full consecration and the wisdom of following up that consecration in a life of sanctification, to the doing of the Father's will. In every step that we take wisdom is the principal thing; and all through the life of consecration, or sanctification, at every step of the journey to the Heavenly City, we need the wisdom which cometh from above, which the Apostle describes — "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." (Jas. 3:17) Earthly wisdom operates along the lines of selfishness, self-will, self-esteem, self-righteousness, self-sufficiency; and, as the Apostle points out, these things lead to bitter envying and strife, because this wisdom, instead of being from above, is "earthly, sensual, devilish." The heavenly wisdom, on the contrary, is in harmony with the divine character of love, which "vaunteth not itself, is not puffed up, behaveth not itself unseemly, rejoiceth not in iniquity, but rejoiceth in the truth."

R1920—reproduced at the end of this section, p. 72.

R2250 [col. 2 ¶2]:

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." To whom is this blessed promise applicable? Surely to none other than "the elect," the Church, referred to preceding as "the poor in spirit," "the meek." These, and these alone at the present time, are hungering and thirsting for truth and righteousness, in re-

spect to the divine revelation on every subject and affair of life. Others may have a little hunger for truth, but they are soon satisfied;—especially when they find the truth unpopular and that, however sweet to the taste, it afterward brings bitter gripings of persecution and ostracism under present unfavorable world-conditions. To a

considerable number honesty and righteousness are the **best policy**, to a limited degree,—so far as public opinion sustains them; but a righteousness and honesty and love of the truth at the **cost of persecution**, at the cost of having men “separate you from their company,” is only hungered and thirsted after by the “little flock”—the overcomers. “They shall be filled.” They will be filled to the full by and by, very shortly, in the “change” of the “first resurrection,” when this mortal condition shall be exchanged for immor-

tal; when this animal body shall give place to a perfect spirit-body. Then partial knowledge and partial attainment of righteousness shall be superseded by a full, complete knowledge, then “we shall know, even as we are known.” But even **now** this class enjoys much larger measures of knowledge of the truth and experiences in the blessings of righteousness than are possible to any other class.

R2860 [col. 2 ¶1]:

A lesson in connection with this subject which is applicable to all of the Lord’s consecrated people, is the lesson of humility. Only as we are in a humble attitude of mind can we get a view of the lengths and breadths and heights and depths of the divine plan. Otherwise we would continually find our view of God and of his Word and plan obscured by self. Thus the Lord declares that he resists the proud and showeth his favor unto the

humble. Let us, therefore, dear brethren, instead of thinking of ourselves as great ones, on the contrary remember that we are dust, and that as the poet has expressed it,—

“My highest place is lying low
At my Redeemer’s feet;
No real joy in life I know
But in his service sweet.”

R3511 [col. 1 ¶6]:

Touch a man’s pride and you arouse his whole being. Blessed, therefore, and favorably conditioned are the humble, the meek and the lowly of heart. They are not only better prepared to receive the good tidings respecting the Kingdom, but will be better prepared to follow the footsteps of the Master in the attainment of the Kingdom. Pride is generally in error and hence

frequently comes into contact with the Truth, as in this case. There was nothing really or properly offensive in our Lord’s words, “The Truth shall make you free:” it was the power of the Truth in the words and not any rudeness or unkindness of the sentiment that aroused the wrath of the hearers—the expression wounded their pride.

4. How do we know that humility is the *underlying principle* of the divine government?

Matthew 23:12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

James 4:6,10 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. [v. 10] Humble yourselves in the sight of the Lord, and he shall lift you up.

Philip. 2:7-10 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

E151 [¶2]:

There is a most important reason for the use of this title. It is a title of high honor, because a perpetual reminder of his great Victory—of his faithful, humble obedience to all the Heavenly Father's arrangements, even unto death, even the death of the cross, by which he secured the title to all his present and prospective honor and glory, dignity and power, and the divine nature. By this title, "The Son of Man," both angels and men are referred directly to the great exhibition of humility

E423 [¶1]:

Amongst the angels who had retained their first estate and loyalty to God, no doubt there might have been many found who would gladly have undertaken the accomplishment of the Father's will, and to become man's ransom price: but to do so would mean the greatest trial, the severest test to which loyalty to God could be exposed, and hence the one who would thus manifest his devotion and his loyalty and his faith would be worthy of having the very highest position amongst all the angelic sons of God, far above the angels and principalities and powers, and every name that is named. Moreover, it was a part of the divine purpose to make use of

R2655 [col. 1 ¶2-4]:

It was after specially enjoining modesty and humility upon the ones most advanced and most capable of the flock that the Apostle, in the language of our text, urges that each one of the Lord's sheep, so far from seeking to be a leader in the sense of a ruler or lord or master, should seek to be subject one to another—to hear gladly from the humblest of the flock, and to be willing to yield his own preference, so far as his judgment and conscience would permit. A Church operating under this spirit would not be likely to be rent with contention, for each would be so anxious for the interests of the cause and so willing to condescend to the wishes of others, that even the will of the majority would not be considered satisfactory, but rather all would seek, if possible, to reach such a modified conclusion as would meet with nearly or quite unanimous approval.

The Apostle most distinctly points out that the quality essential to such proper conduct on the part of Elders and on the part of all, is humility. How beautiful is his exhortation, "Be clothed with humility." The thought would seem to be that out-

on the part of the Only Begotten of the Father, and to the underlying principle of the divine government—he that exalteth himself shall be abased, and he that humbleth himself shall be exalted. Thus every time this name is used it speaks a volume of valuable instruction to all who shall be taught of God, and who are desirous of honoring him, and doing those things which are well pleasing in his sight.

this opportunity to illustrate the fact that whoever seeks to exercise his own selfish ambitions (as Satan did), shall be degraded, abased, while, on the contrary, whoever shall most thoroughly humble himself, in obedience to the Heavenly Father's will and plan, shall be correspondingly exalted. God so arranged his plan as to make this feature a necessity; to the intent that in this manifestation of divine sympathy and love for the world, an opportunity might also be afforded for the manifestation of the love, humility and obedience of the Only Begotten of the Father—his well-beloved Son, whom he delighted to honor.

side of every other adornment of character, and covering all others, should be this robe of humble-mindedness, the opposite disposition to pride.

By way of clinching his argument, the Apostle reminds us of the principle upon which our Lord deals with his flock and with all;—that he disapproves of pride, and that all who are actuated by pride may be sure that the Lord, so far from receiving them, fellowshiping them, leading them, blessing them, will resist them, push them from him. The natural inference is that thus resisted of the Lord, the tendency of such as come under the influence of a spirit of pride and ambition will be not toward the truth nor toward any of the fruits and graces of the spirit, but further and further from these. "The Lord resisteth the proud, but supplies his favor to the humble." Come then, dear brethren, says the Apostle, let us cultivate this humility which the Lord so loves and appreciates and promises to reward. Let us humble ourselves under the mighty hand of God, that he may exalt us in due time.

5. What does it mean to be “clothed with humility”?

1 Peter 5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

R2655 [col. 1 ¶3]:

The Apostle most distinctly points out that the quality essential to such proper conduct on the part of Elders and on the part of all, is humility. How beautiful is his exhortation, “Be clothed with

humility.” The thought would seem to be that outside of every other adornment of character, and covering all others, should be this robe of humble-mindedness, the opposite disposition to pride.

6. Is it possible to have too great humility?

E255 [¶3]:

Thus also those who are too humble (too lacking in self-confidence) ever to accomplish anything in life, are encouraged and uplifted and made useful to themselves and to others, by the same Spirit of truth which reproves and corrects those who are over-confident, self-assertive, self-conscious, self-conceited. The former are encouraged by assurances of God’s aid; the latter are restrained, moderated, brought into subjection and taught what is pleasing to God and helpful to themselves: as the Apostle says, “If any man

[confidently] think that he knoweth anything [of his own wisdom], he knoweth nothing yet as he ought to know.” (1 Cor. 8:2) But transformations of character, let us remember, come not from saying, Lord, Lord, nor from having a Bible in one’s possession; nor from joining a human organization called a church; but from joining Christ, and receiving from him the Spirit of his Word, the Spirit of truth, the Spirit of holiness, the Spirit of a sound mind—his holy Spirit and the Father’s.

7. What elements of character are in direct opposition to humility?

1 Peter 5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

Proverbs 3:34 Surely he scorneth the scorers: but he giveth grace unto the lowly.

Proverbs 6:16-19 These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.

R2204 [col. 1, ¶5, 6]:

Perfect Love is humble—“vaunteth not itself.” It does not sound a trumpet before it. Its good deeds are not done to be seen of men, but would be done just the same if no one saw or knew but God only. It is neither boastful of its knowledge, nor of its graces, but in humility acknowledges that every good and perfect gift cometh from the Father; and it makes return for every mercy to him. Some one has truly said that—“Love saves a man from making a fool of himself by consequential conduct, and by thrusting himself into positions which betray his incompetence.”

Perfect Love is courteous—“doth not behave itself unseemly.” Pride is the root out of which grows most of the unseemly conduct and boorishness so common to those who think themselves somebody, either intellectually or financially. Perfect Love on the contrary develops courteousness along with humility. A thoughtful man has said,—“Politeness has been defined as love in trifles. Courtesy is said to be love in little things. The one secret of politeness is to love. A gentleman is one who does things gently, with love.”

R2060 [col. 2, point #7]:

Nothing is more dangerous to the child of God than self-conceit: it blocks the way to true progress and reformation of heart, and hinders true usefulness to others, and especially usefulness in God's service; for his Word declares, "God resisteth the proud, but showeth his favor unto the humble."

R2450 [col. 2 ¶3]:

Feelings of emulation, strife and vain-glory seem to specially beset any of the Lord's people who are possessed of any degree of talent or ability or honorable situation in life, and especially those who are in influential places in the Church; and while these, therefore, need to be specially on guard against this besetment of the flesh, it should not be forgotten that, as some one has said, "There is a pride that looks **up** with envy, as well as a pride that looks **down** with scorn." The Lord's followers

R3114 [col. 2 ¶2]:

"Who hath not lifted up his soul unto vanity." [Psa. 24:4]—Pride is an abomination to the Lord and to all those who partake of his spirit. It is a weed which, if once permitted to take root in the heart, will soon crowd out every grace. The Psalmist says, "I hate vain thoughts"; and such should be our sentiments. The grace of humility, meekness, is one of the most beautiful that can adorn the character. It takes a sober estimate of personal

R3231 [col. 1 ¶1]:

Goliath may properly represent pride, backed by a host of worldliness. One of the severe ordeals of the New Creature is the conquering of the love of the spirit of worldliness under the leadership of pride. Worldly pride challenges faith in God and obedience to him, and only those who are of good courage and full of confidence in the Lord can overcome this giant. It is necessary, too, that the victory should be made complete—that pride should be thoroughly humiliated, killed, so that it

Instead of self confidence, Wisdom dictates a distrustfulness of self, remembering its weaknesses and imperfections, and correspondingly the greater reverence for God and reliance upon him, which more than anything else will strengthen and enable us to depart from the evil of our fallen estate.

are to remember that pride in any person, in any station, respecting any matter, is highly reprehensible in God's sight and displeasing to him. "The Lord resisteth the proud, but showeth his favor to the humble." Hence, all who would abide in the Lord's love have need to be very careful along this line—to keep very humble, very lowly in conduct, and particularly in mind. —Jas. 4:6; 1 Pet. 5:5.

qualifications, is not puffed up, does not behave unbecomingly, and seeks to exercise its talents, not for pride and vain glory, but for the joy of doing good. It is modest, candid and sincere, both in consideration of its own qualifications and those of others. What comfort and pleasure are found in the society of those possessed of such a spirit!

can never rise up again to destroy us. It is an individual battle, and the only proper armament against this giant is a stone from the brook, the message of the Lord, showing us what is pleasing and acceptable in his sight, and assuring us that he that humbleth himself shall be exalted and he that exalteth himself shall be abased. As the poet has expressed it:—

"Where boasting ends, true dignity begins."

8. What lessons may we learn from Jesus' example of humility?

Philip. 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

E111 [¶1] through E112:

(2) The Adversary suggested to our Lord fakir methods of introducing his mission to the people—that he leap from a pinnacle of the temple into the valley below in the sight of the multitude; so that their seeing him survive uninjured would be a proof to them of his superhuman power, which would lead them at once to accept him as the Messiah, and to cooperate with him in the work before him. But our Lord saw at once that such methods were wholly out of harmony with the divine arrangement, and even the misapplication of a scripture by the Adversary (**apparently** in favor of the wrong) did not swerve him from the principles of righteousness. He immediately replied to the effect that such a procedure on his part would be a tempting of divine providence, wholly unwarranted, and hence not to be considered for a moment. Where duty called or danger the Master did not hesitate, but realized the Father's ability to keep every interest; but true confidence in God does not involve a reckless exposure to danger, without divine command, and merely for a show, and in a spirit of braggadocio.

The Lord's brethren have temptations along this line also, and need to remember this lesson and example set before them by the Captain of our Salvation. We are not to rush unbidden into dangers, and esteem ourselves thus valiant soldiers of the cross. "Daredevil deeds" may not seem out of place to the children of the devil, but they are wholly improper in the children of God. The latter have a warfare which requires still greater courage. They are called upon to perform services which the world does not applaud, nor even appreciate, but often persecutes. They are called upon to endure ignominy, and the scoffs

of the world; yea, and to have the uncircumcised of heart "say all manner of evil" against them falsely for Christ's sake. In this respect the followers of the Captain of our Salvation pass along the same road, and walk in the footsteps of their Captain. And it requires greater courage to ignore the shame and ignominy of the world, in the disesteemed service of God, than to perform some great and wonderful feat, that would cause the natural man to wonder and admire.

One of the chief battles of those who walk this narrow way is against self-will; to bring their wills into fullest subjection to the Heavenly Father's will, and to keep them there; to rule their own hearts, crushing out the rising ambitions which are natural even to a perfect manhood; quenching these kindling fires, and presenting their bodies and all earthly interests living sacrifices in the service of the Lord and his cause. These were the trials in which our Captain gained his victory and its laurels, and these also are the trials of his "brethren." "Greater is he that ruleth his own spirit [bringing it into full subordination to the will of God] than he that taketh a city:" greater also is such than he who, with a false conception of faith, would leap from the pinnacle of a temple, or do some other foolhardy thing. True faith in God consists not in blind credulity and extravagant assumptions respecting his providential care: it consists, on the contrary, of a quiet confidence in all the exceeding great and precious promises which God has made, a confidence which enables the faithful to resist the various efforts of the world, the flesh and the devil, to distract his attention, and which follows carefully the lines of faith and obedience marked out for us in the divine Word.

E423 [¶1]:

Amongst the angels who had retained their first estate and loyalty to God, no doubt there might have been many found who would gladly have undertaken the accomplishment of the Father's will, and to become man's ransom price: but to do so would mean the greatest trial, the severest test to which loyalty to God could be exposed, and hence the one who would thus manifest his devotion and his loyalty and his faith would be worthy of having the very highest position

amongst all the angelic sons of God, far above the angels and principalities and powers, and every name that is named. Moreover, it was a part of the divine purpose to make use of this opportunity to illustrate the fact that whoever seeks to exercise his own selfish ambitions (as Satan did), shall be degraded, abased, while, on the contrary, whoever shall most thoroughly humble himself, in obedience to the Heavenly Father's will and plan, shall be correspondingly exalted. God so arranged his

plan as to make this feature a necessity; to the intent that in this manifestation of divine sympathy and love for the world, an opportunity might also be afforded for the manifestation of the love, hu-

R2201 [col. 2 ¶3, 4]:

Our Lord's words to Peter, "If I wash thee not thou hast no part with me," certainly imply that the washing was more than a mere ceremony—more also than a mere expression of humility, as we shall endeavor to show. Nevertheless, the principle should hold good in every time and in every clime: that whatever useful service can be rendered to a fellow-member of the body of Christ, however humble or menial, it should be performed, as unto the Lord.

Having finished the service the Master explained its significance. He had set them an example (1) of humility, in being willing to perform the most menial service to those who were truly his; (2) the washing was an illustration of a great truth, namely, that altho already cleansed by the Lord—

mility and obedience of the Only Begotten of the Father—his well-beloved Son, whom he delighted to honor.

justified freely from all things, through faith in him—yet that there were certain defilements which would attach to each of them so long as they would be in the world, from contact with its evils and besetments. While the general washing (justification) would stand good for all time, yet they would need continually (figuratively) to wash one another's feet—with the "washing of water by the word." (Eph. 5:26.) This would signify that they should have a mutual watch-care over one another's welfare; to keep each other clean, holy, pure, and to assist one another in overcoming the trials and temptations and besetments of this present evil world;—arising from the three sources of temptation, "the world, the flesh and the devil."

R2228 [col. 1 ¶3 to article end]—reproduced at the end of this section, p. 75.

R2450 [col. 1 ¶3 and col. 2 ¶2]:

Those who have interpreted this to signify a ceremony similar to the symbolical ceremony of the Memorial Supper and the symbolical ceremony of Baptism, are, we think, in error. There seems to be nothing symbolical in it. It is merely an illustration of the principle of humility which is to attach to every affair of life. If any of the Lord's people need washing, or need any other assistance of a menial character, their brethren should gladly and joyfully serve them; and whoever possesses the spirit of the Lord will surely render such service; but to insist, as some do, that each of the Lord's people should first wash his own feet and have them clean, and then that each should wash one another's feet ceremoniously, is contrary to his ex-

ample which he instructs us to follow. The example was a **service**, and not an inconvenience and ceremony.

All who are truly the Lord's followers should heed carefully and follow exactly the true example of the Master's spirit of meekness, humility and service to the members of his body. The whole thought is contained in his words, "The servant is not greater than his Lord, neither he that is sent greater than he that sent him. If ye know these things [if you appreciate these principles applicable to all the affairs of life], happy are ye if ye do them [if you live according to this rule, loving and serving one another]." —Vss. 16, 17.

R3495 [col. 2 last ¶]:

A Samaritan woman came to the well for water while Jesus was resting there, and the account of our Lord's interview with her constitutes one of the most striking presentations of divine truth found in the Gospels. It is remarkable that on so many occasions our Lord said remarkable things to not very remarkable people under not very re-

markable circumstances. There is encouragement in this for all of his followers: indeed we find that the Lord's principal communications all through this Gospel age have been with the humble—"not many wise, not many great, not many learned hath God chosen, but the poor of this world, rich in faith, to be heirs of the Kingdom."

As then, by the grace of God, we have heard the voice divine speaking peace through Jesus Christ, let us rejoice, yet let us feel humble too, remembering that he is taking of the ignoble things of the world with a view to making of

these things the noble, that will reflect his glory and show forth his praise through all eternity as marks of his grace.

9. Was humility characteristic of the apostles?

Ephes. 3:8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

R1885 [col. 1 ¶5]:

The Apostle made a humble, sober estimate of his spiritual standing and strength. He did not feel puffed up at being a chosen vessel of the Lord to bear his name before the Gentiles. He did not consider himself **the Great Apostle**, nor vaunt himself in any way. And so far was he from boasting of his spiritual attainments, that he humbly reminded the church of the possibility of himself being a castaway, even after he had preached to others, unless he continued to stand fast in his integrity and to grow in grace. (1 Cor. 9:27.) And while he held up before them Christ as the power of God and the wisdom of God, and the model for their imitation, he humbly declared that he, with them, was striving to follow the pattern, Christ, while trusting alone in the merit of his sacrifice to make up his own shortcomings. Thus he was relieved of that greatest hindrance to spiritual development—self-satisfaction; for if any man considers that he has attained a satisfactory spiritual state, from that very moment he may date the beginning of his spiritual decline. No present attainments can

be satisfactory to a sincere follower of Christ who studiously endeavors to copy the perfect pattern. It is only when we turn our eyes away from Christ that self-complacency can be exercised; for, in full view of the pattern, our shortcomings are ever manifest. And if in pride of heart we do lose sight of them ourselves, they only become the more manifest to others. Only in the realization of a continual growth into the likeness of Christ should the Christian find satisfaction. Like the Apostle, let him consider, not that he has already attained, neither that he is already perfect, but that he is still in the race and making progress towards the goal. And no doubt it was the considering of himself as not having attained perfection, and as still subject to frailty, that led the Apostle to seek the Lord's grace, that kept him always in a humble attitude of mind and that gave him compassion for the weaknesses and failings of others. It is those who become high-minded and self-sufficient that strain to pull out the mote from their brother's eye and forget the beam in their own.

R2826 [col. 1 ¶3-5]:

Note the simplicity of the Apostle's introduction to this most wonderful book. He did not write the title of the book as it appears in our Bibles—"The Revelation of St. John the Divine"—that is to say, the Revelation of St. John, Doctor of Divinity, Doctor of Theology. On the contrary, John claims no credit for the revelation; it was not **his**, but, as he distinctly explains, it was from our Lord Jesus Christ,—and to him from God the Father. Nor was it even **to** John in any special sense, but, as he again declares, unto God's "servants," sent by his "servant John." This simplicity, com-

mon to all the apostles, commends them to us as men of humble minds,—the very kind we should expect our Lord to use as special servants and messengers to his people. The apostolic simplicity is in striking contrast with the pomposity of the majority of those who claim to be their pupils and fellow servants, and who delight in the titles of "Reverend," "Right Reverend," "Very Reverend," "His Holiness," "Doctor of Divinity," etc. And in proportion as the spirit of the world is quenched by the spirit of Christ—and in proportion as the Lord's people are zealous in seeking and finding

"the old paths" (Jer. 6:16), in that same proportion do these human titles which seem so much to the world and to Babylon come to appear vain, inappropriate, deceitful.

Instead of adding loud and boastful titles to his name, as Reverend, Bishop, Overseer of all the Churches in Asia Minor, we find John introducing himself as "Your Brother," as the companion of all saints in tribulation and in the Kingdom, and in the patient endurance of Jesus Christ. He was sharer with Christ, as a member of his body in his afflictions, in his endurance, and prospectively a joint-heir in his Kingdom, and in all this he was the brother of all fellow-disciples, sharers of the same sufferings, and prospectively of the same glory. It is generally understood that John had already been severely persecuted, and that at the time of this vision he was in banishment on the little island in the Mediterranean Sea called Patmos—a penal island where convicts were worked in the quarrying of marble, etc. Yet John himself, with remarkable modesty, passes over not only his

previous service for the truth, which had brought him his persecution, but also lightly passes over the persecution itself, merely noting that he was in the island of Patmos because of his fidelity to the word of God and the testimony that Jesus was the Christ.

This simplicity, this absence of boastfulness so noticeable in the writings of all the apostles, commends them and their words to our attention, and marks them as being in the ministry not for the gratification of vanity, or seeking earthly rewards of any kind; but simply as the servants of God, who delighted to do his will, and to tell the good tidings, to the utter ignoring of themselves, excepting in so far as mention of themselves and their affairs might be necessary and helpful to the Church. All of the Lord's followers do well to note this characteristic of the Master, and of those whom he specially chose to be his followers and our exemplars. In proportion as we attain to the Lord's spirit it will similarly manifest itself in our sentiments and conduct.

F210 [¶2] through F212 [¶1]:

The other disciples not thus chosen to apostleship were also beloved of the Lord, and no doubt they were in full sympathy with his appointment of the twelve, recognizing it as in the interest of the work in general. Upon what bases the Lord made his choice is not stated; but we have the record of his own prayer to the effect that, "Thine they were and thou gavest them me"; and again, "Of those whom thou hast given me, I have lost none save the son of perdition"—Judas. In what sense or to what degree the Father made choice of the twelve matters nothing to us. No doubt one qualification which they possessed was humility; and, undoubtedly, their lowly vocations and previous experiences in life had been such as tended to make them not only humble men, but to lead additionally to strength of character, determination, perseverance, etc., to a degree which other pursuits might not have done to the same extent. We are informed that the selection of the twelve at the time it took place, instead of waiting until Pentecost (the date of the begetting of the Church), was, in large measure, for the purpose of permitting these twelve to be specially with the Lord, to behold his works, to hear his message, that thus they might in due time be witnesses to declare to us and to all of

God's people at first hand the wonderful works of God, and the wonderful words of life manifested through Jesus. Luke 24:44-48; Acts 10:39-42

There is not the slightest suggestion anywhere, to the apostles or concerning them, that they were to be lords over God's heritage; that they were to consider themselves as different from other believers, exempt from the operations of divine law, or specially favored or secure as respects their everlasting inheritance. They were continually to remember that "all ye are brethren," and that "one is your Master, even Christ." They were always to remember that it was necessary for them to make their calling and election **sure**; and that unless they obeyed the Law of Love and were humble, as little children, they should in no wise "enter into the Kingdom." They were given no official titles nor any instruction respecting special garb or peculiar demeanor, but merely that they should in all these things be ensamples to the flock; that others seeing their good works should glorify the Father; that others walking in their footsteps should thus be following in the footsteps of the leader also, and ultimately attain to the same

glory, honor, immortality—partakers of the same divine nature, members of the same New Creation.

Their commission was one of **service**—they were to serve one another, to serve the Lord and to lay down their lives for the brethren. These services were to be rendered specially in connection with the promulgation of the Gospel. They were partakers of the pre-anointing that had

already come upon their Master—the same anointing which pertains to all of the New Creation, all of the Royal Priesthood, and is described by the prophet, saying: “The Spirit of the Lord is upon me because he hath **anointed me to preach good tidings** unto the meek,...to bind up the broken-hearted,” etc. Isa. 61:1,2; Luke 4:17-21; Matt. 10:5-8; Mark 3:14,15; Luke 10:1-17

10. Why is humility a chief essential in an Elder?

1 Tim. 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

F246 [¶2]:

There is no suggestion in the Scriptures that any person disqualified for the work to be done should be considered the Lord’s appointee to that position for which he lacks special adaptation; but rather it is as a duty that in the body of Christ each member should serve the others according to his talents—according to his abilities—and that each should be modest enough, humble enough, “not to think of himself more highly than he ought to think, but to think soberly,” according to the actual value of the talents the Lord has bestowed upon him. Neither should the Church recognize those of their num-

ber desiring to be greatest **on that account**. On the contrary, they should take cognizance of humility as being one of the essential qualifications to eldership or to service in any department. If, therefore, two brethren seem to have equal talent, but one is ambitious and forward and the other humble and backward, the Spirit of the Lord, which is the spirit of wisdom and of a sound mind, would teach the Lord’s people to appreciate the humbler brother as the one whom the Lord would specially favor and wish them to put into the more prominent place in the service.

F251 [¶2]:

We read, “Let the elders that rule well be accounted worthy of double honor, especially they who labor in word and doctrine.” (1 Tim. 5:17,18) On the strength of these words the nominal church has built up a class of Ruling Elders; and has claimed for all elders a ruling or authoritative, if not a dictatorial, position amongst the brethren. Such a definition of “ruling” is contrary to all the presentations of the Scriptures on the subject. Timothy, occupying the position of a general overseer, or Elder, was instructed by the Apostle, saying, “Rebuke not an Elder, but exhort him as a brother,” etc. “The servant of the Lord must not strive, but be gentle toward all men.” Nothing here, certainly, would sanction an autocratic ruling, or dictatorial bearing—meekness, gentleness, long-suffering, brotherly-

kindness, love, must be prominent qualifications of those recognized as elders. They must in every sense of the word be ensamples to the flock. If, therefore, they should be dictatorial, the example to the flock would be that all should be dictatorial; but if they should be meek, long-suffering, patient, gentle and loving, then the illustration to all would be in accordance therewith. A more literal rendering of the passage under consideration shows it to mean that honor should be given to the elders in proportion as they manifest faithfulness to the responsibilities of the service they have accepted. We might, therefore, render the passage thus: Let the prominent elders be accounted worthy of double honor, especially those bending down through hard work in preaching and teaching.

F278 [¶4]:

Priest-craft, and not the teachings of our Lord and his twelve apostles, is responsible for the division of the saints into two classes, called “clergy” and “laity.” It is the spirit of priest-craft and antichrist that still seeks to lord it over God’s heritage in every way possible—proportionately to the density of the ignorance prevailing in any congregation. The Lord and the Apostle recognize not the elders, but the Church (**Ecclesia**) as the body of Christ; and whatever dignity or honor attaches to faithful elders, as servants of the Lord and the Church, is not merely their recognition of themselves nor their recognition by other elders. The congregation

choosing must know them, must recognize their Christian graces and abilities in the light of God’s Word, else they can grant them no such standing or honor. No Elder, therefore, has any authority by self-appointment. Indeed, the disposition to ignore the Church, the body of Christ, and to make himself and his judgment superior to the whole, is first-class evidence that such a brother is not in the proper attitude to be recognized as an Elder—humility, and a recognition of the oneness of the **Ecclesia** as the Lord’s body, being prime essentials for such a service.

F296 [¶1, 2]:

The Lord’s rule on this subject is clearly set forth to be—“He that humbleth himself shall be exalted; and he that exalteth himself shall be abased.” (Luke 14:11) The Church is to follow this rule, this mind of the Spirit, in all matters in which she shall seek to know and obey her Lord. The Lord’s method is to advance only him whose zeal and faithfulness and perseverance in well-doing have shown themselves in little things. “He that is faithful in that which is least is faithful also in much.” (Luke 16:10) “Thou hast been faithful over a few things: I will make thee ruler over many things.” (Matt. 25:21,23) There is always plenty of room at the bottom of the ladder of honor. Whosoever wills, need not for long be without opportunities for serving the Lord, the Truth and the brethren in humble ways which the proud-spirited will disdain and neglect, looking for service more honorable in the sight of men. The faithful will rejoice in any service, and to them the Lord will open wider and yet wider doors of opportunity. Thus his will,

exemplifying the wisdom from above, is to be carefully followed by every member of the New Creation—especially in his vote, in his stretching forth of his hand as a member of the body of Christ to express the will of the Head.

A self-seeking brother should be passed by, however capable; and a less capable, but humble, brother should be chosen for Elder. So gentle a reproof should be beneficial to all—even though not one word be uttered respecting the reasons governing. And in the case of a capable Elder giving evidence of a dictatorial spirit, or inclining to regard himself as above the Church and of a separate class, or implying a divine right to teach not coming through the **Ecclesia** (Church), it would be a kindness as well as a duty to such an one to drop him to some less prominent part of the service or from all special services for a time, until he shall take this gentle reproof and recover himself from the snare of the Adversary.

R3278 [col. 1 ¶3]:

The humility of the king is beautifully indicated by his declaration, “I am but a little child and know not how to order my course in life, my outgoings and incomings,” and yet he was in the midst of the Lord’s people, the center or head of the nation—though he felt himself incapable of the proper management of these high and responsible duties. He did not say “my people,” but “thy people which thou hast chosen.” We feel like suggesting a lesson here to some of the elders of the Lord’s flock, who, after the manner of the Babylonians, are inclined to speak of the congregations to

whom they minister, as “my people,” “my flock,” “my church.” They probably do not realize how inappropriate are such expressions; that if natural Israel was the Lord’s people, whom he had chosen, how much more the antitypical Israel should be thought of and spoken of as the Lord’s people, the Lord’s flock. The very fact that any one would speak of the congregation of the Lord’s people as his own indicates a dangerous condition of mind and a tendency to be heady, high-minded, injurious, detrimental to the interests of spiritual Zion. Those who have had such

a tendency of mind should correct themselves with fasting and prayer, peradventure their wrongdoing may be forgiven of the Lord and they may be kept from stumbling into further self-assurance. And the Lord's flock everywhere should be quick to resent any such human ownership or control. A failure to quickly discern and properly resent such self-assurance on the part of

leaders is an indication that the flocks to whom they minister are not fully appreciating and enjoying the liberty with which Christ is pleased to make free all who are truly his sheep and who acknowledge him as their chief Shepherd.

11. Why should husbands cultivate and exercise humility?

Ephes. 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

F497 [¶1]:

Headship in the family, thus exercised in promoting the welfare of those under its care in guiding, counseling, etc., as well as in providing things needful for them, will be far from tyranny. Nor will the spirit of love in such a husband ignore the likes and dislikes of his wife and her properly given advice. He will recognize the fact that while the perfect Adam possessed all the qualities of manhood, the separation of Eve implied the separation of some of these qualities: he will recognize, too, that although the strength of mind and of body by divine arrangement abides with, and constitutes man the head of the family,

nevertheless there are qualities of character specially possessed by the woman. The humility which belongs to the spirit of love will hinder him from being blind to the estimable qualities which the Creator apportions to the female, and he will recognize that his own qualities of heart and head need to be supplemented by the other qualities which by nature specially reside in the woman. He will, therefore, in proportion as he has "the spirit of a sound mind," desire the **help** of his wife, her cooperation, her views, her sympathy, her love, and will appreciate them highly.

12. How can wives exercise humility?

**Ephes. 5:22-24 Wives, submit yourselves unto your own husbands, as unto the Lord.
For the husband is the head of the wife, even as Christ is the head of the church:
and he is the saviour of the body. Therefore as the church is subject unto Christ,
so let the wives be to their own husbands in every thing.**

F500 [¶2]:

The wife in such a case should say to herself: I have neglected the Lord's divine regulation and am mismated in that I cannot reverence my husband, but instinctively realize that I am his superior in natural endowment. I must make the best of the matter. I must do my part faithfully; and in proportion as I find my husband deficient, I will seek to use tact and pray for wisdom from on high to know how to help him, to **lift him up**, to make of him a noble man, and to enlarge his capacity as much as possible, that I may thus increase my love and reverence for him.

Nothing short of this is my duty under my marriage covenant—it shall be faithfully done as unto the Lord. As for his weaknesses and poor judgment, not only will I hide these from outsiders, but so far as possible I will hide them from myself; and in mentioning them to my husband I will seek to avoid any reference to or display of my superior abilities. I will expect that in due time his own failures will commend to him my better judgment, which, however, I will not press upon him nor insist upon, but simply state in a kindly manner appropriate to a **helpmate**. My expectation will be

that ere long he will seek my counsel and give it more and more weight in all his affairs of life, and thus day by day and year by year we may grow up together in harmony with the divine pattern of the relationship between Christ and the Church. I will be blessed as the wife in the cultivation of humility and submission to the divine arrangement: my husband will be blessed by the uplifting influ-

ences which I will be enabled to bring to him, and thus the mismating which at first seemed so disadvantageous, may, by the Lord's grace—following the instructions of his Word—result in bringing us both nearer to the divine standard as set forth by the Apostle.

13. Why is it important that we teach our children meekness and humility?

Zeph. 2:3 Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.

F555 [¶1]:

There is just one promise which seems to hold during that time of trouble, and it appears to be a general one, applicable to all who are meek and lovers of righteousness. This class should include all mature children of the consecrated ones, who

have been rightly taught in the precepts of the Lord, rightly instructed out of his Word. The promise reads, "Seek meekness, seek righteousness; it may be that ye shall be hid in the day of the Lord's anger." Zeph. 2:3

R1963 [col. 2 ¶2-5]:

The tendency of all as the storm approaches will be to seek cover, protection, under the great mountains (kingdoms) and in the rocks of society (beneficial orders) (Rev. 6:15-17); and many will flee from the country to the cities. The "overcomers" who will "escape all these things coming upon the world" (Luke 21:36) will indeed flee to the mountain, the Kingdom of the Lord, and be safe, but none others can attain to it. "Who shall ascend into the mountain of the Lord? who shall stand in his holy place? He that hath clean hands, and a pure heart," etc.—Psa. 24:3-6.

But, seeing that all the efforts of men to hide themselves "from the wrath of the Lamb" when the great day of his wrath shall have come will be in vain, the saints would best make no such effort to hide their children, knowing that it would be folly. The trouble comes to overthrow sin and every false system and thing; and the lessons it brings will prove beneficial to mankind in general, breaking their idols and purging their hearts. If our children and friends need the purging, we should not wish to have them escape it. If they do not need it, we may rest assured that the Lord will permit the glorified members of his body, his Church, to care for their children and friends during that trouble and to succor them from all that would not be to their benefit. What more could

we ask than that we should be their ministering guardians, far more able to help them than if with them in the flesh?

The best provision which parents can make for their children is to give them, by precept and example, faithful instruction in **righteousness**. Remember that "the fear [reverence] of the Lord is the beginning of wisdom." Begin therefore to instruct them in the plan of salvation, the plan of the ages. As they come to a true appreciation of God's wisdom, justice and love, it will give them broader and truer views of justice and love, in respect to their own conduct and toward their fellow creatures. Teach them meekness and humility, and the folly of pride and arrogance. Teach them generosity of thought, and how to be happy with little, reminding them frequently that godliness with contentment is true riches. Remind them of the Lord's words, "seek meekness, seek righteousness. It may be that ye shall be hid in the day of the Lord's anger." (Zeph. 2:3.) The rich in this world's uncertain riches, and the proud, whether poor or rich, and all that do wickedly, will be special sufferers.—Compare Mal. 4:1; James 5:1-6.

During the time of trouble, for the first time in the world's history, there will be a **premium** on meekness, patience, love, gentleness, good-

ness. (However, before that stage of the trouble comes, before Babylon falls, there will be a different trouble upon a "great company" of those not overcomers, who will be severely buffeted by Babylon which for a time will have an increase of power. The foregoing remarks do not apply to this class which will come through great tribulation. Since the service of the poor and afflicted in mind and body is a great privilege, we should endeavor so to train our children that, when the trouble comes,

they will be both able and willing to counsel others to righteousness and the avoidance of carnal warfare, rather than selfishly think merely of their own safety. Children should be encouraged to such stability of character, in combination with faith in God, that they will, under any stress, act up to a high conception of nobility.)

R2021 [col. 1 ¶1, 2]:

"Seek ye the Lord, all ye meek of the earth which have wrought his ordinances; seek righteousness, seek meekness: perhaps ye will be protected in the day of Jehovah's anger." (Zeph. 2:3.) This is the only safe course. Those who now seek according to this direction may yet make their calling and election sure, and be among the "overcomers" who shall "escape" the things coming upon the world. Those who do not "escape," but find themselves in the great trouble,

can follow no better advice;—they may be hid or protected from at least some measure of the trouble.

Hence, instead of seeking a **place** of safety (which cannot be found) for ourselves and our children, let us seek to bring ourselves and them into the above described **condition** of safety, by hearty obedience to the reasonable service set before us.

14. What Scriptural promises are given to the meek and humble?

15. What notable illustrations and examples of meekness and humility do we find in the Bible?

Matthew 11:28-30 Come unto me, all ye that labour and are heavy laden, and I will give you rest. [29] Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Numbers 12:3 Now the man Moses was very meek, above all the men which were upon the face of the earth.

Matthew 8:8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

John 13:1-17 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid

aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

R2903 [col. 2 ¶2, 3]:

If as a child Moses was remarkable and attractive, so that Stephen calls him "exceeding fair" or margin "fair to God" (Acts 7:20), signifying refined, elegant; and if it be true, as Josephus says, that those who met him as he was carried along the streets forgot their business, and stood still to gaze at him, we may well suppose that his early training by pious parents, in the nurture and admonition of the Lord, and his subsequent instruction "in all the learning of the Egyptians," as the adopted son of the monarch —the result must have been a very noble, refined and handsome man. And yet, strange to say, that with all these accomplishments by nature and education, he is described to us as having been "the meekest man in all the earth." Who can doubt that this very quality of meekness was largely inculcated by the poverty of his parents, and their subjection to bondage, and the humble sentiments inspired by their consecration of Moses to the Lord from the time of his begetting? Certain it is that very rarely are those who are the natural children of princes and rulers humble-minded. Yet this meekness was another of the qualities essential to Moses as the leader of God's people. As it was, we find that his forty years' dealing with the Israelites in the wilderness, as their leader and the mediator of their covenant with God, so far overcame the meekness of Moses that he was hindered from entering the promised land, because he took to himself, instead of ascribing to God, some of the credit of bringing water

out of the rock, saying, "Ye rebels, must we bring you water out of this rock?" —smiting the rock.

Under all circumstances we must think it very remarkable that a man so really great, and occupying so exalted a position for such a length of time, should have overcome the haughty "spirit of princes" in which he was reared, and have maintained his meekness with so slight an exception down to the very close of his career. We may well ask ourselves what would have been the result had God chosen for the leader of Israel a man who was naturally haughty and proud, or any other man than one who was very meek indeed. No other than a meek character could possibly have stood such a strain as Moses so grandly and so faithfully endured. There is a lesson for the Lord's people here. The Mediator of the New Covenant, Jesus, was also meek and lowly of heart, and those whom God is now calling from the world to be joint-heirs with Jesus, members of his body—as the great anti-type of Moses, to lead mankind out of the bondage of sin and Satan—these all must have likeness to their Lord and Head in this quality of meekness, if they would attain to his general character in other respects. We do well to remember continually the Apostle's injunction, that we "Humble ourselves under the mighty hand of God, so that he may exalt us in due time"—so that we may be meet [fit] for the inheritance, the Kingdom.

16. Give suggestions as to the best methods for acquiring and cultivating these important graces.

R1962 [col. 1 ¶1]:

The Lord gives the key to this rest in the words—
“and learn of me; for I am meek and lowly of heart.” Truly, in a meek and quiet spirit is the secret of rest. To be meek is to cultivate the graces of patience; of loving submission to the will of God; of abiding confidence in his love and care

and in the wisdom of his guiding counsel and overruling providences; and to perseveringly pursue this course through evil and through good report, or through favorable or unfavorable circumstances.

(a) By prayer.

Psalm 19:12-14 Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

(b) By studying the divine wisdom, knowledge and power, as manifested in the Word and in Nature.

Psalm 8:3,4 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?

1 Cor. 4:7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

(c) By comparing ourselves with our Perfect Pattern, the Lord Jesus.

Romans 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

2 Cor. 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

17. What additional thoughts can be found by consulting the *Topical Indexes* of the “*New Bible*” and “*Heavenly Manna*”?

Longer citations for some questions follow.

R1920—“Boast in the Lord” [middle half of article] (see question #3).

But if, in the use of these privileges, we open our hearts to receive all that divine grace has in store for us, then, indeed, we may glory in the Lord. Let such a one “glory in this, that he understandeth and knoweth me.” To thus know the Lord is not merely to know of him, to know something of his works and ways, but it is to know him by that intimate fellowship and communion which, by a living faith, seals the testimonies of his Word upon our hearts and makes us to realize that they are ours personally, that the Lord himself is our personal friend and helper and counselor and guide. We thus become acquainted with his spirit, his principles and methods of action,—we understand him,—we know how to interpret his providences, to mark his leadings, to observe his attitude toward us and thus daily to walk with him. Thus also we are led to a fuller appreciation of the Lord’s righteousness and of his loving kindness, which will in due time establish justice in all the earth. Well, indeed, may we glory in the Lord and in the fact of his great condescension to us personally, when thus we come to understand and know him.

In this blessed sense of the divine love and care, we may say in the words of the Psalmist, “My soul shall **make her boast in the Lord**. I will bless the Lord at all times: his praise shall continually be in my mouth. O magnify the Lord with me, and let us exalt his name together. I sought the Lord and he heard me, and delivered me from all my fears. This poor man cried, and the Lord heard him, and saved him out of all his troubles. O taste and see that the Lord is good: blessed is the man that trusteth in him. O fear the Lord, ye his saints; for there is no want to them that fear him.” —Psa. 34:1-9.

How precious is this experience of the child of God! but it can never be the experience of a proud heart; “for God resisteth the proud, and giveth grace [his favor] to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.” (1 Pet. 5:5,6.) It is hard for those who are rich in the wisdom or power or wealth of this world to do this. (Matt. 19:24-26.) It was hard for the scribes and

Pharisees who were rich in titles and honors and praise of men; it was hard for the whole Jewish nation who were proud of being the seed of Abraham to whom pertained the promises of God; it was hard for the Greeks who were proud of their worldly wisdom and intellectual attainments; it was hard for the Romans who were proud of their power and prestige among the nations. And it is hard to-day for all those who have pride in any thing. It is hard for all religionists whose pride in the sectarian religious systems of Christendom blinds their eyes to the truth now due; it is hard also for those who boast in human philosophies and science, falsely so called; who are proud of being inventors of something new and strange, and who desire to be thought great and to lead men after them; it is hard for all those who reverence the opinions of men more than the words of the Lord. All those who either are rich or desire to be rich in the things of this present life, and specially those who are “rich” in a good opinion of themselves, or in self will, find it hard to humble themselves under the mighty hand of God. Indeed, the Apostle intimates that the greatest battle of each one coming to a knowledge of the truth is along this line; for it is after pointing to the severe humiliation of our Lord Jesus that he says, “Wherefore, my beloved, work out your own salvation [in like manner] with fear and trembling; for it is God that worketh in you [by this severe discipline, this humbling process] both to will and to do of his good pleasure.” —Phil. 2:12,13.

Those who have endeavored in all sincerity to do so have always found the grace of God sufficient for them; but very few are ever disposed to make the attempt. To all the worldly-wise the preaching of the cross is foolishness, and they have no disposition to take up their cross daily and follow Christ.

It is for this reason that “not many wise men after the flesh, not many mighty, not many noble, are called” to share with the Lord in the glory of his Kingdom. They are generally so engrossed with the things of the present life—its pursuits, its cares, its pleasures, etc.—that they have no ear for the Lord’s call. They are not hum-

ble enough even to hear the call; much less are they humble enough to obey it and to walk the narrow way of self-sacrifice in which the Lord leads.

"But God hath chosen the foolish things of the world [those who are not noted for worldly wisdom or influence or wealth] to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world [the humble poor], and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are." (1 Cor. 1:26-29.) How truly the wise are being confounded to-day by the power of the truth in the hands of the humblest of God's consecrated children! Systems of error which are the growth of centuries are put to confusion and are tottering before it, and the sages of all the sects are troubled by it; for it is becoming more and more apparent to all men that "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. 29:14.

Why has God chosen these weak, inferior instruments for his great work? why does he not employ the eloquent tongues, the pens of ready writers, and the prestige of great names? Paul tells us why. It is in order "that **no flesh should glory in his presence.**" The great work of vanquishing sin and establishing righteousness in the earth is the Lord's work: no human power is adequate to the emergencies of the case. Yet God is pleased to allow his power to operate through any human instrument that is meet for his use; i.e., that can be used without injury to itself. If God were to work his wonders through those whose hearts are inclined to pride, that pride would grow, and would arrogate to self the glory that belongs to God, instead of appreciating the honor of being a servant of God, an instrument in his mighty hand—"for the Master's use made meet."

The Lord's use of even the weakest instruments, of those having even a very small measure of talent for his service, sometimes proves an exaltation too great, and that which was a blessing becomes a curse through pride and vain-glory. Such is the perversity of human nature, and such the subtlety of the Adversary in gaining the advantage, that the very texts above

cited sometimes become a stumbling-block to many who are not only poor financially, but who are deficient in intellect and education, and who even lack instruction in the divine Word. They forget that the Lord said, "Blessed are **ye** poor i.e., those who were poor (or became so) as his disciples]" (Luke 6:20); or, as Matthew (5:3) records it, "Blessed are the poor **in spirit.**" And they forget that the ignorant as well as the learned, the poor as well as the rich, can become "puffed up in their fleshly mind." It is sad to see "a man think himself to be something, when he is nothing" (Gal. 6:3), thus deceiving himself,—but specially so, when even the rudiments of education and Christlikeness are lacking. We believe that modesty and simplicity are traits to be cultivated by rich and poor alike, who are blessed with a knowledge of the truth, and that any "confounding of the mighty" should be done kindly and in meekness (Eph. 4:2; 2 Tim. 2:25), and not in a combative spirit or with a show of gratification over their defeat.

Above almost every thing else, therefore, beloved, let us guard well our humility. It is only when we are little in our own eyes that God can use us with safety to ourselves. And yet he does not shield us from every test of fidelity. If therefore the Lord gives you a little exaltation to-day, a little encouragement of success in his service, receive it humbly, meekly remembering your own unworthiness and insufficiency except as God is pleased to work through you; and be just as ready to receive the humiliations of tomorrow as necessary for your discipline and the proper balancing of your character. If the success of yesterday makes you fret under the humiliation of to-day, then beware: you are not as roundly developed spiritually as you should be. Whatever may be the triumphs of the truth through us, let us always remember that we are among "the things **that are not.**" Let us endeavor therefore to make the Apostle Paul's experience our own, who said,—"I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere, and in all things, I am instructed, both to be full, and to be hungry, and to abound and to suffer need. I can do all [these] things through Christ which strengtheneth me."—Phil. 4:11-13.

In God's dealings with his people at all times we can see his care in guarding them against pride and self-sufficiency. If he would choose Israel to be his peculiar people, he permits them first to be enslaved for four hundred years, and then with a mighty hand and a stretched-out arm he gathers them to the promised land. Moses, too, the chosen deliverer, was of humble birth. He was slow of speech, and needed Aaron to supplement this weakness. And Paul had his "thorn in the flesh," from which the Lord was not pleased to deliver him, though thrice he besought the Lord to remove it; and the Lord said unto him, "My grace is sufficient for thee, for my strength is made per-

fect in weakness [i.e., my strength, operating through this imperfect earthen vessel, will be more manifest to men than if the vessel were a perfect and polished one. In that case men might ascribe the greatness of the work to the talent of Paul, and by and by conclude that since Paul is only a man it is only presumption for him to assume to teach other men, etc. But if the power is seen to be of God, and merely working through Paul as a ready instrument—meek, willing and energetic—then the testimony of the grace of God will be weighty with them: and so it was]."

R2228 [col. 1 ¶3 to article end] (see question #8)

That we may partially discern how our Lord Jesus exemplified this spirit of humility, the Apostle briefly sums up in few words the story of his humiliation and how it led to his present exaltation. He points out to us that when our Lord Jesus was a spirit being, before he stooped to take our nature and to bear the penalty of our sin, he was in "a form of God"—a spirit form, a high and glorious condition. But instead of being moved selfishly to ambitiously grasp for higher things than those which God had conferred upon him—instead of seeking to set up a rival empire as did Satan—he did not meditate a robbery of God to make himself his equal (Satan's course), saying, "I will ascend above the stars [the bright ones, the angelic hosts], I will be **as** the Most High [his peer, his equal]." Quite to the contrary of this, our Lord Jesus, "the beginning of the creation of God," was willing in harmony with the Father's plan to humble himself, to take a **lower** nature and to do a work which would imply not only a great deal of humiliation but also a great deal of pain and suffering. The Apostle points out how the "Only Begotten" proved his willingness and humility by complying with this arrangement; and that after he became a man he continued of the same humble spirit, willing to carry out the Divine plan to the very letter, by dying as man's ransom-price; and not only so, when it pleased the Father to require that the death should be a most ignominious one in every respect, perhaps beyond the requirements of the ransom merely, he did not draw back, but said, "Thy will not mine be done," and stooped even to the ignominious "death of the cross."

Here, as the Apostle points out, we have the most wonderful demonstration of humility, meekness and obedience to God that ever was manifested or that could be conceived of. And this is the pattern the Apostle points out that we should seek to copy. "Let this same [humble] mind be in you, which was also in Christ Jesus."

It was on account of this humility, which enabled him to render perfect obedience, that the Heavenly Father has so highly honored our dear Redeemer as to raise him from the dead to the **Divine nature**, to a station far above angels, principalities and powers, and every name that is named. That this is his argument is shown (verse 9) by the word "wherefore;" i.e., on this

account, on account of this humility just described, God hath highly exalted him.

Not only did our Lord's beautiful and perfect humility and obedience demonstrate that he was loyal to the core to the Heavenly Father, but it also demonstrated that in him the Father's spirit, Love, dwelt richly, for he shared the Father's love for the race he redeemed. On this account also he is found worthy to be the divine agent in the blessing of all the families of the earth, as per the terms of the divine covenant made with father Abraham. Thus he has become the head of the "Seed of Abraham" which is to bless the race redeemed; and hence it will be to him that every knee shall bow and every tongue confess, when Jehovah's "due time" shall come for the pouring out of divine blessings upon the redeemed world—that all may come to a knowledge of the truth and, if they will, into full harmony with God, and to eternal life.

The Apostle not only holds up the Lord Jesus as the great example of a proper humility, self-abnegation and obedience to God in the interest of others, but he would also hold up before us the reward, the high exaltation of our Lord by the Father, the result or reward of his obedience, that we also might be encouraged, and realize that, if faithful in following the footsteps of our Redeemer and sacrificing the advantages of the present to serve the Lord and his cause, then, in due time, we also may expect to be glorified with him and to share his name and throne and work, as members of his anointed body, his Church, his joint-heir.

In the succeeding verses (12-16) the Apostle gives a most beautiful tribute to the Church at Philippi, while urging them to continue on and to make more and more progress in the race-course in which they had already started, working out in themselves through humility and obedience the character, the disposition of Christ, with fear and trembling, and thus working out each his own share in the great salvation to glory, honor and immortality which God hath promised.

We cannot work out our own justification; but being justified by the blood of Christ, and being called with the heavenly calling, we can make our calling and election sure, we can work out our own share in the great salvation to which we have been called in Christ, by giving heed to the instructions of the Lord; by following the pattern

which he has set for us. Not that we will attain perfection in the flesh, but merely perfection of will, of intention, of heart; and keeping the body under to the extent of our ability, its weaknesses and imperfections will be reckoned as covered by the merit of our Lord, the Holy One.

It is encouraging also for us to know that this warfare is not merely one of our own, against weakness and sin; but that God is for us, has called us, and is helping us. He already works in us, by his Word of promise, and has led us thus far in the **willing** and the **doing** of his will, his good pleasure: and he will continue thus to lead and to help us and to work in us by his Word of truth, if we will continue to give heed to his counsel. "Sanctify them through thy truth—thy Word is truth." The gospel is "the power of God unto salvation" to every one that so accepts it; and no greater stimulus to true godliness can be found than the "exceeding great and precious promises given unto us; that **by these** ye might be partakers of the divine nature."—2 Pet. 1:4.

Moreover, in following in the footsteps of our Lord Jesus, running the race for the great prize set

before us in the Gospel, we are not to **murmur** by the way, finding fault with its difficulties and narrowness; nor are we to **dispute** respecting it, nor to seek to have any other way than that which divine providence marks out before us, realizing that the Lord knows exactly what experiences are necessary to our development in the school of Christ, and realizing also that, if obedience were possible while our mouths are full of complaints and dissatisfaction with the Lord and our lot which he has permitted, it would indicate that we were at least out of sympathy with the spirit of his arrangement; and such an obedience, if it were possible (but it would not be possible), would not meet the divine approval, nor gain us the prize. Hence, as the Apostle exhorts, we should "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God without rebuke,...holding forth the Word of life in the midst of a crooked and perverse nation, among whom ye shine as lights in the World."

KNOWLEDGE

1. What is the importance of knowledge?

Matthew 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

R3058 through R3060—“Living by Every Word Out of the Mouth of God”

Bread is a general name for food; for that which satisfies the cravings of hunger; for that which builds up and strengthens; for that which enables the continuance of life. It was appropriate, therefore, that the Lord should use bread as a symbol, or figure of that heavenly sustenance which God has arranged should now upbuild and strengthen his people, and eventually, by the first resurrection, impart to them life everlasting.

Divine truth is represented as being such spiritual food; and our Lord himself, because in the divine plan he is the channel of the truth,—“the way, the truth, the life,”—is spoken of as being also “the bread of life” for his people. We are to eat, or partake of the life-giving qualities which he freely gives us in himself, if we would reach the goal of our hope—eternal life.

[see Tower for the remainder of this article]

R3200 [col. 2]:

There is among Christians today a great lack of established faith on any point of doctrine. They say, “I think,” “I hope,” or “Perhaps it may be so, but this is only my opinion, and it may be right or it may be wrong. I have charity, however, for your opposing opinion, and for every man’s opinion; for who knows which is right? I’m sure I cannot say; but, nevertheless, I have **great faith** and charity (?). I shake hands with every body and call him brother if he claims to be a Christian, no matter what he believes and teaches, whether he is pointing to Christ as the door to the sheepfold, or whether he is trying to teach men how to climb up some other way. In Christian love I bid them all Godspeed and pray for the success of all their teachings, no matter how antagonistic they may be to each other or to the Scriptures as I read them.”

All this passes among Christians generally for large-hearted benevolence and personal humility, while in fact it is an ignoble, compromising spirit that is unwilling to forego the friendship of those who oppose the Lord by opposing the truth; and which would rather see the truth suffer, and those weak in the faith stumbled, than that they should bear the reproach of Christ. Those who have real and sincere faith in God are willing to take him at his word; and with these the first principles of

the doctrine should long ago have been established; much of the superstructure of gold and silver and precious stones should already be erected, and the work be steadily progressing. Such are able, if they are loyal and true to God, to discern between truth and error. The Apostle John, recognizing this ability, says, “If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds.” (2 John 10.) We ought to **know** what we believe and why we believe it, and then should be bold and uncompromising in declaring it; for “if the trumpet give an uncertain sound who shall prepare himself to the battle?”

Again says the Apostle (1 Cor. 2:6-10), “However, we speak wisdom among them that are perfect [developed; we are not to cast our pearls before swine]; yet not the wisdom of this world, nor of the princes [the popular leaders and teachers] of this world, that come to naught. But we speak the wisdom of God, which was hidden in a mystery, which God ordained before the world unto our glory; which none of the princes of this world knew....Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit; for the spirit [or mind of

God in us, is so anxious to know his truth, that it] searcheth all things; yea, the deep things of God."

The princes of this world do know something of astronomy and geology, and have their ideas of the shape of the earth, etc., but they have not known this hidden wisdom of the divine plan, which maps out a destiny so glorious to the faithful saints who will constitute the royalty of the age to come. Let the world speculate as it

may about its own themes of interest, but let us devote ourselves to the one thing in hand, avoiding foolish questions and genealogies and contentions, ...for they are unprofitable and vain. (Titus 3:9.) Let us be faithful to our commission to preach this gospel to the meek who are ready to hear it. (Isa. 61:1.) Let the bride of Christ be diligent in making herself ready (Rev. 19:7), for the marriage of the Lamb is the event of the very near future.

2. In what four ways may knowledge be obtained?

A121 [¶3]:

But the question recurs in another form: Could not man have been made acquainted with evil in some other way than by experience? There are four ways of knowing things, namely, by intuition, by observation, by experience, and by information received through sources accepted as positively truthful. An intuitive knowledge would be a direct apprehension, without the process of reasoning, or the necessity for proof. Such knowledge belongs only to the divine Jehovah, the eternal fountain of all wisdom and truth, who, of necessity and in the

very nature of things, is superior to all his creatures. Therefore, man's knowledge of good and evil could not be intuitive. Man's knowledge might have come by observation, but in that event there must needs have been some exhibition of evil and its results for man to observe. This would imply the permission of evil somewhere, among some beings, and why not as well among men, and upon the earth, as among others elsewhere?

3. In which of these ways did Adam possess a knowledge of evil before he sinned?

A122 [¶2]:

Adam already had a knowledge of evil by information, but that was insufficient to restrain him from trying the experiment. Adam and Eve knew God as their Creator, and hence as the one who had the right to control and direct them; and God had said of the forbidden tree, "In the day thou eatest thereof, dying thou shalt die." They had, therefore, a theoretical knowledge of evil, though

they had never observed or experienced its effects. Consequently, they did not appreciate their Creator's loving authority and his beneficent law, nor the dangers from which he thereby proposed to protect them. They therefore yielded to the temptation which God wisely permitted, the ultimate utility of which his wisdom had traced.

4. Where is the source of all true knowledge?

John 17:17 Sanctify them through thy truth: thy word is truth.

Proverbs 2:6 For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.

John 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

E50 [¶2-4]:

The Father himself, the great Jehovah, is not only the great law-giver but also the Great Teacher of his own law. His own great plan for human salvation will yet be seen by all of his intelligent sons to contain the grandest possible exemplifications of Justice, Love and Wisdom in combination, and yet each perfect, inviolate.

Our Lord Jesus was and still is the Great Teacher of men by the appointment of the Heavenly Father, the great Master Teacher above all. And this is precisely what our dear Redeemer claimed and taught. Did he not publicly declare that his teachings were of things he had already learned of the Father? saying, "I speak that which I have seen with my Father." "My doctrine [teaching] is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. ...He that seeketh the glory of **him that sent him** the same is true." "The word which ye hear is not mine, but the Father's which **sent me.**" "**I have given them thy word.**" "They have kept **thy word.**" "Sanctify them through

thy truth: thy word is truth." John 7:16-18; 8:38; 14:24; 17:6,14,17

Likewise our Lord appointed special teachers under him, the Apostles; and still others in the church to be teachers and under-shepherds of the Lord's flock, instructing them, "Feed my sheep"; "feed my lambs." "Take heed to yourselves and to all the flock, over which the holy Spirit hath made you overseers, to feed the Church of God which he hath purchased with blood of his own [Beloved Son]." (Acts 20:28) Yet none of these teachers were to teach doctrines of **their own**, which could be only "wisdom of this world." The people of God were to be all taught of **Jehovah**, and none can be true teachers save as they present to men the words and plan and character of Jehovah as the standards of truth and excellence. In doing this they necessarily call attention to "the doctrines of Christ" and "the Apostle's doctrines," all of which were but expressions and inculcations of the Father's grand and eternal law.

5. How is knowledge "God's first gift to man"?

R3279 [col. 1 ¶1-8]:

Since God's dealings with his creatures recognize their wills, the first step in his dealings with them, therefore, is to give them knowledge, or "wisdom," as it is translated in the above Scripture. It is for this reason that preaching was the first command of the Gospel age. To the worldly minded the preaching of forgiveness on account of faith in the crucified Jesus did not seem the wise course. To them it would have seemed better for God to have commanded something to be **done by them**. But, as Paul says—"It pleased God to save those who believe by [knowledge imparted through what the worldly consider] the foolishness of this preaching."—1 Cor. 1:21.

The first gift of God to our redeemed race, therefore, was knowledge.

(1) Knowledge of the greatness and absolute justice of the God with whom we have to do. This knowledge was prepared for by the Mosaic Law, which was a "schoolmaster," or pedagogue, to lead men to Christ. And Christ, by his obedience to that law, **magnified** the Law and showed its honorableness, its worthi-

ness; and thus honored God, the author of that Law, and showed his character.

(2) Knowledge of his own weakness, of his fallen, sinful and helpless condition, was also needful to man, that he might appreciate his need of a Savior such as God's plan had provided for him.

(3) Knowledge of how the entire race of Adam fell from divine favor and from mental, moral and physical perfection, through him, was also necessary. Without this knowledge we could not have seen how God could be **just** in accepting the one life, of Christ, as the ransom price for the life of the whole world.

(4) Without knowledge as to what is the penalty for sin—that "the wages of sin is **death**"—we never should have been able to understand how the **death** of our Redeemer paid the penalty against Adam and all in him.

(5) Knowledge, in these various respects, was, therefore, absolutely necessary to us, as without it we could have had no proper faith, and could not have availed ourselves of God's provision of

justification, sanctification and deliverance through Christ.

Most heartily, therefore, we thank God for knowledge or wisdom concerning his plan. And we see that this wisdom came to us through

Christ; because, had it not been for the plan of salvation of which he and his cross are the center, it would have been useless to give the knowledge, useless to preach, because there would have been no salvation to offer.

6. What is the relation between knowledge and faith?

A13 [¶1]:

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." Nor should we suppose that prophecy was given merely to satisfy curiosity concerning the future. Its object evidently is to make the con-

secrated child of God acquainted with his Father's plans, thus to enlist his interest and sympathy in the same plans, and to enable him to regard both the present and the future from God's standpoint. 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.

A20 [¶2] through A21 [¶1]:

Those who will turn away from the mere speculations of men, and devote time to searching the Scriptures, not excluding reason, which God invites us to use (Isa. 1:18), will find that a blessed bow of promise spans the heavens. It is a mistake to suppose that those without faith, and consequent justification, should be able to apprehend clearly the truth: it is not for such. The Psalmist says, "Light [truth] is sown for the righteous." (Psa. 97:11) For the child of God a lamp is provided whose light dispels from his pathway much of the darkness. "Thy word is a lamp unto my feet, and a light unto my path." (Psa. 119:105) But it is only "the path of the just" that "is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18) Actually, there is none just, "none righteous, no, not one" (Rom. 3:10); the class referred to is "justified by faith." It is the privilege only of this class to walk in the pathway

that shines more and more—to see not only the present unfoldings of God's plan, but also things to come. While it is true that the path of each individual believer is a shining one, yet the special application of this statement is to the just (justified) as a class. Patriarchs, prophets, apostles and saints of the past and present have walked in its increasing light; and the light will continue to increase beyond the present—"unto the perfect day." It is one continuous path, and the one continuous and increasing light is the Divine Record, illuminating as it becomes due.

Therefore, "Rejoice in the Lord, ye righteous," expecting the fulfilment of this promise. Many have so little faith that they do not look for more light, and, because of their unfaithfulness and unconcern, they are permitted to sit in darkness, when they might have been walking in the increasing light.

R1719 [last ¶]:

Let us see, then, that we have the faith of Christ—the faith well founded in the Word of God, a faith examined and proved, deeply rooted in the heart as well as in the head, and therefore **established** as the motive power of life. Such a faith is not nervously looking about for something new, and always probing the vain philosophies of men to

see how skillfully they can withstand the Word of the Lord; for those who do so show plainly that their faith is not of sufficient influence to be the moving power in them, impelling them onward to full and complete victory over the world, the flesh and the Adversary.

R2411 [col. 1 ¶5]:

The most important lesson of this school-term is Faith: the faith with which we became the Lord's and entered his school must grow. And our faith can only grow by knowledge (We do not refer to worldly knowledge, worldly learning.), knowledge of the Lord—of his methods, his plan, his character. Hence we must study well our Teacher's words and general conduct and as well

his providences or private instructions to us individually—interpreting these always by his words. Much of what we accepted at first by **faith** (respecting the Lord's goodness and wisdom) will gradually become **knowledge**: giving basis for still greater lengths and breadths of faith as well as for greater love and appreciation of our Redeemer.

7. Who only are counted “worthy” to know “the deep things of God”?

Psalms 25:9,12,14 The meek will he guide in judgment: and the meek will he teach his way. [vs. 12] What man is he that feareth the Lord? him shall he teach in the way that he shall choose. [vs. 14] The secret of the Lord is with them that fear him; and he will shew them his covenant.

Matthew 11:25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

R2624 [col. 2 ¶3]:

How comforting are our Lord's words, that these things are revealed, nevertheless, to some—to babes, to those who are not great, not wise, according to the course of this world; to those who are of humble mind, ready to be taught of the Lord, instead of wishing to teach the Lord. This great blessing, dearly beloved, is ours, and let us be very careful that we maintain the attitude of childlikeness and simplicity, that we may continue to be taught of God, and to “know the things that are freely given unto us of God.” Let us rejoice in them and use them, and let the light shine out to others. The explanation of the fact

that the divine plan is hidden from the great majority of the learned, the doctors of divinity, etc., is that so it has pleased the Father to let “the wise be taken in their own craftiness,” and to reveal his purposes to those of an humble mind. “Even so, Father, for so it seemed good in thy sight.” (1 Cor. 3:19.) The Father drew to the Son at the first advent, not the doctors of the law, the scribes and the notables, but certain “Israelites indeed,” in whom was no guile, though they were but an humble few. And the same class has received the blessing all down the age.

R3103 [col. 1 ¶5 through col. 2 ¶2]:

The knowledge of God's purposes is due only to those able and anxious to co-operate with him in their development; for God does not display his plans to satisfy mere idle curiosity. First, then, if we would comprehend what is revealed within the scroll we must have faith in what is written on the outside—the promised redemption through the precious blood of Christ—and must be sincerely desirous of knowing the details of God's plan in order to an earnest co-operation with it. In other words, there must be the earnest inquiry arising from a heart grateful for the promise of life through the Redeemer—“Lord,

what wilt thou have me to do?” Such, and such only, are worthy to know, and such only ever come to see, in the sense of understanding and appreciating, the deep things of God written within the scroll. Such are the called according to the divine purpose, to be educated in and to serve the truth. Such are the righteous for whom the light (truth) is sown. Such was our Lord's attitude when he said, “Lo, I come to do thy will, O God.” (Heb. 10:7.) He was meek and lowly of heart and ever ready to render implicit obedience to the will of God; and it is to those who are similarly meek that he was sent to preach the good tidings (Isa. 61:1)—

to open the scroll. "The meek will he guide in judgment; the meek will he teach his way." (Psa. 25:9.) If any man have this evidence of worthiness—this acquaintance with the truth—let him rejoice in his privilege and by his works manifest his continued worthiness.—Psa. 19:13.

This worthiness is inquired for not only at the beginning, but all along the path of light. If we are not found worthy by the various tests applied from time to time, we cannot proceed in the path of light; and unless the unfaithful ones arouse themselves to greater diligence and watchfulness, the light that already is in them will become darkness. And how great, how

intense must be the darkness of one cast out of light! (Matt. 6:23.) To find the glorious hope that once inspired our hearts slipping away and the truth whereon we built that hope beginning to seem like an old song or an idle tale, or as relics of the past to be displaced at any time by any plausible subterfuge of error which our wily adversary may be pleased to palm off as advanced divine truth, are indications that should arouse any one who discovers them to a realization of the fact that he is going into darkness—a darkness that will only become the more intense as he slips and slides along the backward track.

R2208 through R2209 [col. 1 ¶4]—"Divine Secrets Revealed" [first half of article]—

Reproduced at the end of this section, p. 108.

8. Is knowledge necessary to *salvation*?

Romans 10:17 So then faith cometh by hearing, and hearing by the word of God.

A102 [¶1] through A106:

Many Christians, unwilling to believe that so many millions of ignorant infants and heathen will be eternally lost (which they have been taught means to be sent to a place of eternal and hopeless torment), insist, notwithstanding these Bible statements, that God will not condemn the ignorant.

We admire their liberality of heart and their appreciation of God's goodness, but urge them not to be too hasty about discarding or ignoring Bible statements. God has a blessing for all, in a better way than through ignorance.

[Please see *Studies in the Scriptures*, vol. 1, pp. 102-106, for the remainder of this reference.]

Acts 10:22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

R2989 [col. 2 ¶3, 4] through R2990 [col. 1 ¶1]:

Peter coming into the house, and finding a congregation of earnest God-fearing Gentiles assembled, asked the pointed question, "For what intent have ye sent for me?" (Verse 29.) Cornelius then related something of his past experience, his desire for fellowship with God, his endeavor to live in a manner pleasing to him, the vision that he had received, and now Peter's arrival in response to that vision, and his expectancy that he was about to hear what had been promised him—"words whereby thou and all thy house shall be saved." (Acts 11:14.) He was not saved by his almsgiving, not saved by his prayers, nor yet by the message which Peter delivered; but Peter's message,

"words," explaining matters, enabled Cornelius and his household to **grasp by faith** the great redemption which is in Christ Jesus,—and thus to be saved. Saved at once from alienation from God and from condemnation, as sinners; a foretaste of the complete salvation to be granted unto them at the second coming of the Lord.

We note with keen interest the Apostle's preaching, that we may clearly discern the life-giving message which he brought, from which Cornelius and his associates derived their saving faith. We find that Peter's discourse was the same gospel message which he had delivered repeatedly before. It was Jesus—the good, the

obedient—and the sacrifice for sins which he accomplished when he died on the cross. It was the message of the hope of a resurrection from the dead through him, as attested by his resurrection by the mighty power of God. It was the message that a ransom for sinners having been paid to Justice the Lord is now pleased to accept sinners on conditions of faith, reverence and obedience to righteousness according to ability. Peter's discourse was "the old, old story" which to many has become tedious and distasteful; but which to every soul, in the right attitude, is the Father's message of forgiveness of sins, and reconciliation, through the death of his Son. This is the same message which God is still sending by all who are his true ambassadors. There is no other gospel, and those who present another message are not, in their service, ambassadors for God, messengers and mouthpieces of his spirit.

The Apostle Paul tells us that "It pleased God through the foolishness of preaching to save

them which believe"—that is, it pleased God to adopt this method of declaring the truth respecting his redemptive plan, and to accept and justify those who would believe and accept this testimony. The testimony may reach people today through letters or tracts or books, or through oral preaching; it matters not in what manner; it merely matters that the true message shall be delivered, and received; but the message goes, invariably, through the human channel, and not through angels, nor by the holy spirit's power or operation aside from human agents. We are to bear in mind these lessons of God's methods, and to apply them appropriately in connection with the affairs of life. We are not to expect the Lord to move upon or instruct our friends or kindred or neighbors; but are to remember that this honor he has conferred upon his "royal priesthood;" and accordingly we are to be "not slothful in business; fervent in spirit; serving the Lord;"—serving the truth in any and every manner open to us.

9. What is the difference between knowing *about* God and *knowing* God?

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

R2137 [col. 1 ¶4, 5, col. 2 ¶1]:

It is those who build upon this foundation that may hope to multiply their grace and peace. How? The Apostle answers—"Through the knowledge of God, and of Jesus our Lord." At first it may occur to some that this has but a slight meaning, and that it simply signifies that we come to know that there is a God, and that there is a Lord and Savior, Jesus Christ. But the knowledge of God means far more than this to the advancing and developing Christian: to him it means an intimate acquaintance with the Father and with the Son, a knowledge of the "mind of Christ," which is a full and clear representation to us of the mind of the Father. We are to grow in this knowledge by studying the Word of God, by discerning through that Word the principles which govern the divine conduct, as to how divine justice, wisdom, love and power operate. These are progressive studies. Something may be learned the first day of our Christian experience, but the end of the first year should show considerable progress in the knowl-

edge of the divine mind; the second year should show us a still further increase, and so on.

As our **intimate** knowledge of the divine plan and character increases, so must also our grace increase; for those who do not attempt to come into harmony, step by step, with that which they see of the divine character will soon lose interest in such knowledge, while those who have the interest which leads to further and further study must of necessity be growing in grace continually. And as they grow in grace, so also will they grow in peace; for peace also is a progressive thing. We had peace when first we found the Lord and realized the forgiveness of our sins; but those who have made progress in the knowledge of the divine plan and character have found their peace to be an ever-increasing one; and those who have advanced some distance in the good way can speak of it in the language of the apostles and realize it in their hearts as being "the peace of God which passeth all understanding."

The Apostle, continuing, assures us that through this knowledge of God is imparted to us as by divine power **“all things that pertain unto life and godliness.”** What an assurance! This statement of the importance of knowledge for our Christian development in every direction reminds us of the words of our Lord, “This is life eternal; that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3.) To **know God**, as the Apostle here explains, signifies an **intimate acquaintance** with “him that hath called us by his own glory and virtue.” It is only as we realize something of the greatness and perfection of the divine character that we are properly able to estimate our own littleness and imperfection; only as we see the beauties of his gracious

character can we become intimately acquainted with God, familiar with his graces and virtues. The influence of this knowledge and fellowship with God, through our Lord Jesus Christ, reacts upon our own hearts, and has a cleansing and sanctifying effect. Thus the Apostle prays for some that they might grow in the knowledge of God so as to be able to “comprehend with all saints what is the length and the breadth, the depth and the height of the love of Christ which passeth [human] understanding.” (Eph. 3:14-19.) Those beholding the divine character, even though but dimly, as through a glass, are thereby changed from glory to glory as by the spirit of the Lord.—2 Cor. 3:18.

R2138 [col. 1 ¶3]:

In view of what we already know of our Creator, especially as revealed to us in and through our Lord and Redeemer, Jesus, shall we not, as those who have come to see something of his glorious character, “press toward the mark” (Phil. 3:14) for the attainment of all that he may be pleased to reveal to us concerning himself, that thus we may be more and more partakers of his spirit, more and

more conformed to his likeness, more and more acceptable, and by and by be actually and everlastingly accepted in the Beloved, to the full realization of all those blessings which God has in reservation for them who love him, and of which now we have the exceeding great and precious promises?

R2624 [col. 2 ¶4]:

The Master realized that his special instructions must be toward those whom the Father had given unto him, rather than toward the unready and unwilling ones who would not receive his testimony because not in a proper condition of heart to appreciate. To his faithful disciples, therefore, and to all of the same class since, he declared that all things he possessed he had received of the Father; he claimed nothing of himself; and further, he asserted that no one knew him truly, fully, intimately, but the Father, and that no man knew the Father except himself, the Son, and he to whom the Son revealed him. The average reader gets very little meaning out of this passage at first. The Christian who has been making progress for years, growing in grace and in the knowledge of the Lord, can appreciate it much better. He realizes that while he had some knowledge about Jesus and about the Father at first, from the very inception of his Christian experience, yet it

was a different matter to come to know the Father and to know the Son in the intimate sense, in the sense of becoming well acquainted with them, knowing their mind as one knows the mind, the heart, of an intimate friend. It is a privilege to receive such an acquaintance. It is not to be had by everybody; it requires seeking for and knocking for, and such seeking and knocking implies an earnest desire to have an intimate fellowship and communion. Such a growth in grace should be earnestly sought by all of the Lord’s true followers who seek to be his joint heirs in the Kingdom; for without it they cannot make progress. In proportion as we know the Father and know the Son we will love them and seek more and more to do those things which are pleasing in their sight.

10. Does knowledge increase responsibility?

Luke 12:47-48 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

F719 [¶1]:

Doubtless this was one reason why the Lord instructed us to "judge nothing before the time." Eventually the judgment will be in our hands—as it is written, "Know ye not that the saints shall judge the world?"—our Lord Jesus being the chief of these judges. The Lord's declaration is that he who knew his Master's will and did it not shall be beaten with many stripes, while he who knew not and did things worthy of stripes shall be beaten with few stripes. (Luke 12:47,48) This indicates to us that the guilt of wilful sin is to be

measured largely by our knowledge of the Lord and of his will. Hence the Church, and those who have during this Gospel age come under the light and influence of the Church, will be held responsible in a larger degree than others. Nero, although not of the Church, not begotten of the Spirit, and therefore, less responsible proportionately than the Church, had, nevertheless, considerable contact with the children of the light; and hence, we may presume, had a large measure of responsibility in connection with his crimes.

A349 [¶1]:

And while the Bible is thus opening up from this standpoint, and disclosing wondrous things (Psa. 119:18), the light of the present day upon the various creeds and traditions of men is affecting them in an opposite manner. They are being recognized even by their worshipers as imperfect and deformed, and hence they are being measurably ignored; and though still subscribed to, they are seldom elaborated, for very shame. And the shame attaching to these human creeds and traditions is spreading to the Bible, which is supposed to uphold these deformities of thought as of divine origin. Hence the freedom with which the various advanced thinkers, so-called, are beginning to deny various parts of the Bible not congenial to their views. How striking, then, the providence of God, which at this very time opens before his children this truly glorious and

harmonious plan—a plan that rejects not one, but harmonizes every part and item of his Word. Truth, when due, becomes **meat** for the household of faith, that they may grow thereby. (Matt. 24:45) Whoever comes in contact with truth, realizing its character, has thereby a responsibility with reference to it. It must be either received and acted upon, or rejected and despised. To ignore it does not release from responsibility. If we accept it ourselves, we have a responsibility TOWARD IT also, because it is for ALL the household of faith; and each one receiving it becomes its debtor, and, if a faithful steward, must dispense it to the other members of the family of God. Let your light shine! If it again becomes darkness, how great will be the darkness. Lift up the light! Lift up a standard for the people!

11. What is our duty toward building up each other in knowledge?

F263 through F264 [¶1]:

This scripture ["Let him that is taught in the Word communicate to him that teacheth in all good things"—Gal. 6:6], in accord with all the others, shows us that God designed to instruct his people by means of each other; and that even the humblest of his flock shall think for himself

and thus develop an individual faith as well as an individual character. Alas, that this important matter is so generally overlooked amongst those who name the name of Christ! This scripture recognizes teacher and pupils; but the pupils are to feel free to communicate, to make known to the

teachers any and every matter coming to their notice and seeming to bear upon the subject discussed—not as desiring to be teacher but as an intelligent student to an elder brother student. They are not to be machines, nor to be afraid to communicate; but by asking questions, calling attention to what seems to them to be misapplications of Scripture or what not, they are to do their part in keeping the body of Christ and his teachings pure—they are thus to be critics; and instead of being discouraged from doing this, and instead of being told that they must not criticize the teacher or call in question his expositions, they are, on the contrary, urged to communicate, to criticize.

We must not, however, suppose that the Lord wished to encourage any hypercritical spirit, or combative, fault-finding disposition. Such a spirit is entirely contrary to the holy Spirit, and not only so, but would be very dangerous; because whoever in a spirit of debate sets forth a hypothetical, or supposititious case which he does not believe to be the Truth, merely with a view to confusing his opponent, having a “debate,” etc., is sure to be injured as well as tolerably sure to injure others by such a course. Honesty to the Truth is a prime essential to progress in it: to oppose what one believes to be the Truth, and to even temporarily uphold what one believes to be an error, “for fun,” or for any other reason, will surely be offensive to

the Lord and bring some just retribution. Alas, how many have undertaken to “see just what could be said” against a position which they believed to be the Truth, and have been entangled and entirely captivated and blinded while pursuing this course! Next to the Lord, the Truth is the most precious thing in all the world; it is not to be trifled with, not to be played with; and whoever is negligent along this line will himself sustain injury. See 2 Thess. 2:10,11.

It is proper to remark that the word “**communicate**” is a broad one, and includes not only communication respecting thoughts, sentiments, etc., but may be understood also to mean that he who is taught and who receives spiritual benefits should be glad to communicate in some manner to the support of those who teach—giving to the Lord, the brethren, the Truth, of the fruit of his labors and talents. And such is the very essence of the holy disposition of the New Creation. Early in Christian experience each learns the meaning of their Master’s words, “It is more blessed to give than to receive,” and, hence, all who have this spirit are glad indeed to give of earthly things in the service of the Truth, and that in proportion as they receive spiritual blessings into good and honest hearts. The question of how to give, and of the wisdom to be exercised, will be considered later on, under another head.

R3219 [col. 2 ¶2]:

Knowledge is to be highly esteemed in the Church, and to be regarded as an evidence of progress, of growth; for none can grow strong in the Lord and in the power of his might—in grace—unless he grows also in knowledge. We properly esteem most highly those whose love for the Lord and for his truth are evidenced by zeal in the study of his Word, and whose favor with God

is evidenced by their being guided more and more into the deep things of God. Nevertheless, as in the earthly family we love and care for the babes and immature, so also in the household of faith the little ones and the dwarfs are to be cared for and loved and helped that they may grow strong in the Lord and in the power of his might.

12. How do we *know* we are accepted as probationary members of the body of Christ?

1 Thes. 1:4,5 Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

E229 through E230:

A man's mind or spirit may be known by his words and conduct; and so we may know God's mind or Spirit by his words and dealings. The testimony of his Word is that whosoever cometh unto him (by faith, and reformation from bad works and dead works, through Jesus) is accepted. (Heb. 7:25) Hence the questions to be asked of themselves by those who are seeking a witness of the Spirit respecting their sonship are:

Was I ever drawn to Christ?—to recognize him as my Redeemer, through whose righteousness alone I could have access to the heavenly Father, and be acceptable with him?

If this can be answered in the affirmative, the next question would be:

Did I ever fully consecrate myself—my life, my time, my talents, my influence, my all—to God?

If this question also can be answered in the affirmative, the inquirer may rest fully assured that he has been accepted with the Father, in the Beloved One, and recognized of him as a son. And if scrutinizing his own heart's desires and sentiments he finds it still trusting in the merit of Jesus, and still consecrated to do the Lord's will, he may allow the sweet confidence and peace which this thought of harmony and relationship to divinity brings, to fully possess his heart. This conviction of the Lord's grace toward us in Christ constructed from facts of our own experience, built upon the unalterable character and Word of God, is not mutative, not changeable, as it would be if built upon the shifting sands of feelings. If doubts or fears intrude in some dark hour, we have only to take the "Lamp" (God's Word) and examine afresh the facts and the foundation, and if our hearts are still loyal to the

Lord, faith, joy and peace will instantly return to us; if we find our faith in "the precious blood" crumbling, or our consecration slipping away, we know the true condition of affairs, and can at once make the proper repairs and thus re-establish our "full assurance of faith." (Heb. 10:22) But be it noticed that each one who would have this **assurance** must "set to his seal that God is true" (John 3:33): that our Lord changeth not, but is "the same yesterday, today and forever." The Lord's people may therefore rest assured that having once come into the conditions of divine favor, they may continue under those conditions so long as their hearts are loyal to God and their desires in harmony with his will: so long as they are at heart obedient to the divine commands—briefly comprehended in the word Love—to God and men. Heb. 11:6; 13:8

Whoever has taken the specified steps has the assurance, the "witness" of the Word of God, that he is a child of God; and this, during the Gospel age, signifies that he is a branch of the true vine, a probationary member of the true Church. (John 15:1) To such the Word of God **witnesses** that they have joined the true Church, which is Christ's body. This witness is given to their spirit, their mind, by God's Spirit, which testifies through his Word. And the same Spirit of Truth assures such that if their hearts continue faithful to the Lord to the close of their probation—if they willingly and gladly take up the cross daily, seeking as best they are able to follow in the Master's footsteps, their probationary membership in the Church of Christ will shortly be changed to actual membership—after they have finished their course, and been made sharers in his resurrection, the first resurrection. Phil. 3:10

F191 [¶1]:

Elsewhere we have pointed out what constitutes the signs, the evidences that we are the children of God; namely, our begetting of the holy Spirit, our sealing, our quickening. We will not repeat here, but merely in a general way call attention to the fact that whoever participates in this election has various evidences by which it may be discerned not by himself only, but ere long be discernible by "the breth-

ren" with whom he comes in contact. There is a power, as well as a message, in this election. This election message, or call, or "word," is not only Gospel or good tidings to the elect class, but it is more than this to them: it is the power of God working in them to will and to do his good pleasure. It brings to the elect the holy Spirit and much assurance, and they, in turn, are ready at any cost to sound out the Word of the Lord.

13. What is our present inheritance through obedience to our knowledge of God's will?

Ephes. 1:7,18 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; [vs. 18] The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

R2762 [col. 2 ¶1-4]:

We have said that the heavenly riches are to be attained in the resurrection, when the Millennial Kingdom shall be inaugurated, and the faithful overcomers, by their resurrection change, shall be richly endowed with all the good things which God hath in reservation for them that love him, and who prove their love by present-time devotions, sacrifices, etc. But, we should notice that there is a foretaste of these heavenly blessings granted to the faithful in this present life; these heavenly riches granted us now the Apostle speaks of as "riches of grace" (Eph. 1:7,18), and these grace-riches include faith, hope, and joy in the holy spirit and an ability to see and appreciate with the eye of faith things actually not seen as yet. The Apostle declares that these treasures of wisdom and grace—knowledge of divine good things in reservation, and the fellowship with God which permits us to anticipate and enjoy those blessings in a measure now, are all **hidden in Christ**, "in whom are hid all the treasures of wisdom and knowledge." (Col. 2:3.) We must come into Christ, as members of his body, the true Church, by sacrifice,—before we can have the opportunity of even searching for these hidden treasures, or of finding any of them. And then, as we progress faithfully in our sacrificial service, as priests, walking in the footsteps of the great High Priest, we find more and more of these true "riches of grace" day by day, and year by year, as we progress.

Moreover, another kind of riches comes to the royal priesthood, faithful in performing their self-sacrifices. These are riches of the holy spirit. They find as they sacrifice the selfish interests, earthly aims, earthly projects, etc., in the service of the Lord and the Truth, that they grow more and more in likeness to their heavenly Father and to their Lord, and that the fruits of the holy spirit abound in them more and more—meekness, patience, gentleness, brotherly kindness, love.

Furthermore, they find a peace and a joy to which formerly they were strangers, and which the world can neither give nor take away. This peace and joy come through a realization that having given their all to the Lord, all of his exceeding great and precious promises **belong** to them. Now their faith can firmly grasp these promises as their own; they can realize that as their justification and call were not of themselves, but of the Lord, so all their course of sacrifice, in harmony with that call, is under divine supervision and care, and sure to work out blessings; and that to whatever extent they shall work out earthly hardships, trials and sufferings, God will proportionately make them to work out a far more exceeding and an eternal weight of glory in the Kingdom.—2 Cor. 4:17.

With this peace of God and confidence in his leading and care, they can apply to themselves the prophetic statement, "All the steps of a righteous man are ordered of the Lord, and he [the righteous man] delighteth in his way." (Psa. 37:23.) They can delight in this way, be it ever so thorny and narrow and rugged, because of their confidence in God's love and wisdom, and that he who began a good work in them is thus completing it and blessing them with experiences which divine wisdom sees will be to their profit eventually. Thus the Lord's blessing is upon this class; and they realize indeed that, "The blessing of the Lord it maketh rich." How rich it makes their hearts in the present time—rich in noble sentiments, rich in faith, rich in love, rich in good works to all men as they have opportunity, especially toward the household of faith; and very rich in God's blessing and under his providential care, which, if rightly accepted, will ultimately make these members of the Royal Priesthood heirs of God, joint-heirs with Jesus Christ their Lord, in an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them.—1 Pet. 1:4.

14. What effect does the knowledge of the truth have upon superstitious fears?

John 8:32 And ye shall know the truth, and the truth shall make you free.

R3153 [col. 1 ¶5 to end of article]—“Disciples of Christ” [last two-thirds of article]. Reproduced at the end of this section, p. 111.

15. How do we “grow in knowledge”?

Proverbs 2:3-6 Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.

2 Peter 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

R3153 [col. 1 ¶6,7 through col. 2 ¶2-4]:

It is a blessed thing to take the first step in the Christian life—that of belief in and acceptance of Christ as our Redeemer and Lord; but the reward of this step depends entirely upon our continuance in his Word, in the attitude of true disciples. It is not difficult to do this, yet the disposition of human pride is to wander away from the simplicity of divine truth and to seek out new theories and philosophies of our own, or to pry into those of other men, who desire to be considered wise and great according to this world’s estimate.

The reward of continued discipleship is, “Ye shall know the truth”—not that we shall be “ever seeking and never coming to a knowledge of the truth.” (2 Tim. 3:7.) Here is the mistake that many make: failing to continue in the Word of the Lord, they delve into various human philosophies which ignore or pervert the Word of the Lord and set up opposing theories. There is no promise, to those who seek for truth among these, that they shall ever find it. And they never do. Divine truth is never found except in the divinely appointed channels: and those channels are the Lord and the apostles and prophets. To continue in the doctrine set forth in their inspired writings, to study and meditate upon them, to trust implicitly in them, and faithfully to con-

form our characters to them, is what is implied in continuing in the Word of the Lord.

But the idea is entirely compatible with that of heeding all the helps which the Lord from time to time raises up from among our brethren in the body of Christ, as enumerated by the Apostle Paul. (Eph. 4:11-15; 1 Cor. 12:13,14.) The Lord always has raised up, and will to the end raise up, such helps for the edification of the body of Christ; but it is the duty of every member to prove carefully their teaching by the infallible Word.

If we thus continue in the Word of the Lord, as earnest and sincere disciples, we shall indeed “know the truth,” be “established in the present truth” (the truth due), and be “rooted and grounded in the truth;” we shall be “firm in the faith,” and “able to give a reason for the hope that is in us,” to “earnestly contend for the faith once delivered to the saints,” to “war a good warfare,” to “witness a good confession,” and firmly to “endure hardship as good soldiers of Jesus Christ,” even unto the end of our course. We will not come into the knowledge of the truth at a single bound; but gradually, step by step, we will be led into the truth. Every step will be one of sure and certain progress, and each one leading to a higher vantage ground for further attainments both in knowledge and in its blessed fruits of established character.

The truth thus acquired, step by step, becomes a sanctifying power bringing forth in our lives its blessed fruits of righteousness, peace, joy in the holy Spirit, love, meekness, faith,

R3156 [col. 2 ¶1]:

But after we have attained this position, and after the promise of our text, and all like promises, are ours, it requires time and a continual application of faith, in order to rightly appreciate God's promises, and to appropriate them to ourselves; and this is Scripturally called "growing in grace and knowledge." We grow in knowledge as we take note of the promises of God, and by faith apply them to ourselves, and seek to discern in our lives the fulfilment of those promises; we grow in grace simultaneously, for unless each item of knowledge be received into a good and honest heart, and

patience and every virtue and every grace, which time and cultivation will ripen to a glorious maturity.

bring forth its measure of obedience and righteousness (grace) we will not be prepared for the next step of knowledge, and would be thus stopped, or possibly turned back. And as a loss of knowledge would mean a measurable loss of grace, so also a loss of grace would mean a corresponding loss of knowledge; —going into darkness, the promises of the Lord's Word becoming more and more dim and obscured, in proportion as our goodness or grace would be lost in worldliness or sin.

16. What is the significance of "the helmet of salvation," and is it *more important now than in the past*?

Ephes. 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

F658 [¶1]:

The Helmet of Salvation represents the intellectual, or philosophical, appreciation or understanding of the divine plan. Apparently, it was less necessary in the past than now: but now, in the "harvest," when the Adversary is furiously attacking the Truth and turning everything scientific and educational into a weapon of destruction—now

the helmet is indispensable. And now, and only now, is it provided in such size and shape that the humblest soldier of the cross can put it on. The Lord held back the Attacker within the bounds where the shield of faith would serve as protection; but now the whole armor is supplied, and not too soon for the needs of his faithful.

R2873—"The Philosophy of the Ransom"

Question. —Is an understanding of the philosophy of the ransom essential to justification?

Answer.—Justification is the name for that standing in the sight of God in which He can accept us and deal with us no longer as sinners but as perfect human sons. This relationship or standing has been accounted to the friends of God ever since the day of Abraham, surely, and evidently to some others previously. Neither Abraham nor David nor Samuel nor the prophets understood the philosophy of the ransom. They could not understand it, for it had not yet been revealed in any sense or degree: it had merely been hinted at in types and through indefinite promises.

But they could and did have **faith in God**, and the Apostle Paul (Rom. 4) shows that it was that faith that justified them. They had faith to the full of the revelation of God's will and plan made to them. The extent of the knowledge of God possible to be possessed has increased considerably since Abraham's day. In Rom. 4:24, the Apostle makes faith in God the basis of **our** justification as it was the basis of their acceptance, though now faith in God **includes** faith in the Lord Jesus as our Redeemer. It was impossible for any to believe on Him of whom they had not heard; but Abraham believed God in His statement that in his seed (afterward shown to be Christ) all the

families of the earth should be blest. Abraham's faith was **reckoned** as justifying him in God's sight. It was such an active, obedient faith as would have accepted Christ personally, as it accepted the promises concerning him. In due time his faith shall be perfected—at our Lord's second advent.

Coming down to the first advent of our Lord: His teaching evidently brought a great light to them that had the eyes of their understanding opened, and he declared the ransom. We have no reason to suppose that even those who heard our Lord speak in dark sayings and parables grasped the philosophy of the ransom; and so through the Gospel age to the present time. We must therefore suppose that in God's wisdom it was quite sufficient that his people should believe the fact which his Word does clearly state, that Christ's death paid the penalty for the sins of the whole world somehow or other, not understood.

The ransom was necessary, so far as God was concerned, as the basis of our justification. But so far as we were concerned, the thing necessary was to "believe God" and to accept God's statement, that through the death of Christ the reconciliation for the sins of the whole world was

effected, for all who would believe it and act accordingly.

The philosophy of the subject is needful in our day, and is "meat in due season;" now, because we have come down to a time when there is in progress a special sifting and testing in connection with Christ and his sacrifice, and when it is necessary to have the philosophy of the subject in order to be able to appreciate and hold on clearly to the fact that we were redeemed by the precious blood.

It will be noticed that the prophet declares that all the tables of Babylon are full of vomit—rejected things. They had some very good things upon their tables, among others the doctrine of the ransom; but failing to be in the right condition of heart now, the Lord is rejecting Babylon; and those of his people in her are called away from her tables to the meat in due season, while her tables, served by those who are rejected from being the Lord's mouth-pieces ("I will spue thee out of my mouth"), are in the light of the dawning day being despised; and even the good things from the Lord's Word (the ransom, etc.), which once yielded them refreshment, are now defiled in their eyes along with the rejected nonsense of the dark ages.

R3156 [col. 2 ¶3]:

There is danger that some may misunderstand the meaning of our text, and suppose it to teach that every incident in the life of God's people is what and as he intended it to be;—that God arbitrarily interferes in the affairs of his people, sets aside their free agency, and forces them to take this step or the other as mere machines. This is a serious mistake. No such thought is contained in the words. God has shown us his good pleasure in such matters; for, although he could have made us like wagons or wheelbarrows, to be pulled or pushed regardless of any ambition of

our own, he did not so make us, and seeketh not such to be his children—the recipients of his favors. On the contrary, he made man a free moral agent—in this respect a copy of his Creator, free to will as he may please. Although we are not always free to do as we may please, we are always free to will as we may please, and, as already seen, in the present time the Lord is dealing with his people according to their wills. And if God respects the will of the natural man, much more would he respect the will of the new creature in Christ Jesus, begotten of the holy spirit.

17. Can we give too much attention to acquiring knowledge?

F319 [¶1]:

Growth in knowledge is very liable to detract from devotion—strange as it may appear that it should be so. We find our capacities so small, and our time for religious things so limited, that if attention be energetically directed in one channel it is apt to lead to dwarfing in other direc-

tions. The Christian is not to be all head and no heart, nor all heart and no head. The "spirit of a sound mind" directs us to cultivate all the fruits and graces which go to round out and complete a perfect character. The tendency of our day in all matters is in the opposite direction—to specialize.

One workman does this part, another workman that part; so that now very few workmen understand a trade in full as in former times. The New Creature must resist this tendency, and must “make straight paths for his feet” accordingly;

R2488 [col. 1 ¶6]:

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

lest while cultivating one element of grace he falls into danger through the lack of the proper exercise of another God-given faculty or privilege.

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.

18. What is the relation between knowledge and *love*?

1 Cor. 13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

R3150 [col. 1 ¶5, 6]:

Before describing the operation of love the Apostle impresses upon us its importance, assuring us that if we possess the very choicest of the “gifts” already explained, and do not have therewith love, we will still lack the evidence of our being New Creatures in Christ Jesus. We should be merely “sounding brass or cymbal”—making a noise, but having no acceptable feeling or virtue in ourselves in connection with our words. He assures us thus that ability to speak fluently on gospel themes, even, might not be a proof of our relationship to the Lord as New Creatures. The Apostle’s declaration is introduced with an “if,” which might be challenged, to a certain extent, by the assertion that no one could speak forth with power, with force, the gospel of God’s dear Son unless he possessed the spirit of love. Although we have all met public speakers who could deliver very beautiful essays, we have generally perceived a hollowness in their teaching unless they spoke from the heart, prompted by love of the truth,—not by love of applause, nor for love of money.

Amongst the gifts, prophecy or oratory was one which the Apostle commended. Knowledge of

mysteries of God is also commended, and large faith is reckoned amongst the chief of the Christian requirements; yet the Apostle declares that if he possessed all of these in their fullest measure, and love were absent, he would be nothing,—a mere cipher—not a member of the New Creation at all, since love is the very spirit of the begetting to the new nature. What a wonderful test this is! let us each apply it to himself. Whether I am something or nothing in God’s estimation is to be measured by **my love** for him, for his brethren, for his cause, for the world in general, and even for my enemies,—rather than by my knowledge or fame or oratory. Yet we are not to understand that one could have a knowledge of the deep mysteries of God without having been begotten by the holy spirit of love; for the deep things of God knoweth no man, but by the spirit of God; but one might lose the spirit before losing the knowledge it brought him. In the measurement of character, therefore, we are to put love first, and to consider it the chief test of our nearness and acceptance to the Lord.

2 Peter 1:8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

E238 [¶2] through E239 [¶2]:

Furthermore, the holy Spirit witnesses to us, through the Word, that if we are the children of God we will not be ignorant of things present nor of “things **to come**,” because we will be enlightened and taught of God, through the Word of his grace—the Word of his Spirit. As we mature, “grow in grace,” we will desire and seek and obtain, in addition to the milk of the Word, the “strong meat” which the Apostle declares is for those of fuller development. (1 Pet. 2:2; Heb. 5:13,14) The development in the graces of the Spirit, faith, fortitude, knowledge, self-control, patience, piety, brotherly kindness, love, will bring us into closer fellowship with the Father and with the Lord Jesus, so that the Lord will be able and willing to communicate to us more and more clearly a knowledge of his gracious plans, as well as of his own gracious character.

Referring to this growth, the Apostle Peter says: “If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the **knowledge** of the Lord Jesus Christ; but he that lacketh these things is blind, **and cannot see afar off....**For if ye do these things ye shall never fall; for so an entrance shall

be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.” 2 Pet. 1:5-11. Compare John 16:12,15.

Each should ask himself whether or not he has this witness of the Spirit, this testimony to his growth as a new creature in Christ Jesus, and whether or not he is developing and maturing the kind of fruit here specified. Let us remember also that our growth in love and in all the fruits of the Spirit is dependent largely upon our growth in knowledge; and our growth in knowledge of divine things is dependent also upon our growth in the fruits of the Spirit. Each step of knowledge brings a corresponding step of duty and obedience, and each step of duty and obedience taken will be followed by a further step in knowledge, for so, **the Spirit witnesseth**, shall be the experience of all those who shall be taught of God in the school of Christ. If we have this witness of the Spirit of growth, both in grace and in knowledge, let us rejoice therein, and let us follow on in the same pathway until it shall bring us, under divine guidance, to that which is perfect, both in knowledge and in grace.

R2649 [col. 2 ¶1, 2]:

Knowledge is valuable, but only incidentally; of itself the Apostle assures us knowledge would be inclined to puff us up, make us vain and boastful, and thus quite out of harmony with the spirit of God, the spirit of love, meekness, gentleness. Knowledge might make us merely tinkling cymbals giving out a sound, but possessing no real merit in the Lord’s sight. But knowledge, when it serves its proper purpose, brings us to the appreciation of “the love [that is] of God” and to a realization of the wisdom of copying his character, that we should seek so far as possible to be like our Father which is in heaven, copies of his dear Son, our Lord. The Apostle brings this position clearly to our attention when he says, “That ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height and to know [appreciate] the love of Christ... and be filled with all the fulness of God.—Eph. 3:17-19.

Undoubtedly love is the principal thing to be studied, to be appreciated, to be copied and practiced in our lives. We trust that a large proportion of the WATCH TOWER readers have already become partakers of this “love of God,” and that all such are seeking to have it perfected in them, and to be rooted and grounded in it. We have the Apostle’s assurance that only those who take this standpoint can make permanent and thorough progress in grace and knowledge. Those who have entered the school of Christ, and who refuse to progress in it toward perfection, may assuredly expect that sooner or later their knowledge of the divine plan will slip from them; while those who do make progress in this proper direction may expect that the lengths and breadths of the divine plan will continue opening before them, and that their growth in knowledge will keep pace with their growth in love.

R3215 [col. 1 ¶6 through col. 2 ¶1]:

But what is it to grow in grace? It is to grow in favor with the Lord through an intimate personal acquaintance and fellowship of spirit with him. It implies, first, a knowledge and recognition on our part of our redemption through his precious blood and a personal faith in and dependence upon all the promises of the Father made to us through him, and then an intimate communion with him in our daily life of prayer, and of observation of his will and obedience to it. If such be our constant attitude of mind and heart, there must be a constant ripening of the fruits of the spirit, rendering us more and more pleasing and acceptable to our

Lord. A sense of the divine acceptance and favor is given to us from day to day in increasing measure, in fulfilment of that blessed promise of our Lord, "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." — John 14:23.

This, as nearly as words can express it, is what it is to grow in grace; but the full and blessed understanding of it is best appreciated by those who from day to day walk with God in faith and obedience and love.

R2198 [col. 1 ¶5]:

But if this knowledge and liberty be not accompanied by a full self-surrender to God, a complete consecration of one's self to him who is the Author of our liberties and privileges, we stand in great danger; for, as the apostle here declares, knowledge alone without self-submission to God would incline to puff us up, to make us heady, arrogant, self-sufficient. But if the knowledge be accompanied by a love to God, which leads to self-consecration in his service, in harmony with his instruc-

tions, the knowledge will work good for us, by thus introducing the spirit of love as the controlling factor in our lives, because the effect of love is to "build up" instead of to "puff up." Love is constructive, and tends not only to build up our own characters after the Divine pattern, but by so doing it makes us co-workers together with God, in our sympathies for and interest in others—in their upbuilding and general welfare.

19. What is the difference between the knowledge which *precedes* justifying faith, and the knowledge which we should "*add to*" our faith?

2 Peter 1:5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

R2037—"Questions of Interest"

Question.—Some define *gnosis*, rendered "knowledge" in 2 Pet. 1:5, as "the spirit of judicial investigation and inquiry." If we are always willing to add to our faith the *gnosis*, the spirit of judicial investigation and inquiry, the *epignosis*, the exact, sufficient knowledge, will certainly be the reward. Do you consider this the Apostle's meaning?

Answer.—Reference to other passages in which the word *gnosis* occurs shows that the above definition is not adequate. See 1 Cor. 8:1; 2 Cor. 4:6; Eph. 3:19; 2 Pet. 3:18; etc.

To our understanding the Apostle's meaning is not, "Add to your faith an investigating disposition," but as follows:

Beginning with those who already have some knowledge, enough to be a basis for **faith**, he exhorts them to add to their faith fortitude (common version, "virtue"); that is to say, he implies that if they hold to their faith against the attacks of the enemy it will develop **fortitude**, an added grace of character. And when he says, "Add to your fortitude knowledge," we understand him to mean that if faith be held firmly, and fortitude of character result, this, under the Spirit's guidance, will bring the faithful one to deeper and wider expanses of **knowledge**; or, as the same Apostle suggests (2 Pet. 3:18), the faithful one will **grow** in both grace **and** knowledge, and the holy Spirit, through its begetting, will enable

such to know (appreciate) the deep things of God, the things freely given unto such by God, the knowledge of God resulting from our experience in the school of Christ. It is concerning this knowledge, not merely concerning the intricacies of doctrinal matters, but the heart sympathy and communion with the Lord himself, that the Apostle Paul exclaimed, "I count all things but loss for the excellency of the knowledge of **Christ Jesus my Lord.**" —Phil. 3:8.

This knowledge, received into a good and honest heart, will bring forth the fruitage or grace of character here termed "**self-control**" (common version, "temperance"). As is elsewhere stated, "He that hath this hope in him, purifieth himself," controls himself, purges out more and more of the old leaven. Following and connected with the attainment of such self-control would come **patience**: for the self-mastery would teach the necessity for sympathy with and

patience toward others. This patience in turn would lead to and develop the next grace mentioned; namely, **piety**—a condition in which the love of God is shed abroad in the heart, influencing all the thoughts and words and deeds. This condition in turn develops **brotherly kindness**—a love for all who are brethren and yoke fellows in the cause of righteousness and truth, the cause of God. And brotherly kindness in turn leads to that still broader and deeper experience designated the chief of all graces; namely, **love**, love for God, love for the brethren, love deep and pure and true, which thinketh no evil and doth not puff itself up, and is not easily offended, rejoices always in the truth and never in iniquity, the climax of Christian attainment in the present life; the grace of all graces, which never fadeth, and which will but be perfected when we receive the new resurrection body.

20. How are "grace and peace multiplied" unto us through knowledge?

2 Peter 1:2,3 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

R2136—"The Knowledge of God—Its Value" [first six ¶s]:

"Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus Christ our Lord, according as his divine power hath given unto us all things that pertain unto God and life and godliness, through the knowledge of him that hath called us by his own glory and virtue." —2 Pet. 1:2,3—**Reading of Sinaitic manuscript.**

The first question coming to us in connection with these words of exhortation is, To whom were they addressed? Are these the instructions given to sinners? Is this the way by which sinners are to approach to God? No. These instructions are addressed to those who are already justified through faith in the precious blood of Christ, as indicated in the preceding verse. They are addressed—"To them who have obtained like precious faith with us [the apostles] through the righteousness of our Lord and Savior [Reading of Sinaitic MS], Jesus Christ."

The suggestion clearly is that to become believers in Christ Jesus—even justified and fully consecrated believers—is not sufficient; there is to be a progress in the life just begun which will continue as long as we are "in this tabernacle,"

and, if faithful, be completed in "the first resurrection." The thought of the Apostle is not year by year revivals with year by year backslidings, but rather a continued **progression** in the new life. This thought is quite in contradiction of the experiences of very many who assume the name of Christ, which, alas! are too often expressed in the lines of the hymn:—

"Where is the blessedness I knew, when first I found the Lord?

Where is the soul-reviving view of Jesus and his Word?"

The prevalent idea amongst this class of Christians might be termed alternate subtractions and additions of grace and peace. They first get a blessing, then lose it, then find it again to lose it again, and thus continue. There is a logical reason why

this course is so prevalent, and why so few know anything about the multiplication which the Apostle here mentions—"Grace and peace be **multiplied** unto you." The reason is that the majority of Christians lack a knowledge of those things which are necessary to preserve to them the grace and peace found through their primary faith in the Lord as their Redeemer; and much more do they lack a sufficiency of knowledge to **multiply** their grace and peace. The vast majority occupy the position mentioned by the Apostle Paul (1 Cor. 3:1) "I, brethren, could not write unto you as unto spiritual, but as unto carnal—even as unto babes in Christ;" "when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God."—Heb. 5:12-14.

An error on one subject often leads to many errors on many subjects; and so it is in this case: the doctrine of eternal torment as the penalty for the fall, from which only believers will escape, has distorted the judgment and misdirected the efforts of many of the Lord's people. With some of the most earnest the first thought is personal escape from eternal torment, and naturally the second thought is to help as many others as possible to escape such an awful eternity. With this thought as the mainspring of conduct, we cannot wonder that by such chief attention is paid to "saving sinners" and bringing them into the condition of "babes in Christ." But after they become babes comparatively little is done to develop them in the knowledge of God, that they may grow up into the full stature of manhood in Christ. As babes they are continually fed upon the milk, and hence are unused to the strong meat, so that when they do attempt its use, they are more likely to be choked by it than to be strengthened.

The Apostle points out the proper course by which the believer, having made a proper start, shall continue onward and upward in his Chris-

tian development—multiplying his grace and his peace. It is all-important, however, that he begin right, that he be truly begotten "by the word of truth," "the faith once delivered unto the saints"—which the Apostle here terms "**precious** faith." This is not the faith promulgated by the higher critics. Their faith is far from precious. Their faith denies the fall, denies the ransom and all necessity for it, and consequently denies the resurrection based upon that ransom. Their faith consists in believing in their own judgments as the criterions of what is truth and what is error, and in doubting the testimony of Moses and the prophets, of the Lord and the apostles. Such a faith is not the "**precious** faith," is not "the faith once delivered unto the saints." And those who are building upon such a faith are not of those here addressed by the Apostle, and we need not expect that either their grace or their peace will be multiplied. We trust, however, that the majority of our readers are of those who can sing with the spirit and the understanding also,—

"My hope is built on nothing less than Jesus'
blood and righteousness;
I dare not trust the sweetest frame, but wholly
lean on Jesus' name.
On Christ, the solid Rock, I stand: all other
ground is sinking sand."

The true foundation, upon which we should build, is,—faith in the righteousness of our Lord and Savior Jesus Christ,—faith that his sacrifice for sin was once for all a full and complete ransom-price for Adam and all his posterity, so that all of these, as in due time they shall be brought to a knowledge of Christ, may, if they will, obtain cleansing and eternal life under the gracious terms of the New Covenant. It is those who build upon this foundation that may hope to multiply their grace and peace.

A346:

A knowledge of these things, and the evidences that they are nigh, even at the door, should have a powerful influence upon all, but especially upon the consecrated children of God, who are seeking the prize of the divine nature. We urge such, while they lift up their heads and rejoice, knowing that their redemption draweth nigh, to lay aside every

weight and hindrance, and to run patiently the race in which they have started. Look away from self and its unavoidable weaknesses and imperfections, knowing that all such weaknesses are covered fully by the merits of the ransom given by Christ Jesus our Lord, and that your sacrifices and self-denials are acceptable to God through

our Redeemer and Lord—and thus only. Let us remember that the strength sufficient which God has promised us, and by use of which we can be “overcomers,” is provided in his Word. It is a strength derived from a **knowledge** of his character and plans, and of the conditions upon which we may share in them. Thus Peter expresses it, saying, “Grace and peace be multiplied unto you **through the knowledge** of God, and of Jesus Christ our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, **through the knowledge** of him who hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that BY THESE ye might be partakers of the divine nature.” 2 Pet. 1:2-4

But to obtain this knowledge and this strength, which God thus proposes to supply to each runner for the heavenly prize, will surely

test the sincerity of your consecration vows. You have consecrated all your time, all your talents, to the Lord; now the question is, How much of it are you giving? Are you still willing, according to your covenant of consecration, to give up all?—to give up your own plans and methods, and the theories of yourselves and others, to accept of God’s plan and way and time of doing his great work? Are you willing to do this at the cost of earthly friendships and social ties? And are you willing to give up time from other things for the investigation of these glorious themes so heart-cheering to the truly consecrated, with the certain knowledge that it will cost you this self-denial? If all is not consecrated, or if you only half meant it when you gave all to the Lord, then you will begrudge the time and effort needful to search his Word as for hid treasure, to obtain thus the strength needful for all the trials of faith incident to the present (the dawn of the Millennium) above other times.

21. What is the relation between knowledge and *prayer*?

John 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

F679 through F680:

“In thy presence is fulness of joy; at thy right hand are pleasures forevermore,” declares the prophet. (Psa. 16:11) It is because prayer brings the soul into the presence of the Lord that it prepares the way for divine blessing and superlative joys. Evidently the opening of the way for the Lord’s people to approach the throne of grace is not with the object of their changing the divine will or plans. Such a thought is incompatible with every reasonable consideration of the subject; hence, the Lord instructs us that proper praying is not along the line of making requests that our wills be done, in opposition to the divine will, but along the line of full submission to the latter. The Apostle declares of some, “Ye ask, and receive not, because ye ask amiss”—in harmony with your own desires, and not in harmony with the divine arrangement and plan. James 4:3

Along the same line our Lord admonished: “Use not vain repetitions, as the Gentiles do, for they think they shall be heard for their much speaking; but your heavenly Father **knoweth what things ye have need of before ye ask him.**

Be not careful [worried], therefore, respecting what ye shall eat or what ye shall drink, and wherewithal ye shall be clothed, for after these things do the Gentiles seek; but seek ye primarily the Kingdom of God and righteousness in harmony with it, and all these needful earthly things shall be added unto you—by your Father in heaven, according to his wisdom.” (Matt. 6:25-34) Again, our Lord says, “If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.” (John 15:7) The following conditions are all-important:

(1) The one offering the prayer must be in Christ—must have come into vital relationship with him by the acceptance of the merit of his atonement sacrifice, and by a consecration to his will and service; and, more than this, he must continue to abide thus in Christ as a member of his body, as a member of the New Creation, in order to have the privileges of prayer here referred to.

(2) He must also let the Lord’s Word abide in him; he must partake of the Word of truth and grace if he would have the wisdom necessary to

ask, in harmony with the Lord's will, things which he would be pleased to grant—otherwise, even though in Christ a New Creature, his prayers might frequently go unanswered, because "amiss." It is only those who profess both of these qualifications who may expect to approach the throne of heavenly grace with full confidence, full assurance of faith that their petitions will be answered—in God's due time. Only such can realize fullness of joy.

As the Scriptures explain, prayer is the attempt to gain access to the presence of God, and to hold communion with him. Who then may approach the throne of the heavenly grace to "obtain mercy and find grace to help in every time of need?" (Heb. 4:16) We answer, with the Apostle, that the world in general does not have this access, does not have this privilege of prayer. True, indeed, millions of heathen people are offering prayers to Deity with varying conceptions of who and what he is; but their prayers are not acceptable to God.

"He that cometh unto God must believe that he is [must recognize him as the self-existing One], and that he is the rewarder of those who diligently seek him [seek to know him, to obey him, to serve him]." (Heb. 11:6) Cornelius was one of this latter kind, who recognized the true God and revered him, and sought to know and do his will; and, as soon as the divine plan had reached the necessary stage of development to permit God's favor to be extended to the Gentiles, his prayers and his alms received a response. He was not, however, permitted to have communion with God in the full, proper sense; but was instructed to send for Peter, who would tell him "**words**" by which he might be brought from his condition of alienation and separation into a condition of harmony and sonship, in which he would have the privilege of a son—the privilege of access to the Father at the throne of heavenly grace.

F688 [¶1]:

It was the wisdom from above, the holy Spirit, which guided the Apostle Paul when going into a new city with the Gospel, to seek out those assembled at a place "where prayer was wont to be made." (Acts 16:13) And it is a fact, still, that both the knowledge and the love of God abound most amongst those of his people who pray one for another, that their joy may be full. However many meetings the Lord's people may have for the study of his Word, and for the building up of one

another in the most holy faith, we advocate that no service be considered as properly commenced except the Lord's blessing upon the study be first invoked; and that no meeting be considered properly closed until the Lord be thanked for the privilege and blessings enjoyed, and for his blessing bestowed—that the Word of his grace may be meat indeed to the hearts of those who have heard with sincere desire to know and do his will.

R3217 [col. 2 ¶2, 3]:

What we thus see exemplified on a large and national scale we may see exemplified in a small way closer to us. How many of us in our ignorance and blindness have at some time in life prayed for the various systems of bondage, for the various sects of Christendom, and labored, too, for their upbuilding, only to find ourselves injured spiritually by that which we prayed for and labored for. We asked amiss, as did the Elders of Israel, while, instead, our hearts as well as theirs should have inquired continually for the ways of the Lord, for his leadings, not asking to have him favor and bless that which we ignorantly and mistakenly

supposed to be for his glory and our own good. Let us learn to pray aright, as well as to labor and to hope aright; and in order so to do let us be swift to hear, slow to speak, swift to hearken to the Word of the Lord and to the lesson which he has already given us, and to his method of instructing us and guiding us and blessing us. Let us be slow to tell him what our preferences are; indeed, let us seek to attain that development of Christian character which will permit us always not to seek our own wills, but the will and way of our Father in heaven.

The same principle will apply in the more private affairs of our daily lives. Several parents have told us, with aching hearts, of prayers answered which subsequently they could have wished never answered; they have told us of companions and children on their deathbeds for whose lives they had prayed with importunity and without either the words or the sentiment, Thy will be done, and how the Lord answered those prayers, and what terrible evils had come to them through the answers. All cases may not

be alike, but the properly exercised and heart-developed children of God should expect to attain to the place where all of their prayers are answered, and answered in the best possible way, and most satisfactorily, because the Lord's Word dwells in them richly. They would not ask amiss—would not ask anything contrary to the divine will and providences; but rather, trusting to the divine wisdom, their prayer would be, "Lord, thy will, not mine, be done."

22. Do *all kinds* of knowledge profit us?

John 17:17 Sanctify them through thy truth: thy word is truth.

F137 [¶2]:

From the foregoing it is manifest that the sanctification which God desires—the sanctification essential to attainment of a place in the New Creation—will not be possible to any except those who are in the school of Christ, and who learn of him—are "sanctified through the truth." Error will not sanctify, neither will ignorance. Moreover, we are not to make the mistake of supposing that all truth tends to sanctification: on the contrary, although truth in general is admirable to all those who love truth and who correspondingly hate error, our Lord's word for it is that it is only "**Thy** truth" which sanctifies. We see the whole civil world ostensibly racing, chasing each other and contending for truth. Geologists have one part of the field, Astronomers another, Chemists another, Physicians another, Statesmen another, etc.; but we do not find that these various branches of truth-searching lead to sanctification. On the contrary, we find that, as a rule, they lead in the reverse direction; and in accord with this is the declaration of the Apostle that "the world by wisdom knows not God." (1 Cor. 1:21) The fact is that in the few short years of the present life, and in our present fallen, imperfect and depraved condition, our capacity is entirely too small to make worth our while the attempt to take in the entire realm of truth on every subject;

hence, we see that the successful people of the world are specialists. The man who devotes his attention to astronomy will have more than he can do to keep up with his position—little time for geology or chemistry or botany or medicine or the highest of all sciences "**Thy truth**"—the divine plan of the ages. It is in view of this that the Apostle, who himself was a well-educated man in his time, advises Timothy to "beware of human philosophies" (theories and sciences) falsely so-called. The word science signifies truth, and the Apostle, we may be sure, did not mean to impugn the sincerity of the scientists of his day, nor to imply that they were intentional falsifiers; but his words do give us the thought, which the course of science fully attests, that, although there is some truth connected with all these sciences, yet the human theories called sciences are not truth—not absolutely correct. They are merely the best guesses that the most attentive students in these departments of study have been able to set forth; and these—as history clearly shows—from time to time contradict each other. As the scientists of fifty years ago repudiated the science of previous times, so are the deductions and methods of reasoning of these in turn repudiated by the scientists of today.

23. How can we explain the Apostle's statement, "Ye know all things," and "need not that any man teach you"?

1 John 2:20, 27 But ye have an unction from the Holy One, and ye know all things. [vs. 27] But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

E280 through E287 "An Unction from the Holy One":

Please see *Studies in the Scriptures*, vol. 5, pp. 280-287 for this reference.

F260 through F261:

The Apostle's thought is, that any who have become Christians at all, any who have understood the divine plan to any extent, must first have before them the fact that they and all were sinners and in need of a Redeemer; and, secondly, the fact that Jesus, the Anointed One, had redeemed them by the sacrifice of his own life. The Apostle further declares that they have no need that any man **teach them this basic truth.** They could not be Christians at all and yet be in ignorance of this fundamental of the Christian religion—that Christ died for their sins according to the Scriptures, and rose again for their justification—and that our justification and consequent sanctification and hope of glory are all dependent upon the fact and value of Christ's sacrifice on their behalf. He points out that although it might have been possible to trust in and believe on the Father without believing on the Son before the Son was manifested, yet **now**, whosoever denieth the Son of God denies thereby the Father; and no one can confess the Son of God without confessing at the same time the Father and the Father's plan, of which he is the center and executor.

So, then, we today can see exactly what the Apostle meant; namely, that whoever had been begotten of the holy Spirit must first have been a believer in the Lord Jesus; that he was the Only Begotten of the Father; that he was manifested in the flesh; that he was holy, harmless and separate from sinners; that he gave himself as our ransom; and that the sacrifice was accepted of the Father and witnessed by his resurrection to be the glorious King and Deliverer. Without this faith no one could receive the holy Spirit, the anointing: consequently, whoever has the anointing needs not that any man shall waste time in discussing further the

fundamental question as to whether Jesus was or was not the Son of God; whether or not he was the Redeemer; whether or not he was the anointed Messiah who shall fulfil in God's due time the precious promises of the Scriptures. The same anointing which we have received, if it abides in us, will assure us of the truth of these things—"Even as it hath taught you ye must abide in him." Whoever abides not in him, in the Vine, is—like the branch cut off—sure to wither; whoever abides in him is sure to abide in his Spirit also, and cannot deny him.

"Ye have an unction from the holy one and ye all know it." (*Diaglott*) The holy Spirit was typified throughout the Jewish dispensation by holy oil which, poured upon the head of the High Priest, ran down over all the body; so whoever is of the body of Christ is under the anointing, under the influence of the Spirit, and wherever the Spirit of the Lord is, it is unctuous, smooth, lubricative. Its tendency is to follow peace with all men, so far as is possible, and so far as fidelity to righteousness will permit. It is opposed to friction—to anger, malice, hatred, strife. Those under its influence are glad to be taught of the Lord, and so far from quarreling with his plan and revelation, they readily fall into full harmony with them, and have correspondingly the lubrication promised—the unction, the smoothness, the peace, the joy, the holiness of mind.

Those who have received the Spirit of the Lord in this sense of the word, bringing peace and joy and harmony into their hearts, knowing that they have these as a result of the Lord's dealings with them, and that they received these since they believed on the Lord Jesus and accepted him as the Anointed One. This unction, there-

fore, is an evidence not only to themselves but, in a considerable measure, an evidence to others that they are members of the body of Christ; while those who lack this peace and joy, and whose hearts are filled with malice and strife and hatred and bickerings and quarrelings and disputes, certainly lack the evidence of the anointing, of the lubrication, of the smoothness which accompanies the Spirit of the Lord. True, we are

not all alike, and the smoothness may not in the outward affairs of life manifest itself so quickly in some as in others; but very early in the Christian experience this smoothness should be looked for in the heart, as an evidence that we have been with Jesus and learned of him and received his Spirit, and shortly after it should begin to be evident to others in the daily life.

24. Explain Isaiah 53:11.

Isaiah 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

E91 [¶1, 2]:

Our Lord's words are still applicable to the case, viz., "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whom the Son will reveal him." (Matt. 11:27) The world knew him not: knew not of his high origin, and his great humiliation on its behalf; and when we remember that a long period of time probably intervened between the beginning of the creation in the person of our Lord, and the time when he was made flesh, and when further we remember that during all that period he was with the Father, "daily his delight, rejoicing always before him," we cannot wonder that the Son knew the Father, as his disciples and the world knew him not—as we are learning to know him through his Word of revelation and the unfoldment of his wonderful plan of the ages. Hear him again declare, "O righteous Father, the

world hath not known thee, but I have known thee." John 17:25

The key to this wonderful knowledge of heavenly things is furnished in the statement, "He that is of the earth is earthy, and speaketh of the earth; he that cometh from heaven is above all, **and what he hath seen and heard, that he testifies.**" (John 3:31,32) No wonder, then, that even his opponents asked, "Whence hath this man this wisdom?" (Matt. 13:54) And it was his knowledge of heavenly things, his intimate and long acquaintance with the Father, begetting absolute faith in the Father's promises, which enabled him, as a perfect man, to overcome the world, the flesh and the devil, and to present an acceptable sacrifice for our sins. Thus it was written beforehand through the Prophet: "By his **knowledge** shall my righteous servant justify many, while he will bear their iniquities." Isa. 53:11

R1835 [col. 1 ¶1]:

The language of our Lord's faith was, "O righteous Father, the world hath not known thee: but I have known thee." He had been with the Father from the beginning, had realized his love and his goodness, had seen his power and had marked his righteousness and his loving kindness and fatherly providence over all his works. And so it is written, "By his knowledge shall my righteous

servant justify many; for he shall bear their iniquities." (Isa. 53:11.) The knowledge which he had of the Father gave to him a firm footing for faith in all his purposes concerning the future. Hence he could and did walk by faith. And that faith enabled him to overcome all obstacles and secure the victory even over death.

25. Should we expect to have any knowledge of the *future*?

Amos 3:7 Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

B15 [¶3]:

We find that the end of the Gospel age, like the end of the Jewish age, is called a harvest (Matt. 9:37; 13:24,30,39); that like that also, it is a period of forty years; and that upon the harvests of the ages the rays of prophetic testimony are specially concentrated, particularly upon the harvest of this age, where even all the light of the Jewish age—because of its typical character—converges in a glorious focus. In this light we may now distinctly see the stately steppings of our God, not only in the long vista of the ages past, but also in the present outworkings of his plan. And not only so, but according to his promise to show us things to

come (John 16:13), we see, with wonderful distinctness of vision, his wise policy for the blessing of all in the incoming Millennial age—even down to its glorious consummation in the restitution of all things. We find that many great and wonderful events center in this harvest: that in it occur the great time of trouble, the day of Jehovah; the final and complete overthrow of Antichrist and the fall of Great Babylon; the beginning of returning favor to the Jew; the second advent of our Lord and the establishment of his kingdom; and the resurrection and reward of the saints.

R2973 [col. 2 ¶4]:

The Watchers look not merely at the outward signs, as seen in the world. They scrutinize carefully and repeatedly their “chart,” the Bible’s prophetic outline of the world’s history furnished by the King himself. It is because they see the time of trouble outlined in the prophetic chart that they know that it is sure to come, and are able in advance of others to “discern the signs of the times,” and not to be in darkness respecting the “**things to come.**” It was in respect to this that the Lord promised the Watchers that the holy spirit should guide them into all truth, as each feature became due, and would show them things to come —future

things—in advance of the world’s knowledge, and in advance of the facts themselves. (John 16:13.) But the same chart which shows the downfall of all earthly institutions, political, social and ecclesiastical, shows also that their fall is so timed in the great plan of Jehovah that it shall be the very hour in which he will establish his kingdom in the hands of the elect Church (who then shall be a royal priesthood glorified,—priests upon their thrones,—the religious as well as the civil rulers of the world), whose exaltation shall be to the glory of God and to the blessing of every creature.

26. What evidences have we that Dan. 12:4 is being fulfilled?

Daniel 12:4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

A337 [¶1]:

An unanswerable argument, proving that this is God's due time for the introduction of the new order of things, is that he is lifting the veil of ignorance and gradually letting in the light of intelligence and invention upon mankind, just as foretold, when foretold, and with the results predicted. (Dan. 12:4,1) Had the knowledge come sooner, the trouble would have come sooner; and though society might have reorganized after its storm and melting, it would have been **not** a new earth [social arrangement] wherein righteousness would prevail and dwell, but a new

earth or arrangement in which sin and vice would have much more abounded than now. The equitable division of the benefits of labor-saving machinery would in time have brought shorter and shorter hours of labor; and thus, released from the original safeguard, fallen man, with his perverted tastes, would not have used his liberty and time for mental, moral and physical improvement, but, as the history of the past proves, the tendency would have been toward licentiousness and vice.

D414 [¶1]:

They very generally fail to note the new element in the conflict never before encountered; viz., the more general spread of intelligence throughout the world, especially throughout Christendom. This, which many men forget, is brought to the attention of those wise enough to seek true wisdom at the fountain—God's Word. These are informed that "In the time of the end many shall run to and fro, and knowledge shall be increased, ... and there shall be a time of trouble such as was not since there was a nation." (Dan. 12:1-4) They see the predicted running to and fro of mankind astoundingly fulfilled; they see also the general increase of knowledge; and to these

the time of trouble predicted in the same connection means, not a repetition of history, not a submission of the masses to a favored few, but a stupendous reversal of history brought about by the new conditions noted. And the statement by the same prophet, in the same connection, that "**at that time** Michael [Christ] shall stand forth" and take his glorious power and reign, is in harmony with the thought that the coming trouble will end the rule of selfishness under the "prince of this world" [Satan], and introduce Immanuel's Kingdom of blessing. But let us hear some of the world's wise men tell us of what they see!

R2973 [col. 2 ¶1-3]:

Those who have taken heed to the landmarks, pointed out by the Lord through Daniel and Isaiah and Jeremiah and all the holy prophets, realize that we have come already a much longer journey than was expected by the Church when first she started out; but we realize also from these landmarks, that we have approached very close to the end of the journey; very near to the time when the great blessing, for which God's people have so long waited and prayed, is at hand. For instance, the Watchers have noted the Lord's testimony through the Prophet Daniel that "the time of the end" would be a period of time (more than a century), and that in this "**time of the end**" there would be a great increase of

travel, running to and fro throughout the earth, and a great increase of general intelligence, increased knowledge, as it is written, "in the time of the end many shall run to and fro, and knowledge shall be increased."—Dan. 12:4.

Watching carefully respecting our whereabouts, hopeful and solicitous respecting the gracious things which God has promised, none of the Watchers is indifferent to these fulfilments of prophecy, which are to be seen on every hand today. All men discern these things, but not all alike: the faithful, the Watchers, discern them not only as facts, but also as fulfilments of prophecy; as proofs that we are **already in the period** termed "the time of the end." Further investigations and

applications of the prophetic measurements prove to the watchers that we have been in “the time of the end” since 1799, and that it is also termed “the day of his [Jehovah’s] preparation.” Looking about them, they see the **preparation** that Jehovah God is making for the Kingdom of his dear Son. They see the lifting of the curtain of ignorance, and the letting in of the light, and that thus God is using mankind at the present time to make ready, in a natural way, the mechanical and other arrangements and conveniences which ultimately shall be so great blessings to the world;—when the Sun of Righteousness shall arise with healing in his beams, and the Millennial Day shall be ushered in, with all its multiplied blessings and mercies and opportunities;—“the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” — Acts 3:21.

Watching intently, earnestly, interestedly, because they know of the good things God hath in reservation (I Cor. 2:9-13; I Pet. 1:4), the Watchers note that Daniel’s prophecy further points out that, as the increase of travel brings the increase of knowledge, so the increase of knowledge will bring an increase of discontent to the world of mankind in general; and the result will be, as prophetically stated, that “there shall be a time of

trouble such as never was since there was a nation.” The Watchers, seeking to note whether these things have yet had a fulfilment or not, look about them and behold on every hand discontent, unhappiness; much more than when the world enjoyed far fewer of the mercies and blessings of heaven. These latter day gifts of Providence (preparations for the Millennial age), instead of provoking thankfulness, gratitude and love to God, and generosity to man, produce in unregenerate hearts ambition, greater avarice, selfishness, envy, hatred, strife, and other works of the flesh and of the devil. Yes; the Watchers can clearly discern the approach of the great climax of human trouble, in which the Scriptures distinctly declare that all the present human institutions shall go down in anarchy, in confusion, in chaos. But the Watchers do not lose sight of God and his providence. They see that the approaching social and ecclesiastical catastrophe will be the natural result of the operation of selfishness under highly favored conditions; nevertheless, they remember that God is at the helm, and that he is able to cause the wrath of man to praise him, and the remainder of man’s wrath (which would not praise him) he will restrain.— Psa. 76:10.

27. When will “the knowledge of the Lord fill the earth as the waters cover the sea,” and “all men come unto *the knowledge of the truth*”?

Isaiah 11:9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

1 Tim. 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

A74 [¶3]:

A statement of the Word which belongs to one epoch, or dispensation, should not be applied to another, as things stated of one age are not always true of another. For instance, it would be an untruth to say of the present time that the knowledge of the Lord fills the whole earth, or that there is no need to say to your neighbor, Know the Lord. (Isa. 11:9; Jer. 31:34) This is not true in this age, and it cannot be true until the Lord, having come again, has established his

kingdom; for throughout this age there have been many seducing deceptions, and we are told that even in the very end of the age—“**In the last days** ... evil men and seducers shall wax worse and worse, deceiving and being deceived.” (2 Tim. 3:1,13) It will be as the result of Messiah’s reign during the Millennial age that knowledge and righteousness shall cover the earth as the waters cover the sea.

E19 [¶4]:

In harmony with this thought also is the statement of Scripture, that the first work of Christ in connection with his Millennial reign, will be to bind, or restrain, Satan, that he shall deceive the nations no more for the thousand years (Rev. 20:3), also the numerous statements of the prophets, to the effect that when the Kingdom of God shall be established in the earth, the knowledge of the Lord shall fill the whole

earth, as the waters cover the great deep, and none shall need to say to his neighbor, "Know thou the Lord" (Heb. 8:11), also the petition of the Lord's prayer, "Thy Kingdom come, thy will be done on earth"—because this implies what the Apostle expressly declares, that God desires all men to be saved and **come to a knowledge of the truth**. 1 Tim. 2:4

A105 [¶2]:

The prevailing opinion is that death ends all probation; but there is no scripture which so teaches; and all the above, and many more scriptures, would be meaningless, or worse, if death ends all hope for the ignorant masses of the world. The one scripture quoted to prove this generally entertained view is, "Where the tree falleth, there it shall be." (Eccl. 11:3) If this has any relation to man's future, it indicates that whatever his condition when he enters the tomb, no change takes place until he is awakened out of it. And this is the uniform teaching of all scriptures bearing on the subject, as will be shown in succeeding chapters. Since God does not propose to save men on account of ignorance, but "will have **all men** to come unto the knowledge of the truth" (1 Tim.

2:4); and since the masses of mankind have died in ignorance; and since "there is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccl. 9:10); therefore God has prepared for the awakening of the dead, in order to knowledge, faith and salvation. Hence his plan is, that "as all in Adam die, even so all in Christ shall be made alive, but each one in his own order"—the Gospel Church, the Bride, the body of Christ, first; afterward, during the Millennial age, all who shall become his during that thousand years of his **presence** (mis-translated **coming**), the Lord's due time for all to know him, from the least to the greatest. 1 Cor. 15:22

28. What will be the relation between knowledge and faith in the *Millennial Age*?

R2677 [col. 1 ¶5] through R2678 [¶1]:

What is now known to the Church of this Gospel age as "justification by faith" (in like manner also the ancient worthies were justified) will not be in operation during the Millennial age, nor be necessary; because the conditions then will be so different from present conditions. It is because "we walk by faith and not by sight,"—because faith is now so difficult, and therefore so rare, that it is so highly appreciated and rewarded of God. But when the Millennial age will have been ushered in, the age of **faith** will have passed—that will be the age of **knowledge**,—the age of evidences so clear, so unmistakable, that even "the wayfaring man, tho ignorant, shall not err therein, for the **knowledge** of the Lord shall fill the whole earth, as the waters cover the face of the great deep."

With knowledge thus abundant, so that there shall be no need to say to one's neighbor, "Know the Lord, because all shall know him," it follows that special faith will be impossible, and hence the rewards of special faith will no longer be offered.

We do not mean to say that mankind during the Millennium will not believe; on the contrary, none can do otherwise than believe: we do mean to say, however, that there is a difference between **believing** and exercising **faith**. We now believe various things by faith, which the world in the next age will believe, not by faith but on evidence, by knowledge—it will be impossible for them to doubt them, seeing that the evidences will be so indisputable. For instance, now God tells us to reckon all of our past sins forgiven, and ourselves

fully justified in his sight. Nevertheless, we continually see evidences of our own weaknesses in our minds and bodies. The sins are not blotted out; they are merely reckonedly covered. In the case of the Church's sins: they will not be blotted out until death shall destroy these mortal bodies, and until the Lord, in the first resurrection, shall grant us glorious, spiritual, perfect bodies. In them there will be no trace of sin or weakness or imperfection; all our sins will then be actually blotted out. But now we are required to **believe** in the covering of our sins; to exercise faith in God's declaration. Our next step of faith is in connection with the high calling to sacrifice earthly and temporal interests for the gaining of the heavenly glory, honor and immortality. But the heavenly crown and blessing are seen only with the eye of faith; and whoever runs in the race now set before us in the Gospel, must not only look with the eye of faith unto Jesus, as the author and finisher of our faith, but with the same eye of faith must see the crown of righteousness which the Lord, the righteous Judge, has laid up for those who are faithful. Thus ours is preeminently an age of faith, of reckoned conditions, and of trust in the promises: and it shall have its great and precious reward.

Not so will be the conditions of the Millennial age, when ushered in. Knowledge will be there, as we have seen; and each day's experiences will result either in mental, moral and physical development, or in chastisements for failures to make progress. Such experiences will give ample demonstration of what may be expected as the ultimate outcome,—restitution as the reward of obedience, or the Second Death as the punishment of disobedience.

The matter is clearly set before us in the Scriptures, which clearly teach that, during this age, the rule of divine dealing is, "According to thy faith be it unto thee," while the rule of the judgment of the world in the Millennial age is clearly laid down in Rev. 20:12: "I saw the dead, small and great, stand before God: and the books were opened; and another book of life was opened [the first book of life is called the Lamb's Book of Life, containing the names of the elect Church, his Bride:—this other Book of Life will be the book or record of those who shall pass the restitution trial or judgment satisfactorily], and the dead were judged out of those things which were written in the books

[the Scriptures—John 12:48] **according to their works."**

It would be a mistake to suppose that God will call mankind to sonship during the Millennial age, and not require them to make full consecration of themselves to him, and to that righteousness of which he is the personal representative. None can ever have eternal life upon any other condition than this—absolute obedience, and more—absolute harmony with the very spirit of the divine law, the law of righteousness, the law of love. And all who will be in harmony with the Lord to such an extent as this, would of necessity sacrifice, if there were opposition to the Lord or to righteousness which would make necessary a sacrifice of any kind, rather than deny the Lord and the principles of his holiness.

The reason why there will be no sacrifices required of the world during the Millennial age is, that sin and Satan will no longer be in control—"this present evil world" (dispensation) will have passed away, and in its stead will have been ushered in "the world to come, wherein dwelleth righteousness"—wherein righteousness will be the rule, wherein the King and all in favor with him and every feature of government will be one of righteousness, truth and love.

To suppose the restitution call already commenced, would be to suppose that God had in some manner authorized some one to announce that henceforth no one would suffer for right doing, but only for wrong doing; and that henceforth whoever sought to do right to the best of his ability, would find himself unopposed therein, and that his every effort would promptly bring mental, moral and physical strength and recuperation, which, going on and on, would by and by reach absolute perfection. Furthermore, it would be to promise that any who accepted this restitution call would never die the Adamic death; but on the contrary, accepting this call heartily, would find that day by day, year by year, the power of death in him was being vanquished and the process of restitution progressing.

When that call shall go forth, and those restitution privileges shall be offered to mankind, it will be as the Prophet has declared, that no man shall thenceforth die for Adam's sin, nor for the sin of his fathers, but only for his own sin. (Jer. 31:29, 30.) We understand that this time will not be reached until after the time of trouble—not until

A.D. 1915. To our understanding, from that date onward, the Kingdom being fully established, the call of the world to restitution privileges will be opened, and whoever shall then die will die for his own sin [Second Death] and not for father Adam's; and whoever will then be obedient to the Lord will experience the blessings of his grace in restitution,—actual, perceptible recovery beginning at once, as the reward to the faithful under the restitution call.

The sense in which Millennial blessings and favors are already lapping upon the Gospel age, to our understanding, is this: First, knowledge, inventions, etc., are bringing to the world of mankind blessings never hitherto enjoyed, and which are really intended for the Millennial age, and are merely being gotten ready or prepared in

this "day of God's preparation." (2) Restitution blessings are lapping also, in the sense that these inventions, etc., are gradually leading on to the great time of trouble, in which present institutions, social, financial, political, religious, will all be overthrown—that in their stead God may bring in the better provisions and arrangements of the Millennial Kingdom. (3) Restitution blessings are coming to the Church now, in the sense that she is permitted to foresee these coming blessings upon the world, and to rejoice exceedingly, and to lift up her heart in thankfulness and praise to him who loveth us and who bought us with his own precious blood, and to realize how it is "the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

F106 [¶3] through F107:

True, **faith** may even then be said to be essential to restitution progress toward **actual justification**, for "without faith it is impossible to please God," and because the restitution blessings and rewards will be bestowed along lines that will demand faith; but the faith that will then be required for progress in restitution will differ very much from the faith now required of those "called to be saints," "joint-heirs with Jesus," "New Creatures." When the Kingdom of God shall be in control and Satan bound and the knowledge of the Lord caused to fill the earth, these fulfilments of divine promises will be recognized by all, and thus **sight** or **knowledge** will grasp actually much that is now recognizable only by the eye of faith. But faith will be needed, nevertheless, that they may go on unto perfection; and thus the actual justification obtainable by the close of the Millennium will be attained only by those who will persistently exercise faith and works. Although of that time it is written, "The dead shall be judged out of the books **according to their WORKS**," as in contradistinction to the present judgment of the Church "**according to your FAITH**," yet their works will not be

without faith, even as our faith must not be without works to the extent of our ability.

The Apostle's declaration that God will justify the heathen through **faith** (Gal. 3:8), is shown by the context to signify that the reconciliation by restitution will not come as a result of the Law Covenant, but by grace under the terms of the New Covenant, which must be believed in, accepted and complied with by all who would benefit by it. A difference between present and future justification, is that the consecrated of the present time are, upon the exercise of proper faith, granted **instantly** fellowship with the Father, through **reckoned** justification, by faith; whereas the exercise of obedient faith under the more favorable conditions of the next age will not bring **reckoned** justification at all, and will effect actual justification and fellowship with God only at the close of the Millennium. The world in the interim will be in the hands of the great Mediator, whose work it will be to represent to them the divine will and to deal with them, correcting and restoring such as obey, until he shall have actually justified them—at which time he will present them faultless before the Father, when about to deliver up his Kingdom to God, even the Father. 1 Cor. 15:24

Longer citations for some questions follow.

R2208—“Divine Secrets Revealed” [first half of article] (see question #7).

“The Secret of the Lord is with them that fear him; and he will show them his Covenant.” —

Psa. 25:14.

Is there any secret in connection with the divine plan? Are not all of God’s arrangements so plain that “a wayfaring man, tho unlearned, need not err therein?” Are not all of the steps of the plan of salvation so simple that even a child may understand them?

Oh no! very evidently not; for everywhere we find the utmost diversity of opinion respecting the divine plan. Not only is there a great variety of heathen theories utterly false, but the various theories which obtain amongst Christian people are in violent antagonism the one to the other. Even amongst the worldly-wise of Christendom how various are the conceptions of God’s intention and method respecting his creatures? These differences are represented in the various theologies of all the various sects. His plan is claimed to be one of “Free Grace” in which he gives an **equal opportunity** to all his creatures to share; yet, looking about us we see most evidently that all are not alike privileged, not alike informed and not alike circumstanced. On the other hand, there is the claim of an “Election” which denies that grace is free to all, and holds that it is restricted to the favored few. Besides these, we have various other conflicting theories in Christendom, and the most obtuse thinker must admit that where so many theologians, college professors and doctors of divinity are in dispute, the unlearned “wayfaring man” has many chances to err in his endeavor to grasp the divine plan.

Observation therefore sustains, as most literally true, the statement of our text that the Lord’s plan is a secret: and it is in agreement with the statement of other Scriptures respecting the “mystery of God,” “hidden from past ages and dispensations.” In harmony with this is the fact that all the prophets have spoken more or less obscurely and in parables, not excepting the Great Prophet, our Lord Jesus, of whom it is written, that “he taught the people in parables and dark sayings” — “and without a parable spake he not unto the people.” He promised, nevertheless, that in due time the holy spirit would be granted as a guide and

instructor to his true disciples: “He will guide you into all truth” and “show you things to come.” (Jno. 16:13.) Some of the mysteries of God were due to be understood at once, and some more gradually down through the age, but the great unfolding of the divine mystery we are expressly told was reserved until the close of the Gospel age, when “the mystery of God should be finished,” which he hath kept secret from the foundation of the world. — Rev. 10:7.

Even so much of the divine plan as was due to be revealed by the spirit and to be understood step by step during this Gospel age, was intended only for a special class, and not for the world in general. The Apostle Paul emphasized this when he declared, “The natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned.” “But God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea, the deep [hidden, obscure] things of God.” — 1 Cor. 2:14,10.

This same thought is before us in our text, “The Secret of the Lord is with them that fear him.” As this has been true all the way down throughout this age, it is still true, and the finishing of “the mystery of God” in the close of this Gospel age must therefore be expected to be understood and appreciated only by this special class of the Lord’s people,—those who fear or reverence him. We are to make a distinction between those who fear or reverence the Lord and those who fear or reverence man and the work of man, sectarian systems, creeds, etc. “The fear of man [and of man’s churches] bringeth a snare,” and hinders growth both in grace and in knowledge;—hinders an appreciation of the “Secret of the Lord.” “But the fear [reverence] of the Lord is the beginning of wisdom,” and this wisdom, if continued, leads to fuller knowledge of God, to greater confidence in him, and to that degree of intimate friendship and sonship which is the key to the understanding of the “Secret of the Lord.”

Abraham was called the “friend of God;” because he had the divine confidence, so that God made known to him certain things that he did not make known to others: “The Secret of the Lord” was with Abraham, so far as that Secret could be communicated to any one at that time. For instance, in the matter of the destruction of Sodom, the Lord said, “Shall I hide from Abraham [my friend] that thing which I do?” And it was because Abraham was the friend of God that he also made known to him something of the divine plan for human salvation: as the Apostle declares, God “preached beforehand the gospel to Abraham, saying: ‘In thee shall all the nations be blessed.’ ” —Gal. 3:8.

While it was not possible for Abraham or any one else than God to fully comprehend this statement, or to understand therefrom the lengths and the breadths of the divine plan of salvation, yet it contained the whole gospel, in the same sense that an acorn contains a great oak tree. So likewise our Lord at the first advent spoke in parables to the nominal house of Israel, that “Seeing they might see and not believe, and hearing they might hear and not understand;” yet, a certain few, full of faith and obedience and consecration to the Lord, were not thus treated; but, on the contrary, were treated as “friends” and had much explained to them. Thus our Lord said to the disciples when they inquired concerning the significance of a parable, “To you it is given to know the mysteries of the Kingdom of God; but to them that are without, these things are spoken in parables.” And again he said to the same devoted disciples, I have not called you servants, for the servant knoweth not what his Lord doeth; but I have called **you friends**, because whatsoever I hear of the Father I have made known unto you. —John 15:15.

This “mystery” of the divine plan, hidden in parables, in figures, and in symbols from the world, and from the nominal Christian,—hidden from all except the fully consecrated children of God—is most beautifully symbolized in the Book of Revelation. As therein recounted, John was shown in a vision a symbolic panorama, illustrative of the subject. The heavenly glories were symbolized and the Father shown seated upon the throne of his glory, holding in his right hand a scroll sealed with seven seals. This was the

Mystery, the **Secret** of the Lord, unknown to any one but himself—his plan for the salvation of the world. John in the symbol hears the proclamation, “Who is worthy to open the Book and to loose the seals?”—who is worthy to have committed to his care, **the execution** of the great divine plan, wonderful for its wisdom and love, and its lengths and breadths and depths and heights past human comprehension—that he may open it and execute it? A silence followed; and John fearing that this signified that none would be found worthy, and that hence the divine plan would never be fully revealed, and therefore could not be fully executed, wept much. But in the symbol the angel again touched him and said, “Weep not! for the Lion of the tribe of Judah,’ the ‘Root of David,’ hath prevailed to open the Book, and to loose the seven seals thereon.”

Ah yes! this was one significance of the severe trials and sufferings of our dear Redeemer;—in humbling himself, leaving the glory with the Father, becoming a man and ultimately giving his life a ransom for all, he was doing two works: not only (1) redeeming us with his own precious blood, but (2) additionally by this obedience he was commending himself to the Father, and proving himself worthy to be the Father’s agent and representative in carrying out all the great “mystery of God” hidden from previous ages and dispensations. —Eph. 3:3-5.

The interim of thirty odd years, in which our Lord’s humiliation and subsequent exaltation took place, is all passed over in the vision, and the symbol merely shows in the midst of the throne “a lamb, as it had been slain:” how forceful the illustration to those whose eyes are anointed that they may discern its meaning. And now the symbolical panorama proceeds, and shows us the Lamb approaching Jehovah and receiving from him “the mystery of his will,” the great plan of the ages, as mapped out in the divine purpose from before the foundation of the world. As soon as the “mystery of God” was committed to “the Lamb of God;” who had already fulfilled an important part of that plan by redeeming the world with his own precious blood, he receives homage, as it is written: “Him hath God highly exalted, and given him a name that is above every name, that at the name of Jesus every knee should bow of things in heaven

and things on earth," and "that all men should honor the Son even as they honor the Father."

Then came the opening of the seals: the disclosing of one after another of the various features connected with the divine purpose. Each seal as it was loosed permitted the scroll as a whole to open a little wider, and a little wider, thus permitting "the mystery of God" to be a little more clearly discerned. And so God's people down through this Gospel age have been privileged to know something of the "Secret of the Lord;"—the divine plan. But not until the last seal was broken, did the scroll fly wide open, permitting the "Mystery of God" to be fully disclosed; as it is written: "In the days of the voice of the seventh angel, when he shall begin to sound, the **Mystery of God should be finished**, as he hath declared to his servants the prophets."—Rev. 5:1; 10:7.

This same thought, that God's consecrated people will have intelligence respecting his plans far different from any the world will have, is everywhere kept prominently before us in the Scriptures, and must therefore be considered a very important indication with all who profess to be God's people;—distinguishing whether they are merely his "**servants**," or whether they are still more intimately connected and have received the spirit of adoption as serving "**sons**," and are being treated as sons;—made acquainted with the Heavenly Father's plan.

Our text speaks merely of the fear (reverence) of the Lord, but, as we have seen, this reverence **continued** leads into the very deepest work of grace obtainable;—to a fullness of consecration to the Father's will and service. It is of this class who fear

(reverence) the Lord that we read,—“They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared [reverenced] the Lord, and that thought upon his word [esteeming his Name, his Honor, his Will above any earthly, sectarian name or work]. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them [they “shall be accounted worthy to escape” the severity of the great time of trouble with which this age shall end], as a man spareth **his own son** that serveth him.” These who reverence the Lord, in this full and Scriptural sense, are surely the Lord's “elect,” “the body of Christ,” the “overcomers,” the “little flock,” the “royal priesthood,” who shall reign with Christ, and with him bless all the families of the earth in due time.

The privilege of this “royal priesthood” to know “the Secret of the Lord,” to comprehend “the deep things of God” hidden from others, was beautifully symbolized and typified in the privileges of the Jewish priesthood. When the Tabernacle was set up, with its beautiful golden furniture, lamp stand, table of shew bread, golden altar, etc., all symbolizing spiritual things, they were covered over, hidden, not only from the ordinary Israelite, but even from the Levitical “servants” of the Tabernacle, who were not even permitted to **look therein**. The privilege of seeing those typical secret things, reserved exclusively for the priests, thus typified “the royal priesthood” and their exclusive privilege of understanding the mysteries of God, his Secret.

R3153 [col. 1 ¶5 to end of article]—“Disciples of Christ” [last two-thirds of article] (see question #14)

The Lord's expression—“disciples indeed”—implies a distinction between real and merely nominal disciples. And since we desire to continue to be his real, sincere disciples, let us mark the expressed condition: “If ye continue in my word, **then** are ye my disciples indeed.” The hypocrisy of merely nominal discipleship is an abomination to the Lord.

It is a blessed thing to take the first step in the Christian life—that of belief in and acceptance of Christ as our Redeemer and Lord; but the reward of this step depends entirely upon our **continuance** in his Word, in the attitude of true disciples. It is not difficult to do this, yet the disposition of human pride is to wander away from the simplicity of divine truth and to seek out new theories and philosophies of our own, or to pry into those of other men, who desire to be considered wise and great according to this world's estimate.

The reward of continued discipleship is, “Ye shall know the truth”—not that we shall be “ever seeking and never coming to a knowledge of the truth.” (2 Tim. 3:7.) Here is the mistake that many make: failing to continue in the Word of the Lord, they delve into various human philosophies which ignore or pervert the Word of the Lord and set up opposing theories. There is no promise, to those who seek for truth among these, that they shall ever find it. And they never do. Divine truth is never found except in the divinely appointed channels: and those channels are the Lord and the apostles and prophets. To continue in the doctrine set forth in their inspired writings, to study and meditate upon them, to trust implicitly in them, and faithfully to conform our characters to them, is what is implied in continuing in the Word of the Lord.

But the idea is entirely compatible with that of heeding all the helps which the Lord from time to time raises up from among our brethren in the body of Christ, as enumerated by the Apostle Paul. (Eph. 4:11-15; 1 Cor. 12:13,14.) The Lord always has raised up, and will to the end raise up, such helps for the edification of the body of Christ; but it is the duty of every member to prove carefully their teaching by the infallible Word.

If we thus continue in the Word of the Lord, as earnest and sincere disciples, we shall indeed “know the truth,” be “established in the present truth” (the truth due), and be “rooted and grounded in the truth;” we shall be “firm in the faith,” and “able to give a reason for the hope that is in us,” to “earnestly contend for the faith once delivered to the saints,” to “war a good warfare,” to “witness a good confession,” and firmly to “endure hardship as good soldiers of Jesus Christ,” even unto the end of our course. We will not come into the knowledge of the truth at a single bound; but gradually, step by step, we will be led into the truth. Every step will be one of sure and certain progress, and each one leading to a higher vantage ground for further attainments both in knowledge and in its blessed fruits of established character.

The truth thus acquired, step by step, becomes a sanctifying power bringing forth in our lives its blessed fruits of righteousness, peace, joy in the holy Spirit, love, meekness, faith, patience and every virtue and every grace, which time and cultivation will ripen to a glorious maturity.

And not only shall the true disciple thus know the truth and be sanctified by it, but the Lord also said, “The truth shall make you free.” Those who have received the truth know by blessed experience something of its liberating power. As soon as any measure of it is received into a good and honest heart, it begins to strike off the fetters of sin, of ignorance and superstition, and of fear. It throws its health-restoring beams into the darkest recesses of our hearts and minds, and thus invigorates the whole being. Sin cannot endure its light; and those who continue to live in sin when a sufficiency of light has been received to manifest its deformity must inevitably lose the light because they are unworthy of it.

Ignorance and superstition must vanish before the light of truth. And what a blessed realization it is to be thus liberated! Millions are still under this galling yoke. Under its delusions they fear and reverence some of the basest tools of Satan for their oppression and degradation, because they hypocritically claim divine appointment; and they have been made to fear God as a vengeful tyrant consigning the vast majority of his creatures to an eternity of torment. Thank God, we who have

received the truth have escaped that terrible nightmare, and the bondage of Satan over us is broken!

We are made free, too, from the fear that we now see coming upon the whole world, as the great civil and ecclesiastical systems that have so long ruled the world are being terribly shaken. All thinking people are in dread of the possible outcome of anarchy and terror. And the alarm of all will increase as we near the awful crisis toward which we are rapidly hastening, and as the danger becomes more and more visible. Yet, in the midst of it all, and with the fullest assurance of the infallible Word of God of the terrors of the conflict through which the world will have to pass within a few years, the true disciples of Christ who abide in his Word are not afraid, but rejoice, because they know that God's object in permitting the

storm is to clear the moral atmosphere of the world, and that, after the storm, there shall come, by his providence, an abiding peace. Instructed in the truth, they realize the necessities of the situation, and have confidence in the divine providence that can make even the wrath of man to praise him.

Blessed promise!—"If ye continue in my Word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." Dearly beloved, having received this favor from the Lord, shall we not continue in it, giving no heed to seducing doctrines? And shall we not be faithful to it under all circumstances, defending it against every assault, and with it bearing its reproach? Let us prove our appreciation of it by our loyalty and faithfulness to it.

TEMPERANCE—SELF-CONTROL

1. What is the *importance* of self-control?

Proverbs 25:28 He that hath no rule over his own spirit is like a city that is broken down, and without walls.

Proverbs 16:32 He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

E112 [¶1]:

One of the chief battles of those who walk this narrow way is against self-will; to bring their wills into fullest subjection to the Heavenly Father's will, and to keep them there; to rule their own hearts, crushing out the rising ambitions which are natural even to a perfect manhood; quenching these kindling fires, and presenting their bodies and all earthly interests living sacrifices in the service of the Lord and his cause. These were the trials in which our Captain gained his victory and its laurels, and these also are the trials of his "brethren." "Greater is he that ruleth his own spirit [bringing it into full subordination to the will of God] than he that taketh a

city." greater also is such than he who, with a false conception of faith, would leap from the pinnacle of a temple, or do some other foolhardy thing. True faith in God consists not in blind credulity and extravagant assumptions respecting his providential care: it consists, on the contrary, of a quiet confidence in all the exceeding great and precious promises which God has made, a confidence which enables the faithful to resist the various efforts of the world, the flesh and the devil, to distract his attention, and which follows carefully the lines of faith and obedience marked out for us in the divine Word.

R2878 [col. 1 ¶1, 2]:

How, then, and against what shall we exercise our combativeness, that it may be well directed to the Lord's pleasement and in the service of his cause? We answer, that our combativeness is to be turned against sin, and that its first exercise must begin with ourselves: the battle with self is the greatest battle, and we have the Lord's Word for it that he that "ruleth his spirit (his own mind, will) is better than he that taketh a city," because he has to that extent learned to exercise the combativeness of a true character in the right direction, in self-control. It is after we have had considerable experience in battling with sin and selfishness in ourselves, in casting the beam out of our own eyes, in subduing anger, malice, hatred and strife in our own hearts and flesh—it is then, and by means of this severe battle and experience, that we will be prepared to assist the brethren, and to assist our neighbors in their difficulties—to help them to overcome their besetments and weaknesses.

Whoever starts out by fighting even the sins of others before he has made a vigorous campaign against his own weaknesses and errors, is making a mistake. He needs **humility** and **sympathy** to assist the others to fight their battles, and this he cannot gain without first battling with himself and learning to appreciate how strong is the foe to be contended with, and how thoroughly entrenched is sin and selfishness in all the avenues of the flesh. He even needs to be worsted in some of his battles with self in order to have a clear appreciation of his own inability to overcome and to force him to go to the throne of the heavenly grace to obtain mercy and find grace to help. He needs this because, as the Apostle says, it is when we are weak that we are strong; and when we are strong in our self-confidence, and therefore neglect to go to the Lord, then we are weak and liable to make failure in the battle, and to be overcome by the enemy—Sin.—Heb. 4:16; 2 Cor. 12:10.

R2892 [subhead “For the Victors are the Rewards”]:

Some may feel that if they thus sifted and tested and rejected all the untrue, the unworthy, the unjust, the impure and the unamiable thoughts presenting themselves, that they would have no topic left whereon to engage their minds, and this we believe would be true with a great many—their minds for a time would be quite vacant of thoughts, if all the evil and improper ones were rejected, banished; but by the time they would be in this attitude they would have such a “hunger and thirst after righteousness,” truth, things lovely, things pure, things noble, that they would be in the right condition to receive the very spiritual food which the Lord has provided for them. There is one thing, and one thing only, which fully combines all of the above propositions, and demonstrates itself to be the one thing true, honorable, just, pure, lovely,—and that is, the divine character and plan. Let us think upon its various features. Let us study the divine Word and behold through it, as a telescope, the beauty of the divine character, the splendor of the divine plan, as revealed in God’s Word and plan... whose length and breadth and height and depth no man can measure, and only the saints can comprehend by the holy spirit, and that in proportion as they receive of the holy spirit, the holy mind, the holy thoughts, replacing and displacing the unholy thoughts and sentiments of the natural man. (Eph. 3:18.) What a splendid premium the Lord thus places upon the study of his Word in the esteem of all who are of the class addressed by the Apostle in our text!

Such a ruling of the mind is a conquest; such a self-mastery is a victory; the greatest victory that

can be gained. As the Scriptures declare, “He that ruleth his spirit [mind] is better than he that taketh a city.” (Prov. 16:32.) And the prescription given by the Apostle in our text, for the mental health of the saints, is the very soul-discipline necessary to our development in character, to the degree pleasing to God and acceptable, through Christ Jesus our Lord. These are the victors to whom will be granted a share in the Kingdom. Ah, then, as the Apostle exhorts, “Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus, the author of our faith” until he shall have become the finisher of it (Heb. 12:1,2); remembering that he who is on our part, and who has engaged to help us and to carry us through every difficulty, and to fully instruct us if we submit ourselves to him, and thus to “make us meet for the inheritance of the saints in light,” is Jesus,—who loved us and bought us with his own precious blood.

Well do the Scriptures generally enforce the importance of guarding the mind, the will, the heart, saying, “Keep thy heart with all diligence, for out of it are the issues of life.” Keeping it, to the saints now called and in the race, means life more abundant, with glory, honor and immortality. Neglecting it, refusing to exercise self-control, means the permission of selfish desires to be conceived in our brains, and to lead away from the Lord and his “narrow way” on toward sin, on toward the wages of sin—death—Second Death.

2. Is self-control necessary in the interest of others?

1 Cor. 8:13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

R3145 [col. 1 ¶2 to end]. Reproduced at the end of this section, p. 131.

R2199 [col. 1 ¶1]:

To fail to have this love and this active, self-sacrificing consideration for the welfare and conscience of a weaker brother, the Apostle declares would not only be a sin against the brethren and wound their consciences, but a sin also

against Christ—against the very spirit of his law of love one for the other. How nobly the Apostle sums this matter up when he declares that as for himself, if he found it necessary, in order that he might be a help to the brethren,

and not a stumbling block to any, he would take pleasure in denying himself, not only the meat offered to idols, but all meat of every kind, as long as he lived. Paul thus manifested the true spirit of brotherly love; and every fol-

lower of the Lord Jesus Christ should seek to have this same spirit and sentiment active in all their intercourse with each other.

3. Are we to be “temperate in all things”?

1 Cor. 9:25 And every man that striveth for the mastery is temperate in all things.
Now they do it to obtain a corruptible crown; but we an incorruptible.

R2155 [col. 1 ¶4]:

The third addition, **self-control**, is one of the most important elements of good character. He that ruleth his own spirit is greater than he that taketh a city, is the counsel of the wise man; and many a victorious general has yet to learn to conquer and control himself. Self-control has to do with all our sentiments, thoughts, tastes, appetites, labors, pleasures, sorrows and hopes. Its

cultivation, therefore, means a high order of character-development. Self-control, accompanied by faith, fortitude, knowledge from on high, implies increased zeal and activity in divine things and increased moderation in earthly things, in judgment, in conduct, in the regulation of temporal affairs, etc. “Let your moderation be known unto all men.”

R2119 [col. 2 ¶2 to end]:

The Apostle’s declaration, in the lesson before us, is an illustration of the right spirit concerning every such question. If our neighbors meet in worship on the first day of the week, because they believe it to be the command of God, our liberty can be just as fully exercised meeting on the same day; not from a sense of obligation, not under law, but in the full enjoyment of the liberty wherewith Christ makes free. Indeed, we can enjoy the day very much more when we realize it as a liberty and privilege rather than as a duty and command. Yet there are trifling liberties which we should yield; for instance, our neighbor, thinking that he is under the Jewish law, might consider the driving of a tack to be a violation of the day of rest. We who know that we are not under the law but under grace, realize that no sin would be committed in driving a tack; but nevertheless we can well and properly set aside our liberties in that matter and conform and cooperate in the maintenance of the peace and quiet of the day. Indeed, we realize that the mistake of our friends is in many respects a blessing and a mercy to us. For if many appreciated the matter as we do, as a liberty and privilege and not as a law of God, quite probably a majority would pay no respect whatever to the day, and very soon it might be as other days. We are very glad, therefore, that a day for rest and quiet and

study and meditation on holy things is set aside by the laws of the land in which we live. But even if we saw no reason whatever for observing the day, the fact of its legal secular appointment is a sufficient ground for abstinence from earthly labors. But on the contrary we see the wisdom of having a day for special fellowship in spiritual things and the day adopted by early Christians is eminently proper. The opening day of a new week symbolizes our **new** rest, **new** hopes and **new** life—all of which spring from the resurrection of our Lord.

We advise those who are seeking to walk in the “narrow way” to follow the Apostle’s counsel and example closely, and while realizing themselves free in Christ to make themselves servants unto all —“doing good unto all men as we have opportunity, especially to the household of faith.”

The Apostle was not moved to this abrogation of his own liberties from any selfish motives, but by his love of the gospel and his desire to supply to others its blessed healing balm, which had come to his own spirit. Wherever the spirit of Christ is, this spirit is received; and if developed it will manifest itself sooner or later by this disposition of self-negation in the interest of other—especially in spiritual interests and affairs. (1 Cor. 9:24-27) The Apostle would have us see that while we are granted liberties in Christ, nevertheless the essence of Christian teaching is to deny ourselves

the use of those very liberties. As slaves of sin we were set free in order that we might become the **voluntary** bond-servants of righteousness—serving with self-sacrifice “even unto death.” The Jews, as a house of servants under Moses, were bound as servants by rigorous laws, the meaning and object of which were not even explained to them. But the house of sons, of which Christ is the Head, is left free from any law, except the one—to love God with every power of being and our neighbor as ourself. But this very liberty, which is granted to us on the one hand, is the greater trial on the other hand. It leaves with us each the responsibility of proving our love to God and to his cause and to his people, and our sympathy for the world, by the extent to which we are willing to abandon our liberties for these—as their servants.

The Apostle illustrates this by the Olympic games of his day, prominent amongst which was foot-racing. Racers were set free to run, so we as Christians are set free from the law that we may run our race and win the great prize; but he that complies with certain recognized conditions, and “so runs,” shall be crowned an overcomer.

Consecrated Christians have entered the lists, to run the great race for the prize of our high calling in Christ Jesus—the prize of joint-heirship with him in the kingdom of glory, to be established at his second coming. We start on our race course not aimlessly, not hopelessly, not simply for the sake of denying ourselves, not to do penance for sins,

nor simply for the sake of developing character; but the Lord has graciously arranged the matter so that we will have a grand and noble incentive to self-denial. The prize at the end of the race is his “Well done, good and faithful servant;” and to the faithful little flock “the crown of life” and the glory of the Kingdom. Therefore we are not running uncertainly, doubtfully, not knowing what the prize will be, for we are instructed by the Lord’s own words.

The Apostle points out in this connection that if we hope to be overcomers and approved of the Lord we must be moderate, temperate, self-denying in all things. This he emphasizes in verse twenty-seven. It is not only necessary that our whole being should be consecrated to the Lord at the beginning of the race, but it continues necessary all along the way, that it shall be continually subject to the new mind, the mind of Christ, which is to dwell in us richly and abound. Otherwise, if we allow the old, fallen nature to rise up and hinder the new mind, the mind of Christ in us—if we permit the will of the flesh thus to come into control again, we may count the race as ignominiously terminated and ourselves as “castaways;” because the mind of the flesh leads to death, but the mind of the new spirit of life in Christ, by which we are begotten through the Word of truth, leads to life everlasting, and through faithfulness to eternal glory.

4. Does self-control imply purification of the thoughts and intents of *the heart*?

1 John 3:3 And every man that hath this hope in him purifieth himself, even as he is pure.

R2517 [col. 2 ¶3, 4]:

“He that hath this hope in him purifieth himself even as he [the Lord] is pure.” —1 John 3:3.

The hope mentioned is that we have been adopted as sons of God, with the promise that if faithful we shall be like him and see him as he is and share his glory. As our minds and hearts expand with this hope and we begin to measure its lengths and breadths, its heights and depths, it surely does set before us the Heavenly Father’s love and the Redeemer’s love in rainbow colors and we more and more love the Father and the Son because they first loved us. The divine form of love becomes more and more our ideal; and as we seek to reciprocate it and to copy it, the cleansing and purify-

ing of our hearts follows: for looking into the perfect law of liberty—Love—we become more and more ashamed of all the meanness and selfishness which the fall brought to us. And, once seen in their true light as works of the flesh and of the devil, all anger, malice, wrath, envy, strife, evil-speaking, evil-surmising, backbiting and slander become more and more repulsive to us. And finally when we see that such as to any degree sympathize with these evil qualities are unfit for the Kingdom and to every good work worthless, we flee from these evils of the soul as

from deadly contagion. Our hearts (wills, intentions) become pure at once and we set a guard not only upon our lips but also upon our thoughts—that the words of our mouths and the

meditations of our hearts may be acceptable to the Lord.

R2890 [“The Control of Thought”]:

Some are inclined to believe that since man’s brain differs from each other man’s brain to some extent, therefore his thinking must necessarily be different; in a word, that a man can only think in harmony with his brain construction. But we reply, Not so; each may learn to weigh and balance his own thoughts, to curb some and to encourage others; but to do this each must have before him an ideal of character, to be copied. Thoughts can be controlled just as words and actions can be controlled: the will is at the helm, and must decide which thoughts and sentiments it will entertain and encourage, and which it will repel. It is necessary, therefore, first of all for the will to be rightly directed, and secondly, to be strong, and to use its power in the control of thought;—in curbing those thoughts which it recognizes as evil, and in stimulating those which it recognizes as good, helpful, beneficial. The will, in Scripture called the “heart,” is therefore continually appealed to by the Lord, as he now seeks amongst men for his “peculiar people.” The message is, “My son, give me thine heart” —thy will. This request is not addressed

to wilful sinners, for they are not recognized or addressed as sons of God, but as children of the Evil One. Those whom God recognizes as his sons are such as have been brought into harmony with him through forgiveness of sins, by repentance and faith in Christ Jesus, the Redeemer. It is to such that the Lord makes known that if they would “go on to perfection”—to the full attainment of his gracious purposes respecting them, the only proper course would be to give their hearts, their wills, to him in consecration.

The heart, the will, thus given over to God, seeks to know the divine will, to catch the divine thought and to obey it in word and in act; and in proportion as this condition of the new mind is attained, in that same proportion will there begin to be a newness of life in every respect; in ambitions, hopes, sentiments, and efforts. It is for this reason that the revelation of the divine will and plan is furnished to believers—that by growing in the knowledge of it, by thinking on these things, by filling the mind with the divine plan and will, the transforming influence may extend into every avenue of life.

5. Does temperance of self-control apply to our *language*?

James 1:19,26 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: [vs. 26] If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain.

Col. 4:6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Eccles. 5:2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

R2355 [col. 1 ¶3]:

Temperance, self-control, in the Christian, is applicable to all the affairs of life; he is to be temperate in his language, not given to exaggeration or misrepresentation, better or worse than the facts; his yea is to be yea, and his nay, nay. He is to speak forth “words of soberness,” and even if it be necessary to speak in correction or reproof,

he is to be temperate, making sure that he speaks the truth in love, and not in severity or bitterness. His speech is to be with grace—seasoned with the saltiness, the preservative quality, of his consecration to Christ,—for is he not a part of the “salt of the earth?”

R2447 [col. 2 ¶1]:

But of all our members the most influential is the tongue. The tongue's influence exceeds that of all our other members combined: to control it, therefore, in the Lord's service, is the most important work of the Lord's people in respect to their mortal bodies and the service of these rendered to the Lord. A few words of love, kindness, helpfulness,—how often have such changed the entire course of a human life!—nay;

how much they have had to do with moulding the destiny of nations! And how often have evil words, unkind words, slanderous words, done gross injustice, assassinated reputations, etc.!—or, as the Apostle declares, “set on fire the course of nature”—awakening passions, strifes, enmities, at first unthought of. No wonder he declares such tongues “set on fire of *Gehenna*”—the Second Death!

6. Does self-control extend to *business affairs*?

1 Tim. 6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

R2355 [col. 1 ¶4]:

The Christian's **temperance** is to extend to his business. He is to be moderate in his aims and ambitions, in his money-getting and money-saving. He is to remember that under the Lord's call the riches which he seeks for are heavenly and not earthly, and that the Master says, “How

hardly shall they that have riches enter into the Kingdom.” Christian moderation, then, will seek first the Kingdom of heaven, esteeming that its attainment would be great riches, and cheaply bought, even at the cost of earthly welfare, riches and comforts.

7. Why is temperance necessary in our *eating and drinking*?

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

R2355 [col. 1 ¶5]:

The Christian should be temperate in his food—his eating, as well as his drinking. As he has consecrated himself and all that he has to the Lord, is it not, therefore, a part of his bounden duty to obtain from life the largest possible yield to the Lord's glory? Must he not, therefore, consider what and how much he shall eat, to the intent that he may render to the Lord his largest, his best, service? This will mean self-denial, self-control, for the appetite of food, as well as the appetite of drink, is considerably depraved in all. True, gluttony will

not rob one of his senses, and make him crazy, as will spiritous liquors, yet overeating does frequently, to a considerable extent, sap the energies of the mind, or by over-stimulation weakens them. Thus many are weak and sickly through self-gratification in the matter of food as well as drink. Temperance, self-control, is the command of the Lord to all such;—not that it will benefit the Lord, but that thus we may build up proper characters,—loyal to that which is right, good, reasonable, proper.

8. Should we be temperate in our *joys* as well as in our *sorrows*?

R2355 [col. 1 ¶6 through col. 2 ¶1]:

The Christian should be **temperate** in his joys. He should not set his chief affections upon the earth, or earthly things—pleasure, wealth, influence, popularity, etc. He is to remember that very much

of the present order of things is wholly contrary to righteousness, and he is to seek to use even approved things of this world temperately, utterly rejecting those things which are contrary

to righteousness, truth, goodness, purity: he is to find his pleasure in another quarter—in serving righteousness—in the service of the Lord, in the Word of the Lord, in the promises of the Lord, in the spirit of the Lord.

The Christian is to be **temperate** in his sorrows. He “sorrows not as others who have no hope,” but he believes that Jesus died for the sins of the whole world, that he rose again in order to justification of those who believe and obey him, and that either now or in the age to come all

mankind shall have a full opportunity to know of divine grace, and to accept and share therein, under the terms of the New Covenant. Thus may the Christian, living up to his privileges under divine grace, be temperate in his sorrows:—

“He’ll bear unmoved the world’s dread frown,
Nor heed its scornful smile;
Him seas of trouble cannot drown,
Nor Satan’s arts beguile.”

R3530 [col. 1 last ¶]:

The tear of sympathy is not to be understood as a sign of weakness. Our Master’s tears proved this, and additionally we have his exhortation that we should be moved with a sympathy for others in their sorrows as well as in their joys. He himself has bidden us weep with those who weep and rejoice with those who rejoice. The cold, stoical hearts which neither weep nor rejoice are not after the fashion

of our great Pattern. Let us be more and more like to him and permit our sympathies to have some reasonable measure of expression. Nevertheless let us remember that great wailing and weeping are not appropriate to us, for, as the Apostle says, “We sorrow not as others who have no hope;” our blessed hope, confidence and trust moderate our expressions of both earthly sorrows and joys as well.

9. Is it possible to be intemperate in studying the Scriptures and in attending religious meetings?

F319 [¶1]:

Our fourth proposition: Growth in knowledge is very liable to detract from devotion—strange as it may appear that it should be so. We find our capacities so small, and our time for religious things so limited, that if attention be energetically directed in one channel it is apt to lead to dwarfing in other directions. The Christian is not to be all head and no heart, nor all heart and no head. The “spirit of a sound mind” directs us to cultivate all the fruits and graces which go to round out and complete a perfect character.

The tendency of our day in all matters is in the opposite direction—to specialize. One workman does this part, another workman that part; so that now very few workmen understand a trade in full as in former times. The New Creature must resist this tendency, and must “make straight paths for his feet” accordingly; lest while cultivating one element of grace he falls into danger through the lack of the proper exercise of another God-given faculty or privilege.

F503 [¶1]:

If the wife be a member of the New Creation and the husband have the spirit of the world, and they be well mated, the problem will similarly be comparatively easy of solution. The noble-minded husband, even though worldly, will recognize the conscience of his wife in its moderate exercise; and his desire to provide for her mental and moral and spiritual opportunities, as would be his duty as a husband, would give to her all

that she could desire as a wife except the desire for spiritual companionship in her husband. To such a noble-minded man as we are discussing, his wife’s faithfulness to the Lord, and to himself in all of life’s duties, might eventually be blessed by bringing about the husband’s consecration to the Lord. The wife might have good desires and ambitions in respect to temporal or even to religious matters which her husband might not be able to appreci-

ate, however noble a natural man he might be. In such case she should consider the counsel of the Lord to his people, to be **moderate** in all things; she should consider her husband's general liberality, and while not compromising any matter of conscience or principle, she should remember that amongst her wifely duties, recognized by the Lord, is one requiring her to give her husband a measure of her companionship. This might, not improperly, hinder her from attending **some** of the meetings of the Church; but she should beware

lest in her desire to please her husband she should violate her conscience and hinder her responsibilities and obedience to the Lord, her Heavenly Bridegroom. She should remember his injunction that we should not forget the assembling of ourselves together. All we are urging here is that she exercise moderation, consideration for her husband, etc., so that she might divide the time to some extent with him, giving him a reasonable share of her company.

10. What is the relation of the “new will” toward the control of the flesh?

1 Cor. 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

F600 [¶1]:

But although the old will was thus renounced thoroughly and forever, and declared dead (by the Lord and by all who view matters from his standpoint), and while the flesh was reckoned dead, too, as respects sin, but alive toward God, quickened by the promises, and brought under the control of the new will (Rom. 6:11; 8:11), nevertheless this death of the flesh and its will, and this resurrection of the flesh as the servant of the new will, to serve the Lord, the Truth, under the Golden Rule, are only **reckoned matters**. The “dead” and “alive” conditions need continually to be maintained by opposition of the **new will** to any life or activity of the **old will** and its influence over the flesh. If the new will becomes indifferent and fails to use the mortal flesh continuously as its servant

in higher and spiritual things, the flesh will very shortly reassert itself and have motions and desires of its own, antagonistic to the new mind, opposed to the interests of the New Creature. The latter must, therefore, be constantly on the alert for insurrections, and, as the Apostle expresses it, must keep down, keep dead, the old will, with its affections and its desires—must continually mortify, or put to death, the ambitions and desires of the flesh. The Apostle explains this, saying of himself, “I keep my body under [dead, as respects all control from the old, selfish will of the flesh], lest after having preached to others I myself should become a castaway”—might fail to make my calling and election sure. 1 Cor. 9:27

F488 [¶2] through F489 [¶1]:

In view of these facts it will be readily seen that the new will has an arduous task before it: (1) To please God in the accomplishment of the sacrifice of the flesh; (2) to discern distinctly which appetites and demands of the fleshly relationship should be considered and allowance made for them; (3) to what extent these demands and concessions may properly be made without infringing upon and invalidating the covenant—which is unto life or unto death—“For if we live after the flesh we shall die; but if through the Spirit we do mortify [kill] the flesh we shall live”—eventually attain perfection in the resurrection. Here arises another difficulty. The flesh does not voluntarily

die: it must be put to death by the will, the mind, the New Creature; and so, finding that there are certain allowances to be made, according to the will of God, the flesh is very apt to take advantage of these allowances, and to claim not only greater allowance than the “things needful,” but also liberties and rights along lines which are not obligations, and which would be interferences with the covenanted sacrifice.

These endeavors of our mortal bodies, sometimes to excuse sin and sometimes to avoid sacrifice, cause the New Creature frequent perplexity, and not infrequently temporary stumbling; until gradually he learns more and more of the decep-

tiveness of his own flesh and of its weaknesses, and gradually grows in grace and in the wisdom which comes from above, and obtains more and more of a mastery in keeping the body “**under**”—in subjection to the new mind. (1 Cor. 9:27) Thus, by bitter experience often, the New Creature learns to appreciate the declaration of the Lord’s Word, that the natural heart, the will of the flesh, although slain, and not in any sense

of the word in control, is “**deceitful** above all things” and, sometimes, “desperately wicked,” and desperately in earnest in its endeavor to overthrow the rule of the new will, and thus to destroy the New Creature—to the intent that the old creature may revive, and walk after the flesh, and not after the Spirit.

R2878 [col. 1 ¶3, 4]:

All those who have had any experience in the matter, and who have learned how and where to direct their combative energies, find that there is full scope for the exercise of every particle of combativeness he possesses. (1) In himself, continually; as the Apostle expressed it, “I keep my body under, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway” (1 Cor. 9:27). O, how much of energy and how much persistency in fighting the good fight of faith, and of loyalty to the Lord, is needful in the conquering of self—“bringing every thought [and so far as possible, every word and act] into captivity to the obedience of Christ” (2 Cor. 10:5). Plenty of room here for combativeness; plenty of room for all the contention and wrangling we want;—contention with sin and self-will, wrangling with the will of the flesh and opposing it at every step—mortify-

ing it, killing its affections and desires. No wonder the Apostle speaks of these present experiences as a fight; no wonder he tells us that we must be prepared to endure hardness as a good soldier of the Lord Jesus Christ.

(2) As soon as the victory over self has been gained, and as soon as the new mind has put a garrison in every quarter of the conquered body, to guard it from rising in insurrection, to hold it in subjection to the King of kings and Lord of lords—forthwith all the remaining energies that can be spared from self-control will find ample opportunity for usefulness in battling for the Lord, battling for the brethren, battling for the truth, battling against error, battling against all the wiles of the devil, “for we are not ignorant of his devices,” as the Apostle declares.

11. What is the duty of the Church toward those “new creatures” who are lacking in self-control?

F148 [¶2] through F149 [¶1]:

Another class of the consecrated, but spiritually diseased, needs consideration. These, apparently justified by faith and sincere in their consecration, seem to make little or no progress in controlling their flesh. Indeed, in some instances, it would appear that their faith in God’s goodness and mercy, removing the brakes of fear, have left them rather more exposed to temptation through weaknesses of the flesh than they were at first—when they had less knowledge of the Lord. These have experiences which are very trying, not to themselves only, but to the entire household of faith with whom they come in contact; their lives seem to be a succession of failures and

repentances, some along the lines of financial inconsistencies, others along the lines of moral and social delinquencies.

What is the remedy for this condition of things? We answer that they should be distinctly informed that the New Creation will not be composed of those who merely **covenant** self-denials and self-sacrifices in earthly things and to walk not after the flesh but after the Spirit; but of those who, because of faithfulness in the willing endeavor to **keep** this covenant, will be counted overcomers by him who readeth the heart. They should be instructed that the proper method of procedure for all the consecrated is that, being made free by

the Son, they should be so anxious to attain all blessings incident to divine favor, that they would voluntarily become bond-servants—putting themselves under certain restrictions, limitations, bondage, as respects their words, their conduct, their thoughts—earnestly desiring of the Lord in prayer the aid he has promised them, expressed in his words to the Apostle, “My grace is sufficient for thee; my strength is made perfect in weak-

ness.” Each time they find that they have transgressed they should not only make amends to those injured, but also make confession to the Lord, and by faith obtain his forgiveness—they should promise greater diligence for the future, and should **increase the limitations of their own liberties** along the lines of weakness ascertained by their latest failure.

F150 [¶1]:

Here we remark, however, that so long as they give evidence of repentance for their wrong course and a desire of heart to go in the right way and of continued faith and trust in the Lord, they must be esteemed as brethren—however necessary it may be to restrict fellowship with them until they have given some outward, tangible demonstration of the power of grace in their hearts in the restraint of their fleshly weaknesses. Nevertheless, they are

still to be encouraged to believe that the Lord is very merciful to those who trust him and who at heart desire his ways, although they cannot be encouraged to expect that they could ever be counted worthy of the overcoming class unless they become so earnest in their zeal for righteousness that their flesh will show some considerable evidence of its subjection to the New Mind.

F289 through F292—“Discipline in the Ecclesia.” Reproduced at the end of this section, p. 135.

12. Why is self-control an essential qualification in an *Elder*?

Titus 1:7,8 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate;

F251 [¶2]:

We read, “Let the elders that rule well be accounted worthy of double honor, especially they who labor in word and doctrine.” (1 Tim. 5:17, 18) On the strength of these words the nominal church has built up a class of Ruling Elders; and has claimed for all elders a ruling or authoritative, if not a dictatorial, position amongst the brethren. Such a definition of “ruling” is contrary to all the presentations of the Scriptures on the subject. Timothy, occupying the position of a general overseer, or Elder, was instructed by the Apostle, saying, “Rebuke not an Elder, but exhort him as a brother,” etc. “The servant of the Lord must not strive, but be gentle toward all men.” Nothing here, certainly, would sanction an autocratic ruling, or dictatorial bearing—meekness, gentleness, long-suffering, brotherly-kindness, love, must be prominent qualifica-

tions of those recognized as elders. They must in every sense of the word be ensamples to the flock. If, therefore, they should be dictatorial, the example to the flock would be that all should be dictatorial; but if they should be meek, long-suffering, patient, gentle and loving, then the illustration to all would be in accordance therewith. A more literal rendering of the passage under consideration shows it to mean that honor should be given to the elders in proportion as they manifest faithfulness to the responsibilities of the service they have accepted. We might, therefore, render the passage thus: Let the prominent elders be accounted worthy of double honor, especially those bending down through hard work in preaching and teaching.

R2157 [col. 1 ¶1]:

In the choice of leaders for meetings the “tongue” qualification, as here laid down should not be overlooked. The **fiery tongued** should not be chosen, but the meeker, the moderate, who “bridle” their tongues and endeavor carefully to “speak as the oracles of God” only. Such tongues **constrain**, while

others more frequently wound and repel. The Word of the Lord is quick and powerful and **sharp** and cuts “to the heart” without bitter and acrimonious and uncharitable human expletives to enforce it. Hence the divine instruction that we “speak the truth in love.”

F249 [¶2]:

They should be generous men, men of pure lives, having no more than one wife; and if they have children it should be noticed to what extent the parent has exercised a wholesome influence in his own family—for it should reasonably be judged that if he has been derelict in his duty toward his children, he probably would be unwise or derelict in his counsels and his general ministries amongst the Lord’s children in the Ecclesia, the Church. He is not

to be double-tongued or deceptive, not to be a brawler or a contentious person. He should be one of good reputation amongst those outside the Church: not that the world will ever love or rightly appreciate the saints, but that the world should, at least, be unable to point to anything derogatory to their character as respects honesty, uprightness, morality, truthfulness. There is no limitation made respecting the number of elders in a Church or Ecclesia.

R2447 [col. 2 ¶2]:

The public servants of the Church are to some extent specially its “**tongues**,” and what an influence they wield for good or for evil, in the blessing and upbuilding of the Lord’s people, or for their injury—cursing! How necessary that all the tongue-servants of the Lord’s Body be such, and such only, as are of his spirit! Their influence not only extends to those who are in the Church, but in considerable measure they are mouthpieces heard outside. And the same principle applies to every individual member of the Church, in his use of his member, his tongue. He may use it wisely or unwisely, with heavenly wisdom or with earthly wisdom. He may use it for strife, and tearing down the faith and character of the brethren, in overthrowing love and confidence, or he may use it in building up these graces of the spirit. How many have proved the truth of

the Apostle’s words, that the tongue has great possibilities, either for defiling the whole body, the Church, and setting on fire the course of nature, by stirring up the evil poisons and propensities of the fallen nature! How few amongst the Lord’s people have conquered the tongue to the extent of bringing it into subjection to the will of God, that they may minister good, and only good, to all with whom they come in contact! Let us, dearly beloved, be fully resolved that by divine grace (promised to assist us) the present year shall witness great progress in our control of this most important member of our bodies, bringing the same into full subjection and obedience and service to the King of kings and Lord of lords—to him who hath called us out of darkness into his marvelous light.

R2654 [col. 1 ¶6]:

Where these speak, all of the body of Christ are to give attention to hear. Where these are silent, no one has authority to speak. And while an Elder should be chosen to the position of serving and feeding the flock because of special aptness to teach (to point out the instructions of our Lord and the apostles upon any subject), and while

such an Elder should, therefore, in this way be specially helpful to the body of Christ in drawing the attention of all to the inspired authority of the Word, nevertheless any member of the body of Christ has the same privilege—not of exercising authority, but of calling the attention of his fellows to the Word of authority. The Apostle exhorts the

Elders that so far from in any manner or degree exercising a lordly or authoritative position in the Church, they should rather be “**ensamples** to the flock.” They should be examples in the matter of meekness, in the matter of patience, in the matter of brotherly kindness, in the matter of courtesy, so that the more any of the brethren would copy these Elders the more would the spirit of the Lord prevail in the flock, and the fruits and graces of the

spirit be manifested. On the contrary, we know that if the Elder or leader of a little company of the Lord’s people be self-assertive, dogmatic, imperious in manner, tone or look, the effect upon the company under his influence is to produce bickerings, rivalries, ambitions, strifes as to who is greatest, etc.

13. Why is it important that *parents* exercise self-control?

Col. 3:21 Fathers, provoke not your children to anger, lest they be discouraged.

F526 [¶1]:

It is scarcely necessary to admonish the New Creation that they should not use angry or harsh words to their children; for such know that language of that kind is improper to any one under any circumstances. On the contrary, their “speech should be with grace,” with love, with kindness, even when reproving. Nor is it necessary to suggest to the class we are addressing the impropriety of a hasty blow, which might do injury to the child not only physically—perhaps permanently injuring its hearing—but also wound its affections, develop in it a fear of the parent instead of love, which should be considered the only proper groundwork on which the obedience and order of the home are built. Furthermore, the hasty blow or cutting remark would be wrong, would indicate a wrong condition of mind on the part of the parent—a condi-

tion unfavorable to a proper, just decision of the matter along the lines of the Law of Love. The parent owes it to himself as a part of his own discipline, as well as to his child, that he shall never inflict a punishment which he has not sufficiently considered, and coolly and dispassionately found to be not **more**, but **less**, than justice might properly demand. He owes it to himself also that the child shall fully understand the situation, the necessity for the preservation of order in the home, that the happiness of the home may continue to the blessing of all its inmates; that the child understand thoroughly also that the parent has no anger toward him, no malice, no hatred, nothing but sympathy and love and the desire to do him good.

F527 [¶1] through F528 [¶2]:

Many parents forget to look backward and to note at how early an age they themselves learned to appreciate principles of righteousness—to appreciate the parental care which neglected not to reprove, to correct, and even to chastise as seemed necessary. Let us recall, too, how keen was our sense of justice when we were children—how we mentally approved parental discipline when we understood its motive to be for the development of character, but how we resented it if we did not see a principle of justice, if we were reprovved or otherwise punished for things of which we were not guilty, or if we were punished beyond a reasonable chastisement comporting with the offense. Not only is it the best and surest way of

controlling a child thus to direct its mind along the lines of right and wrong, truth and falsehood, justice and injustice, but this constitutes also a training of the child in **character**, when it is most susceptible to parental influence. It is character-building at a time when the conscience and judgment of the child are in their formative condition, and when it properly recognizes the parent as its sole lawgiver. If this work of character-building be ignored in infancy, the work is many times more difficult in future years, besides the disadvantages that will accrue both to parent and child and neighbors and friends in the interim.

It is all-important, then, to notice that the training of a child does not consist solely in

teaching it respecting its outward deportment in politeness, cleanliness, obedience, etc., but further, and indeed chiefly, in the establishment of **right principles in the heart**—proper recognition there of the mind of the Lord as being the only standard of living, both for old and young. The Golden Rule, the Law of Love, of generosity, meekness, patience, gentleness, forbearance, should be inculcated as respects the child's relationship to other members of the family, to playmates, etc. The child that is taught to be selfish, or one whose natural selfishness is not brought kindly to his attention (though not in the presence of others) and lovingly reproofed and corrected, is missing a most important lesson at the most opportune moment.

The parent who neglects such an opportunity for giving instructions and corrections of the mind and judgment, as well as of outward conduct, is not only missing the most favorable opportunity in respect to his child, but is allowing weeds to grow in the heart garden where only the graces of the spirit should grow; and is thus laying up more or less of trouble for himself in dealing with that child throughout future years. Many of the heartaches and tears of well-

intentioned parents over the waywardness, wilfulness, selfishness and "wild oats" of their children might have been spared them had they done their duty by those children in infancy. Furthermore, such parents lose a great blessing in their own experiences; for it is undoubtedly true that the parent who is properly training his child in unselfishness, love, obedience, reverence to God, helpfulness to his fellow-creatures, etc., etc., will be getting valuable experiences for himself—growing in grace, growing in knowledge and growing in love, while endeavoring to teach these principles to his child. He will learn, too, that the child will expect to **find** him illustrating in his daily conduct and in his relationship to God and to the members of his family, and to his fellowmen, the principles he seeks to inculcate in others. This will make him the more careful of his own words, his own conduct; and such carefulness, such circumspection of all the little affairs of life, public and private, will assuredly develop in such a parent more and more of the graces of the Lord's Spirit, thus making him more and more acceptable to the Lord, and preparing and perfecting him for the Kingdom.

F530 [¶1, 2]:

Contrast such a home, with its sweet odor of love, kindness, patience, gentleness, with the home in which the Lord's Spirit is not manifested—the home in which selfishness is the law, in which the child notes the quarrels between the parents, and how each seeks his own at the expense of the other, in which the child hears little but chiding, complaining, faultfinding, angry words, harsh sounds, etc. These become contagious amongst the children, and they in turn quarrel over their little affairs, speak angrily to each other, and keep the household in perpetual turmoil. The continued practice of selfishness in the home develops this organ in the mind and in the conduct of the child.

If in an angry voice the parent calls it "a little rascal," and the feelings of the child, at first hurt by such reflections against its character, become toughened, it gradually learns to glory in being a little rascal. When first it hears the angry and impatient mother exclaim, "I'll thrash you within

an inch of your life!" or "I'll break your back!" no doubt there is a measure of terror conveyed by the words to the heart of the child, but it is not long in learning that these are idle threats, from which it has comparatively little to fear; and gradually as it learns that the civil laws of the land would not permit the parent to do it serious violence, the childish mind concludes that the parent had the will to do it evil, but simply lacked the liberty. From such a little mind much of the original instinct of love is driven out. It finds its parent equally untruthful in respect to promises—that the promises are frequently given without the slightest intention of their fulfilment. Thus the child is taught to lie, to threaten, to promise, to deceive others in respect to its real intentions. Is there any wonder that such a child grows up a hard character? The wonder, rather, is that between the bad training, the indifferent training and no training at all the civilized world is not a great deal worse than it is.

14 How can *suggestion* be applied in teaching children self-control?

F551 [¶1] through F554:

The same method should be adopted in the guidance of the child's dietary in sickness or health. Never should the child have aches or pains **suggested**, for the mind will almost certainly fasten upon these and tend to **aggravate** any weakness or pain, nor should aches and ailments be made the topic of conversation—especially not at table, where every thought and influence should be cheerful, healthful. The good suggestion should be given early and be oft repeated: "Is my little boy feeling happy this morning? Does he love papa and mamma and sister and brother and doggie? Yes, that's right—I thought so! Is he hungry for some nice breakfast?—some nice porridge with sugar and milk and cracker and bread and butter and jam? Now we must remember not to eat any cucumbers today—nor unripe apples; these give my little boy the stomachache. Instead we will have something else for **him** specially good for him. Won't that be nice? There will be corn on the table today, but that would not be good for my little man, and so when the dish passes he will say, 'No, thank you!' He wants to be well and strong as God wants him to be and as papa and mamma desire to see him. That will be a good lesson in self-denial, too, and papa and mamma will take pleasure in seeing their little boy (or girl) learning this great lesson, so necessary to true manhood and womanhood. God wants all Christians to practice self-denial in respect to sins and in respect to everything which would hinder his cause in any degree. And even worldly people all recognize that the person who is a slave to his appetites is pitifully weak and unmanly or unwomanly. Now papa and mamma will be watching to see how strong is the will power of their little boy and we feel sure he will succeed bravely." How highly God appreciates self-control is shown by the Scripture statement, "Better is he that ruleth his own spirit [will] than he that taketh a city." Prov. 16:32

On moral questions lessons by suggestion are equally potent for good or evil. Let **us** do evil, is a powerful incentive to evil deeds. Let **us** do good, is a powerful incentive to well-doing. Hence the right and the wrong, the true and the false, the noble and the ignoble, should be frequently appealed to every day, in everything—the true, noble and right being shown in their true gran-

deur, as approved not only by our Lord and Creator, but also by the noblest and best of men and women, whom alone we should emulate. The child-mind, thus taught early and persistently to admire the noble and the true, has a bulwark reared in his mind against mean and dishonorable conduct in general. If never sanctified by the Truth, if never begotten of the Spirit, he has deeply laid the character needful to noble manhood or womanhood, and if sanctified and begotten of the Spirit, he or she will have the larger opportunities for successful service, both in the present and the future life.

In the event of the child's disobedience and hence its need for reproof or correction, it should be admonished from the standpoint of sympathy and confidence in its good intentions. "I know that my little girl whom I love so much and endeavor continually to make happy, and to train as the Lord would approve, did not willingly disobey me. I am sure this disobedience was rather the result of following the example of others and not sufficiently exerting **her will** to do as mamma told her to do. I believe that this time I shall forgive you and not punish you at all, except that tonight I will give you no good night kiss—just to impress the matter upon your mind, my dear. Now you'll try still harder next time to exercise self-control and do as I direct—won't you, dear? I am sure you will!" Next time take the matter still more seriously, but never question the child's proper **desires** or **intentions**. "I am so sorry that my little daughter failed again. I do not doubt your good intentions, dear, but I am sorry to see that you do not exercise your **will** power in the matter as I am sure you could do, and as I earnestly hope you will do in the future. It is necessary, my child, that I do my duty toward you and punish you, though it would be far more to my pleasure to commend you. I trust I may soon be enabled to rejoice with you in your victory over this besetment. The matter affects far more than is directly involved in the disobedience; it affects your entire future, for if you do not now learn to say 'No' to temptation you will fail also in the more important and weighty questions of life as they present themselves in the future. But I am confident that my

love and confidence and instructions will yet bear fruit. And remember, my child, that our very defeats, as in this case of yours, may become helps to us, if we but set our wills the more firmly for the right. We learn to be specially on guard at points where we find by experience that we are weak. Let us bow before the Lord and ask his blessing, that this failure may be a profitable lesson, and ask his assistance in laying it to heart, that your conduct may be more pleasing to him when next you are assailed by temptation."

15. How can we cultivate self-control?

R3273 [col. 1 ¶2, 3]:

As we look at the world of which we once were a part, "Children of wrath even as others," we see that all of its strife is for some purpose. The politician strives for emoluments and sometimes for honor; the merchant strives for affluence and wealth; the struggles in the social arena are for place and influence. These are their prizes, and in their efforts to attain their ideals many are the sacrifices that are endured, many are the risks that are run, many are the night vigils and careful plans and schemes and plottings. Nevertheless, few of those who strive ever attain to their hearts' desires. The prize eludes their grasp; and the more fortunate ones who do grasp the prizes find that there is much bitterness connected with the success, much disappointment as to the real pleasure accompanying them. The Apostle compares these earthly ambitions of the world with the higher ambitions of the soldiers of the Lord's army. He points out that those who strive in earthly matters, either as race runners or as prize fighters in any department of the strife of earth, put themselves to certain tests of patience, endurance and self-denial in their endeavors to attain their ambitions; and he indicates that much more the soldiers of the cross should highly esteem the great prize for which we are called to fight the good fight—the prize of life eternal. The Apostle says, "Every man that striveth is temperate in all things: now they do it to attain a corruptible crown [reward], but we an incorruptible."

These who strive for earthly prizes do so in the face of much uncertainty. Every politician admits the strong probability of his defeat;

All suggestions should take into consideration the Lord—"The fear [reverence] of the Lord is the beginning of wisdom." Scripture text cards in every room in the house should continually remind parents and children and visiting friends that the Lord's will is the only standard recognized, that the Lord is cognizant of all our doings and affairs, and that God is "for us," his newly begotten ones, and for all who are seeking righteousness in humility.

every one who seeks wealth will acknowledge a strong probability that he will fail in his fight for it; but not so with the soldiers of the cross. The prize is not only superlatively great and grand and incorruptible, but it is a certainty, as the Apostle adds, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." We know that faithfulness as followers of our Captain will bring results not only blessed to ourselves, but results which will be under the Lord's providences a blessing to all the families of the earth. It is in view of this certainty on our part as to the results and the grandeur thereof that the Apostle intimates that we, as soldiers of the cross, should be willing to endure much greater hardness and self-denial and buffeting for the sake of the cause we represent than would those who strive for the earthly crowns and prizes. And if they practice self-denial and disciplines late and early, in season and out of season, when convenient and when inconvenient, whether of food and drink if preparing for some physical contest, or of comforts and conveniences and pleasures if for political or business contests, much more should we not be slothful in our business, fervent in spirit, serving the Lord, fighting the good fight of faith, laying hold on eternal life as a sure thing, not an uncertainty. The Apostle applies this thought too, saying, "I keep my body under [its ambitions, appetites, desires], and bring it into subjection [to the new mind]: lest by any means when I have preached to others I myself should be a castaway [rejected from being a member of the little flock]."—1 Cor. 9:25-28.

R2355 [col. 2 ¶3]:

There is need for this temperance, moderation, self-control, and its accompanying spirit of kindness and gentleness everywhere; in the shop, in the store, in the schoolroom, in traveling, in visiting, at home with the various members of the family,—and above all, in the Church, the household of faith, the family of God. It will help us in cultivating this Christian temperance in all things to remember that we are the representatives of God and of our Lord Jesus Christ in the world. We are

(a) By prayer.

F149 [¶1, 2]:

What is the remedy for this condition of things? We answer that they should be distinctly informed that the New Creation will not be composed of those who merely **covenant** self-denials and self-sacrifices in earthly things and to walk not after the flesh but after the Spirit; but of those who, because of faithfulness in the willing endeavor to **keep** this covenant, will be counted overcomers by him who readeth the heart. They should be instructed that the proper method of procedure for all the consecrated is that, being made free by the Son, they should be so anxious to attain all blessings incident to divine favor, that they would voluntarily become bond-servants—putting themselves under certain restrictions, limitations, bondage, as respects their words, their conduct, their thoughts—earnestly desiring of the Lord in prayer the aid he has promised them, expressed in his words to the Apostle, “My grace is sufficient for thee; my strength is made perfect in weakness.” Each time they find that they have transgressed they should not only make amends to those injured, but also make confession to the Lord, and by faith obtain his forgiveness—they should

(b) By study of the Word.

R3090 [col. 1 ¶1, 6, 7]:

To such a virtuous character we are counseled to add knowledge—the knowledge of God’s character, that we may the more thoroughly imitate it, and of his truth, that we may more fully conform to its teachings: and to knowledge, temperance—moderation, self-restraint, in all things. “Let your moderation be known unto all men.” We are not to be hasty and hot-tempered, or rash and thoughtless. But we should strive to be evenly balanced, thoughtful and considerate: our whole

his ambassadors, and as such our lives of temperance and godliness, or of intemperance and ungodliness, are living epistles, known and read of all men with whom we come in contact. It is a part of our bounden duty, day by day, to see to it that not only the thoughts of our hearts, but also the words of our lips and all the acts of life are acceptable in the Lord’s sight, and showing forth the praises of him who called us out of darkness into his marvelous light.

promise greater diligence for the future, and should **increase** the limitations of their own liberties along the lines of weakness ascertained by their latest failure.

Thus watching and praying, and setting guards upon the actions and words of life, and bringing “every thought into captivity” to the will of God in Christ (2 Cor. 10:5), it will surely not be long until they can assure themselves and the brethren also respecting the sincerity of their **hearts**, and walk in life so circumspectly that all may be able to discern, not only that they have been with Jesus, but also that they have learned of him, and have sought and used his assistance in gaining victories over their weaknesses. The cases of such brethren or sisters would come under the head of what the Apostle terms “walking disorderly”—not after the example of the Lord and the apostles. In another chapter we will see the Lord’s direction respecting the manner in which those weak in the flesh and who bring dishonor and discredit upon the Lord’s cause should be treated by the brethren.

manner should be characterized by that carefulness which would indicate that we are ever mindful of the Lord’s pleasure, of our responsibility to him as his representatives, and of our influence upon our fellow-men, to see that it always is for good, never for evil.

Peter indeed describes a most amiable character, but who can consider it without feeling that to attain it will be a life-work. It cannot be accomplished in a day, nor a year, but the whole life

must be devoted to it; and day by day, if we are faithful, we should realize a measure of growth in grace and of development of Christian character. It is not proper that we know the truth, and are contented to hold it in unrighteousness. We must see to it that the truth is having its legitimate and designed effect upon the character. And if the truth is thus received into good and **honest** hearts, we have the assurance of the Apostle that we shall never fall, and that in due

time we shall be received into the Kingdom of our Lord and Savior, Jesus Christ.

Hence we see the necessity of ever keeping the instructions and precepts of the Lord fresh in our minds, and of drinking deep into its inspiring spirit, although we are already established in the faith. To be established in the faith is one thing, but to be established in Christian character and in all the graces of the spirit is quite another.

(c) By being filled more and more with the holy Spirit.

R3070 [col. 2 ¶1, 2]:

Having so entered, the Apostle now urges that we be filled with the Spirit of Christ, that we may not be led by the desires of the flesh away from God and from the course which he has marked out. Then the body, the human nature, must be kept under the control of the new mind, the spirit of Christ in us. Its ambitions and hopes and desires must be kept down; and the only way to do this is to keep filled with the spirit. "Walk in the spirit, and ye shall not fulfil the desires of the flesh."—Gal. 5:16.

If we are **filled** with the spirit—with the same mind that was in Jesus Christ—we will act from

the same motives: it will be our meat and drink to do the Father's will. We will engage in his work because we love to do it, even aside from the inspiring prize at the end of our course. Christ was so full of sympathy with humanity, and so thoroughly of one mind with the Father, that he could not do otherwise than to devote his life to the good of others. Yet in all his labors he strictly observed the divine plan. Though, like the Father, he loved the whole world, he did not go beyond Israel to bless the Gentiles with his ministry, because the appointed time for that work had not yet come.

E252 [¶2]:

The question arises, How or wherein does the impartation of the holy Spirit to the Christian serve to repair his judgment, and become to him the Spirit of a sound mind? We answer that the divine mind is perfect, "sound," and consequently to whatever extent Christians are able to set aside their own minds or judgments, on any or all matters, and to accept instead the divine mind, will, judgment, for the control of their lives, to that extent they will have the **spirit** or disposition of a sound mind—God's mind. We do not mean by this that the brains of Christians undergo a change or a reversal of the order of nature in their operation, but that under the guidance of the holy Spirit, the Spirit of the Truth, such learn gradually to **rectify the errors** of their own judgments in respect to all the various questions which come before them, to harmonize with the teaching of the holy Spirit through the Word of God. To illustrate: suppose we had a clock, a poor timekeeper, and without means for

regulation; suppose also that we had access frequently to a chronometer of absolute correctness, which showed us that our clock lost thirty minutes every twenty-four hours, we would learn how to correct it, by resetting every twenty-four hours. Moreover, we would learn also how to estimate its error at any point in the day. So with our judgments, and the various matters and affairs of life: when we measure them with the perfect standard, we find that we are either too fast or too slow, too weak or too strong, in our mental and physical emotions. And while we are quite unable to alter our methods of thought and action so as to have them perfect and in full accord with those of our Lord Jesus, our standard, nevertheless we are enabled to regulate our thoughts, our judgments, according to the standard which is before our minds, in a way and to a degree which those who have not this perfect standard, or who are not seeking to be regulated by it, will neither appreciate nor be able to copy.

E260 [¶1, 2]:

The Spirit of a sound mind broadens and deepens character along all its good lines; it not only helps its possessor to take correct views of himself, but also to take correct views of his fellows in degradation, and it enlarges his sympathies. He realizes the impairment of his own mind and body through the fall, and his own need of mercy and helpful correction, as well as the similar derangement of the whole world of mankind, and the general need for sympathy and aid for correction. As he learns to rectify the deficiencies and inequalities of his own mind, he sympathizes the more with others who are without this regulating principle, this Spirit of a sound mind, and who are hindered from accepting it by reason of the opposition of the Adversary, “the god of this world,” who blinds the minds of them that believe not, lest the glorious light of divine goodness, in the face of

Jesus Christ, should shine into their hearts, and should bring to them the Spirit of a sound mind. 2 Cor. 4:4

In proportion as he develops in this holy Spirit of his adoption, a “new creature in Christ Jesus,” he becomes, through its operation, gradually more patient, more sympathetic, more generous, more loving—more Godlike. And these benevolences of character will affect not only the outward acts of his life, but also his words and his thoughts. In proportion as his holy Spirit discountenances a dishonorable or dishonest action, in the same proportion it discountenances a dishonorable or a dishonest word, in respect to friend or neighbor or enemy; and similarly it discountenances the slightest injustice or unkindness of thought to any of these.

(d) By fasting.**R2260 [col. 2 ¶3]:**

Fasting is proper enough when intelligently done and from a right motive, but it is certainly worse than useless when done as a formality or ceremony, or to be seen of men, that they might think us holy. Fasting is specially commendable to the Lord’s people at times when they find themselves lacking in spirituality and exposed to severe temptations from the world, the flesh and the devil; for by impoverishing the physical force and vitality, it may assist the full blooded and impulsive to self

control, in every direction. We believe that a majority of Christians would be helped by occasional fasting,—a very plain diet for a season, if not total abstinence. But fastings, to be seen and known of men or to be conjured up by our own minds as marks of piety on our part, would be injurious indeed, and lead to spiritual pride and hypocrisy which would far outweigh their advantages to us in the way of self-restraints.

16. What other most important grace will naturally be developed by attaining a large measure of self-control?

R2355 [col. 2 ¶2]:

This quality of temperance, once attained, will manifest itself also in kindness, and in patience. The Christian who has developed in self-control is the one who will be the most patient with the unwilling, unintentional faults and frailties of others: he will be ready to restore the repentant ones, remembering himself also, lest he should be tempted. The Apostle has reference to this temperance in all things, when he says, “Let your moderation be known unto all men.” The cultivation of

this moderation from the right standpoint of desire to be pleasing to the Lord, and in full harmony with him, leads to kindness, sympathy: for, finding how many are his own weaknesses, besetments, difficulties and desires, such an one can have a larger measure of sympathy with the entire “groaning creation.” As a result, this temperance will work kindness of speech and of look and of act, inspired by the kindness of heart.

R2037 [col. 1 ¶7]:

This knowledge, received into a good and honest heart, will bring forth the fruitage or grace of character here termed “**self-control**” (common version, “temperance”). As is elsewhere stated, “He that hath this hope in him, purifieth himself,” controls himself, purges out more and more of the old leaven. Following and connected with the attainment of such self-control would come **patience**: for the self-mastery would teach the necessity for sympathy with and patience toward others. This patience in turn would lead to and develop the next grace mentioned; namely, **piety**—a condition in which the love of God is shed abroad in the heart, influencing all the thoughts and words and deeds. This condi-

tion in turn develops **brotherly kindness**—a love for all who are brethren and yoke fellows in the cause of righteousness and truth, the cause of God. And brotherly kindness in turn leads to that still broader and deeper experience designated the chief of all graces; namely, **love**, love for God, love for the brethren, love deep and pure and true, which thinketh no evil and doth not puff itself up, and is not easily offended, rejoices always in the truth and never in iniquity, the climax of Christian attainment in the present life; the grace of all graces, which never fadeth, and which will but be perfected when we receive the new resurrection body.

Longer citations for some questions follow.

R3145 [col. 1 ¶2 to end] (see question #2)

The Apostle intimates that the majority of the Church had such knowledge as enabled them to discern that an image of wood or stone, being no god, could neither improve nor injure the food in any sense or degree; but that this knowledge did not necessarily mean a great growth in spirituality. A very small mite of soap will make a large air bubble; and so, a comparatively little knowledge might puff one up greatly, without any solidity of character. He points out the advantage, therefore, of measuring oneself by growth in love, rather than by growth merely in knowledge—though, of course, to be great in both knowledge and love would be the ideal condition. The same lesson the Apostle inculcates further on (1 Cor. 13:2) asserting “though I have all knowledge and have not love I am nothing.” Knowledge without love would be an injury, and to consider it otherwise would imply that real knowledge has not yet been secured; but, says the Apostle, to the contrary of this, “If any man love God, the same is known to him,”—acquainted with him. We might have a great deal of knowledge, and yet not know God, and not be known or recognized by him; but no man can have a large development of true love in his character without personally knowing the Lord

and obtaining the spirit of love through fellowship with him. Hence, the getting of love is sure to build us up substantially (avoiding the inflation of pride) in all the various graces of the spirit, including meekness, gentleness, patience, long-suffering, brotherly kindness, knowledge, wisdom from above and the spirit of a sound mind.

Having laid down this premise, the Apostle proceeds to build his argument thereon, and to show that although it is true, as claimed, that the idol could do no injury to the food, nevertheless with Christians love must have the last word on the matter. Love, after securing knowledge and liberty, will look about to see what effect the use of liberty might have upon others; and would perceive that by reason of differing conditions of mental strength, perception, reasoning faculties, etc., all could not have exactly the same standpoint of knowledge and appreciation of principles. Love, therefore, would forbid the use of knowledge and liberty if it perceived that their exercise might work injury to another.

True, there is only one God, and idols, therefore, are nothing as gods; nevertheless, the appreciation of idols as gods had become so ingrained in the thought of many that it would be impossible for them fully to divest themselves of some respect

for the idols—impossible for them to eat meat that had been offered to idols without the feeling that in some sense of the word they had done wrong—had been contaminated or injured by the unholy associations. This would be true also of food offered to the heavenly bodies worshiped as gods—the sun, moon and stars.

Knowledge is beneficial;—“To us there is but one God, the Father;” of, or from whom, as the first cause or Creator, all things came, including ourselves; and there is one Lord, Jesus Christ, by, or through whom all things, including ourselves, have been brought into existence. The knowledge which would enable us to discern this matter clearly would assuredly be of advantage. But some dear brethren did not possess ability to reason clearly from this premise, and they had a claim upon their stronger brethren under the Law of Love.

We must pause a moment in our consideration of vs. 6, not because the Apostle’s language is in any measure obscure; but because the Adversary seeks continually to wrest the Scriptures, and to misrepresent their plain teachings, and thus to mislead the Lord’s flock. We refer to the false teaching abroad today, that this statement, “Of whom are all things,” signifies that all the sin, all the wickedness, etc., of the world are from God; are his direct work, traceable to him as their author or fountain. Surely it is nothing short of blasphemy for anyone who has first tasted of the good Word of God, and been made a partaker of the holy spirit, thus to attribute to God the various evils which, throughout the Scriptures are uniformly condemned, and which God declares he will ultimately—“in due time”—destroy! The Scriptures are clear in their statement that “all his work is perfect;” that “God is not the author of confusion;” that “God tempteth no man,” and is not in accord with any suggestion to the effect that evil may be done so that good results may follow. (Deut. 32:4; Rom. 3:8; 1 Cor. 14:33; Jas. 1:13; 1 Pet. 3:11.) It is in full agreement with the declaration that “all his work is perfect,” that having made Satan a perfect being, as also he made our race perfect, representatively in Adam, God has not hindered his free moral agents from taking a course of sin in violation of his commands. His wisdom and power are such that he will eventually bring a blessing out of these evils to those who

are not in sympathy with them, but the evils themselves, yea, and “all the wicked, will he **destroy.**” —Psa. 145:20.

The Apostle proceeds in his argument to show that it is not the food that we eat that makes us acceptable to God, neither our abstaining from any particular food. Our relationship to God is that of the New Creation, a heart relationship; and the blessing which the Lord gives us is as newly begotten children,—not along the lines of the flesh, but along the lines of the spiritual and heart development, which shall ultimately be perfected in the resurrection.

True, “whom the Son makes free is free indeed,” and we all should “seek to stand fast in the liberty wherewith Christ makes free;” but it is also true that we need to be on guard lest we use our liberty in such a manner as would stumble others more weak than ourselves,—not so able to use the liberty of Christ discriminatingly. The liberty wherewith Christ makes free may be viewed from two standpoints: if it gives us liberty to eat without restraint, in a manner that the Jews were not at liberty to eat, it gives us liberty also to abstain;—and whoever has the spirit of Christ and is seeking to follow in his steps has already covenanted to the Lord to use his liberty, not in the promotion of his fleshly desires, ambitions and appetites; but in self-sacrifice, following in the footsteps of the Master, seeking to lay down his life, even, on behalf of the brethren—for their assistance. How different are these two uses of liberty! Its selfish use would mean self-gratification, regardless of the interests of others; its loving use would prompt to self-sacrifice in the interests of others.

But why?—what principle is involved that would make it incumbent upon one whose conscience is clear to consider the conscience of another? Why not let the person of the weak conscience take care of his own conscience, and eat or abstain from eating as he felt disposed? The Apostle explains that this would be all right if it were possible; but that the person of weaker mind, feebler reasoning powers, is likely to be weaker in every respect and, hence, more susceptible to the leadings of others—into paths which his conscience could not approve, because of his weaker reasoning powers or inferior knowledge. One might, without violation of con-

science, eat meat that had been offered to idols, or even sit at a feast in an idol temple, without injury to his conscience; but the other, **feeling** that such a course was wrong, might endeavor to follow the example of his stronger brother, and thus might violate his conscience, which would make it a sin to him. Every violation of conscience, whether the thing itself be right or wrong, is a step in the direction of wilful sin—it is a downward course, leading further and further away from the communion and fellowship with the Lord, and into grosser and grosser transgressions of conscience and, hence, possibly leading to the Second Death. Thus the Apostle presents the matter: “For through thy knowledge he that is weak perisheth,—the brother for whose sake Christ died.”

The question is not, Would it be a sin to eat the meat offered to idols? but, Would it be sin against the spirit of love, the law of the New Creation, to do **anything** which could reasonably prove a cause of stumbling to our brother;—not only to the brethren in Christ, the Church, but even to a fellow-creature according to the flesh?—for Christ died for the sins of the whole world. It is a very serious crime against the law of love and against the Lord’s injunction, to cause one of his brethren to stumble (Rom. 14:13,21; Matt. 18:6), but it would also be a crime in his sight for us to stumble others,—to hinder them from becoming brethren, and of the household of faith. Hence, it is clear that although knowledge might remove all prohibition of our consciences and all restraints of our liberty, yet love must first come in and approve the liberty before we can exercise it. Love places a firm command upon us, saying,—Thou shalt love the Lord with all thine heart, and thy neighbor as thyself. Love, therefore, and not knowledge, not liberty, must finally decide every question.

Let us take our stand with the Lord, and determine that so far from using our liberties in any manner that might do injury to others we will refuse so to use them; and will rather **sacrifice** them for the benefit of others;—even as our Master, as our Redeemer, gave all that he had. Let us adopt the words of the Apostle in the last verse of this lesson, and determine once for all that anything that would injure a brother we will not do—any liberty of ours, however reasonable in

itself, that would work our brother’s injury, that liberty we will not exercise; we will surrender it in his interest; we will sacrifice it; we will to that extent, on his behalf, lay down our life for him.

There is, perhaps, occasionally a danger of misapplication of this principle; as, for instance, the Doukhobors might say to us, We regard that it is wrong to eat any meat and wrong even to use the skins of animals for shoes, and you are to condescend to our weak consciences in this matter, and ought not to eat meat or wear shoes either. We answer that that is not a similar question to the one which the Apostle has explained in which we should surrender our liberties. On the contrary, the Word of the Lord and the customs of society are all opposed to these bewildered people, and to yield to their mental unbalance on this question would be to assist them in a wrong direction. Our abstaining from eating meat or from the wearing of shoes would in no sense of the word help them to better views; nor does our eating of meat or wearing of leather in any sense of the word **interfere with their consciences**. Other brethren have an antipathy to the use of instrumental music in the worship of God, as there used to be people who objected to having meeting places heated and provided with comfortable seats. These may sometimes abuse the Apostle’s argument, claiming that their consciences are injured by the liberties of the brethren; and that such liberties should be abridged in their interest. Our answer to them must also be,—that they misapply the Apostle’s argument: it is not his meaning that the Lord’s people are to favor the mental crotchets of each other in such a manner as would be to the general injury of the Church. Superstitions are not to be encouraged in the Church, nor its spiritual advantages and liberties sacrificed on account of them. Nevertheless, love must always have a voice in all of the affairs of the Lord’s people; and even such as would mistakenly impose upon their brethren upon the score of weakness, should be treated with love, and their objections, etc., should be reasoned upon. They should see that they have full liberty to do any and everything that the Lord requires of them, abstaining from every appearance of evil, and that their brethren should be accorded the same privileges. If they cannot conscientiously sing with instrumental music or sing hymns, let them keep silence, or for the time do

their singing at home. Praising God with instruments is a very different question from eating in an idol's temple.

A somewhat similar question to this one which the Apostle decided, may come before us today in respect to attendance at public worship in the nominal churches, Protestant and Catholic—including the propriety of partaking of the “sacrament” or the “Mass.” On such a question each has personal liberty; each should be fully persuaded in his own mind, and follow the direction of his own conscience. In our judgment it would be a much more serious offense to partake of the Mass in Roman Catholic, Greek Catholic or High Episcopal Church services, than to sit in an idol temple and partake of the foods offered to the idols; because the Mass is particularly an abomination before the Lord. (Heb. 7:25; 10:14.) As respects participation in the Lord's Supper, as observed by the majority of Protestants: We could see no harm in this of itself; —those participating might intelligently reverence and worship God in such a manner, even though realizing the inappropriateness, according to the Scriptures, of such a celebration. We would, however, think that a regular participation in the services of Babylon and in her misinterpretation of the Lord's Supper would be reprehensible;—injurious to our own spiritual progress, and dangerous also in the stumbling of some weaker in their discernments. Our advice, therefore, would be that on the one hand we do not feel such a restraint that we would fear to enter a nominal church building to hear a service there; and on the other hand that we do not seem to give our assent to their errors by regular attendance and participation—except at such meetings as would afford us full opportunity for the presentation of the truth.

Another illustration of this principle in our times, is found in the liquor question. There will be no dispute that it would be wrong for any man to get drunk—to lose his senses, and additionally to render himself liable to do injury to others, and surely to dishonor his Creator. The question of liberty comes in only in respect to the use of liquors

in such a manner as would work no dishonor to God and no injury either to ourselves or to our neighbors. All recognize the fact that intoxicating liquors are a dangerous temptation to the world in general, and our suggestion to the brethren who feel that they have full power of self-control in the use of liquors, is that they apply the argument of the Apostle in this lesson, and determine whether they could not more honor the Lord and help those who are weaker than themselves by using their liberty in the direction of total abstinence,—sacrifice of rights,—rather than by using it in moderate drinking.

So far as we are able to discern, intoxication is one of the most terrible evils scourging our race at the present time. Many are so weak through the fall, by heredity, that they are totally unable to resist the control of intoxicants, if once they yield to them. Is it too much to ask of those who have consecrated their lives to the Lord, to righteousness and to the blessing of others, that they should deny themselves in this matter, and thus lay down some liberties and privileges in the interest of the brethren, and in the interest of the world in general?

Similar arguments might be urged respecting the use of tobacco, cards and the various implements which the Adversary uses in luring mankind into sin. The whole, be it noted, is the argument of love. In proportion as we grow in the graces of our Lord, in his spirit of love, we will be glad, not only to put away all filthiness of the flesh for our own sakes, and to be more like the Lord, but also, at the instance of love, we would desire to put away from us everything that might have an evil influence upon others, whatever we might consider our personal liberties to be in respect to them.

Our Golden Text is in place here—it appeals to all who have become new creatures in Christ Jesus. “Let us, therefore, follow after the things which make for peace”—for the blessing of others and for our own blessing and upbuilding as new creatures in Christ, members of his body.

F289 through F292—Discipline in the Ecclesia” (see question #11).

The administration of discipline is not the function of the elders only, but of the entire Church. If one appears to be in error or in sin, his supposed wrong should be pointed out to the erring one only by the one he has injured, or by the member first discovering the wrong. If the reprovéd one fails to clear himself, and **continues** in the error or sin, then two or three brethren without previous prejudice should be asked to hear the matter and advise the disputants. (Elders they may or may not be, but their eldership would add no force or authority in the case except as their judgment might be the riper and their influence the more potent.) If this committee decide unanimously with either party, the other should acquiesce and the matter be wholly at an end—correction, or restitution, so far as possible, being promptly made. If either of the original disputants still persists in the wrong course, the one who made the original charge or one of those called in committee or, preferably, all of these together, **may** then (but not sooner) exercise their privilege of bringing the matter before the **Ecclesia**, the body, the Church. Thus it is evident that the Elders were in no sense to be judges of the members—hearing and judgment were left to the local body, or Church.

The two preliminary steps (above mentioned) having been taken, the facts being certified to the elders, it would be their duty to call a general meeting of the **Ecclesia**, or consecrated body, as a **court**—to hear the case in all of its particulars, and in the name and reverence of its Head to render a decision. And the matter should be so clear, and the condemned should have such generous treatment, that the decision would be a unanimous one, or nearly so. Thus the peace and oneness of the body (the **Ecclesia**) would be preserved. Repentance even up to the moment of the Church’s condemnation is possible. Nay, to secure repentance and reform is the very object of every step of these proceedings—to reclaim the transgressor; his **punishment** not at all the object. Punishment is not ours but God’s: “Vengeance is mine, I will repay, saith the Lord.” (Rom. 12:19) Should the wrongdoer repent at any step in this proceeding, it should be a cause of thanksgiving and rejoicing to all who possess

the Lord’s Spirit, and no others are members of his body. Rom. 8:9

Indeed, even if the transgressor refuse to hear (obey) the decision of the entire Church, no punishment is to be inflicted or even attempted. What then? Merely the Church is to withdraw from him its fellowship and any and all signs or manifestations of brotherhood. Thenceforth the offender is to be treated “as a heathen man and a publican.” Matt. 18:17

At no time in these proceedings are the faults or failings of the offender to be made public property—scandalizing him and the Church, and the Lord, the Head of the Church. Nor is he to be harshly spoken of even after the separation; just as we are not to berate, or rail against, heathen men and publicans, but are to “speak evil of no man” and to “do good unto all men.” (Titus 3:2; Gal. 6:10) Love is the quality which insists on the strictest obedience to these last two requirements to “all men”: how much more will love insist that a “brother,” a fellow-member in the **Ecclesia**, the body of Christ, shall not only not be injured by false or garbled statements, but that additionally, his weaknesses or blunders or sins be carefully covered, not from the unsympathetic world only, but also from “the household of faith” and from even the Church—until the final step of “telling it to the Church” should be found absolutely necessary. At every step the spirit of love will hope that the wrongdoer is laboring under some misapprehensions, and will be praying for wisdom and grace to turn a sinner from the error of his way and thus (possibly) to save a soul from death. James 5:20

Oh, that the holy Spirit, the spirit of love, might dwell in every member of the Ecclesia so richly that it would give pain to hear a defamatory tale about any one, and especially about a fellow-member! This would at once eliminate one-half the friction, or more. Nor would the following of the above procedure, outlined by our Lord, lead to **frequent** church trials: rather, while removing the ground for animosities, it would inculcate a respect for the judgment of the Church as being the judgment of the Lord, and the voice of the Church would be heard and obeyed accordingly. Furthermore, with order and love thus prevailing we may be sure that each would seek as far as pos-

sible to “mind his own business” and not attempt to reprove his brother or correct him, or bring the matter before a committee or the Church, unless the matter were one of some importance as concerned himself or the Church or the Truth.

Unquestionably, the majority of the Church troubles (and society and family troubles as well) spring not from a desire to wrong, nor even from a wrong unintentionally committed, but from misunderstandings and, at least, partial misinterpretations of intentions or motives. The tongue is the general mischief-maker; and it is part of the spirit of a sound mind, therefore, to set a guard upon the lips as well as upon the heart, from which proceed the ungenerous sentiments which, the lips expressing, set fire to evil passions and often injure many. The New Creation —the Church—has strict instructions from their Lord and Head on this important subject. His spirit of love is to fill them as they go **alone**, privately, to the injuring person without previous conference or talking with anyone. They go not to make him (or her) **ashamed of his conduct**, nor to berate him or otherwise punish, but to secure a cessation of the wrong and, if possible, some recompense for injury already received. Telling others of the wrong, first or afterward, is unkind, unloving—contrary to the Word and Spirit of our Head. Not even to ask **advice** should the matter be told: we have the Lord’s **advice** and should follow it. If the case be a peculiar one, the wisest of the elders should be asked for advice along the lines of a hypothetical case, so as not to disclose the real trouble and wrongdoer.

Unless the trouble is serious, the matter ought to stop with the personal appeal to the erring one, whether he hears or forebears to hear—to yield.

But if the second step be deemed necessary, no explanation of the trouble should be made to those asked to confer until they gather in the presence of the accuser and the accused. Thus slanderous “talk” will be avoided and the committee of brethren will come to the case unbiased and be the better able to counsel both parties wisely; for the trouble may be on both sides, or, possibly, wholly on the side of the accuser. At all events, the accused will be favorably impressed by such fair treatment and will be much more likely to yield to such counselors if his course seems to them also to be wrong. But whether the one deemed by the committee to be in error shall yield or not, the whole matter is still strictly private, and not a mention of it should be made to anyone until, if thought sufficiently important, it is brought before the Church, and passed upon finally. Then for the first time it is common property to the saints only, and in proportion as they are **saints** they will desire to say no more than necessary to anyone respecting the weaknesses or sins of anybody.

In carrying out the findings of the Church court, the matter rests with each individual; hence, each must discern the justice of the decision for himself. The penalty of withdrawal of fellowship is designed to be a correction in righteousness, and is of the Lord’s prescribing. It is to serve as a protection to the Church, to separate those who walk disorderly, not after the spirit of love. It is not to be esteemed a perpetual separation, but merely until the reproved one shall recognize and acknowledge his wrong and to the extent of his ability make amends.

PATIENCE

1. What is the importance of Patience as an element of Christian character?

James 1:4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

R3090 [col. 1 ¶2]:

“And to temperance, patience.” “Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” Yes, this grace smooths the way for every other, because all must be acquired under the process of patient and continuous self-discipline. Not a step of progress can be gained without the exercise of this grace of patience; and not one of the graces more beautifully adorns the Christian character, or wins the approval of the world’s conscience,

or glorifies the God of all grace whose truth inspires it. It is long-suffering meekness earnestly striving to stem the tide of human imperfection and weakness, and endeavoring with pains-taking care to regain the divine likeness. It is slow to wrath and plenteous in mercy; it is quick to perceive the paths of truth and righteousness, and prompt to walk in them: it is mindful of its own imperfections and sympathetic with the imperfections and shortcomings of others.

R3059 [col. 2 ¶3]:

God’s Word or message of patience is, “Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” (Jas. 1:4.) How necessary to our perfection is this divine counsel—this Word which proceeds from the mouth of God! We might imagine that we had received sufficient testing and proving to indicate our loyalty to the Lord, to the principles of righteousness, long before we had been sufficiently proved according to the Lord’s standards in the testing of character. He therefore graciously explains to us how necessary patience will be, that we should not think it strange concerning the fiery trials which must test us, as though some strange thing had happened unto us. (I Pet. 4:12.) On the contrary he points out to us as we grow in grace and in knowledge and in ability to comprehend—that the glory, honor

and immortality to which he has invited the Church of this Gospel age, is so high, so grand a position, that those who would share those honors must expect, necessarily, to be severely tried and tested that their absolute loyalty to the Lord and to the principles of his righteousness—justice, truth, love—shall be beyond question. Our characters must become crystalized along these lines, firm as adamant, before we shall be ready to be received as the “overcomers” who shall inherit all things, and share the kingdom and glory with the Captain of our salvation. He points out to us, further, that if it was necessary for the Captain of our salvation to be tempted and tried, tested and proved, much more reasonable is it that we who were children of wrath, and justified only through his grace, should be thoroughly proven as respects our loyalty.

R2793 [col. 1 ¶4]:

God’s promise is the foundation upon which all that we hope for, either of character or coming glory, is built. Let us prize this truth so that we will not compromise it in any sense or in any degree; let us not only hold the truth in the letter but in the spirit;—in the love of it, because it is true, as well as because it is beautiful and grand. Holding it thus we will be careful that no one shall twist it for us or pervert it, and equally careful that we do not handle the word of God deceitfully ourselves, to the blinding of our own

eyes of understanding, and thus to our own hindrance. And let us ever remember the importance of **patient endurance**, that we may not only cultivate the Christian graces, and practise them, but that we may take joyfully the trials, persecutions or difficulties which our Lord may see proper to permit to come upon us for our testing and for the development of this character which he explains to us is of paramount importance, and without which perfect love could neither be attained nor maintained.

2. What is the common significance of this word?

pa•tience The capacity, quality, or fact of being patient.

pa•tient 1. Bearing or enduring pain, difficulty, provocation, or annoyance with calmness. 2. Marked by or exhibiting calm endurance of pain, difficulty, provocation, or annoyance. 3. Tolerant; understanding: *an unfailingly patient leader and guide*. 4. Persevering; constant: *With patient industry, she revived the failing business and made it thrive*. 5. Capable of calmly awaiting an outcome or a result; not hasty or impulsive. 6. Capable of bearing or enduring pain, difficulty, provocation, or annoyance: *"My uncle Toby was a man patient of injuries"* (Laurence Sterne).

R2790 [col. 2 ¶6]:

Special stress, we see, is laid upon patience—"the word of my patience," or, the patience which my word inculcates. Examining the word critically we find that two quite distinct words in the Greek are translated by our English word patience in the New Testament; the one is *makrothunia* (Heb. 6:12; James 5:10; Acts 26:3): this is the word which in a general way corresponds to the common thought of patience, as we speak of it connected with

every-day affairs of our lives; it means merely long-suffering, and, indeed, *makrothunia* is generally so translated throughout the New Testament. (Rom. 2:4; 9:22; Eph. 4:2; Col. 1:11; 3:12; 1 Tim. 1:16; 2 Pet. 3:15, etc.) But this is not the word used in our text, nor the word generally translated **patience** throughout the New Testament, viz., *hupomonee*.

3. What is the deeper significance of this word as used in Scripture, especially in Rev. 3:10 and Luke 8:15?

Rev. 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Luke 8:15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

R2790—"Patience as an Element of Character" [first four ¶s]:

"Because thou hast kept the word of my patience I will also keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth."—Rev. 3:10.

We will not here discuss this verse from the standpoint of its application to the Philadelphia epoch of the Church's history, but will content ourselves with examining the principles implied in its statement, believing, as we do, that the Lord's dealings with his Church throughout this Gospel age follow the same lines, are in harmony with the same principles. Whatever condition, therefore, would be acceptable and pleasing to the Lord as respected the Philadelphia epoch of the Church's history would be acceptable and pleasing to him in respect to ourselves and all others of

his people during this age.

Special stress, we see, is laid upon patience—"the word of my patience," or, the patience which my word inculcates. Examining the word critically we find that two quite distinct words in the Greek are translated by our English word patience in the New Testament; the one is *makrothunia* (Heb. 6:12; James 5:10; Acts 26:3): this is the word which in a general way corresponds to the common thought of patience, as we speak of it connected with every-day affairs of our lives; it means merely long-suffering, and, indeed, *makrothunia* is generally so translated throughout the New Testament. (Rom. 2:4; 9:22; Eph. 4:2; Col. 1:11; 3:12; 1 Tim. 1:16; 2 Pet. 3:15, etc.) But this is not the word used in our text, nor the

word generally translated **patience** throughout the New Testament, viz., *hupomonee*.

This word, *hupomonee*, has a much deeper and fuller significance than attaches to our English word patience. It signifies rather constancy,—the thought being an endurance of evil in a cheerful, willing, patient manner. It represents, therefore, **an element of character**, and not merely a temporary condition or restraint of feeling or action. For instance, a worldly man might have a great deal of patience in connection with the prosecution of his business;—he might be very attentive to his customers, very obliging, very painstaking, and show no dissatisfaction in connection with the inconsiderateness of his customers; and “**patience**,” in its ordinary sense, might be ascribed to his conduct. But the word in our text rendered **patience** signifies such a development of heart and character as manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the divine wisdom and love, which, while permitting present evils, has promised to overthrow them in God’s due time. We believe it will be profitable for us to examine carefully this element of Christian character, of which our Lord speaks in such high commendation, that recognizing it clearly, we, as his followers, may

attain to it more completely, and thus have his more abundant approval.

Since our text mentions this patient endurance as being the Lord’s “word” or teaching, let us glance backward to the Gospel narrative, and note the Lord’s use of the word in his teaching. Twice it is recorded as a part of his utterance. In Luke 8:15, in the parable of the sower, we read: “That [sown] on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with **patience** [with cheerful endurance, constancy].” The thought here is that in order to be of the fruit-bearing class which the Lord will approve and accept to his Kingdom, it is necessary to do more than to receive the word of his testimony, even tho we receive it with joy—for that class in the parable is represented by the stony ground, which at first gave evidence of great fruitfulness and vigor, but which, when the sun of persecution arose, withered, because of lack of depth of soil. That stony, shallow soil represents, the Lord explains, a class of hearers who rejoice greatly in the truth, but do not **endure**, such as cannot withstand persecution or opposition, but wither under it, become discouraged. Such cannot be of the Kingdom class, all of whom must be overcomers.

4. Why is “patient-endurance” so necessary?

R2791 [col. 2 ¶1, 2]:

Here the question properly arises, Why is this so? In what sense is such endurance necessary? We answer that it is one of the conditions which God has attached to the call to joint-heirship in the Kingdom, and the wisdom of this is manifest when we consider the work to which we are called—the work of blessing all the families of the earth, as God’s Millennial Kingdom, under and in joint-heirship with our Lord. That will be a great work, and it is eminently proper that the Lord should demand that those whom he would account worthy of it shall not only appreciate his goodness and his character, and prefer these to sin and iniquity, but that they should demonstrate their thorough loyalty to these principles to the extent of a joyful willingness to suffer on behalf of right, to endure patiently. A transitory endurance of one or two or three brief trials would not prove the person to have established

character for righteousness; but a patient, cheerful endurance even unto death, would prove and demonstrate such a character.

We might illustrate this with the diamond. Suppose that we were able to make diamonds out of some plastic material, so that they would have the full diamond measure of brilliancy; and suppose that they became hard, but not so intensely hard as the diamond, would they have the value of the diamond? By no means. And so with the Christian; if we should suppose him possessed of every grace of character that could possibly belong to the sons of God except this one of firmness, of endurance, he would not be fit to be numbered amongst the Lord’s jewels. Hence the Lord’s demand is that the quality of firmness, cheerful endurance of whatever his providence may permit, shall be a characteristic of all those who will be fit for the Kingdom.

5. What is the relation between patient-endurance and *self-control*?

2 Peter 1:6 And to knowledge temperance; and to temperance patience; and to patience godliness;

R2037 [col. 1 ¶7]:

This knowledge, received into a good and honest heart, will bring forth the fruitage or grace of character here termed “**self-control**” (common version, “temperance”). As is elsewhere stated, “He that hath this hope in him, purifieth himself,” controls himself, purges out more and more of the old leaven. Following and connected with the attainment of such self-control would come **patience**: for the self-mastery would teach the necessity for sympathy with and patience toward others. This patience in turn would lead to and develop the next grace mentioned; namely, **piety**—a condition in which the love of God is shed abroad in the heart, influencing all the thoughts and words and deeds. This condition in turn develops **brotherly**

kindness—a love for all who are brethren and yoke fellows in the cause of righteousness and truth, the cause of God. And brotherly kindness in turn leads to that still broader and deeper experience designated the chief of all graces; namely, **love**, love for God, love for the brethren, love deep and pure and true, which thinketh no evil and doth not puff itself up, and is not easily offended, rejoices always in the truth and never in iniquity, the climax of Christian attainment in the present life; the grace of all graces, which never fadeth, and which will but be perfected when we receive the new resurrection body.

6. How should we endure our trials and thus “possess our souls”?

Luke 21:19 In your patience possess ye your souls.

R2791 [col. 1 ¶4, 5]:

The other instance in which our Lord used the word during his ministry is recorded in Luke 21:19. He had just been telling his followers what they must expect as the result of being his disciples during the present time, when sin abounds, and when Satan is the prince of this world—they must expect tribulation, opposition from various quarters; but he assures them that they would nevertheless be fully and completely under divine care and protection, even tho the persecutions would be permitted to reach and to affect them. Then follow the words, “In your patience [**patient endurance, cheerful constancy**] possess ye your souls.”

Our faith and trust in the Lord and his gracious promises for the future life are to be so strong that they will more than counter-balance the oppositions of the world, of false brethren, and of Satan’s blinded servants;—so much so that these persecu-

tions will be recognized and rejoiced in as the agencies of divine providence in chiseling, shaping and polishing us as the living stones for the glorious Temple which God is constructing. And viewing our trials from this standpoint we can indeed possess our souls, our lives, and enjoy them, even amidst tribulation, with **cheerful endurance**, constancy. Yea, we may realize that the soul, the real being, to which God has given the exceeding great and precious promises of the future, cannot be injured by the persecutions of the flesh, nor by anything that men can do to us, so long as we are faithful to the Lord, accepting the persecutions with cheerful constancy, as the ministrations permitted of his providence for our ultimate good.

7. What is the relation between *faith* and patient-endurance?

James 1:3 Knowing this, that the trying of your faith worketh patience.

R2792 [col. 1 ¶2]:

Everything that will enable us to see the importance of this quality of patient, cheerful **endurance** will be helpful to us. Therefore let us notice some other instances in which this word is used in the New Testament. The Apostle Paul says, "But ye have need of **patience** [cheerful endurance, constancy] that **after** ye have done the will of God [reached the mark] ye might receive the promise." (Heb. 10:36.) Here, again, we see that it is not merely to do the will of God that is the test, but, that after having attained to that point, that mark of character in our hearts, in our wills (if

only partially in the flesh) we should, by **patient endurance**, establish God's righteous will as the law of our hearts, the rule of life under all circumstances and conditions. Then, and not till then, will we be in the heart condition of fitness for the Kingdom. The Apostle James (1:3) says: "The trying of your faith worketh patience [**patient endurance**];" that is to say, if our faith stands the trial it will work this character of patient endurance; of course, on the other hand, if we do not attain to patient endurance, it will mean that our faith has not stood the test satisfactorily, that we are not fit for the Kingdom.

R3245 [col. 1 ¶6]:

"Ye have need of patience," writes the Apostle. "In your patience possess ye your souls," instructs our Lord. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing," the Apostle explains. Very evidently patience, therefore, includes other graces of character—implies their possession to a certain extent. Amongst the Lord's people patience surely must be preceded by faith, and the degree

of patience very generally measures the amount of the faith. The Christian who finds himself impatient and restless evidently is lacking in faith toward the Lord; for otherwise he would be able to rest in the Lord's gracious promises, and wait for their fulfilment. After using reasonable diligence and energy he should be content to leave the results and the times and seasons with the Lord.

R3246 [col. 2 ¶1]:

The Lord's people of today should take well to heart this lesson of faith, obedience and patient waiting on the Lord. We, too, are waiting for a Kingdom, and for the peace and blessing which the Lord has promised shall come therewith. We, too, see Philistines in the way, and rival brethren, who, though really the Lord's, do not see so clearly as we the Lord's program for the estab-

lishment of his Kingdom. It is for us to wait patiently on the Lord, while he uses the wrath of man to praise him, and to make straight the way of the Lord, and to usher in eventually his Kingdom under more favorable conditions than would be possible if we were to attempt to act for ourselves, or in any manner or sense to hasten his arrangements.

8. Why should we "glory in tribulation"?

Romans 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

R2737 [col. 1 ¶6, 7]:

Such an advanced Christian looks back through the year and recalls life's storms as well as its sunshine, its sorrows as well as its joys, its tears as well as its smiles, and sorrows not as others who have no hope (but who, instead, have more or less of vague fear and dread of the future, both

of present life and that which is to come). His troubles have been divested of their hobgoblin features, and minimized by the spirit of a sound mind, and the instructions of God's Word, which assures all such that the trials, difficulties and adversities of life, rightly accepted as lessons, are

blessings in disguise,—which will work out “a far more exceeding and an eternal weight of glory” in the life to come.—2 Cor. 4:16,17.

He will perceive too, that his joys have been of a purer and a more solid kind than any he ever knew before he was begotten of the holy spirit. They have not had commingled with them the bitterness of envy, malice and hatred, but have been unalloyed; because they have not been rejoicings in iniquity, but rejoicings in the truth. Moreover, they have been much more numerous than ever

R3123 [col. 1 ¶3]:

How remarkable it must seem to the worldly, who have never tasted of the joys of the Lord, that these men could thus rejoice in tribulation—rejoice that they were counted worthy to suffer afflictions for the cause of Christ! How little the world knows of the peace of God which passeth all understanding, that rules in the hearts of the Lord’s people who have grown in his grace and heart-likeness! How little can they appreciate the fact expressed by our Lord when he said, “Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.” And again, through the Apostle, “We glory in tribulation, also; knowing that tribulation worketh patience; and patience experience;

R3281 [col. 2 ¶1, 2]:

In a word, the trial of the justified and consecrated consists in the presenting to them of **opportunities** to serve God and his cause in this present time, when, because of sin abounding, whosoever will live godly and hold up the light will suffer persecution. Those whose consecration is complete and of the proper kind will rejoice in their privilege of serving God and his cause, and will count it all joy to be accounted worthy to suffer in such a cause, and **thus** to attest to God the sincerity of their love and of their consecration to him. Such consecrated ones, pure in heart (in will or intention), realizing the object of present trials, glory in tribulations brought upon them by faithfulness to Christ and his Word, realizing that their experiences are similar to those of the Master, and that thus they have evidence that they are walking in the footsteps of him who said, “Marvel not, my brethren, if the world hate you. Ye know that it hated me before it hated you. If ye were of the world, the world

before; because he not only is able to joy in the Lord, joy in his Word, joy in the holy spirit, joy in fellowship with brethren of like precious faith, but by the grace of God he has been enabled additionally to joy in tribulation also;—not because he loved tribulation, but because he loved the patience, the experience, the character, which God assures us are a fruitage which all tribulations must yield us under his providence, if we are rightly exercised thereby.—James 1:3,4; Rom. 5:3.

and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts.” (John 14:27; Rom. 5:3-5.) And as these faithful servants of the Lord could rejoice in whatever experiences God permitted to come to them in the discharge of duty, so may we remember that ours is the same God, that he changes not; that he is equally able and equally willing today to grant the sunshine of his favor to those who trust him and seek to walk in his ways. It is the reverse condition that the followers of Christ need to dread, need to fear, as expressed by the poet, “Oh, let no earthborn cloud arise, to hide thee from thy servant’s eyes!”

would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” “Be thou faithful unto death, and I will give thee a crown of life.”—1 John 3:13; John 15:18,19; Rev. 2:10.

Furthermore, they glory in tribulations because they realize that the Lord will be near them while they endure faithfully, and that he will not permit them to be tempted above what they are able to bear, but will with every temptation provide some way of escape; because they realize the necessity of forming character, and that tribulation worketh patience, and patience experience, and experience hope—a hope that maketh not ashamed; and because they realize that all these favorable results of tribulation follow, on account of a genuine consecration in which the love of God has been shed abroad in the heart, displacing the spirit of the world, the spirit of selfishness.—1 Cor. 10:13; Rom. 5:3,5.

9. What particular thoughts constantly kept in mind will enable us to be “patient in tribulation”?

Romans 12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

R2213 [col. 2 ¶3]—“Patient in tribulation.”

Our word tribulation is derived from the Latin *tribulum*, the name of a roller or threshing machine used in olden times for cleaning wheat, removing from it the outer husk or chaff. How appropriate the thought when applied to the Lord’s consecrated people, who in the Scriptures are symbolized by wheat. Our new natures are the kernel, the real grain: yet this treasure or valuable part is covered with the husk of earthly conditions. And in order that the wheat may be made properly ready for the “garner” and for usefulness, it is necessary that each grain shall

pass through the tribulation necessary to separate those qualities which, until separated, render us unfit for the future service to which we are called of the Lord. In proportion as we are able to realize our own imperfections, and the perfect will of God concerning us, we will be enabled to bear patiently, and even with a certain kind of rejoicing, all the tribulations which the Master shall see best to let come upon us. “We glory in tribulations also.”—Rom. 5:3.

R2258 [col. 1 ¶4 through col. 2 ¶1]:

If we could but keep in memory the fact that every trial, every persecution, every difficulty of life, permitted to come upon those who have made the covenant of sacrifice with the Lord, is intended to **prove them**, to test their love, to see whether or not their characters are fixed, rooted and grounded in righteousness and being built up in love, it would put all these trials, difficulties and temptations in a new light before us, and greatly assist us in fighting a good fight and overcoming. We would say, If by these little trials the Lord is proving my love and devotion to him, then, however trifling they may be or however important, I will diligently use them as favorable opportunities to demonstrate to my Lord the fulness of my love and devotion to him and his cause. Thus viewed and thus met, every trial and every difficulty would prove to be a blessing: as the Apostle puts it, “Beloved, count it all joy when ye fall into divers temptations;” “greatly rejoice, tho now for a season ye are in manifold temptation, that the trial of your faith, being much more precious than that of gold that

perisheth, tho it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.” “Blessed is the man that endureth [faithfully under] temptation; for after his trials he will receive the crown of life which the Lord hath promised to them that love him.” “These light afflictions, which are but for a moment, **work out** for us a far more exceeding and eternal weight of glory”—if rightly utilized.—1 Pet. 1:7; Jas. 1:2,12.

Thus we are again assured that those who love the Lord, and who in consequence will receive the Kingdom, will be those whose love will have been tested by trials and temptations on the way to it. Those who do not love the Lord with **all** their hearts, in whom self or some other idol has first place, will be seduced by the world, the flesh or the devil into some form of rebellion against the divine Word or divine providence: they will have schemes and theories which they will prefer to the Lord’s plan, and their own theories and plans when analyzed will usually be found to be based either upon selfishness or ambition or upon an evil spirit of envy, hatred, jealousy, etc.

F632 [¶2] through F634 [¶2].

We, as the under-priests, must also be “touched” and brought into sympathy with the world to whom we shall shortly be kings, priests and judges. But it is not necessary or possible for us

to give largely of our physical strength, or to take the weaknesses and sicknesses of others—we each have some experiences of this kind anyway, by reason of our participation in the fall; for accord-

ing to the flesh we were “children of wrath even as others,” and sharers with the groaning creation in its afflictions. Our Lord’s expenditure of vitality was not on behalf of the Church; for it (the Church) could not be recognized until his sacrifice had been completed and been presented to the Father and accepted by him on our behalf—not until Pentecost. Until the Spirit had come upon his followers, it was useless to try to tell them of heavenly things. (John 3:12, 16:13; 1 Cor. 2:10-12) Hence our Lord’s energy was largely expended in uttering parables and dark sayings to be understood later by the aid of the Spirit; but chiefly in healing physical infirmities and showing forth thus, in a figure, the greater works and grander healings in which we may participate, now and in the Kingdom—the opening of the eyes of understanding, the causing of the morally dead to hear the voice of the Lord and even now to begin the new life. Thus, the Apostle declares, we are privileged to “lay down our lives for the brethren”—to fill up “the afflictions of Christ **for his body’s sake**, which is the church.” 1 John 3:16; Col. 1:24

It will not do to deprive these words of their true meaning and claim that laying down our lives for the brethren will cost us no sacrifice of physical vigor; and that the “afflictions of Christ” cost no physical pain. Our Lord’s weariness and loss of “virtue” (vitality) and being “touched with a **feeling** of our infirmities” contradict any such thought. It should not, therefore, be our expectation to fare better than the world in our earthly interests, but to experience **loss**, to “**suffer** with him.” Such losses are freely admitted as respects honor amongst men, and financial prosperity—that our Master was made of “no reputation,” and “became poor” in his willingness to make others rich—and that the apostles had similar experiences and set us an example. Why then cannot all see that Timothy’s “often infirmities,” and Paul’s “thorn in the flesh,” and Epaphroditus’ “sickness,” were physical ailments similar to those permitted now to the Lord’s faithful? True, they were all of the devil, in the sense that sin was started by Satan and that these ailments are some of the results; but they were no more of the devil than were their imprisonments and stripes and shipwreck and death.

Satan probably was indirectly if not directly the instigator of all those physical disasters—all com-

mon to men. Yet the Apostle did not esteem himself disowned of God under such experiences, but gloried in them as parts of the **sacrifice** he was permitted to make, part of the sufferings he was permitted to endure for the Lord’s sake, for the truth’s sake—and the more these exceeded those of other men the more he rejoiced and counted that his future glory would thereby be enhanced.

However, we are to distinguish between suffering for **righteousness’ sake** and suffering for wrong doing. The Apostle points out that much suffering comes to people on account of busy-bodiness in other people’s affairs and other evil doings; and we might specify gluttony (Phil. 3:19) and lack of self-control as among these evils which bring sufferings which cannot be reckoned as sufferings for righteousness’ sake. Let none rejoice in such sufferings; but rather mourn and pray and fast—practice self-control. But when, in his best judgment, the New Creature sees the door of opportunity opened to him by Providence and enters it zealously and self-sacrificingly, and it results in physical ailments, which the worldly might consider marks of indiscretion, let him not be ashamed, but glorify God on behalf of such afflictions—rejoicing to be accounted “worthy to **suffer**” for Christ’s sake.

Indeed if ailments come on from any cause not sinful or selfish, they can be received with patience and thanksgiving, and lessons learned of sympathy for the groaning creation and of hope and trust for the promised lifting of the curse in the Millennial morning. Grace in the heart does surely exercise a very favorable influence over every function of life; but it could not (without miraculous interposition) recreate or repair our mortal bodies; and God proposes no such miracles, which would be injurious in leading us to walk by sight and not by faith, and would attract into the Church a class God does not now seek. As we have seen, he justifies us by **faith, instead**—reckons us as **whole** while leaving us actually imperfect as ever. Grace in the heart does not render us insensible to the influences of heat and cold, or hunger and thirst, though it does give us patience to endure these when unavoidable, with trust in our heavenly Father’s care, and in his promise that **all** things

shall eventually work out good for us if rightly received with patience and faith.

Does this imply that, while the world may seek for roots and herbs and balms for its ills, the New Creation shall seek for and use none of these, that they must endure pain to show their faith? By no means. Let us remember, and impress it upon our minds deeply that God's dealings with his people during this Gospel age are not according to the flesh, but as New Creatures. "The flesh profiteth nothing"—we have consecrated it to death, to destruction, anyway, and our interests as New Creatures are our chief concern. We have a privilege, nevertheless, respecting our mortal bodies, to do **what we reasonably can** to keep them in order, free from the distractions of dis-ease (lack of ease), but always as our servants, to enable us to perform our covenant of service unto sacrifice. Do they hunger and demand food and drink?—we may gratify their demands, within reasonable bounds, supplying such viands as we believe our Lord would ap-

prove, such as would best enable us to do his work faithfully. Do they feel cold and uncomfortable?—it is our privilege to supply clothing of the kind we believe our Lord would approve. Do they burn with fever? or are they racked with pain?—it is our privilege to reduce the fever and relieve the pain by the use of any remedies we may believe beneficial, but not to submit ourselves to clairvoyants, Christian Scientists, hypnotists, or others who use enchantments to charm away the trouble by the aid of our Adversary, who would thus ensnare our minds. The New Creation have every **privilege** that the natural man enjoys in respect to the care of their poor, frail, dying bodies. Nay, more, it is the **duty** of every creature to take reasonable care of his body; and this **duty** is intensified in the case of the New Creation, by reason of the fact that their bodies have been devoted to the Lord's service as sacrifices—even unto death—and they should make as great a service of sacrifice as possible out of them.

10. Does faithfulness to our covenant of self-sacrifice demand patience?

R3266 [col. 2 ¶5]:

The Lord is very patient toward us, and gives us repeated opportunities to accomplish the work of sacrifice; but it must be accomplished, our wills must be slain, must be submitted to the Lord's will, else we shall never attain to joint-heirship with him in the Kingdom—never become members of the overcoming Royal Priesthood. He graciously gives us line upon line, lesson upon lesson, respecting this subject; shows it to us in his Word from different standpoints, impressing upon us the necessity of being dead to self and alive toward God through Jesus Christ our Lord—the necessity of developing the various graces of the Spirit which are implied in this sacrificing work. Every one who will be a sacri-

ficer must of necessity be meek, humble, teachable, else very shortly he will get out of the way. He must also learn to develop the grace of the Lord along the line of patience, because it certainly requires patience to deny ourselves and to submit at times to injustice where there is no proper means of avoiding it without doing injury to the Lord's cause or to some of his people. It also implies a cultivation of brotherly kindness and, in a word, the development of the whole will of God in our hearts and lives; namely, love, which must be attained in a large and overcoming measure ere we shall have completed our earthly work of sacrificing.

11. How should we meet persecution and opposition?

1 Peter 2:20-23 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

R3199 [col. 1 ¶3]:

Such opposition is to be expected and will, doubtless, continue until we finish our course in death. To submit patiently to this opposition is to sacrifice our own **natural** preferences for the friendship and the pleasures of the present life, and to endure hardness as good soldiers for the truth's sake, in whatever shape that hardness may come, in our effort to do the Lord's will and work of advancing the interests of his Kingdom. This is what is meant

by the presenting of our bodies living sacrifices in the divine service. To be really in this service involves: first, the careful and continual study of God's plan; second, the imbibing of its spirit; leading, thirdly, to an enthusiastic zeal for its accomplishment, and to activity to the extent of ability in its service, at whatever cost or sacrifice it may require.

R1964 [col. 2 ¶2]:

The important concern to all who are thus suffering with Christ in any measure is that they bear it with the same humility, benevolence and fortitude that characterized him under the most crucial tests of endurance. He was not surprised by the exhibitions of human depravity: he knew that he was in an unfriendly world bound by sin and largely under the dominion of the prince of darkness, and therefore he expected reproaches, taunts and persecutions, all of which he endured patiently while his great loving heart, almost unmindful of its own sufferings, was full of pity and of loving concern for others. Have we indeed so much of the Master's spirit that we can thus suffer with Christ, meekly bearing reproach and trusting to heaven's vindication of us in due time? "If when ye do well and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called, because Christ also suffered for us, leaving us an

example that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously." Therefore let us "consider him that endured such contradiction of sinners against himself, lest we be wearied and faint in our minds." (1 Pet. 2:20-23; Heb. 12:3.) And let us also see to it that we bear the reproaches of Christ as he bore them,—with pity and prayer for the erring and depraved, if perchance God may grant unto them repentance; and with humble fortitude esteeming it a privilege to prove our devotion to the Lord by enduring hardness in his service as good soldiers.

12. How can we be "patient toward *all*"?

1 Thes. 5:14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

R3136 [col. 1 ¶5]:

“Be patient toward all” seems to imply that the better balanced amongst the Lord’s people should look with sympathy upon and exercise patient forbearance toward the classes above mentioned;—not only toward the weak and those who lack courage, but toward **all**; including those who have too much courage and self-push. The Scriptures repeatedly admonish us, “Ye have need of patience,” and day by day the advanced children of the Lord realize the truthfulness of this, and come to appreciate patience as one of the chief Christian graces. (1) Growth in knowledge helps us to grow in this grace of patience, for as we appreciate more and more the heavenly Father’s patience with us it helps us to apply the same principle toward others. (2) As we come to realize the great disaster that is upon our race as a whole—our fallen condition and how the fall has affected some more in one manner and oth-

ers more in another—some chiefly mentally, some chiefly physically, and some chiefly morally, it enlarges our sympathy toward our fellow-creatures, and thus increases our **patience** in dealing with them. This is particularly true in respect to the household of faith, in which we recognize amongst those whom God has graciously called, some more blemished, perhaps, than ourselves in some particulars—though we may be more imperfect in others. The thought that our heavenly Father has favored and called anyone should make us extremely careful how we would co-operate with the Lord in respect to the call, and be as helpful as possible to all those who are seeking to walk with us in the footsteps of our Lord in the narrow way. We certainly should have special patience, therefore, with the brethren.—Rom. 14:15; 1 Cor. 8:11.

F306 through F307—“Patient Toward All”:

In obeying this exhortation to exercise patience toward each other under all circumstances, the New Creatures will find that they are not only exercising the proper attitude toward each other, but that they are cultivating in themselves one of the grandest graces of the holy Spirit—patience. Patience is a grace of the Spirit which will find abundant opportunity for exercise in all of life’s affairs, toward those outside the Church as well as toward those within it, and it is well that we remember that the whole world has a **claim** upon our patience. We discern this only as we get clear views of the groaning creation’s condition, revealed to us through the Scriptures. Therein we see the story of the fall, and how all have been injured by it. Therein we see God’s patience toward sinners and his wonderful love in their redemption, and in the provisions he has made, not only for the blessing and uplifting of his Church out of the miry clay and out of the horrible pit of sin and death, but glorious provisions also for the whole world of mankind. In it, too, we see that the great difficulty with the

world is that they are under the delusions of our Adversary, “the god of this world,” who now blinds and deceives them. 2 Cor. 4:4

Surely this knowledge should give us patience! And if we have patience with the world, much more should we have patience with those who are no longer of the world, but who have by God’s grace come under the conditions of his forgiveness in Christ Jesus, have been adopted into his family, and are now seeking to walk in his steps. What loving and long-suffering patience we **should** have toward these fellow-disciples, members of the Lord’s body! Surely we **could** have nothing else than patience toward these; and surely our Lord and Master would specially disapprove and in some manner rebuke impatience toward any of them. Furthermore, we have great need of patience even in dealing with ourselves under present distress and weaknesses and battles with the world, the flesh and the Adversary. Learning to appreciate these facts will help to make us more patient toward all.

13. Why is there *special need of* patience in the Harvest of the Gospel age?

R2155 [col. 2 ¶1]:

It is noticeable that the Lord seems to forewarn his people of great need of patience in the “harvest” or end of this age: patience toward fellow men and patience, in the warfare against evil, and in waiting for the Lord’s time and method of setting right the wrongs of “the present evil world.” The poor

world, lacking faith, fortitude, knowledge of the divine plan and patience will fall a ready prey to unrest and anarchy in the near future. The Word of the Lord to his people is,—“**Ye** have need of patience.”

R2792 [col. 2 ¶5] through R2793 [col. 1 ¶4]:

The Apostle counsels us respecting this hour of temptation into which we have just entered. Its besetments and trials will be various, and some of them will be subtle; so deceptive that all who are not thoroughly rooted and grounded in the truth will be carried away from the sure foundation (the ransom) by the false arguments and sophistries of those whom Satan is now permitted to use as his agents in trying all them that dwell upon the face of the whole earth. Amongst these, no testing seems much more subtle than that of Christian Science, which, backed by the Adversary’s power, is enabled to promise its perverts that if they will affirm an untruth and stick to it they shall have the reward of relief from certain pains and ailments, and those who have not learned to patiently **endure** whatever the Lord’s providence shall permit, will be ready to accept almost any relief which the Adversary may bring to their attention. And as they learn to **deceive themselves** in respect to pain and sickness and gradually to pervert words from their real meaning, they finally become so confused in their minds that truth appears to them to be falsehood, and falsehood appears to them to be shining truth, on every subject involved.

They are led into this partly through curiosity. It seems so strange to hear anyone say, “There is no death, all is life! there is no pain, all is health! there is no evil, all is good!” They say to themselves, Altho we know that these are inconsistent statements yet we are curious to know how people reason them out,—what is their philosophy? This is just what the Adversary desires—to attract their attention, that step by step he may then lead them from one falsity to another, until the whole brain and conscience are subverted; rewarding them with physical relief—small recompense! They have accepted darkness for light, and light thereafter will appear to them darkness. Why? How?

Because, first, they are unwilling to **patiently endure**, and because, secondly, they would not receive the truth, so far as they saw it, with a proper **constancy**. They would not receive the truth in the love of it, and hence were ready to exchange that which they valued too lightly, either in the quest of curious information, or for the sake of physical healing of troubles which, if endured joyfully, might have worked for them great blessing.

The hour of trial is not coming alike upon all; for all Christendom is not upon the same plane of development, mental, moral, physical, spiritual. The trial, as it is coming upon Christendom in general, is pictured by the Apostle in his letter to Timothy (2 Tim. 3:1-5). He here delineates certain characteristics of this hour of temptation, otherwise called the great “time of trouble” coming upon the world; and from his prophetic delineation we see that selfishness will be at the bottom of the matter, and that **impatience** will be its weapon. The Apostle says, “This know also, that in the last days perilous times shall come; men shall be lovers of their own selves; covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers [enticers to strife], incontinent [not under restraint, impetuous], fierce, despisers of those that are good, traitors [cannot be trusted, would sell out their best friends for selfish considerations], heady, high-minded, lovers of pleasure more than lovers of God, **having a form of godliness**, but denying the power thereof.”

In his letter to the Thessalonians (2 Thess. 2:9-12) the Apostle gives some further intimations respecting the peculiar trials of this hour of temptations, which has come upon the whole world, but which has not yet reached its inten-

sity, and which probably will not reach that intensity in all respects for some years, but which is already working, and sifting, separating,—because the judgment begins with the house of God. He says, speaking of Satan as the prime mover in the evils of this present time, and especially active in this hour of temptation with which this age shall close, that his effort will be “with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.” Then he explains to us the reason why it will be so, saying, “Because they received not **the truth** in the **love of it**, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie, that they all might be condemned who believed not the truth, but had pleasure in unrighteousness.”

God’s promise is the foundation upon which all that we hope for, either of character or coming

glory, is built. Let us prize this truth so that we will not compromise it in any sense or in any degree; let us not only hold the truth in the letter but in the spirit;—in the love of it, because it is true, as well as because it is beautiful and grand. Holding it thus we will be careful that no one shall twist it for us or pervert it, and equally careful that we do not handle the word of God deceitfully ourselves, to the blinding of our own eyes of understanding, and thus to our own hindrance. And let us ever remember the importance of **patient endurance**, that we may not only cultivate the Christian graces, and practise them, but that we may take joyfully the trials, persecutions or difficulties which our Lord may see proper to permit to come upon us for our testing and for the development of this character which he explains to us is of paramount importance, and without which perfect love could neither be attained nor maintained.

14. Is it possible to *pervert* the grace of patience?

Ephes. 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

R2155 [col. 1 ¶6]:

Faith, fortitude and knowledge prepare God’s people to have patience with every effort toward good, however weak,—patience with the poor, blinded world, with the “babes in Christ,” with the slow and stupid, with the excitable and blundering, with the over-confident Peters and the skeptical Thomases. But to have patience or fel-

lowship with “the unfruitful works of darkness” and sin, is the perversion of this grace; for these, wherever found, should be promptly and sharply reprovved and rebuked according to their **evil intent**; with patience, nevertheless, toward the repentant prodigals, and always with meekness.

15. Why does the Apostle rank patient-endurance above even *Love*?

Titus 2:2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

2 Tim. 3:10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

R2723 [col. 1 ¶2 through col. 2 ¶2]:

The Apostle Paul penned the words of our lesson [Titus 2:1-15], instructing Titus, an overseer (bishop) of the Church—ministering to the believers in the island of Crete. The instructions are

not intended for, nor applicable to others than consecrated believers, and refer specifically to six classes in the Church at Crete. (1) The elderly men—not merely the aged, but rather the advanced,

the matured, who doubtless oftenest would be also advanced in years. (2) The aged women—advanced, matured. (3) The younger women. (4) The younger men. (5) Those who, tho freemen in Christ, were bondmen according to the flesh,—servants. (6) To Titus himself. (7) The lesson ends with an exhortation applicable to all classes in the Church.

Titus, as a preacher, should have before his mind a certain standard or ideal in respect to each class in the Church, and should as a wise workman labor to the attainment of that ideal, which the Apostle here brings clearly to his attention,—intimating that instructions along the lines here laid down are in fullest accord with “sound doctrine.” It has been claimed by some that the people of Crete were specially degraded and lacking of good character, and that this thought is necessary to the Apostle in giving such an exhortation to those who had left the world and joined themselves to the Lord as his Church. We shall see, however, that every word of the exhortation is quite applicable to the Lord’s people today, even tho they live under the most enlightened conditions.

The Elderly Men, the advanced, were to be sober, grave, temperate (moderate)—not light, frivolous and excitable. Not only their years of natural life, but also their years of experience in Christian life, should bring them to conditions of maturity and sobriety. These three qualities would belong to a large extent to their mortal bodies, exercised and influenced by their new minds; but in addition to these there should be three other graces, characteristic of their new natures; viz., soundness in the faith, and in love, and in patience. It is of intention that the Apostle here emphasized (in the Greek) **the** faith, **the** love and **the** patience, for there are various faiths, various loves and various kinds of patience, and he meant to be understood as inculcating the faith, the love and the patience which are of God, and respecting which he is instructing his people through his Word, as it is written, “They shall be all taught of God.”

It was not by accident that the Apostle placed “sound in the faith” before “sound in love,” for since love is one of the fruits or graces of the spirit

of truth, and since one cannot receive much more of the spirit of the truth than he receives of the truth itself, therefore the importance of the truth, in the having of **the** sound faith.

Often we are told it matters not what a man **believes**, but matters all how he **does**; but to this we answer that a sound faith is all-important, not only in shaping conduct, but also in inspiring it. It is only in proportion as we have the truth that we have the sanctifying power: in proportion as we hold errors which vitiate or nullify the truths which we hold, in that same proportion we will be lacking and deficient in the sanctifying power; and hence deficient also in the sanctification itself. We should ever remember and cooperate with our dear Redeemer’s prayer to the Father on our behalf, “Sanctify them through thy truth; thy word is truth.”

Neither was it by accident that the Apostle placed love before patience; because, altho patience may be cultivated from a natural standpoint, as, for instance, in the interest of worldly aims and desires, nevertheless, such patience does not affect the heart, but is merely a forcing or curbing of the outside life, and when the force is removed there is a rebound as of a spring, to the original condition of impatience. The patience which will last and become an integral part of character must result from a change of heart: the mainspring of love must first replace the mainspring of selfishness.

How grand the characters thus portrayed! We could not wish for more amongst the Lord’s people of any place today than that the matured brethren should be sober-minded, dignified and moderate, with their new minds well stored with the sound faith of God’s Word, and their hearts full of love, manifesting forth all of the various good qualities represented by this word,—kindness, meekness, gentleness, all of which might briefly be summed up in the word **patience**. We exhort all of the advanced brethren in the truth everywhere to note well this likeness of a matured man of God, well grown up into Christ, the living Head, and well conformed to his image; and we exhort that we all keep this image well before our minds, and make it our ideal in our Christian course.

R2791 [col. 2 ¶3, 5] through R2792 [col. 1 ¶1]:

This importance of endurance in the Christian character is fully borne out by the Apostle Paul's use of the word; for on more than one occasion he ranks it as above and beyond Love, which we have seen is the "mark" of character for which we are to run,—the mark of the prize. For instance, in writing to Titus (2:2), enumerating the characteristics of the advanced Christian, the Apostle uses the following order: "Vigilant, grave, temperate, sound in faith, in charity [love], in **patience** [patient, cheerful endurance]." Tho we have all the other qualities, this final test of patient, cheerful endurance must be passed before we could be accepted of the Lord as members of the "very elect."

It may be asked, How can this quality rank higher than love, if love is the fulfilling of the Law, and the mark of the prize of our high calling? We reply, that patient endurance does not merely come in at the close of our race, but is requisite all the way along the race course. We need this cheerful endurance of the earliest trials in the Christian way, and as we speed along in our race for the mark the spirit of cheerful endurance should be growing stronger and stronger at every step of the journey. It is with us at the first

quarter mark, and at the second quarter mark, and at the third quarter mark, and still with us at the fourth quarter mark, the mark of the prize, perfect love. And when we have reached this mark of the race in which we love not only our friends, but our enemies, it is required of us that we shall stand up to the mark faithfully, cheerfully, **patiently enduring** the tests which the Lord will even then see proper to let come upon us. Hence it is that the Apostle exhorts us, "Having done all, **stand**"—**endure**. Having reached the "mark," "Let **patient endurance** have her perfect work," or "perfect her work." Let **patient endurance** demonstrate, not only that you have the character, the qualifications of love, demanded in the race for the prize, but also that you have it as an element of character, deep-rooted, immutable, so that you can endure oppositions cheerfully.

Ah yes! we can see now a reason for the Lord's arrangement that we should have our trial as the Master had his, under an evil environment—that we might not only have the qualities of character, but have them rooted, grounded, established, and that all this should be demonstrated and proven by our **cheerful endurance** of whatever divine providence shall see best to permit to befall us.

16. What is the relation between patience and "enduring hardness as good soldiers of Jesus Christ"?

1 Peter 5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

R1860 [col. 2 ¶1]:

The Apostle, out of the fulness of his love and sympathy for all his comrades in the army of the Lord, adds to his earnest exhortation this parting benediction—"The God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." It is only through endurance of hardness as good soldiers of Christ that this desirable condition can be

attained—viz., perfect self-control and ability to resist evil, established faith, patience and virtue, settled, abiding rest in Christ, and hope through his word of promise. This undoubtedly was the Apostle's own experience as he grew old in the Master's service, and so may it be ours. Let each departing year find us nearer the glorious summit of perfection!

17. How are we to run the race for “the prize of our high calling of God in Christ Jesus”?

Hebrews 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Hebrews 6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

R2792 [col. 2 ¶4]:

Indeed, we may expect the growth of this spirit in Christendom—the feeling that in the past they have been too patient, not sufficiently aggressive—the feeling that if they had taken matters into their own hands long ago the world might have been converted ere this. But those who have kept the Lord’s word of **patient endurance**, and who have sought from him the needed wisdom from on high, that is first pure, then peaceable, easy of entreatment, full of mercy and good works, and **patient endurance**, have learned that he has a due time in which his

purposes shall all be accomplished; and learning this has assisted them in cultivating **patient endurance** as their Lord endured the opposition of evil, its malignity, its spite, its falsehoods, its persecution—enduring all this cheerfully, patiently, as unto the Lord—realizing that it is the program which the Lord has not only permitted, but permitted for wise purposes in connection with the call and preparation of the “little flock” who shall be joint-heirs with Christ, their Lord, in the Kingdom.

R3149 [col. 1 ¶6]:

Having thus “girded up the loins of your mind” for a long, steady and determined effort, he further counsels,—“Be sober:” do not allow yourself to become excited and, under the spur of excitement, to exhaust all your spiritual vitality in a very short time, and then to suffer a relapse into coldness or discouragement; but thoughtfully to consider and prepare for a long and patient endurance of all the discipline and trial of faith and patience necessary to prove an overcomer and worthy of the blessed reward promised “to him that overcometh.” The race before us is not one to be run by fits and starts, but by “**patient continuance** in well doing.” Soberly, thoughtfully, we are to weigh and endeavor to realize the import of the

exceeding great and precious promises and to gather from them their invigorating inspiration; earnestly we must apply our minds and hearts to the instruction of the inspired Word of God, availing ourselves also of such helps—of “pastors and teachers” and their literary productions—which prove harmonious with, and helpful to, the study of the Scriptures; diligently and patiently we must submit ourselves to all the transforming influences of divine grace and truth; and then, loyally and faithfully, we must devote our consecrated talents, however few or many, to the great work of preaching this gospel of the Kingdom to all who will hear.

18. Why is patient-endurance the *final test*?

Hebrews 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

C212 [¶1]:

But we are not to gather from this that all, as quickly as proved faithful, will at once enter into their reward. Possibly some such may live on, far into that dark night of trouble—though our expectation is to the contrary. “Here is the pa-

tience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” Having put on the whole armor of God, and boldly withstood error by clear and fearless presentation and defense of the truth, during

this evil day, when giant errors so boldly and defiantly stalk abroad, the saints are exhorted, "Having done all, to stand," clad in full armor, with the sword of the spirit ever ready for defense, and with watchfulness and perseverance

R2791 [col. 1 ¶2, 3]:

Since our text mentions this patient endurance as being the Lord's "word" or teaching, let us glance backward to the Gospel narrative, and note the Lord's use of the word in his teaching. Twice it is recorded as a part of his utterance. In Luke 8:15, in the parable of the sower, we read: "That [sown] on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with **patience** [with cheerful endurance, constancy]." The thought here is that in order to be of the fruit-bearing class which the Lord will approve and accept to his Kingdom, it is necessary to do more than to receive the word of his testimony, even tho we receive it with joy—for that class in the parable is represented by the stony ground, which at first gave evidence of great fruitfulness and vigor, but which, when the sun of persecution arose, withered, because of lack of depth of soil. That stony, shallow soil represents, the Lord explains, a class of hearers who rejoice greatly in the truth, but do not **endure**, such as cannot withstand persecution or opposition, but wither under it, become discouraged. Such cannot be of the Kingdom class, all of whom must be overcomers.

In this parable our Lord shows us that **patient endurance, constancy**, is the final test, following after the readiness of preparation to receive the seed; following after the seed has been received

R2792 [col. 1 ¶2]:

Everything that will enable us to see the importance of this quality of patient, cheerful **endurance** will be helpful to us. Therefore let us notice some other instances in which this word is used in the New Testament. The Apostle Paul says, "But ye have need of **patience** [cheerful endurance, constancy] that **after** ye have done the will of God [reached the mark] ye might receive the promise." (Heb. 10:36.) Here, again, we see that it is not merely to do the will of God that is the test, but, that after having attained to that point, that mark of character in our hearts, in our wills (if only partially in the flesh) we should, by **patient**

and prayer for all saints. All will have need of patience, that after having done the will of God they may receive the promise. Rev. 14:12; Eph. 6:13; Heb. 10:36

and has sprouted; following after love and hope and joy and faith have caused it to spring forth and to give fruitage. **Patient endurance**, then, is necessary, in order that the grain may be developed and thoroughly ripened, and made fit for the garner. Ah! how important **patient endurance** seems to be, in the light of this our Lord's word—cheerful endurance; for we cannot suppose that he who judges the thoughts and intents of the heart would be pleased with his children, even if he saw them **enduring** much for his sake, if they endured in an impatient or dissatisfied or unhappy frame of mind. They would not, in that event, be copies of God's dear Son, our Lord, whose sentiment is expressed in the words, "I **delight** to do thy will, O God!" All of the Royal Priesthood are sacrificers, as was the Chief Priest, our Redeemer and example, who offered up himself: we, as the under priests, have also presented our bodies living sacrifices, and are to lay down our lives for the brethren—in the service of the truth. And God, who accepts these sacrifices through the merit of Christ, informs us that he appreciates or loves the **cheerful** giver, those who perform their sacrifices of a willing heart, cheerfully. And this thought, be it noted, is in the Greek word we are considering. It is cheerful endurance, patient endurance, that is commended.

endurance, establish God's righteous will as the law of our hearts, the rule of life under all circumstances and conditions. Then, and not till then, will we be in the heart condition of fitness for the Kingdom. The Apostle James (1:3) says: "The trying of your faith worketh patience [**patient endurance**];" that is to say, if our faith stands the trial it will work this character of patient endurance; of course, on the other hand, if we do not attain to patient endurance, it will mean that our faith has not stood the test satisfactorily, that we are not fit for the Kingdom.

19. How is God's promise to those who "keep the word of his patience" now fulfilled?

Rev. 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

R2792 [col. 1 ¶6 through col. 2 ¶4]:

But tho our Lord does not preserve the Laodicean stage of his saints from going into the trouble, we may be sure that those who **keep the word of his patience** now will have his keeping power, as promised to the Laodicean saints: "I stand at the door and knock; whoever hears my voice and opens to me I will come in and sup with him and he with me." This is the special reward of those who are running the race with **patient endurance** in the present time, in the Laodicean period; while it was not our privilege to escape the hour of temptation, it is our privilege to have a counterbalancing special blessing as a result of living in the time of our Lord's *parousia* (presence). We may have his fellowship, his instruction, his dispensing of spiritual food which is now "meat in due season," in a manner and to a degree which none of the faithful of past periods enjoyed these. But as we might expect, this greatest favor is correspondingly offset by the subtilty and severity of the trials of this hour of temptation coming upon the whole world.

If ever **patient endurance** was necessary it is necessary now; if ever it was true, "In patience possess ye your souls," it is so now. Those running the race acceptably, and possessing this **patient endurance**, will be able "to stand in this evil day," and no others will be able to stand; for, as the Apostle says, the fiery trials of this day shall try every man's work of what sort it is.—1 Cor. 3:13.

The hour of temptation seems to bear specially upon and test this point of **patient endurance**, and throughout the civilized world we find this quality of **patient endurance** becoming more and more scarce. Whether we can compare conditions of today with those of fifty years ago, or forty, or thirty, or twenty, or ten years ago, according to our experience in the matter, we will see that willingness to endure at all is growing more and more scarce. Nobody wishes to endure anything—for

righteousness' sake, for Christ's sake or for anybody else's sake, and if endurance even be necessary it is generally with very much of impatience, very much more of complaint, etc., than formerly. And this general tendency of the civilized world to non-endurance and impatience, necessarily has its bearing and influence upon all who are seeking to walk in the narrow way, going against the current of public sentiment and custom; the stronger that current the greater their difficulty, and only by divine grace can progress be made.

This necessary divine grace is granted to us through a knowledge of the divine plan, and is withheld from those who are not walking close to the Lord in the footsteps of Jesus. It is for this reason that we see a growing disposition toward impatience, non-endurance, amongst the professed followers of Christ. It is at the bottom of the mob violence which in Europe is kept down by military force, but which in this country is manifesting itself in repeated instances of lynching, etc., which proclaims with loud voice **impatience** as the growing sentiment. The same wrong condition is illustrated in the recently inaugurated attack upon illegal liquor selling in the State of Kansas, in which those who love righteousness and hate iniquity have participated, not discerning the instructions of the Lord's Word respecting **patient endurance** of evil, until his time shall come for the rectification of the same;—by the establishment of the Kingdom, the binding of Satan, and the subjugation of all evil.

Indeed, we may expect the growth of this spirit in Christendom—the feeling that in the past they have been too patient, not sufficiently aggressive—the feeling that if they had taken matters into their own hands long ago the world might have been converted ere this. But those who

have kept the Lord's word of **patient endurance**, and who have sought from him the needed wisdom from on high, that is first pure, then peaceable, easy of entreatment, full of mercy and good works, and **patient endurance**, have learned that he has a due time in which his purposes shall all be accomplished; and learning this has assisted them in cultivating **patient endurance** as their Lord endured the opposition of evil, its malig-

nity, its spite, its falsehoods, its persecution—enduring all this cheerfully, patiently, as unto the Lord—realizing that it is the program which the Lord has not only permitted, but permitted for wise purposes in connection with the call and preparation of the “little flock” who shall be joint-heirs with Christ, their Lord, in the Kingdom.

20. What lessons do we learn from Jesus' example of patience?

Hebrews 12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

R2313 [col. 2 ¶2]:

The narrative of our dear Redeemer's shame, endured so patiently on our behalf, is most touching, and perhaps the relation of it and the reading of it have brought more hearts to repentance than almost anything else. Nor does it lose its power with those who have already accepted our Lord and the redemption which his blood effected: it mellows our hearts every time we consider him who endured such great contradiction of sinners against himself, when we remember that it was unmerited by him, and that it was a part of his sacrifice on our behalf. The Apostle points one of his most forcible lessons with this subject, urging that all of the Lord's followers

should consider the meekness, patience and sufferings of Christ, endured most unjustly, lest we should be weary or faint in our minds, when enduring comparatively light afflictions, while seeking to walk in his footsteps. (Heb. 12:3.) Again, the Apostle refers to this, in connection with the other sufferings of Christ, saying that he who was rich for our sakes became poor, that we through his poverty might be made rich; that he suffered, the just for the unjust, that he might bring us to God; and that as he laid down his life on our behalf, a willing sacrifice, “we ought also to lay down our lives for the brethren.”

R2879 [col. 2 ¶1, 2]:

Combative people will always (while in the flesh) feel a disposition to retaliate; but those who have learned of the Lord the lesson of self-control, and who have developed meekness and brotherly-kindness and pity, will thereby be prepared to fulfil the demands of our text,—to not render evil for evil, or railing for railing. And looking to the Lord as the pattern they will see how it was with him, that “When he was reviled he reviled not again.” Not because his enemies had found in him something that could properly and justly be reviled and evil spoken of;—nor because his enemies were so nearly perfect that he could find nothing in them to revile and speak evil of; but because he was so full of submission to the divine will that he was enabled to take the scoffs and railings of the people, and to bear

these humbly and patiently, and to remember that **even hereunto he was called**, that he should endure patiently and learn the lessons, and prove himself faithful, and develop and demonstrate his true character, and feel and manifest his pity for the people, in their blindness and ignorance, and his love for them.

And so it must be with us as we grow in our Lord's character-likeness. We also will be less disposed to rail at those who rail, and to revile those who revile us. We also will be ready to suffer the loss of all things, and to do so with cheerfulness; yea, even to rejoice in the trials and difficulties of this present time, knowing, as the Apostle declares, that these are working out for us a far more exceeding and an eternal weight of glory. We note here the harmony between Peter's statement of

this matter and our Lord's statement of it: "Bless them that curse you; bless and curse not" (Phil. 3:8; 2 Cor. 4:17; Matt. 5:44; Rom. 12:14). So the Apostle says we should rather render blessing. If we have not yet attained to this high standard which is at the end of the race, the mark of perfect love, where we love our enemies and are ready and willing and anxious to bless them, to help them, to desire their uplifting out of darkness and degradation,

R2616 [col. 2 ¶1]:

The Apostle mentions some of these crosses, and declares that the endurance of them are marks of his faithfulness as a servant of the Lord: "In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings," by dishonor, by evil report, as deceivers and yet true, as sorrowful, yet always rejoicing, as poor, yet making many rich, as having nothing, yet possessing all things. (2 Cor. 6:4-10.) How much our Master knew of being counted a deceiver, while yet he was the true one, of being called Beelzebub, while really the Prince of light! What a cross it must have been to endure such slanderous misrepresentations, and contra-

and to wish and do all that we can in harmony with this, the divine plan, let us not be discouraged; but let us press onward, that as soon as possible we may reach this point, which is the mark of perfected character. For, as the Apostle says, "even hereunto we were called, that we might inherit a blessing."

dictions of sinners against himself; and how faithfully he bore the cross. And shall not all of his followers expect to similarly share this cross with him, and be misunderstood, misrepresented, misjudged, by those who are more or less blinded by the Adversary! Such dishonor, such evil reports, are amongst the things which our Lord specifically declared would be a part of our cross-bearing when he said, "Blessed are ye when men shall revile and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad (in all such cross-bearings), for great is your reward in heaven."

R3543 [col. 2 ¶2]:

We may be sure that our Lord's conduct in dealing with Judas is not only a proper outline of what our conduct should be to any of a similar class, but additionally we should note the lesson that the Lord is long suffering toward all who become his disciples, not willing that any should perish, but disposed to do for them until the very last, and to bring to their attention the error of their ways repeatedly, in hope that thus they may be turned therefrom. The latter lesson has associated with it the thought that those who have received the

Truth, and who in spite of all the favors connected therewith encourage and develop in themselves the spirit of selfishness, are apt to become so hardened, so calloused, that not even the Master's reproofs and the words of the Scriptures will influence them. This reminds us of the Apostle's words, "It is impossible to renew them again unto repentance"—to a proper course—if once the Spirit of the Lord has been fully subjected to the spirit of selfishness in their hearts.

21. What other notable examples of patience are recorded in Scripture?

James 5:10,11 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

2 Cor. 6:4-10 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of

truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

2 Cor. 12:12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

22. Is patience an essential quality in an Elder?

1 Tim. 3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

F251 [¶2]:

We read, "Let the elders that rule well be accounted worthy of double honor, especially they who labor in word and doctrine." (1 Tim. 5:17,18) On the strength of these words the nominal church has built up a class of Ruling Elders; and has claimed for all elders a ruling or authoritative, if not a dictatorial, position amongst the brethren. Such a definition of "ruling" is contrary to all the presentations of the Scriptures on the subject. Timothy, occupying the position of a general overseer, or Elder, was instructed by the Apostle, saying, "Rebuke not an Elder, but exhort him as a brother," etc. "The servant of the Lord must not strive, but be gentle toward all men." Nothing here, certainly, would sanction an autocratic ruling, or dictatorial bearing—meekness, gentleness, long-suffering, brotherly-

kindness, love, must be prominent qualifications of those recognized as elders. They must in every sense of the word be ensamples to the flock. If, therefore, they should be dictatorial, the example to the flock would be that all should be dictatorial; but if they should be meek, long-suffering, patient, gentle and loving, then the illustration to all would be in accordance therewith. A more literal rendering of the passage under consideration shows it to mean that honor should be given to the elders in proportion as they manifest faithfulness to the responsibilities of the service they have accepted. We might, therefore, render the passage thus: Let the prominent elders be accounted worthy of double honor, especially those bending down through hard work in preaching and teaching.

F298 [¶1, 2]:

This exhortation is not to elders, but to the entire Church, including the elders. It takes cognizance of the fact that although the entire Church, as God's New Creation, has a perfect standing before him as New Creatures in Christ Jesus, nevertheless each and all of them have their imperfections according to the flesh. It shows, further, what we all recognize; viz., that there are differences in the degrees and in the kinds of our fleshly imperfections; so that, as in children of an earthly family different dispositions require different treatment by the parents, much more in the family of God there are such wide differences of disposition as to require special consideration one for the other. To take notice of each other's imperfections, from the standpoint of criticism, would be to do ourselves much injury, cultivat-

ing in our hearts a faultfinding disposition, keenly awake to the weaknesses and imperfections of others, and proportionately, perhaps, inclined to be blind to our own defects. Such criticism is entirely foreign to the spirit and intention of the Apostle's exhortation.

Those are addressed who have been begotten of the spirit of the truth, the spirit of holiness, the spirit of humility, the spirit of love. Such as are thus growing in the graces of the Spirit, will fear and criticize chiefly their own defects; while their love for others will lead them to make as many mental excuses and allowances for them as possible. But while this spirit of love is properly condoning the offenses and weaknesses of the brethren, it is to be on the alert, nevertheless, to do them good—not by bickering, strife, contention,

chiding, faultfinding and slandering one another, but in a manner such as the Golden Rule, would approve. With gentleness, meekness, long-suffering and patience, it will seek to make allowance

for each other's weaknesses, and at the same time to help each other out of them, each remembering his own weaknesses of some kind.

23. How can we *cultivate* patient-endurance?

(a) By prayer.

R2005 [col. 2 ¶8] through R2006 [col. 1]:

In this connection notice specially that the privilege of prayer, or any other favor of God, is not granted for selfish purposes. A thing which might be properly desired and asked for in one case might be improper if asked for from some other motive. To desire and ask for something good in itself, in order that we might be glorified before our fellows, is a wrong request, because of a wrong motive.

The desire for a good thing, simply for ease and convenience, is an improper, selfish motive. The Apostle refers to such cases, saying, "Ye ask, and receive not, because ye ask amiss, to consume it upon your desires,"—i.e., for vain-glorious purposes or other selfish reasons. (Jas. 4:3.) To ask for some good thing simply to make a test of it, thereby to establish our faith, is seemingly an improper request, for none but the faith-**full** are promised anything.

Besides, God's plan is that we should walk by faith and not by sight. Hence, we not only should not ask anything unauthorized, but as we grow in spirituality our petitions will be chiefly for spiritual favors; and even in asking for these we should be particular not to specify **how** they are to come. And we should look for the answers to our prayers in natural rather than supernatural channels, since God's usual method is to use supernatural means only where the natural means are inadequate.

The graces of the holy Spirit are specially stated to be open to our requests and corresponding efforts: Your Heavenly Father is more willing to give the holy Spirit to them that ask it, than earthly parents are to give good (earthly) gifts to their children.—Luke 11:13.

The trouble with many is that they do not avail themselves of the great stock of divine grace set apart for the benefit of those who, abiding in Christ, and his word abiding in them, do ask, do

seek and do find. Let no one suppose that all prayer must be selfish. Quite to the contrary, we have a wide field of prayer-liberty in full accord with the Lord's Word and will.

Every trial of faith and patience is an occasion for prayer for the promised succor. Every failure to gain victory is an occasion for a prayer for forgiveness, and as well for divine blessing, that the lesson of our own weakness may be deeply impressed, so that in the next similar trial we may promptly apply for and lay hold upon the "grace to help" promised. Every victory over self is an occasion for prayer that we be not high minded and puffed up, but kept humble and watchful for the next attack from the great Adversary. Every service for the truth becomes an occasion for a prayer of thanks for the privilege of serving the Great King and mayhap to have suffered something for his cause; and a cause for supplication for further opportunities of service and grace to use them wisely.

If you have trials and temptations which you are able to overcome, and which are working out in your character patience, experience, brotherly-kindness, sympathy and love, rejoice and offer the prayer of thanksgiving and acknowledgment of divine mercy and help. If your trials seem heavier than you can bear, and likely to crush you, take the matter to the great Burden-bearer, and ask his help in bearing whatever would do you good, and release from all that would not do you good, but which would injure you. If your heart is full of a desire to obey the Lord's injunction and "forget not the assembling," and you are **unreasonably** hindered in a way that you have tried to overcome but cannot, take the matter to the Lord in prayer, and watch and wait and strive according to your prayer, and you will soon see a manifestation of divine power on your behalf. If you see a true brother, a true "soldier"

faltering and in danger, let your heart be so full of love for all of the Lord's "brethren" that you will not only run to his relief, but also supplicate the throne of the heavenly grace unceasingly, until you have regained him, or until in his wilfulness he has renounced the "narrow way" entirely. And should the fault be your own, your prayers and efforts will surely be blessed and overruled to your own profit. If you have no burning zeal to preach the good tidings of great joy, pray earnestly and faithfully and persistently for it, and strive for it, and you will soon have it. If you have a zeal and love for the gospel, and lack ability to present it, pray for the ability while you make full use of what you have. If you have the zeal and the ability and lack an opportunity, take it to the Lord in prayer as soon as you can, telling him that you are faithfully using all the opportunities you have. Then watch for more opportunities without slacking your hand to use the very humblest and smallest within your reach.

Have you a quarrelsome disposition, or other bad habits, which you realize are a burden to

your home and family, and to your brethren in the Lord's household? Take it to the Lord in prayer, asking grace and help to overcome, and meantime using your best diligence and effort in harmony with your prayer.

Do you lack wisdom, so that your efforts to serve the Lord and the truth are usually failures? Take it to the Lord in prayer, remembering the promise, "If any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not." —James 1:5.

Have you business complications brought about by your lack of judgment, or the dishonesty of others, or your generosity to the poor, etc.? And do these perplex you and hinder your progress in spiritual matters, and thus threaten your welfare as a "new creature?" This surely is a proper matter to lay before the Lord at the throne of the heavenly grace. And although it would not be right for you to attempt to dictate how your relief shall come, and you should not expect the Lord to work a miracle to prosper your imprudent venture, yet you can ask his wisdom to guide and overrule in the results, better than your wisdom could do it.

(b) By growing in knowledge.

R3136 [col. 1 ¶5]:

"Be patient toward all" seems to imply that the better balanced amongst the Lord's people should look with sympathy upon and exercise patient forbearance toward the classes above mentioned;—not only toward the weak and those who lack courage, but toward **all**; including those who have too much courage and self-push. The Scriptures repeatedly admonish us, "Ye have need of patience," and day by day the advanced children of the Lord realize the truthfulness of this, and come to appreciate patience as one of the chief Christian graces. (1) Growth in knowledge helps us to grow in this grace of patience, for as we appreciate more and more the heavenly Father's patience with us it helps us to apply the same principle toward others. (2) As we come to realize the great disaster that is upon our race as a whole—our fallen condition and how the fall has affected some more in one man-

ner and others more in another—some chiefly mentally, some chiefly physically, and some chiefly morally, it enlarges our sympathy toward our fellow-creatures, and thus increases our **pa-tience** in dealing with them. This is particularly true in respect to the household of faith, in which we recognize amongst those whom God has graciously called, some more blemished, perhaps, than ourselves in some particulars—though we may be more imperfect in others. The thought that our heavenly Father has favored and called anyone should make us extremely careful how we would co-operate with the Lord in respect to the call, and be as helpful as possible to all those who are seeking to walk with us in the footsteps of our Lord in the narrow way. We certainly should have special patience, therefore, with the brethren.—Rom. 14:15; 1 Cor. 8:11.

(c) By increasing our faith.

R3245 [col. 1 ¶6]:

“Ye have need of patience,” writes the Apostle. “In your patience possess ye your souls,” instructs our Lord. “Let patience have her perfect work, that ye may be perfect and entire, wanting nothing,” the Apostle explains. Very evidently patience, therefore, includes other graces of character—implies their possession to a certain extent. Amongst the Lord’s people patience surely must be preceded by faith, and the degree of patience

very generally measures the amount of the faith. The Christian who finds himself impatient and restless evidently is lacking in faith toward the Lord; for otherwise he would be able to rest in the Lord’s gracious promises, and wait for their fulfilment. After using reasonable diligence and energy he should be content to leave the results and the times and seasons with the Lord.

(d) By recognizing the *time-element* in God’s plans.

R2155 [col 1 ¶5]:

The fourth addition is **patience**. Time is a very necessary element in the process of perfecting every good thing. The fruit hastily plucked is the unripe, hard, sour, bitter fruit. Time, as well as pruning and fertilizing and cultivating and shower and sunshine, is necessary to the ripe and luscious fruitage that delights the taste. So it is also with the fruitage of plans and purposes, of education and of grace. God’s deep designs work out slowly, not only in his great universal government, but also in the hearts and minds of his intelligent creatures. God is operating all things according to his own will along the lines of the fixed

principles of his wise and righteous laws—physical, moral and intellectual. To be impatient in any case is foolishly to insist upon having the unripe, hasty, sour, bitter fruitage, which, if the Lord grant it, will prove a sickening penalty for the impatience that demanded it. Let patience have her perfect work, wait God’s time: Rest in the Lord, and wait patiently for him. Wait the Lord’s time and way and the indications of his will in every case, both with regard to ourselves and others and they that put their trust in him shall never be confounded.

R2792 [col. 2 ¶4]:

Indeed, we may expect the growth of this spirit in Christendom—the feeling that in the past they have been too patient, not sufficiently aggressive—the feeling that if they had taken matters into their own hands long ago the world might have been converted ere this. But those who have kept the Lord’s word of **patient endurance**, and who have sought from him the needed wisdom from on high, that is first pure, then peaceable, easy of entreatment, full of mercy and good works, and **patient endurance**, have learned that he has a due time in which his purposes shall all be accom-

plished; and learning this has assisted them in cultivating **patient endurance** as their Lord endured the opposition of evil, its malignity, its spite, its falsehoods, its persecution—enduring all this cheerfully, patiently, as unto the Lord—realizing that it is the program which the Lord has not only permitted, but permitted for wise purposes in connection with the call and preparation of the “little flock” who shall be joint-heirs with Christ, their Lord, in the Kingdom.

24. What additional thoughts are suggested by reference to the *Topical Indexes* of “*Heavenly Manna*” and the “*Watch Tower Bible*”?

BROTHERLY KINDNESS (BROTHERLY LOVE)

1. What is the “new commandment” given by Christ to his disciples?

John 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

John 15:10,12,17 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father`s commandments, and abide in his love. [vs. 12] This is my commandment, That ye love one another, as I have loved you. [vs. 17] These things I command you, that ye love one another.

1 John 4:21 And this commandment have we from him, That he who loveth God love his brother also.

R2649 [col. 1 ¶1, 2]:

This reminds us of our dear Redeemer, in whom verily the love of the Father was perfected, and who is represented by the Prophet as saying, “I delight to do thy will, O God; yea, thy law is within my heart.” (Psalm 40:8.) And our Lord marked out the same spirit, as being essential to those who would be his disciples, saying, “If ye keep my commandments, ye shall abide in my love, even as I have kept my Father’s commandments, and abide in his love.” (John 15:10.) There is no suggestion in any of these or in other Scriptures that mere outward formalistic obedience and piety count anything with the Lord. The Lord “seeketh such to worship him as worship him in spirit and in truth”—such as have the spirit of righteousness, love for righteousness, love for truth, love for all the qualities of the divine character, and a desire to conform thereto in thought, word and deed.

Nor are we to make the mistake that some have made, of supposing that the commandments referred to by our Lord are the Ten Com-

mandments upon which hung the covenant which God made with the Jews. We are not Jews, and hence have nothing whatever to do with their covenant, given through Moses, its mediator, at Sinai, nor with the Law upon which it was based. We are Christians, and have to do with a better covenant, sealed with the precious blood of Christ our Mediator, and based upon a still higher law than the Decalogue—a law which instead of saying, “Thou shalt not” do this, “Thou shalt not” do that, is positive, and declares what we shall do, saying, “**Thou shalt love** the Lord thy God with all thy heart, with all thy mind, with all thy being, with all thy strength; and **thou shalt love** thy neighbor as thyself.” This is a higher law, of which our Lawgiver, Jesus, said, “A new commandment I give unto you, that ye love,” and of which the Apostle said, “Love is the fulfilling of the law.” The Apostle John says, “He that dwelleth in love dwelleth in God; he that loveth not knoweth not God, for God is love.”—1 John 4:8,16.

1 John 3:11,23 For this is the message that ye heard from the beginning, that we should love one another. [vs. 23] And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

John 15:12 This is my commandment, That ye love one another, as I have loved you.

R2620 [col. 2 ¶5]:

One lesson connected with this subject which should specially commend itself to any of the Lord’s people who are masters or employers is the lesson of kindness for servants. If a Gentile would be so careful for the interests of his

servant, and thus bestir and trouble himself much to secure his release from pain, much more should every true Christian not only feel a kindness for those who are of the household of faith, but also be disposed to do good unto all men

as they may have opportunity. We may be sure that all such evidences of interest in fellow-creatures, all such evidences of the spirit of love and kindness, are pleasing in the Lord's sight; and not only so, but that every time we exercise ourselves along such lines we deepen them and strengthen,

confirm and establish character along the lines of love and mercy. This is one of the ways in which we are to develop ourselves more and more as copies of God's dear Son.—Rom. 8:29.

2. What is brotherly love?

R3034 [col. 1 ¶1, 2]:

As sons of the Highest, who are seeking to be like unto our Father in heaven, and like unto the copy which he has set before us in his dear Son, our Lord, we are to have for the world in general that broad sympathetic pity and mercy-love which would delight in doing any and everything possible to be done for their uplifting, in accord with the divine program, in the divine time and order. Like our Father and our Elder Brother, we are to love the brethren "with a pure heart, **fervently**"—with sincerity. This love for the brethren is nothing like the love for the world. It is not the pity-love, nor mere generosity. It is far more; it is brotherly love. All of the children of God are brethren, as new creatures; all these brethren have hopes, ambitions, interests and promises linked together in the Lord Jesus and in the heavenly Kingdom in which they hope to share. All these brethren are joint-heirs, fellow-heirs one with the other and with the Lord. They are partners; their interests are mutual and co-ordinating.

Additionally, they have a special mutual sympathy of compassion; for while, as new creatures, they are rich in divine favor and promises, they all have serious weaknesses, according to the flesh—

draw-backs; altho the Lord is not reckoning with them according to the flesh, but according to the spirit, the intention, the heart desires, nevertheless, they each and all have besetments arising from these weaknesses and imperfections of the earthly tabernacle, which cause them to "groan," and to sympathize one with the other in their groanings. As the Apostle says, "We which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the deliverance of our **body**"—the complete Church. Thus the sons of God have a further mutual sympathy and love and care for each other, an interest in each other, helpfulness toward each other, which is entirely beyond and above and outside of any feelings which could possibly be appreciated by the world or exercised toward it;—because the world has no such conflict between the old nature and the new; no such covenant of sacrifice; no such acceptance in the Beloved; no such union of heart and purpose and aim and spirit. Oh, yes! the exhortation to love as brethren, fervently, is one which appeals to us specially.

R2330 [col. 1 ¶3, 4]:

And love of the brethren does not mean merely love for a faction, or clique, or for some of the brethren who have natural qualities which we admire. It means love for all who have accepted the New Covenant and are seeking to walk by the Golden Rule of love. It means that if some have peculiarities of natural development and disposition, which are discordant to our ideas and sentiments, nevertheless, we will love and cherish them, and cheerfully serve them, because they are trusting in the Lord, and have been accepted of him, and have adopted the law of the New Cove-

nant, the royal law of liberty and life, as their standard. We thenceforth know them not after the flesh, with its peculiarities and knots and twists: but after the new nature, as "new creatures." It means also that each of us in proportion as we discover our own natural crooks and twists, which are contrary to the law of love, will seek to get rid of these imperfections of the flesh as rapidly as possible, and to make them as little obtrusive and offensive to others as possible.

From this standpoint love will not be forever noting the defects of the various members of

the body of Christ, nor holding them up to ridicule and scorn of others; but each will be, so far as possible, fully as anxious to cover the defects of others as to cover his own defects; and to sympathize with others in their conflicts with their besetments, as he sympathizes with him-

self, and desires that the Lord shall sympathize with him in his own conflict with his own imperfections. "If any man have not the spirit of Christ [the disposition of Christ, love] he is none of his." —Rom. 8:9.

3. Who are our "brethren"?

Matthew 12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

R2235 [col. 1 ¶5-7]:

The Apostle follows the example of our Lord Jesus in symbolizing truth and righteousness as Light, and sin and every evil way as so much of opposing Darkness. God himself thus considered would be the very perfection of light,—"in him is no darkness," no sin, no imperfection. With this thought before the mind, the Apostle points out that any growth of fellowship with God which we may aspire to, must be along the lines of truth, goodness, purity; and he points out that it would be sin for us to say to others or to imagine in our own hearts that we are walking with God and having fellowship with him, if our course of life is a dark, a sinful one. Such are merely deceiving themselves and others: they are not deceiving God, and they are not getting the blessings of those who do "walk in the light."

Moreover, to the extent that we walk in the light and in harmony and fellowship with God, we will find ourselves in fellowship with all others who are like-minded. So then, if we do not "love the brethren, whom we have seen," so as to be able to have fellowship and spiritual pleasure with them, that would be an indication that we

are not wholly in harmony and fellowship with God. But who are the "brethren?" Our Lord tells us that not all who profess his name are true brethren; he says, "Not everyone that saith Lord, Lord, shall enter into the Kingdom of Heaven [be recognized as his brethren and joint-heirs], but he that doeth the will of my Father which is in heaven." We thus see that it is by our deeds and not merely by our professions that we are accepted of the Lord who again says, "Who are my brethren?...Verily, I say unto you he that doeth the will of my Father the same is my brother." —Matt. 7:21; 12:50.

So then, we are not to anticipate "fellowship" with all who name the name of Christ as a proof of fellowship with the Father, and that we are in the light: we are merely to anticipate this **true** fellowship with those who are earnestly seeking to do the Father's will, to serve his cause and exemplify the instructions of his Word, in their deeds as well as in their professions. Between all such there must be, whether hidden or open, a **bond of fellowship** and union—that bond is the one faith and one baptism into the one Lord.

R2647 [col. 1 ¶5, 6]:

Our standard of orthodoxy as applied not to sects but to Christians, personally, recognizes as **correct** and **sound** in doctrine all who acknowledge the following points. (1) That he is by nature a member of the fallen, condemned race and hence a child of wrath even as others, and justly under the divine sentence of condemnation. (2) That Christ died for the ungodly, for Adam and all his condemned race; and hence God can now

be just in justifying him and all who believe in Jesus. (3) That his justification is the basis of his call to full consecration in self-sacrifice, and that he has thus devoted his **all** to the Lord, in exchange for the share in the Millennial Kingdom which the Lord has promised to all such "overcomers." —Rev. 2:26; 3:12,21.

All the above described class are properly recognized as "orthodox" and "brethren," however

they may differ on minor details in the correct knowledge of which they may be expected to grow under the Lord's guidance;—building one another up in [the details of] their most holy faith, as revealed in the Word of the Lord, which, as they come more and more to understand it, will

make them wiser and wiser respecting the good and acceptable and perfect will of God,—unto salvation,—until salvation actual, the “crown of life,” with glory, honor and immortality, shall be the grand outcome of the finished race.

R3219 [col. 1 ¶6, 7]:

Question.—What should be our attitude toward professing Christians of the various denominations who give evidence of but slight knowledge of the truth, and but slight appreciation of the ransom? Should we consider them brethren in Christ? and should we fellowship them as such? or should we treat them as heathen men and publicans?

Answer.—All who profess love to the Lord Jesus Christ and have faith in him as their Savior—even though their knowledge of his redemptive work be but limited and vague—and whose general conduct is noted as indicating their desire to walk after the spirit and not after the flesh, should be considered and treated as brethren. But when we use the word “brother” we are to remember that amongst believers there are two classes of brethren: (1) Those who have merely pledged themselves to the Lord for a reformation of life, and who are to some extent trusting in the Savior; and (2) those who have gone on and who have consecrated their lives even unto death, and have been begotten as new creatures by the holy

spirit. These are brethren of a different order; the first were typified in the Levites, the last in the priests. Both are our brethren, and both should be treated courteously, kindly, helpfully; but it would be impossible to fellowship the first class in the same manner or degree that we would fellowship the second class. In considering the Church, only the latter should be counted, because the Church is the body of Christ, the Royal Priesthood. Only the latter, therefore, should be expected to participate in the Memorials of the Lord's death, and the pledge of consecration to be dead with him. It is to the first of these classes of brethren (typified by the Levites) that the Apostle addressed the exhortation, “I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices,” etc. (Rom. 12:1.) Those who follow this exhortation and make the sacrificial consecration, thereby become brethren on the highest plane of the spirit, and thus become members of the highest degree of fellowship as members of the body of the Anointed One.

E108 [¶2]:

But our Lord's “brethren” were not immaculate, were not separate from sinners. How, then, could he be “made like unto his brethren,” and yet be separate from sinners? The answer to this question is found in the recognition of the fact that the world of mankind, sinners in general, are not the ones who are referred to as “his brethren.” The man Adam, indeed, was a son of God at his creation, and up to the time of his transgression (Luke 3:38), but not subsequently. And all of his race are Scripturally designated “children of wrath.” (Eph. 2:3) Only those who have “escaped the condemnation that is on the world,” and who have gotten back into harmony with God, through Christ, are Scripturally authorized to consider themselves the sons of God. (John 1:12) Of the others, our Lord declares, “Ye are of your fa-

ther, the devil, for his works ye do.” (John 8:44) Our Lord Jesus never counted himself in as one of the children of the devil, nor as one of the “children of wrath,” but declared that he “proceeded forth and came from God.” Neither did he recognize as “his brethren” any of those who were still “children of wrath.” The only ones recognized as the “Lord's brethren” are those who, having escaped the condemnation that is on the world, have been brought nigh to the Father through the blood of Christ, and have received “the spirit of adoption” into God's family, and the promise of full “adoption of sons” at the establishment of the Kingdom. (Rom. 8:15,23; Gal. 4:5) It is because these are **justified**, reckonedly freed from Adamic guilt and reckonedly constituted righteous, through the blood of Christ,

that they are in any sense of the word like our Lord Jesus, “his brethren,” on a similar footing of divine favor and separateness from the world. Of the consecrated of this class our Lord says, “They are not of the world, even as I am not of the world.” (John 15:19; 17:16) From this standpoint it can readily be seen that our Lord **was** “made like unto his brethren”—**exactly**, in every particular. Not that his “brethren” were in this condition at the time he humbled himself and was made flesh—he had no brethren at that time, except as this class was **foreknown** of God. (Eph. 1:5,11; Rom. 8:29) But the divine arrangement was such that God foresaw that he could be just, and yet justify those of the sinner race who accepted divine grace through Christ, and whose sins were, on this account, covered, not imputed to them, but imputed to him who “bore our sins in his own body on the tree.” God forearranged,

foreknew, his purpose to call out the Gospel Church to be “joint-heirs with Jesus Christ our Lord,” to the inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven. And it was in view of this prearranged plan that all who will constitute this class were spoken of in advance, through the prophets, as the “brethren” of Christ. Prophetically, our Lord is represented as saying to the Father, “I have declared thy name unto **my brethren**; in the midst of the Church have I sung thy praise.” (Psa. 22:22; Heb. 2:12) Since this was the divine program—that our Lord should not only be the Redeemer of the world, but also a **pattern** for the “brethren” who would be his joint-heirs—therefore, in carrying out this divine program it was fitting that he should in all his trials and experiences be “made like unto his brethren.”

4. Why is the manifestation of brotherly kindness so *necessary*?

R3434 [col. 2 ¶2, 3]:

It was with the full appreciation of the fact that the Church would need comfort rather than chiding and reproof that our Lord said, “If I go not away the Comforter [the holy Spirit] cannot come.” The ransom must be paid, must be presented in the “Most Holy,” to the heavenly Father, before his blessing could be bestowed. That blessing would yield the comfort of the begetting of the Spirit and the comfort of the exceeding great and precious promises to those who had accepted Jesus,—and to those who would believe on him through their word. True, our Lord spoke of the holy Spirit as reproving—but not as reproving the Church; he said, “He shall reprove the world of sin, of righteousness, and of a coming judgment.” The nearest suggestion to reproof in respect to the holy Spirit’s dealing with the Church is that given by the Apostle, when he says, “Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.” And

again he says, “Quench not the Spirit.” —Eph. 4:30; I Thess. 5:19.

The grand provision made for the comfort of the Lord’s people clearly indicates a necessity for such comfort; nor is this necessity difficult to find. The Lord’s people are beset on every hand with adverse conditions—the world, the flesh, the adversary—seeking to intimidate or discourage or entrap the new creature, so as to hinder its development in grace, knowledge and love, and ultimately to hinder it from the attainment of the perfection and glory to follow, which God has promised to the faithful only. What we need, in order to make us sons and daughters of consolation in the Church, is a larger measure of love and sympathy in our hearts. In proportion as sympathy and love come in, they will crowd out the spirit of strife and contention and judging and fault-finding; even as they crowded out at first the spirit of the flesh, —anger, malice, hatred, strife, vain-glory.

5. Is it important that we observe the *spirit* as well as the *form* of our Lord's command?

1 Peter 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

Romans 12:9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

R2518 [col. 1 ¶5(4) to end]:

"Seeing ye have **purified** your souls in obeying the truth through the spirit [the spirit of the truth] unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently." — 1 Pet. 1:22.

This medicine is for those who have used the other prescriptions and gotten clean. It points out that the purity came not merely through **hearing** the truth, nor through **believing** the truth, but through **obeying** it. And not merely a **formal** obedience in outward ceremony and custom and polished manner, but through obedience to the **spirit** of the truth—its real import. All this brought you to the point where the love of the "brethren" of Christ was **unfeigned**, genuine. At first you treated all with courtesy, or at least without impoliteness; but many of them you did not **like**, much less did you love them: they were poor, or shabby, or ignorant, or peculiar. But obeying the **spirit** of the truth you recognized that all who trust in the precious blood and are consecrated to the dear Redeemer and seeking to follow his leadings are "brethren," regardless of race or color or education or poverty or homeliness. You reached the point where your heart is so free from envy and pride and selfishness, and so full of the spirit of the Master, that you can honestly say, I love all the "brethren" with a love that is sincere and not at all feigned.

Now having gotten thus far along in the good

way, the Lord through the Apostle tells us what next—that we may preserve our hearts pure,— "See that ye love one another with a pure heart **fervently** [intensely]." Ah, yes, the pure heart must not be forgotten, else it might be but a step from pure love into a snare of the Adversary, carnal love. But the pure love is not to be cold and indifferent: it is to be so warm and so strong that we would be willing to "lay down our lives for the brethren."—1 John 3:16.

With such a love as this burning as incense to God upon the altar of our hearts there will be no room there for any selfish, envious thoughts or words or deeds. Oh how blessed would all the gatherings of the "brethren" be, if such a spirit pervaded all of them! Can we doubt that, if it held sway in one-half or one-third or even one-fourth, it would speedily exercise a gracious influence upon all—for righteousness and fidelity and love and peace, and against envy, strife, malice, slanders and backbitings?

Let all the "brethren" more and more take these medicines which tend to sanctify and prepare us for the Master's service, here and hereafter.

R2213 [col. 1 ¶2]—"Let love be without dissimulation."

He had already explained the necessity for love; but he now puts us on guard against a merely feigned love, which would only outwardly appear kind and polite. The true spirit of love, a holy spirit, will not be a dissimulating one, a hypocriti-

cal one: the love will be genuine, heartfelt as well as mouth expressed. This love is to be toward God, and toward all in proportion as they are God-like, or striving to be so. It is to be a love of that which is good, right, pure, true.

R2242 [col. 1 ¶4]:

While the outward affairs of life are to be regulated and harmonized with the Lord's character and will, as expressed to us in his Word, yet the object sought is to have these good qualities proceed from an **inward source**, a regenerated heart; a heart from which Selfishness has been dethroned, and in which Love has been enthroned as the moving impulse of life. Love to God will regulate all of our obedience to him, so that it will not be merely outward

and formal ceremonies, but worship in spirit and in truth. Love to fellow-men—especially to the household of faith—will guide us in our dealings with them; for love thinks no evil, love slanders not, love backbites not, love bears no false witness, love seeks not her own interests merely, but also the welfare of others, is not proud, but humble, meek, gentle, easy to be entreated, long-suffering and patient.

R3542 [col. 2 ¶4, 5]:

It is difficult for us to gage our own hearts thoroughly and hence we should use great charity in measuring the hearts and intentions of others, and should err rather on the side of too great sympathy and leniency than on the side of too strong condemnation. Doubtless had the apostles been inquired of respecting the matter they would have denied any elements of selfishness in their motives and conduct, and would have thought and spoken only of their zeal for the Lord and desire to be near him. This illustrates to us, what the Scriptures declare, that the human heart is exceedingly deceitful—that it needs scrutinizing carefully lest, under the cloak of something good, it might harbor qualities which without that cloak we would despise or spurn.

As further illustrating this subject, and as helping us each and all to apply the lesson personally, we relate a dream told by a Scotch minister, Horatius Bonar, shortly before his death.

He dreamed that his zeal was represented in a package of considerable size and weight, and that some angels came to it and weighed it and assured him that it was full weight, an hundred pounds—all that was possible. In his dream he was greatly pleased with this report. They next determined to analyze it. They put it into a crucible and tested it in various ways and then reported the result thus: "Fourteen parts selfishness; fifteen parts sectarianism; twenty-two parts ambition; twenty-three parts love to man; twenty-six parts love to God." Awakening he realized that it was but a dream, yet felt greatly humbled, and doubtless was profited by it throughout the remainder of life. That dream may be equally profitable to each of us in leading us to a close inspection of the motives which lie beyond our words and thoughts and doings—especially beyond our service for the Lord and for the brethren.

R3233 [col. 2 ¶4]:

As there are nominal Christians and real Christians, so there is a nominal love as well as a real love amongst those who profess the name of Christ, and it should be more and more the aim of the Lord's true people to cultivate his spirit, his character, his disposition, his love, his friendship; and that they may be able to cultivate these he has caused the Apostle to present to our attention a most graphic de-

scription of the love which is from above. This description is given in 1 Cor. 13. It must be enjoyed to some extent by all who are New Creatures, for if any man have not the Spirit of Christ he is none of his; but it will be increasingly enjoyed and appreciatingly understood in proportion as the Lord's people each become stronger in the Lord—copies of God's dear Son—like him who is the friend above all others.

6. Why do the Lord's "brethren" need no "outward passwords, grips, or badges"?

John 13:35 By this shall all men know that ye are my disciples, if ye have love one to another.

R3553 [col. 1 ¶3, 4]:

The spirit of trusts and combinations which is abroad in the world and which is permeating everything has the effect of combining congregations, combining denominations, and in general is leading on rapidly to the formation of great religious trusts, whose development will be a serious menace to the liberties of the Lord's truly consecrated people, but not an injury to their spiritual interests. On the contrary, it will prove a blessing to the Lord's little flock in that it will more particularly differentiate them and confirm to them the teachings of the Scriptures, separating them the more completely from the nominal systems and the binding in bundles of the tares, giving them the while the confirmations of the Scriptures, which clearly predict this condition in the end of this age as preceding the collapse of great Babylon.—Rev. 18:21.

Our Lord's prayer, "That they all may be one," has been fulfilled throughout the age. All who

have been truly his have had a oneness of heart, a oneness of purpose, a oneness of spirit, with the Father and with the Son—a fellowship divine which cannot be produced by earthly creeds and fetters. So it is to-day, and so it is always between those who are truly the Lord's. They know each other not by outward passwords or grips or signs, but by the touch of faith and love which it gives and which each recognizes. "By this shall all men know that ye are my disciples, in that ye have love one for another." "We know we have passed from death unto life because we love the brethren." True, we love all men and seek to serve all as we have opportunity, but, as the Apostle explains, "especially the household of faith," especially those who love the Lord and are trusting in the precious blood, and are fully consecrated to him and, so far as they are able, doing his will and seeking to further know that will day by day.

R3566 [col. 2 ¶14(4)]:

The great mistake seems to be in what is called a Church. As bricks and beams and stones do not make a church, neither is every assemblage of well-dressed people a Church. Christ's Church is

composed only of those **united to him** in faith and obedience, and these will know and fellowship each other always, and need not names, badges, grips and passwords.

7. How is our love for God measured by our love for "the brethren"?

1 John 4:8 He that loveth not knoweth not God; for God is love.

R2649 [col. 1 ¶3, 4]:

Altho the first evidence of the possession of "the love of God" is a love for God, nevertheless the Scriptures distinctly point out to us that an additional requirement is specified, viz., love for the brethren—for those who have the spirit of God, especially, but in a general way at least a sympathetic love for all mankind. Thus the Apostle says, "If we love one another, [it is an evidence that]

God dwelleth in us, and [that] his love is perfected in us." (1 John 4:12.) The same Apostle emphasizes this same point, saying, "Whosoever hath this world's goods [interests, affairs], and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17.) The intimation is that such a lack of love and sympathy,

and such a restraint of assistance from a brother in need, would imply that the love of God either did not at all dwell in such an one, or that it was but slightly developed—far from being perfected.

Nor does this love merely exercise itself toward the brethren in matters of temporal necessities; rather, it affects all the affairs of life, leading the

one who enjoys it to “walk in love,” “forbearing one another in love.” (Eph. 5:2; 4:2.) And even were it necessary to speak an unpalatable truth, the spirit of the Lord, “the love of God,” will dictate the speaking of the truth in love, which the Apostle assures us is essential to our growth in Christ.—Eph. 4:15.

F467 [¶3]:

Another thought is in respect to the mutual love, sympathy and interest which should prevail amongst all the members of this “one body” of the Lord. As the Lord’s Spirit comes more and more to rule in our hearts it will cause us to rejoice in every occasion to do good unto all men as we have opportunity, but especially unto the household of faith. As our sympathies grow and go out toward the whole world of mankind, they must grow especially toward the Lord, and, consequently, especially also toward those whom he recognizes, who have his Spirit, and who are seeking to walk in his footsteps. The Apostle indicates that the measure of our love for the Lord

will be indicated by our love for the brethren, the fellow-members of his body. If our love is to be such as will endure all things and bear all things in respect to others, how much more will this be true as respects these fellow-members of the same body, so closely united to us through our Head! No wonder the Apostle John declares that one of the prominent evidences of our having passed from death unto life is that we love the brethren. (1 John 3:14) Indeed, we remember that in speaking of our filling up the measure of the afflictions of Christ, the Apostle Paul adds, “for his body’s sake, which is the Church.” Col. 1:24

F600 ¶2:

The inspired Word declares that “the [natural] heart is deceitful above all things, and desperately wicked” (Jer. 17:9)—not the organ called the heart, but that which the heart represents in Scripture, viz., the natural affections. The New Creature gets a new heart, a new will, a new standard of affection, in which God and his righteousness and truth and plan and will are first; and in which all other things occupy a place of

honor and love in proportion to their harmony with the Lord and his righteousness. To those possessing this new heart all the members of the New Creation are necessarily first and closest: hence, as the Apostle says, love of the brethren is one of the best tests of relationship to the Lord as New Creatures. But this, as already shown, must not interfere with a just recognition of obligations to others.

8. Can we fellowship with all “the brethren” alike?

Jude 21,22 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference:

R3233 [col. 2 ¶1-3]:

In a word there are two planes of friendship—a natural plane, on which men of like natural qualities would be drawn together; and a spiritual plane, on which those unlike in natural qualities, but alike in spiritual hopes, aims and ambitions, are drawn still more closely together by the new tie, the new love, which binds not their flesh but

their hearts in Christian love and unity.

These New Creatures in Christ Jesus know each other not according to the flesh but according to the Spirit. In each other’s spirits or new minds there are the noblest sentiments, the highest aspirations, that which is good, true, noble, pure—whatever may be their weaknesses according to

the flesh. They love each other from the new standpoint of intention, will, harmony with God, and their friendship for one another grows increasingly as they perceive each other's energy in fighting the good fight of faith against the evil influences of the world, the flesh and the Adversary. Nor tongue nor pen can properly express the love, the friendship, which subsists between these New Creatures in Christ Jesus, to whom old things have passed away and all things have become new.

This does not signify, however, that a parent must have exactly the same love for other children

as for his own;—he has a greater responsibility for his own, and should realize it. Nor does it imply that even the saints will all be loved to the same degree. Our Lord, we are told, **specially** loved some of his disciples. By and by, when perfection shall have replaced imperfection, all “brethren” will be perfect and all neighbors will be brethren beloved. Until then, however, we must love all, but “making a difference”—according to natural obligations and spiritual development.—Jude 22.

R3034 [col. 1 ¶3, 4]:

But now we come to another point. Our love for the brethren cannot be exactly of the same measure and exactly of the same intensity or fervency toward all. There is something which gauges or regulates it. What is it? It is that we love God and the glorious principles of righteousness, which are represented in his character; and we love our Lord Jesus from the same standpoint, as being the very exemplifications of all that is good, noble, true, just, generous, loving; and our love for the brethren must, of necessity, be in proportion as we find the brethren to be copies of our Lord. We do not mean copies in the flesh, but viewed from the Lord's standpoint; copies in spirit, copies in heart, copies in motive, copies in intention, copies in loving zeal for righteousness, truth, etc. Thus, as we grow in the love of God and in the love of Christ and in the love of the principles which they represent, we grow also in love toward all men and toward the brethren, but particularly toward those who are growing most in likeness to the Lord. This is not partiality; this is not doing to others different from what we should wish them to do to us. This is following the Lord Jesus' example; for we find that amongst his apostles, even, all of whom were chosen, there were three specially beloved;

and of those three one is specially noted as “that disciple whom Jesus loved.” He was specially loved, because he was specially lovable; and so with us and the brethren. We should love them all warmly, fervently, but of necessity with varying degrees of fervor, and the fervor should increase with each in proportion as we note his growth in heart-likeness to our Lord.

And if this be so, what shall we say of those who, after having come to a knowledge of the truth, and after having tasted and appreciated its goodness, fall away into sin?—of those who cease to walk after the spirit, and begin to walk after the flesh? Can our love for them burn with the same fervency as before? By no means; it should not do so. As the Apostle says in our text, we should make a **difference**. In doing so we are following the example of our Heavenly Father; for we have just noted that only by walking after the spirit can any of us keep ourselves in the love of God. Only by following the same course, therefore, should any be able to keep himself in the love of the brethren. Any deflection should bring corresponding loss of brotherly love and fellowship.

R3219 [col. 2 ¶2]:

Knowledge is to be highly esteemed in the Church, and to be regarded as an evidence of progress, of growth; for none can grow strong in the Lord and in the power of his might—in grace—unless he grows also in knowledge. We properly esteem most highly those whose love for the Lord and for his truth are evidenced by zeal in the study of his Word, and whose favor

with God is evidenced by their being guided more and more into the deep things of God. Nevertheless, as in the earthly family we love and care for the babes and immature, so also in the household of faith the little ones and the dwarfs are to be cared for and loved and helped that they may grow strong in the Lord and in the power of his might.

9. Should we always expect to have our manifestations of brotherly kindness received in the same spirit?

R3537 [col. 1 ¶2 and col. 2 ¶1]:

The Apostle, speaking of the ministries of the Church one for another, says that ours is a sacrifice of sweet odor unto God, but again he adds that the Gospel referred to is of life unto life to some and of death unto death to others. That is to say, good deeds, kind words and efforts will be appreciated by those who are in the right attitude of heart to appreciate them, while on the contrary the same good deeds will arouse offence and constitute a bad odor to those who are in a wrong condition of heart. How often have we seen it so, that with our best endeavors to serve the feet of Christ some have been comforted and refreshed, others have been angered—to one the effort was a sweet odor, to the others it was an offensive odor, because of their wrong attitude of heart toward the Lord and toward the body of Christ—because, perhaps, of their ambitions or whatnot that were interfered with.

It was just so at Bethany: the sweet odors that filled the house, and the blessing and refreshment that came to Mary in connection with the ministration, had a very different effect upon Judas. He was angry; his selfishness hindered his appreciation of the honor done to the Lord; he could think only of himself and what he had hoped to get out of the transaction, and how, so far as he was concerned, the whole matter was a waste. The sourness that came to his heart because of its wrong attitude is indicated by the testimony that he straightway went to the chief priests to bargain with them for the betrayal of Jesus. Let us, then, dear brethren, see to it that our hearts are in a loving attitude toward the Lord and not in a selfish attitude—that we appreciate everything done in his name and for his body, and that we be not self-seeking. Otherwise the result will be with us the savor of death unto death, as it was with Judas.

10. How are the comfort and peace of the Church dependent upon the manifestation of this grace?

R3436 [col. 2 ¶4]:

Finally, we notice that the Apostle implies, in some of his statements, that the comfort and peace of the Church are dependent largely upon unity of the Spirit of the Lord in the various members: and that we from experience should note that this is the case. He says, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." (2 Cor. 13:11.) And again (Phil. 2:1,2), "If there be any consolation [comfort] in Christ, if any comfort of love, if any fellowship of spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."

What exhortations these are to unity, peace, brotherly kindness! How they suggest to us patience, forbearance, gentleness, helpfulness and **comfort** one toward another in the Church; that thus the Spirit of the Lord may abound in all, that each may make the greatest possible progress in the right way. Dear brethren and sisters, let us more and more be worthy of the name Barnabas—Comforter of the brethren. Let us have the holy Spirit abounding in us more and more, for this is the Lord's good pleasure; that with it dwelling in us richly we may be all sons and daughters of comfort in Zion, representatives of our Father, and channels of the holy Spirit, as well as of the Truth.

11. How should brotherly love exercise itself in seeking opportunities for service?

R2343 [col. 2 ¶3] through R2344 [col. 1 ¶2]:

Looking about us for opportunity of service we find our Lord's instruction through the Apostle, that we should seek to do good to all men according to our ability and opportunity, but especially to the household of faith. As we look first to the household of faith to see what service we can render, we find in this household some who are naturally more attractive to us than others, some whom we would find it a pleasure to serve; while others, because of more perverse natural conditions, we find less congenial, even repellant; and these we feel less disposed to serve. But this is because of a wrong view of the subject. We are to remember that all consecrated believers are new creatures in Christ Jesus and accepted of the Lord as members of his body, fellow-members with ourselves. From this standpoint only can we realize to the full the significance of the Apostle's words in our text, "Ye do serve the Lord Christ." The Master informs us that the slightest service done to the least of his brethren is accepted as done to himself. With this view of matters clearly in mind, we see our duty of service in a new light. We see that the brother or sister of high spiritual development and possessing more of the Lord's likeness and grace, whose company we find so congenial, and whom we would delight to serve, often needs our service far less than others who are of the same Body, acknowledged by the same Head, who have much more natural depravity, unconquered, to contend with. These need our special sympathy and love and care and helpfulness; for the proper conception of service is a desire to render some benefit: and there is the more opportunity to benefit or help those who most need assistance.

Of our Lord it is written that he "pleased not himself," in his serving. He did not come into the world on a mission of self-gratification and pleasure; but to render service. He himself said, "The Son of Man came not to be served, but to serve, and to give his life a ransom for many." We are to have his spirit, and the thought with us is not to be our own pleasure or convenience, but on the contrary the necessities of those whom the Lord would have us serve,—namely, those of his household most in need of our aid. We may have less pleasure, according to the flesh, in serving such

than we would have in serving others, but it is not fleshly pleasure that we are seeking; and we can have as much or more spiritual pleasure serving those who are the most needy members of the body of Christ, because we realize that this is the will of our Master. It is to him that we really render the service, and our highest spiritual pleasure must be in doing those things which are pleasing in his sight. And it is because our Master has so ordered, that the household of faith is to be served in preference to any other class; consequently we are to ignore the opinions of the worldly and of the nominal church and not to seek out the most degraded people of the world, and spend our energies upon them, but we are to seek the most needy members of the body of Christ, that we may be most helpful to them. The Lord will attend to the poor heathen world in due time, and the time is now nigh at hand. The first work is, as we have seen from the Scriptures, the preparation of the body of Christ; and it is to this end that we are to "edify **one another**, building up **one another** in the most holy faith."

Another thought respecting service is that the true service of the Lord and his truth may be a small, humble and comparatively insignificant service, or a larger and more prominent service. And of course, if two opportunities for service offer, which were otherwise alike, we should choose and use the larger and the more important of the two opportunities. But we are to guard ourselves against seeking for large opportunities for service, and overlooking or intentionally passing by smaller opportunities. We believe this is a common error amongst those who seek to serve the Lord Christ. They desire to do some great thing for him; they would be overjoyed with the privilege of addressing thousands of intelligent and interested hearers. They fain would sway nations to the Lord's standard. Some would be willing to use smaller opportunities, and to address a hundred or fifty or even less, yet perhaps would think it not worth while to use the little opportunities of everyday life in speaking to one or two or three, or a dozen or a score, in a day, or of handing a tract, or of loaning a book, or of circulating tracts in the railway

train, or upon the street corner. These services they would esteem too insignificant to render to the Master; they feel that they must do some great thing.

This is a serious mistake, and any who find such a disposition in their hearts should at once analyze their sentiments carefully, to ascertain whether or not they have the desire to serve the Lord, or whether theirs is a desire for self-glorification,—a desire to be identified with something great, prominent and distinguished. The Lord's rule is, not to put a new servant into a very important place. The captains in the Lord's army are expected to rise from the ranks. He tells us the process of his judgment respecting fitness for prominent service, when he says, "He that is faithful in that which is least will be faithful also in that which is greater." "He that humbleth himself shall be exalted; he that exalteth himself shall be abased." And the more we look at the principles here set forth, the more we see of their wisdom and correctness. The person who is

earnest and zealous to serve the Lord, so willing and so anxious for the opportunity that he will do what his hand finds to do with his might, that is a true servant; that servant shows his love for the Master,—shows that his is not a love of self and of self-advancement. Such servants, the Lord sees, can be trusted with a more important service, and consequently, when a more important service is to be attended to, usually the Lord selects one who has been faithful in a few things, to give charge over larger things. And who would dispute the wisdom of the Lord's method? He who has not humility enough to do the smallest service for the Lord, for the truth, and for the fellow-members of the body of Christ, has not humility enough to be entrusted with any larger service; for larger service might prove a great injury to himself, since it would tend to cultivate a quality which is latent in every member of the fallen race, and one which would thoroughly incapacitate him for further service, namely, pride,—self-conceit and its concomitant evils.

12. How should brotherly love manifest itself "in honor preferring one another"?

Romans 12:10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;

R2213 [col. 1 ¶6]—"In honor preferring one another."

That is, rejoicing more if honor come to another than if it had come to self. Our hearts should be so unselfish that we would take pleasure in seeing honor and prosperity come to another, and rejoice in it: and so sympathetic that a brother's

failure would cause us as much chagrin as if it were our own failure. This is the holy spirit which unfeignedly rejoices with those who rejoice, and weeps with those who weep.

R3553 [col. 1 ¶2]:

Wonder of wonders! Where will the divine compassion cease! While we were yet sinners, under divine condemnation of death, we were loved and redeemed at a great price; and now, having been redeemed, we hear the voice celestial saying, "Come up higher," yea, even to the throne, to joint-heirship with the King of kings, the Lord of lords, the only begotten of the Father, full of grace and truth. Could we keep ever before our minds this grand display of love and unselfishness how thoroughly it would scatter from the minds of all who are seeking to be copies of God's dear Son every thought of rivalry one with another. How it

would cause us to rejoice in the growing usefulness and advancement in the Lord's service of every member of the body. How we should more and more feel what the Scriptures describe as "in honor preferring one another," and which rejoices in the prosperity of a brother, in his growing usefulness in the Church, in the growing evidences of his favor with God and man. Those who can thus rejoice in the prosperity of the fellow-members of the body have another evidence of their growth in the likeness of our great and glorious Head. Those who are without this sentiment should strive for it and be very discontented until it is attained.

13. How should we “consider one another to provoke unto love and to good works”?

Hebrews 10:24 And let us consider one another to provoke unto love and to good works:

F308 [¶1, 2]:

What a loving and beautiful thought is here expressed! While others consider their fellows to fault-find or discourage, or selfishly to take advantage of their weaknesses, the New Creation is to do the reverse—to study carefully each other’s dispositions with a view to avoiding the saying or doing of things which would unnecessarily wound, stir up anger, etc., but with a view to provoking them to love and good conduct.

And why not? Is not the whole attitude of the

world, the flesh and the devil provocative of envy, selfishness, jealousy, and full of evil enticement to sin, of thought, word and deed? Why, then, should not the New Creatures of the Christ body not only abstain from such provocations toward themselves and others, but engage in provoking or inciting in the reverse direction—toward love and good works? Surely this, like every admonition and exhortation of God’s Word, is reasonable as well as profitable.

R3536 [col. 2, ¶4]:

“Let us consider one another,” said the Apostle—consider one another’s weaknesses, consider one another’s trials, consider one another’s temptations, consider one another’s efforts to war a good warfare against the world, the flesh and the Adversary—consider one another’s troubles in the

narrow way against opposition from within and without, and as we do so it will bring to our hearts sympathy, a sympathy which will take pleasure in pouring out the spikenard perfume, very costly, purest and best, upon all who are fellow-members of the one body.

14. How will brotherly love exercise itself in “laying down our lives for the brethren”?

1 John 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

R2343 [col. 2 ¶2]:

The foundation principles of the Christian religion are laid upon these lines, which are the reverse of the world’s lines of thought and conduct; namely, that the greatest one in the Church is the one who is the greatest servant, the one who renders most assistance to others. The greatest servant in the Church was the great Head of the Church himself, who gave even his life on our behalf. And those of his followers who desire to be great in the estimation of the Lord and so esteemed of their fellows, are enjoined that they should follow closely in the Master’s footsteps, and with humility of heart be

ready and seek to lay down their lives for the brethren. (1 John 3:16.) Nor does this mean simply formal service; it means an actual service. Our Lord’s sacrifice, we see, was not merely a form or a show of interest and of love: it was the giving of his life as the purchase price for ours. So with us; we are not merely to love one another and to serve one another, in word, in profession, in title (as for instance, the word “minister” signifies servant); but we are to serve one another as we are to love one another, “in deed and in truth.”—1 John 3:18.

R2751 [col. 2 ¶4]:

For these reasons we are expecting great things in the way of progress of the truth in the near future. We believe it the duty, as well as the pleasure, of

all who have been enlightened of God through the harvest message, to spread the good tidings abroad,—to hand out to famishing brethren the

meat in due season which has so strengthened our own hearts. And this seems to be more and more the spirit of the Lord's brethren, as they receive of the Lord's grace and truth and become more and more copies of God's dear Son, and have more and more of his spirit of willingness to serve the brethren, and, as the Apostle suggests, are willing to lay down their lives for the brethren (1 John 3:16)—not literally, but day by day and opportunity by opportunity—willing to sacrifice the comforts and advantages which, to

the natural man, go to make up the sum of earthly life and happiness. They take pleasure in renouncing earthly privileges and luxuries, and even some of life's comforts, that they may spend the more of their substance and be the more spent themselves in doing good unto all men, especially to the household of faith, and especially in the higher spiritual good things which they have the inestimable privilege of dispensing as servants of our present Lord.—Matt. 24:45.

R2807 [col. 2 ¶9]:

We are to recognize as "brethren" those who have only the *phileo*, degree of duty-love, as Paul did when he wrote, "Greet [for me] all that **love** [*phileo*], us in the faith" (Titus 3:15); but we are to see to it that we "**love** the brotherhood" (1 Pet. 2:17) with *agape* or higher love,

which counts not present life precious and to be saved, but gladly lays down life for the brethren—in daily and hourly sacrifices of time and money and all earthly interests on their behalf.—1 John 3:16.

F468 [¶1] through F469 [¶1]:

The same thought is again expressed in the words, "We ought also to lay down our lives for the brethren." (1 John 3:16) What a brotherhood is thus implied! Where else could we hope to find such love for the brethren as would lay down life itself on their behalf? We are not now speaking of how the Lord may be pleased to apply the sacrifice of the Church, represented in the "Lord's goat" as a part of the Atonement Day sacrifices.* We merely, with the Apostle, note the fact that, so far as we are concerned, the sacrifice, the laying down of life, is to be done in the main for the brethren—in their service; the service for the world belongs chiefly to the age to come, the Millennium. 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 Adversary 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. As our Lord was for three and a half years breaking his body, and for three and a half years giving his blood, his life, and only finished these sacrifices at Calvary, so with us: the laying down of our lives for the brethren is in small affairs of service, either temporal or spiritual, the spiritual being the higher, and hence the more important, though he who would shut up his compassion toward a brother having temporal need would give evidence that he did not have the Spirit of the Lord ruling in his heart in any proper degree.

15. How should we manifest brotherly kindness toward the *weaker* brethren?

1 Thes. 5:14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

R2321 [col. 2 ¶4]:

Let us (Christians), then, take a broader view of matters, and especially of all who have named the name of Christ, and who give any evidence of seeking to walk in his footsteps. Let our love for them cover not only the little, trifling blemishes and differences from ourselves, but let our love cover also a multitude of imperfections in their flesh, so long as we see that their hearts are loyal

to the Lord, and that they are seeking to walk not after the flesh but after the spirit: so long as they profess to be seeking to get rid of the meanness and selfishness and littleness of the fallen nature and to cultivate in themselves the nobility of character which belongs to perfect manhood, the image of the divine nature.

F236 [¶1]:

The Apostle sets before our minds a picture of the New Creation which illustrates the entire subject. It is a human figure, the head representing the Lord, the various parts and members representing the Church. In 1 Cor. 12 this subject is grandly elaborated, and with great simplicity, the explanation given being that, "As the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ [one body or company composed of many members]. For by one Spirit are we all baptized into **one body** [whether Jews or Gentiles, whether bond or free]." The Apostle proceeds to call attention to the fact that as the well-being of a human body depends largely upon the unity and harmony and cooperation of all its members, so also it is with the Church, the body of Christ. If one

member suffer either pain or degradation or disgrace, all the members are affected, willingly or unwillingly, and if one member is specially blessed or comforted or refreshed, proportionately all others share the blessings. He points out (verse 23) that we seek to cover and hide the weaknesses, blemishes, etc., of our natural bodies and seek to relieve and help them; and that thus it should be with the Church, the body of Christ—the most blemished members should have special care as well as the covering of charity—love; "that there be no schism [division] in the body, but that the members should have the same care one for another," for the most humble as well as for the most highly favored member—Verse 25.

F304 through F306—"Comfort the Feeble-Minded."

Continuing our examination of the Apostle's words in our text, we note that the Church is to comfort the feeble-minded. We thus have notice that the reception of the holy Spirit does not transform our mortal bodies so as to entirely overcome their weaknesses. There are some with feeble minds, as there are others with feeble bodies, and each needs sympathy along the line of his own weakness. The feeble minds were not to be miraculously cured; nor should we expect that because the minds of some are feeble and unable to grasp all the lengths, and breadths, and heights, and depths of the divine plan that, therefore, they are not of the body. On the contrary, as the Lord is not seeking for his Church merely those who are of fine physical development, strong and robust, so

likewise he is not seeking merely those who are strong and robust in mind, and able to reason and analyze thoroughly, completely, every feature of the divine plan. There will be in the body some who will be thus qualified, but others are feeble-minded, and do not come up even to the average standard of knowledge. What comfort should we give to these? We answer that the elders, in their presentations of the Truth, and all of the Church in their relationship one with the other, should comfort these, not necessarily in pointing out their feebleness and condoning the same, but rather along general lines—not expecting the same degree of proficiency and intellectual discernment in the members of the family of

God. None should claim that those who have such disabilities are, therefore, not of the body.

The lesson is much the same if we accept the revised reading, "Comfort the fainthearted." Some naturally lack courage and combativeness, and with ever so good will and ever so loyal hearts cannot, to the same degree as others of the body, "be strong in the Lord," nor "fight the good fight of faith" in the open. The Lord, however, must see their will, their intention, to be courageous and loyal, and so should the brethren—if they are to attain the rank of overcomers.

All should recognize that the Lord's judgment of his people is according to their hearts, and that if these feeble-minded or fainthearted ones have had a sufficiency of mind and will to grasp the fundamentals of the divine plan of redemption through Christ Jesus, and their own justification in God's sight through faith in the Redeemer, and if on this basis they are striving to live a life of consecration to the Lord, they are to be treated in every way so as to permit them to feel that they are fully and thoroughly members of the body of Christ; and that the fact that they cannot expound or cannot perhaps with clearness discern every feature of the divine plan intellectually, and defend the same as courageously as others, is not to be esteemed as impugning their acceptance with the Lord. They should be encouraged to press along the line of self-sacrifice in the divine service, doing such things as their hands find to do, to the glory of the Lord and to the blessing of his people—comforted with the thought that in due time all who abide in Christ and cultivate the fruits of his Spirit and walk in his steps of sacrifice will have new bodies with perfect capacity, in which all the members shall be able to know as they are known—

and that meantime the Lord assures us that his strength is shown the more fully in our weakness.

"Support the Weak"

This implies that there are some in the Church weaker than others; not merely physically weaker, but weaker spiritually—in the sense of having human organisms depraved in such a manner that they as New Creatures, find greater difficulty in growth and spiritual development. Such are not to be rejected from the body, but, on the contrary, we are to understand that if the Lord counted them worthy of a knowledge of his grace, it means that he is able to bring them off conquerors through him who loved us and bought us with his precious blood. They are to be supported with such promises as the Scriptures afford—to the effect that when we are weak in ourselves we may be strong in the Lord and in the power of his might, by casting all our care upon him, and by faith laying hold upon his grace; that in the hour of weakness and temptation they will find fulfilled the promise, "My grace is sufficient for thee; my strength is made perfect in weakness." The entire congregation can assist in this comforting and supporting, though, of course, the elders have a special charge and responsibility toward these, because they are the chosen representatives of the Church, and, hence, of the Lord. The Apostle, speaking of the various members of the body, after telling of pastors and teachers, speaks of "helps." (1 Cor. 12:28) Evidently the Lord's good pleasure would be that each member of the Church should seek to occupy such a place of helpfulness, not only helping the elders chosen as the representatives of the Church, but also helping one another, doing good unto all men as we have opportunity, but especially to the household of faith.

16. How will brotherly love sympathize with the more *demonstrative* brethren?

F132 [¶2]:

All thus **marked** by the holy Spirit as prospective members of the New Creation are assured by the Lord, "They are not of the world, even as I am not of the world." "I have chosen you [out of the world], and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." "If ye were of the world the world

would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:16,19; 17:16) Although these **marks** of sanctification may, to some extent, be discerned by the world, we are not, therefore, to expect that they will bring the world's admiration or approval; but, rather, that

they will consider these evidences of the holy Spirit upon the New Creatures as evidences of weakness and effeminacy. The world appreciates and approves what it would designate a robust and strenuous life—not righteous over-much. Our Lord explains to us why the world would not approve his followers; namely, because the darkness hateth the light—because the standard of his Royal Priesthood for thought and word and action would be higher than the standard of mankind in general, and would, therefore, seem to more or less condemn their course. The world desires rather to be approved, to be flattered; and whatever in any degree casts reflection upon it is to that extent avoided, if not opposed. This disapproval of the worldly-wise of Christendom constitutes a part of the testing of the Royal Priesthood; and if

their consecration be not a most hearty one they will so miss the fellowship of the world and so crave its approval that they will fail to carry out in the proper spirit the sacrificing of earthly interests which they have undertaken—fail to be priests; hence, fail to be of the New Creation. However, on account of their good intentions, the Lord may bring them through the fiery trials, for the **destruction** of the flesh which they had not the zeal to **sacrifice**: thus they may be counted worthy of a share in the blessings and rewards of the Great Company that shall come up out of great tribulation to serve before the throne, in which the little flock will sit with the Lord.

17. How should brotherly kindness deal with the *self-seeking*?

F296 through F297:

The Lord's rule on this subject is clearly set forth to be—"He that humbleth himself shall be exalted; and he that exalteth himself shall be abased." (Luke 14:11) The Church is to follow this rule, this mind of the Spirit, in all matters in which she shall seek to know and obey her Lord. The Lord's method is to advance only him whose zeal and faithfulness and perseverance in well-doing have shown themselves in little things. "He that is faithful in that which is least is faithful also in much." (Luke 16:10) "Thou hast been faithful over a few things: I will make thee ruler over many things." (Matt. 25:21,23) There is always plenty of room at the bottom of the ladder of honor. Whosoever wills, need not for long be without opportunities for serving the Lord, the Truth and the brethren in humble ways which the proud-spirited will disdain and neglect, looking for service more honorable in the sight of men. The faithful will rejoice in any service, and to them the Lord will open wider and yet wider doors of opportunity. Thus his will, exemplifying the wisdom from above, is to be carefully followed by every member of the New Creation—especially in his vote, in his stretching forth of his hand as a member of the body of Christ to express the will of the Head.

A self-seeking brother should be passed by, however capable; and a less capable, but humble, brother should be chosen for Elder. So gentle a reproof should be beneficial to all—even though not one word be uttered respecting the reasons governing. And in the case of a capable Elder giving evidence of a dictatorial spirit, or inclining to regard himself as above the Church and of a separate class, or implying a divine right to teach not coming through the Ecclesia (Church), it would be a kindness as well as a duty to such an one to drop him to some less prominent part of the service or from all special services for a time, until he shall take this gentle reproof and recover himself from the snare of the Adversary.

All are to remember that, like other faculties, **ambition** is necessary in the Church as well as in the world; but that in the New Creation it must not be a selfish ambition to be something great and prominent, but a loving ambition to serve the Lord and his people, even the very humblest. We all know how ambition led to Satan's fall—from the favor and service of God to the position of an enemy of his Creator and an opponent of all his righteous regulations. Similarly, all who adopt his course, saying, "I will ascend above the stars of God [I will **set** myself above others of the

sons of God], I will be as the Most High—[a ruler amongst them, a usurper of divine authority without divine appointment, and contrary to the divine regulation],” are sure to suffer divine disapprobation, and proportionate alienation from the Lord. And the influence of such, like Satan’s, is sure to be injurious. As Satan would be an unsafe teacher, so are all who have his disposition sure to lead into darkness for light; because they are not in the proper attitude to receive the light and be used as messengers of it to others.

Whenever, therefore, any brother feels sure that he is called to preach in some public capacity when no door of service has been opened to him in the appointed manner—if he is inclined to

force himself upon the Church, without its almost unanimous request—or if having been chosen to the position of a leader or Elder he seeks to hold the position and consider it his by right, without regular votes of the Church from time to time requesting his service continued, we may set it down either that the brother has not noted the proprieties of the case, or that he has the wrong, self-seeking spirit unsuitable to any service in the Ecclesia. In either event it will be the proper course to make a **change** at the first proper occasion for holding an election: and, as already suggested, the first Sunday of a year or in a quarter would be an appropriate time easily remembered.

18. How will brotherly kindness deal with brethren who lack self-control?

F148 [¶2] through F150 [¶1]:

Another class of the consecrated, but spiritually diseased, needs consideration. These, apparently justified by faith and sincere in their consecration, seem to make little or no progress in controlling their flesh. Indeed, in some instances, it would appear that their faith in God’s goodness and mercy, removing the brakes of fear, have left them rather more exposed to temptation through weaknesses of the flesh than they were at first—when they had less knowledge of the Lord. These have experiences which are very trying, not to themselves only, but to the entire household of faith with whom they come in contact; their lives seem to be a succession of failures and repentances, some along the lines of financial inconsistencies, others along the lines of moral and social delinquencies.

What is the remedy for this condition of things? We answer that they should be distinctly informed that the New Creation will not be composed of those who merely **covenant** self-denials and self-sacrifices in earthly things and to walk not after the flesh but after the Spirit; but of those who, because of faithfulness in the willing endeavor to **keep** this covenant, will be counted overcomers by him who readeth the heart. They should be instructed that the proper method of procedure for all the consecrated is that, being made free by the Son, they should be so anxious

to attain all blessings incident to divine favor, that they would voluntarily become bond-servants—putting themselves under certain restrictions, limitations, bondage, as respects their words, their conduct, their thoughts—earnestly desiring of the Lord in prayer the aid he has promised them, expressed in his words to the Apostle, “My grace is sufficient for thee; my strength is made perfect in weakness.” Each time they find that they have transgressed they should not only make amends to those injured, but also make confession to the Lord, and by faith obtain his forgiveness—they should promise greater diligence for the future, and should **increase the limitations of their own liberties** along the lines of weakness ascertained by their latest failure.

Thus watching and praying, and setting guards upon the actions and words of life, and bringing “every thought into captivity” to the will of God in Christ (2 Cor. 10:5), it will surely not be long until they can assure themselves and the brethren also respecting the sincerity of their **hearts**, and walk in life so circumspectly that all may be able to discern, not only that they have been with Jesus, but also that they have learned of him, and have sought and used his assistance in gaining victories over their weaknesses. The cases of such brethren or sisters would come under the head of what the Apostle terms “walking disorderly”—not after the

example of the Lord and the apostles. In another chapter we will see the Lord's direction respecting the manner in which those weak in the flesh and who bring dishonor and discredit upon the Lord's cause should be treated by the brethren.

Here we remark, however, that so long as they give evidence of repentance for their wrong course and a desire of heart to go in the right way and of continued faith and trust in the Lord, they must be esteemed as brethren—however necessary it may be to restrict fellowship with them until they have given some outward, tangible

demonstration of the power of grace in their hearts in the restraint of their fleshly weaknesses. Nevertheless, they are still to be encouraged to believe that the Lord is very merciful to those who trust him and who at heart desire his ways, although they cannot be encouraged to expect that they could ever be counted worthy of the overcoming class unless they become so earnest in their zeal for righteousness that their flesh will show some considerable evidence of its subjection to the New Mind.

19. How should brotherly kindness seek to avoid “busy-bodying”?

1 Tim. 5:13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

1 Peter 4:15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

F583 through F586—Conscientious Meddling. Reproduced at the end of this section, p. 222.

20. How should brotherly love control the tongue?

F291 [¶2] through F292 [¶1]:

Unquestionably, the majority of the Church troubles (and society and family troubles as well) spring not from a desire to wrong, nor even from a wrong unintentionally committed, but from misunderstandings and, at least, partial misinterpretations of intentions or motives. The tongue is the general mischief-maker; and it is part of the spirit of a sound mind, therefore, to set a guard upon the lips as well as upon the heart, from which proceed the ungenerous sentiments which, the lips expressing, set fire to evil passions and often injure many. The New Creation—the Church—has strict instructions from their Lord and Head on this important subject. His spirit of love is to fill them as they go **alone**, privately, to the injuring person without previous conference or talking with anyone. They go not to make him (or her) **ashamed of his conduct**, nor to berate him or otherwise punish, but to secure a cessation of the wrong and, if possible, some recompense for injury already received. Telling others of the wrong,

first or afterward, is unkind, unloving—contrary to the Word and Spirit of our Head. Not even to ask **advice** should the matter be told: we have the Lord's **advice** and should follow it. If the case be a peculiar one, the wisest of the elders should be asked for advice along the lines of a hypothetical case, so as not to disclose the real trouble and wrongdoer.

Unless the trouble is serious, the matter ought to stop with the personal appeal to the erring one, whether he hears or forebears to hear—to yield. But if the second step be deemed necessary, no explanation of the trouble should be made to those asked to confer until they gather in the presence of the accuser and the accused. Thus slanderous “talk” will be avoided and the committee of brethren will come to the case unbiased and be the better able to counsel both parties wisely; for the trouble may be on both sides, or, possibly, wholly on the side of the accuser. At all events, the accused will be favorably im-

pressed by such fair treatment and will be much more likely to yield to such counselors if his course seems to them also to be wrong. But whether the one deemed by the committee to be in error shall yield or not, the whole matter is still strictly private, and not a mention of it should be made to anyone until, if thought sufficiently

important, it is brought before the Church, and passed upon finally. Then for the first time it is common property to the saints only, and in proportion as they are **saints** they will desire to say no more than necessary to anyone respecting the weaknesses or sins of anybody.

R3594 [col. 2 ¶4, 5]:

Evil speaking, backbiting and slandering are strictly forbidden to God's people, as wholly contrary to his spirit of love—even if the evil thing be true. As a preventive of anything of the nature of slander, the Scriptures very carefully mark out **one only way of redress of grievances**, in Matt. 18:15-17.

Even advanced Christians seem to be utterly

in ignorance of this divine ruling, and hence professed Christians are often the most pronounced scandal-mongers. Yet this is one of the few special, specific commandments given by our Lord; and considered in connection with the statement, Ye are my disciples **if ye do** whatever I command you, its constant violation proves that many are not far advanced in discipleship.

R3595 [col. 1 ¶7, 8]:

If any Brother or Sister begins to you an evil report of others, stop him at once, kindly, but firmly. "Have **no** fellowship with the unfruitful works of darkness but rather **reprove** them." Refuse to have any share in this violation of our Master's commands, which does great mischief in the Church. Supposing the Brother or Sister to be only a "babe" in spiritual matters, call attention to the Lord's ruling on the subject, Matt. 18:15, and 1 Tim. 5:19. If the conversation is not directed to you but merely in your hearing, promptly show your disapproval by withdrawing.

If, after having his attention called to the Lord's command on this subject, the slanderer still persists in "evil-speaking," "back-biting" and telling you his "evil surmisings," reprove him more sharply, saying as you go,—I cannot,

must not hear you; for if I did, I would be as criminal in the matter as you are—violating the Lord's command. And even if I were to hear your story, I could not believe it; for the Christian who does not respect the Lord's Word and follow his plan of redress for grievances, shows so little of the Lord's spirit that his word can not be trusted. He who twists and dodges the Lord's words would not hesitate to twist and misrepresent the words and deeds of fellow-disciples. If to any extent you listen to such conversation or express "**sympathy**" with it or with the gossip or slanderer, you are a partner in the sin and in all its consequences; and if a "root of bitterness" is thus developed, you are more than likely to be one of those "defiled" by it.—Heb. 12:15.

F586 to F588—"Blessing God and Cursing Men"

No wonder the Apostle James terms the tongue an unruly member, full of deadly poison! No wonder he declares that it is the most difficult member of our bodies to govern! No wonder he says that it sets on fire the course of nature! (James, Chap. 3) Who has not had experience along these lines? Who does not know that at least one-half the difficulties of life are traceable to unruly tongues; that hasty and impetuous

words have involved wars costing millions of money and hundreds of thousands of lives; that they are also at the foundation of one-half the lawsuits, and more than one-half of the domestic troubles which have affected our race for the past six thousand years! The Apostle declares respecting the tongue, "Therewith bless [praise] we God, and therewith curse [injure, defame, blight] we men, made in the image of God. My brethren, these

things ought not so to be.” (Verse 9) The Christian who merely has attained to the standard of not stealing from his neighbor, or not murdering him but who commits depredations upon that neighbor with his tongue—wounding or slaying or stealing his reputation, his good name—is a Christian who has made very little progress in the right way, and who is still far from the Kingdom of heaven condition.

All know how difficult a matter it is to control the tongue, even after we realize its vicious disposition in our fallen nature. We, therefore, call attention to the only proper method of restraining or curbing the tongue, viz., through the heart. The inspired Word declares that “Out of the abundance of the heart the mouth speaketh.” This being true, it implies that when we have a great deal of difficulty with our tongues, there is a great deal that is not altogether right about our hearts; and that in proportion as we get our hearts right we will have the less difficulty in controlling our tongues. The lips which continually speak scornfully of others indicate a proud, haughty, domineering, self-conscious condition of the heart. The lips which continually speak evil of others either directly or by insinuation, indicate that the heart back of the lips is not pure, not filled with the Lord’s spirit of love—for “Love worketh no ill to his neighbor,” not even in thought. It “thinketh no evil.” It would not permit itself to surmise evil respecting him. It will give him the benefit of every doubt, and rather surmise the favorable than the unfavorable.

F406 [¶1]:

But if to tell uncomplimentary truth is to violate the Law of Love and the Golden Rule, what shall we say of the still more disreputable, still more unlovely, still more criminal habit so common, not only amongst the worldly and nominally Christian, but also among true Christians—that of telling about others disreputable things not positively known to be the truth. Oh shame! shame! that any of the Lord’s people should so overlook the Lord’s

Self-love is usually strong enough in all mankind to hinder the tongue from speaking anything to its own injury; and proper love, unselfish, that would love the neighbor as himself, would be as loath to speak to the detriment of one’s neighbor or brother, or even to cast a reflection against his conduct, as it would be unwilling to take such a course against itself. We see then, from whatever direction we look at the subject, that the matter of prime importance with the New Creation is the attainment of perfect love in our hearts. This toward God would stimulate us to the more zeal and energy and self-sacrifice in cooperating in the divine service, the service of the Truth; and toward men it would stimulate us not only to act justly and lovingly, but to think and speak graciously of all so far as possible. This is the holy Spirit, for which our Redeemer taught us that we should pray, and respecting which he declared that our Heavenly Father is more willing to give it to us than are earthly parents to give earthly good gifts to their children; and sincerity in praying for this spirit of holiness, spirit of love, implies earnest desire and striving that in thought and word and deed love may be shed abroad through all the avenues of our being. So shall we be the children of our Father which is in heaven, and be accounted worthy of his love and of all the precious things he has promised and has in reservation for those who love him.

instruction, “speak evil of no man”; and that any but the merest babes and novices in the Law of Love should so misunderstand its message—that any without the most indubitable proofs at the mouth of two or three witnesses, and then reluctantly, should even believe evil of a brother or a neighbor, much less to repeat it—to slander him upon suspicion or hearsay evidence!

21. How should brotherly love treat a slanderous report against an elder or other brethren?

F293 [¶1] through F294 [¶2]—Accusations Against Elders

“Against an Elder receive not an accusation, except at the mouth of two or three witnesses.”—1 Tim. 5:19, R.V.

The Apostle in this statement recognizes two principles. (1) That an Elder has already been recognized by the congregation as possessing a good and noble character, and as being specially earnest for the Truth, and devoted to God. (2) That such persons, by reason of their prominence in the Church, would be marked by the Adversary as special objects for his attacks—objects of envy, malice, hatred and strife on the part of some, even as our Lord forewarned—“Marvel not if the world hate you”; “ye know that it hated me before it hated you”; “If they have called the Master of the house Beelzebub, how much more shall they call them of his household!” (Matt. 10:25; 1 Jno. 3:13; Jno. 15:18) The more faithful and capable the brother, the more nearly a copy of his Master, the more proper his choice as an Elder; and the more faithful the Elder, the more sure he will be to have as enemies—not Satan and his messengers only, but as many also as Satan can delude and mislead.

These reasons should guarantee an Elder against condemnation on the word of any one person, if otherwise his life appeared consistent. As for hearsay or rumor, they were not to be considered at all; because no true yokefellow, cognizant of the Lord’s rule (Matt. 18:15), would circulate rumors or have confidence in the word of those who would thus disregard the Master’s directions. To be heard at all, the accusers must profess to have been **witnesses**. And even if two or more witnesses made charges there would be no other way of hearing the case than that already defined. Any one person charging wrong

against the Elder, should, after personal conference failing, have taken with him two or three others who would thus become **witnesses** to the contumacy. Then the matter, still unamended, might be brought by Timothy or anyone before the Church, etc.

Indeed, this accusation before two or three witnesses, being the requirement as respects all of the members, leaves room for the supposition that the Apostle was merely claiming that an Elder should have every right and privilege guaranteed to any of the brethren. It may be that some were inclined to hold that since an Elder must be “well reported,” not only in the Church, but out of it, an Elder should be arraigned upon the slightest charges, because of his influential position. But the Apostle’s words settle it that an Elder’s opportunities must equal those of others.

This matter of **witnesses** needs to be deeply engraved on the mind of every New Creature. What others claim to know and what they slanderously tell is not even to be heeded—not to be received. If two or three, following the Lord’s directions, bring charges against anyone—not back-bitingly and slanderously but as instructed—before the Church, they are not even then to be believed; but then will be the proper time for the Church to **hear** the matter—hear both sides, in each other’s presence; and then give a godly decision and admonition, so phrased as to help the wrongdoer back to righteousness and not to push him off into outer darkness.

R3035 [col. 2 ¶3]:

But we close as we began, by urging that facts, evil deeds or evil doctrines, and not evil surmisings, knowledge, and not rumors, are the bases of Scriptural disfellowship. Hence the necessity for the observance of the Lord’s rule. (Matt. 18:15.) While we are not to close our eyes to wrong in a brother, love will refuse to keep picking to find fault where none is openly appar-

ent. And if fault is apparently discovered it is not to be “**discussed** among the brethren,” but as the Lord directs should be taken direct to the offender by the discoverer and not so much as mentioned to others unless offender refuse to hear;—refuses to correct the fault. Oh, how much trouble would be saved, how many mistakes and heart-aches avoided if this rule were strictly followed!

22. How should the Church exercise brother kindness toward those who “walk disorderly”?

1 Thes. 5:14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

F292 [¶2]:

In carrying out the findings of the Church court, the matter rests with each individual; hence, each must discern the justice of the decision for himself. The penalty of withdrawal of fellowship is designed to be a correction in righteousness, and is of the Lord's prescribing. It is to serve as a pro-

tection to the Church, to separate those who walk disorderly, not after the spirit of love. It is not to be esteemed a perpetual separation, but merely until the reprov'd one shall recognize and acknowledge his wrong and to the extent of his ability make amends.

F297 [¶2] through F299 — “Warn Them That Are Unruly”

“We exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any, but ever follow that which is good, both among yourselves and to all men.” 1 Thess. 5:14,15

This exhortation is not to elders, but to the entire Church, including the elders. It takes cognizance of the fact that although the entire Church, as God's New Creation, has a perfect standing before him as New Creatures in Christ Jesus, nevertheless each and all of them have their imperfections according to the flesh. It shows, further, what we all recognize; viz., that there are differences in the degrees and in the kinds of our fleshly imperfections; so that, as in children of an earthly family different dispositions require different treatment by the parents, much more in the family of God there are such wide differences of disposition as to require special consideration one for the other. To take notice of each other's imperfections, from the standpoint of criticism, would be to do ourselves much injury, cultivating in our hearts a faultfinding disposition, keenly awake to the weaknesses and imperfections of others, and proportionately, perhaps, inclined to be blind to our own defects. Such criticism is entirely foreign to the spirit and intention of the Apostle's exhortation.

Those are addressed who have been begotten of the spirit of the truth, the spirit of holiness, the spirit of humility, the spirit of love. Such as are thus growing in the graces of the Spirit, will fear and criticize chiefly their own defects; while their love for others will lead them to make as many mental excuses and allowances for them as possi-

ble. But while this spirit of love is properly condoning the offenses and weaknesses of the brethren, it is to be on the alert, nevertheless, to do them good—not by bickering, strife, contention, chiding, faultfinding and slandering one another, but in a manner such as the Golden Rule, would approve. With gentleness, meekness, long-suffering and patience, it will seek to make allowance for each other's weaknesses, and at the same time to help each other out of them, each remembering his own weaknesses of some kind.

The **unruly** are not to be comforted and supported and encouraged in their wrong way; but in kindness, in love, they are to be admonished that God is a God of order; and that in proportion as we would grow in his likeness and favor we must observe rules of order. They should be admonished that nothing is further from the divine arrangement than anarchy; and that as even worldly people recognize the principle that the worst form of government imaginable is preferable to anarchy, so much the more should God's people, who have received the spirit of a sound mind, the holy Spirit, recognize this same principle in the Church; and the Apostle exhorts us to submit ourselves one to the other, for the sake of the general interests of the Lord's cause. If we were all perfect, and our judgment of the Lord's will perfect, we would all think exactly the same—there would be no particular necessity for submitting one to another; but since our judgments differ, it is necessary that each consider the other and the other's standpoint of observation and judgment, and that each seek to

yield something in the interest of general peace—yea, to yield everything so as to preserve the unity of the Spirit in the bonds of peace in the body of Christ, except where principle would be infringed by such a course.

The unruly or disorderly are not entirely to blame for their condition, perhaps. Many people are born disorderly and inclined to be so in their dress and in all their affairs in life. Disorderliness, therefore, is a part of their weakness, which should be thought of sympathetically, kindly, but, nevertheless, should not be permitted to do injury to the Church of God, to hinder its usefulness, to prevent its coopera-

tion in the study and service of the Truth. It is not the will of God that his people should have that meekness which would amount to weakness in dealing with disorderly persons. Kindly, lovingly, but firmly, they should be shown that, as order is heaven's first law, so it must be highly esteemed amongst those who are heavenly-minded; and that it would be sinful for the congregation to permit one or two or more of its members to do violence to the divine regulations, as expressed in the Word of God and as generally understood by the congregation with which he is associated.

F303 [¶1]:

But in respect to others, who "walk disorderly," the regulation is very different. Such an excluded brother or sister should not be treated as an enemy, nor thought of as such; but as an erring brother, as the Apostle says further on in this same epistle, "If any man obey not our word by this epistle [if he be disorderly, unwilling to submit himself to sound reasoning and loving, generous rules of order] note that man, and have no company with him, to the end that he may be ashamed; yet count him not as an enemy, but admonish him as a brother." (2 Thess. 3:14,15) Such a case as this would imply some open, public opposition on the part of the brother to the rules of order laid down by the Apostle, as the Lord's mouthpiece; and such a public opposition to right principles should be rebuked by the congregation, should they decide that the brother is so out of order that he needs admonishing; and if he does not consent to the form of sound words, sent us by our Lord through the Apostle, he should be considered as so out of accord as to make it no longer proper that he should have the

fellowship of the brethren until he would consent to these reasonable requirements. He should not be passed by on the street unnoticed by the brethren, but be treated courteously. The exclusion should be merely from the privileges of the assembly and from any special brotherly associations, etc., peculiar to the faithful. This is implied also in our Lord's words, "Let him be unto thee as a heathen man and a publican." Our Lord did not mean that we should do injury to a heathen man or a publican, nor treat either in any manner unkindly; but merely that we should not fellowship such as **brethren**, nor seek their confidences, nor as New Creatures give them ours. The household of faith is to be cemented and bound together with mutual love and sympathy, and expressions of these in various ways. It is from the lack of these privileges and blessings that the excluded brother is caused to suffer, until he feels that he must reform his ways and return to the family gathering. There is a suggestion in this respect to warmth, to cordiality, to true brotherliness, that should prevail amongst those who are members of the Lord's body.

F307 [¶2]—"See That None Render Evil for Evil"

This is more than an individual **advice**: it is an injunction, addressed to the Church as a whole, and is applicable to each congregation of the Lord's people. It implies that if some of the household of faith are disposed to take vengeance, to retaliate, to render evil for evil, either upon brother members or upon those outside, that the Church will not be acting the part of a

busybody in taking notice of such a course. It is the duty of the Church to **see** to this. "**See** that no man render evil for evil," means, give attention to it that this proper spirit is observed in your midst amongst the brethren. If, therefore, the elders should learn of such occasions as would be covered by this injunction, it would be their duty kindly to admonish the brothers or the sisters

respecting the Word of the Lord; and, if they will not hear, it would be the duty of the former to bring the matter before the congregation, etc., etc. And here is the Church's commission to take cognizance of such an improper course on the part of any. Not only are we thus to see one another, and to look out for each other with kindly interest, to note that backward steps are not taken, but we are to see to it that, on the contrary, all follow after that which is good. We should rejoice in and com-

mend every evidence of progress in a right way, giving it our support as individuals and as congregations of the Lord's people. By thus doing, as the Apostle suggests, we may rejoice evermore, and with good cause; for so helping one another the body of Christ will make increase of itself in love, growing more and more in the likeness of the Head, and becoming more and more fit for joint-heirship with him in the Kingdom.

R3034 [col. 2 ¶3] through R3035 [col. 2 ¶1]—reproduced at the end of this section, p. 223.

R3092 [col. 1 ¶1]:

Let us not be misunderstood; the Scriptures nowhere teach that all men are brethren in the spiritual sense; on the contrary, they teach that the unjustified are not God's children, but "children of wrath," and some of them are so thoroughly evil that from God's standpoint they are of "their father the devil"; we are to recognize as brethren in Christ only the household of faith, and to draw a sharp line of demarcation in our minds and in our salutations as between these and the children of this world. This does not imply either that the children of this world are to be treated unkindly by us or insulted or offended; rather they are to have our sympathy, our love, to whatever extent possible, our assistance as the Apostle suggests. We are to "do good unto all men as we have opportunity," especially unto the household of faith,—the brethren. Brethren are still to be recognized even though they fall into difficulty, dangerous snares of the adversary; and if it be necessary that

our fellowship be withdrawn for a time, it is merely with the view to assist them back to their proper relationship to the Lord and back to our love and sympathy in fullest measure; as the Apostle says even such are to be treated, not as enemies, but, as misguided brethren for whose recovery we are to be willing to lay down even our lives—an hour here, another hour there, an effort for this one and an effort for another one because they are the Lord's. It is only after such brethren have turned back from the Lord's service like a "sow to her wallowing in the mire" or after they have discarded the redemptive work of Christ like the man in the parable who took off the wedding garment—only then are we to esteem them as enemies, adversaries, and even then we are not to bring against them a railing accusation, but to leave the matter for the Lord's judgment.—2 Thess. 3:15.

23. How should the elders exercise brotherly love in reproofing the "unruly"?

R3211 [col. 1 ¶3]:

"Reprove, rebuke, exhort, with all long-suffering and doctrine." This part of the exhortation is not alike applicable to all; too many feel at liberty to reprove and to rebuke. Doubtless many need reproofs and many need rebukes, but how few are able to administer these to profit and not to injury! The Apostle addressed these words in a particular sense to Timothy as an experienced elder in the Church of Christ, and to some extent an overseer amongst the elders. It would be a great mistake to apply these words in general, and for each of the

Lord's people to see to what extent he could administer reproofs and rebukes to his brethren. Rather should sympathy go out to such an extent that reproofs and rebukes would be avoided, except as duty, because of responsibility in the Church of God, should necessitate this. Even so experienced an elder and overseer as Timothy must see to it that his reproofing and rebuking and exhorting should be done with all long-suffering—with patience, gentleness and forbearance, and with doctrine (2 Tim. 4:2); show-

ing clearly wherein the principles of righteousness were infringed and pointing out distinctly the Word of the Lord concerning the same. This duty still rests upon those who occupy places of prominence in the Church to which they have in the Lord's providence been appointed; and in proportion as they are filled with the Lord's

spirit of love and gentleness and meekness and patience and forbearance, they will strive to perform this delicate and unpleasant business of re-proving and rebuking, where necessary, in most modest language and under the most favorable conditions.

F300 through F301—Admonishing Not a General Order

It would be a great mistake, however, to suppose that the Apostle, in using this general language to the Church, meant that every individual of the Church was to do such admonishing. To admonish wisely, helpfully, is a very delicate matter indeed, and remarkably few have a talent for it. The election of elders on the part of congregations is understood to signify the election of those of the number possessed of the largest measure of spiritual development, combined with natural qualifications to constitute them the representatives of the congregation, not only in respect to the leading of meetings, etc., but also in respect to keeping order in the meetings and admonishing unruly ones wisely, kindly, firmly. That this is the Apostle's thought is clearly shown in the two preceding verses, in which he says:

"We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. And be at peace amongst yourselves." 1 Thess. 5:12,13

If divine wisdom has been properly sought and properly exercised in the choosing of elders of a congregation, it follows that those thus chosen were very highly esteemed; and since novices are not to be chosen, it follows that these were appreciated and selected for their works'

sake, because it was discerned by the brethren that they had a considerable measure of the holy spirit of love and wisdom and meekness, besides certain natural gifts and qualifications for this service. To "be at peace amongst yourselves," as the Apostle exhorts, would mean that, having chosen these elders to be the representatives of the congregation, the body in general would **look to them to perform the service to which they were chosen**, and would not attempt to take it each upon himself to be a reprover, or admonisher, etc. Indeed, as we have already seen, the Lord's people are not to judge one another personally; and only the congregation as a whole may exclude one of the number from the fellowship and privileges of the meeting. And this, we have seen, can come only after the various steps of a more private kind have been taken—after all efforts to bring about reform have proved unavailing, and the interests of the Church in general are seriously threatened by the wrong course of the offender. But in the text before us the Apostle exhorts that the congregation shall "know"—that is, recognize, look to—those whom they have chosen as their representatives, and expect them to keep guard over the interests of the Church, and to do the admonishing of the unruly, up to the point where matters would be serious enough to bring them before the Church as a court.

24. How may we avoid judging one another *as individuals*?

Matthew 18:15-18 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

R2431—“Instructions for the Body of Christ”:

And our Lord not only approved of judging on the part of the Church, but gave explicit directions to all its individuals respecting how to avoid **judging** one another and how to submit themselves to the judgment of the Church as the body of Christ.

(1) They were to avoid judging a brother or sister guilty of wilful wrong-doing and were to attempt to reason the matter out privately, that the one or the other might see his error.

(2) If this proved unavailing, the one feeling himself aggrieved (yet still not judging his brother wilfully guilty) is to call in two or three brethren to hear both sides of the controversy. (As the Apostle suggests, those called in should be “wise”—1 Cor. 6:5;—such as both the accuser and the accused would recognize, and whose judgment they would respect and follow.)

(3) If these brethren, called on to act as judges, and his own choice of “wise” brethren, give their verdict against the accuser, that should settle the matter: the accuser should recognize his error. Not to do so would imply that he was not seeking to ascertain the truth, but that he had **judged his brother personally**, the very thing that both the Lord and the Apostle warn us against. If the accuser be not able to see matters fully in the same

light as his “brethren,” he should nevertheless accept their decision and trust and pray to the Lord that he would be guided into clearer views. But should the brethren, called in to judge, agree with the accuser, the accused of course should yield,—especially if he had acknowledged the judges to be “wise.” The violator of the judgment of such “wise” brethren (if the matter were considered of sufficient importance) was to be charged and the cause heard before the Church—whose decision was to be final; and disregard of its decision implied excommunication.—Matt. 18:15-35.

We have examined this question somewhat in detail, because fearful that something in our last issue might have seemed to sanction **personal** judging. The Lord, however, does recognize his Church and does promise to act through it and to give his judgment thus to those who seek it, promising in this very connection that, Where two or three are gathered in his name, **he is in their midst**. The great difficulty with many is their **lack of faith**; they do not believe the Lord’s Word, nor trust to his providences, but want to take matters into their own hands. And this is particularly the case with those who are in the **wrong**.

F289 through F292—Discipline in the Ecclesia (Matt. 18:15-18). Reproduced at the end of this section, p. 225.

R2666 [col. 1 ¶2, 3]:

In the family of God, the saints, begotten of the holy spirit, are all to be recognized as brethren, and to be dealt with accordingly. It is the new creature, and not the old creature, that is the brother in Christ; hence we may love the new creature, and in some respects have very little love for the old, just as all have disrespect for certain blemishes in their own mortal flesh, as they realize its weakness and imperfection,—and the more so in proportion as they grow in the divine likeness as new creatures. If, therefore, a brother should trespass against us it should be our first thought that this wrong done us is not by the brother, the new creature in Christ, but by his mortal flesh, which for the moment has gotten the upper hand with him or to some extent blinded him. Accordingly, instead of feeling angry with the brother, we

should feel sympathetic, and our hearts should go out to him, and our desire be strong to do him good and to help him to overcome the weaknesses of his earthen vessel.

It is in line with this thought that our Lord suggests that the proper course is for the aggrieved one to go quietly, without saying a word to anyone else, and have a kindly conference with the one who is doing him wrong, seeking to point out the merits and demerits of the question at issue, and if possible to gain the brother back to fellowship, righteousness, harmony with the Lord. If this shall be unavailing, the next step shall be still a secret one—the taking of two or three brethren of supposedly good heart and large experience, and that without attempting to prejudice their minds, and to ask these to hear

the cause and to give counsel as to which one is in error. Whichever of the brethren is in error should be convinced by his fellow-pilgrims, whose arguments with him should be based upon the Scriptures and the spirit of love; but if differences still exist between them, and cannot be harmonized, then, as a court of last resort, the matter should be taken before the Church—the consecrated—and after being heard by the Church, its decision should be considered final,

and be accepted by all. If either of the brethren still have doubts as to his receiving justice in the matter he may console himself with the thought that he will surely obtain a blessing by giving full and hearty assent to the Lord's arrangements, even if he have so large a measure of self-conceit that he still believes his side of the question to be right, notwithstanding the judgment of all the brethren to the contrary.

F402 [¶2] through F406—"Judge Not, that Ye Be Not Judged. For with What Judgment Ye Judge, Ye Shall Be Judged" (Matt. 7:1,2). Reproduced at the end of this section, p. 227.

F414 [¶2] through F417—"If Thy Brother Trespass Against Thee"

But is not this in conflict with our Lord's command, "Judge not that ye be not judged?" Must we not first judge the evildoer individually, and then talk, or gossip, about his evil deeds, or do "evil speaking" respecting him, so that the entire Church may know and repudiate the evildoer?

By no means: the divine arrangement is fully in harmony with itself when rightly understood. If A and B have a difference, and A **believes** himself to be defrauded by B, he must not judge B in the sense of condemning him. He may only say, "There is a difference between us, and I feel sure that I am right; though B may feel equally confident that he is right and that I have not been wronged." A may not disfellowship B on this account, for to do so would be to **judge** him—to **condemn** him. He may say, to himself, "The matter is trivial, anyway, as between brethren, and I will let it drop, believing that B, as a brother in the Lord, would not wrong me intentionally, and that it may be that my view and not his is the wrong one."

However, if he be not able to take this view he still must not judge, must not decide, that he is right and B wrong—but must **go to** B and explain how the matter appears to him, and if possible reach a kind, brotherly agreement, perhaps by mutual concessions. But if they cannot agree, he may ask two or three of the wisest brethren of the Church, C and D (brethren in whose sincerity B as well as himself would have great confidence), to **go with him** to see B on the subject—not to condemn B, for even A himself must not have judged, or condemned, him; but to hear the matter in the presence of A and B and

give their advice to both. This should result satisfactorily to all—especially if all have the spirit of love one for the other and the desire to do right toward one another as members of the anointed body. But if peace is not yet established, there still is to be no judging, no condemnation; for two or three brethren cannot "**judge**" but only the Church.

If when A took with him C and D, they gave their opinion against A and in favor of B, that should end the matter. Under such conditions A cannot take the question to the Church. He evidently would be quite self-opinionated and "heady" to carry the matter further. The Lord's instructions give him no further privilege (Matt. 18:15); but if he were still dissatisfied, we know of no principle that would be violated if he took two or three other able and unprejudiced brethren, E, F, G, to B, for a fresh hearing of the case and for their advice.

But if, when A took C and D to B, they all sided with A's contention that B had wronged him and refused to desist, and if B after a reasonable time refused or neglected to right the wrong, A would be privileged in conjunction with C and D to call a meeting of the Church, to whom the whole matter should be rehearsed by both A and B—for it is to be supposed that if B still associates with the Church he recognizes its counsel and authority, and it is to be presumed also that B is conscientious. When the Church hears the matter, it is not to be forgotten that only the **justified and sanctified** constitute the Church, and that they are sitting in **judgment** in the name of their Lord and Head and to deliver **his judgment**. The matter is

not to make a factional fight in the Church, but to preserve its unity in the bonds of peace. A and B, of course, should not vote, nor should anyone vote who felt any other than a desire to express the Lord's judgment in the matter. The decision should be unanimous, or practically so—even though this should require some modification of the extremes of sentiment. Let justice always be tempered with mercy, "Considering thyself, lest thou also be tempted." Gal. 6:1

The Church's decision is to be accepted as final by all; and whoever refuses to accept and conform to its requirements in such a matter of morals (not of conscience) is to be unto the others "as an heathen man or a publican"—until such time as he shall cease to defy the Church—when, of course, he shall be forgiven and received fully into fellowship as before. The object is not to cast the brother off utterly; but merely to show disfavor toward his wrong course with a view to assisting him to its correction. To treat such an one "as an heathen man and a publican" would not mean to slander or dishonor him even after he had been cast off. The Lord's people are not to be slanderers or backbiters under any circumstances: the general

command—"Speak evil of no man," covers the case exactly. We are neither to speak ill of, nor to look cross at, publicans and sinners, nor to refuse to do business with them; but we are to withhold from them the special fellowship and courtesy appropriate to the brethren of the New Creation and possessed of the holy Spirit and its love, joy and peace.

Should B refuse to hear the Church and to desist from doing wrong to A, and then later repent and be received back into full fellowship, his contumacy should be remembered against him if at any time he were nominated for the duties of an Elder. He would need to manifest a decided change before being considered fit for that service; for even if he were thoroughly conscientious, his course would, at least, prove him rather obtuse as respected right where his personal interests were involved. Indeed, to refuse to heed the counsel of three brethren and to necessitate the bringing of the wrong to the Church for adjudication would be an unfavorable indication, even if he afterward heard the Church and obeyed it and made amends to A.

25. How should brotherly kindness be exercised toward brethren who have doctrinal "hobbies"?

Romans 14:1 Him that is weak in the faith receive ye, but not to doubtful disputations.

F317 [¶1] through F318 [¶1]:

In support of our third proposition: No matter how confident we are that we have the truth, it would certainly be unwise for us so to shut and lock the door of interrogation and contrary expressions as thoroughly to exclude all that might be considered error by the leader of the meeting or by the entire congregation. One limitation alone should prevail to a thorough exclusion; viz., that the gatherings of the New Creatures are not for the consideration of secular subjects, worldly sciences and philosophies, but solely for the study of the divine revelation; and in the study of the divine revelation the congregation should first, last and always recognize the difference between the foundation principles of the doctrines of Christ (which no member may change or alter, nor con-

sent to have questioned) and the discussion of advanced doctrines, which must be fully in accord with the foundation principles. The latter should at all times have full, free opportunities to be heard, and there should be meetings at which they can be heard. This, however, does not mean that they should be heard over and over, and that some individual should be permitted to confuse and distract every meeting and every topic with some particular hobby. Let his hobby have a fair hearing and a fair discussion at an appropriate time, in the presence of some well versed in the Truth, and if ruled out by the congregation as unscriptural, and the promoter of the thought be not convinced of its unscripturalness, let him at least refrain from intruding the subject upon

the notice of the Church for a long time—perhaps a year—when he might without impropriety request another hearing, which might or might not be granted, as the congregation should think the matter worthy or unworthy of hearing and investigation.

What we urge is, that unless there be some such vent, two dangers may be encountered: One, the danger of falling into the condition we see prevailing now in the nominal churches of Christendom, in which it is impossible to find access to their ears through their regular Church

meetings, every avenue of approach being carefully guarded. The other danger is, that the individual having a theory which appeals to his judgment as truth—no matter how false and irrational it might be—would never feel satisfied unless it should have a reasonable hearing, but would be continually obtruding the topic; whereas, after having been heard reasonably, even if not convinced of the error of his argument, he would be disarmed as respects the impropriety of intruding the matter upon those who have already heard and rejected his thought.

26. What is the relation between brotherly kindness and “the unity of the faith”?

Ephes. 4:11-16 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

F239 [¶1] through F240 [¶1]:

In his letter to the Ephesians (4:1-16) the Apostle reiterates this lesson of the oneness of the Church as one body of many members, under one Head, Christ Jesus, and united by one spirit—the spirit of love. He exhorts all such members to walk worthy of their calling in lowliness, meekness, long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. In this chapter the Apostle sets forth the various members of the body appointed to special services in it, and tells us the **object** of the service; saying: “he gave some [to be] apostles and some prophets and some evangelists and some pastors and teachers; **for the perfecting of the saints** for the work of the ministry [preparing them for the glorious ministry or service of the Millennial Kingdom], for the edifying [building up] of the body of Christ: till we all attain unto the unity of the faith, and of the knowl-

edge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we,...speaking the truth in love, may grow up into him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth ... maketh increase of the body unto the edifying of itself in love.” Eph. 4:11-16

We note the picture which the Apostle draws for us—that of a human body, but small and undeveloped. He informs us that it is the divine will that all of the various members should grow to full development, full strength and power—“the full stature of manhood” is the picture which represents the Church in its proper, complete condition. Carrying the figure down through the age to the present time, we see that member after member fell asleep to await the grand organization of the Millennial morning in the First Resurrection, and

that the places of these were being continually supplied, so that the Church was never without a full organization, although at times there might be greater weaknesses in one member and greater strength in another. However, the endeavor of each member at all times must be to do everything in his power for the upbuilding of the body, for the strengthening of the members and for their perfection in the graces of the Spirit—"till we all come to the unity of the faith."

Unity of faith is desirable; it is to be striven for—yet not the kind of unity that is generally aimed at. Unity is to be along the lines of "the faith once delivered unto the saints" in its purity and simplicity, and with full liberty to each member to take different views of minor points, and with no instruction whatever in respect to human specula-

tions, theories, etc. The Scriptural idea of unity is upon the foundation principles of the Gospel. (1) Our redemption through the precious blood, and our justification by demonstrated faith therein. (2) Our sanctification, setting apart to the Lord, the Truth and their service—including the service of the brethren. (3) Aside from these essentials, upon which unity must be demanded, there can be no Scriptural fellowship; upon every other point fullest liberty is to be accorded, with, however, a desire to see, and to help others to see, the divine plan in its every feature and detail. Thus each member of the body of Christ, maintaining his own personal liberty, is so thoroughly devoted to the Head and to all the members that it will be his pleasure to lay down all, even life itself, on their behalf.

F326 through F328—"Let Every Man Be Fully Persuaded in His Own Mind" (Rom. 14:5)

All logical minds delight in reaching a **decision**, if possible, respecting every item of truth; and this the Apostle declares should be striven for by each member of the Church for himself—"in his own mind." It is a common mistake, however, to attempt to apply this personally good rule to a Church or to a class in Bible-study—to attempt to force all to **decide** on exactly the same conclusion respecting the meaning of the Lord's Word. It is proper that we should wish that all might "see eye to eye"; but it is not reasonable to expect it when we know that all are fallen from perfection, not only of body, but also of mind, and that these deflections are in various directions, as shown by the various shapes of head to be found in any gathering of people. Our various kinds and degrees of education are important factors also in assisting or hindering oneness of view.

But does not the Apostle intimate that we should all mind the same things?—and that we will be all taught of God so that we will all have the spirit of a sound mind?—and that we should expect to grow in grace and knowledge, building one another up in the most holy faith?

Yes, all this is true; but it is not intimated that it will all be attained in one meeting. The Lord's people not only have differently developed heads, and differences in experience or education, but they are additionally of different ages as New Creatures—babes, youths, matured. It must not

surprise us, therefore, if some are slower than others to comprehend and, hence, slower to be fully persuaded in their own minds respecting some of "the deep things of God." They must grasp the **fundamentals**—that all were sinners; that Christ Jesus, our Leader, **redeemed** us by his sacrifice finished at Calvary; that we are now in the School of Christ to be taught and fitted for the Kingdom and its service; and that none enter this School except upon full consecration of their all to the Lord. These things all must see and fully and always assent to, else we could not recognize them as even baby brothers in the New Creation; but we have all need of patience with each other, and forbearance with each other's peculiarities—and behind these must be **love**, increasing every grace of the Spirit as we attain more and more nearly to its fulness.

This being so, all questions, all answers, all remarks—in meetings where several participate—should be **for the entire company present (and not personal to any one or any number), and should, therefore, be addressed to the Chairman**, who represents all—except when the Chairman may for convenience request the speaker to face and address the audience direct. Hence, too, after having expressed his own view, each is quietly to hear the views of others and not feel called to debate or restate his already stated position. Having used his opportunity,

each is to trust to the Lord to guide and teach and show the truth, and should not insist that all must be **made to see** every item as he sees it, nor even as the majority view it. "On essentials, unity; on non-essentials, charity," is the proper rule to be followed.

We agree, however, that every item of truth is important, and that the smallest item of error is injurious, and that the Lord's people should pray and strive for unity in knowledge; but we must not hope to attain this by force. Unity of spirit on the first basic principles of truth is the important

R2877 [col. 1 ¶7]:

No doubt all have been struck with the fact that those who manifest the deepest interest in the divine plan are not always the most smooth and most agreeable people in the world: frequently they are so combative as to be continually distressing both themselves and their friends by their unwisdom or their disposition to wrangling and contention. The very quality which the Apostle mentions in this text as like-mindedness or harmony is peculiarly lacking, naturally, in the disposition of the majority of those who become deeply interested in present

R3127 [col. 1 ¶6]:

But if there was nothing in the condition of the Philippians to reprove, they, nevertheless, needed the exhortation to stand fast. They had already, by the Lord's favor, reached a considerable attainment in the graces of the spirit—they must needs be tested, however, to prove them, to try them; and for this ordeal, which every individual, as well as every congregation of the

R3128 [col. 2 ¶2, 3]:

"Be careful for nothing" is the next exhortation; but since our English word **careful** has lost its original meaning, there is danger of error here. The word originally had the thought of being full of care—anxiety, trouble. The Apostle's words correspond exactly to our Lord's injunction, "Take no thought," and signify, Be not anxious, burdened, full of care. It is proper that the Lord's people should be careful, in the meaning of the word careful as used today. We should not be careless, indifferent, loose in our conduct or words, but be circumspect.

thing; and where this is maintained we may be confident that our Lord will **guide** all possessing it into all truth due and necessary to him. It is in this connection that the leaders of the Lord's flock need special wisdom and love and force of character and clearness in the Truth, so that at the conclusion of each meeting he who has led may be able to summarize the Scriptural findings and leave all minds under their blessed influence—expressing himself clearly, positively, lovingly—but never dogmatically, except upon the foundation principles.

truth. And some have been inclined hastily to condemn the doctrines and to say, This is not the peaceable spirit of Christ. Where the spirit of Christ is there should be love and harmony. So says the Apostle: "**Finally**, be ye all of one mind." And this should be borne in mind as being the final result of discipline and instruction in the school of Christ; by our attainment of this disposition to harmony (while at the same time loyal and courageous for the truth), we may safely gauge our growth in grace, knowledge and love.

Lord's people must expect, the Apostle wished to prepare them—to urge that they do not retreat from the advanced steps of love and obedience already taken—that they continue firm, not, however, trusting to their own strength, but, as he expresses it, that they should "stand fast in the Lord," trusting in his power, in his grace, sufficient for every time of need.

Anxiety and burdens are unavoidable to those who are depending on themselves, their own wisdom, their own strength, their own skill; but the members of the body of Christ, accepted in the Beloved, adopted into the divine family, sons of God, are assured over and over again in the Word that if they abide faithful all things shall work together for their highest welfare. Why should they be burdened? Why should they feel anxious? He who guards their interests slumbers not. When Christians find themselves anxious, fearful, burdened, the evidence is that they are lacking in faith, and

the probability is that they have either never grown to the point of having the proper faith in the Lord, or that they have allowed “earth-born clouds” and cares of this life to come between them and the Lord, so that they no longer have confidence that they are abiding in his love and in his care. All in such condition should go at once to the throne of heavenly grace, and to the divine

promises, and obtaining mercy at the former, and feeding upon the latter, they should grow strong in the Lord and in confidence in him, and their corroding cares will give place to faith, confidence, peace of heart, whatever the outward conditions.

27. How should brotherly kindness deal with serious offenders in the Church?

F302 [¶1]:

While considering this phase of the subject, we might pause a moment to inquire the extent to which the Church, directly or indirectly, or through its elders, is to exercise this duty of admonishing the disorderly, and of eventually excluding them from the assembly. It is not within the power of the Church to exclude permanently. The brother who, having offended either a brother member or the whole Church body, returns again and says, “I repent of my wrong course, and promise my best endeavors to do right in the future,” or the equivalent of this, is to be forgiven—fully, freely—as heartily as we hope the Lord will forgive the trespasses of all. No one but the Lord has the power or authority to cut off any individual everlastingly—the power to sever a branch from the Vine. We are informed that there is a sin unto death, for which it is useless to pray (1 John 5:16); and we are to expect that such a wilful sin as would thus bring the penalty of the Second

Death would be so open, so flagrant, as to be readily discerned by those who are in fellowship with the Lord. We are not to judge of any by what is in their hearts, for we cannot read their hearts; but if they commit wilful sin unto death it will surely become manifest outwardly—by their lips, if they are doctrinal transgressions, denying the precious blood of atonement; or by their immoralities, if they have turned to walk after the flesh, “like the sow that is washed, to her wallowing in the mire.” It is respecting such as these, referred to in Heb. 6:4-8; 10:26-31, that the Apostle warns us to have no dealings whatever—not to eat with them, not to receive them into our houses, and not to bid them Godspeed (2 John 9-11); because those who would affiliate with them or bid them Godspeed would be accounted as taking their places as enemies of God, and as partaking of the evil deeds or evil doctrines, as the case might be.

F417 [¶2] through F418—Offenses Against the Church

We have considered the procedure proper in judging offenses against the individual; but in the case of the fornicator mentioned by the Apostle, and in other supposable cases, the offense might be against no particular member of the Ecclesia; but against the whole—against the cause we unitedly represent. What then should be the mode of procedure?

It might be the same as in the individual grievance, if the sin were not public property. But if the matter were publicly known, it would be the duty of the elders to cite the offender before the Church for trial, without the preliminary private visits; because the publicity had taken it beyond any private settlement. Likewise, if it were a case of slan-

der against the elders or any of them, the hearing should be by the Church and not privately; because the slanderers, if they conscientiously thought they had a good cause, yet had neglected the Lord’s rule (“Go to him alone,” and afterward “Take with thee two or three others”) and had spread scandalous and defamatory tales, had thereby **carried** the matter beyond the power of **individual** rectification and **made** it a matter for the Church.

In such cases it would be proper for the slandered Elder to call together the Board of Elders as representatives of the Church, and to deny the calumnies and ask that the slanderers be indicted to answer charges of slander and false-witness-

ing before the Church; because their offense was toward the Church (1) in that it was contrary to the rules laid down by the Head of the Church and contrary to decency and good morals; and (2) because the slander being against an Elder chosen by the Church was thus a slander against the entire Church selecting him. The slanderers

should be condemned and rebuked and required to acknowledge their error; but after doing this they would have a right to proceed against the Elder supposed to be in error, just as they should have done at first.

28. By what rules are “false brethren” to be judged?

See *Topical Index of Watch Tower Bible*, under “Brethren.”

29. What should be our attitude toward “siftings” among the brethren?

1 Cor. 11:19 For there must be also heresies among you, that they which are approved may be made manifest among you.

R2386 [col. 1 ¶2 to end]:

But gradually the Apostle leads his readers onward and points out to them their low spiritual condition (1 Cor. 3:3), as evidenced by the facts which he cites, saying, “There is amongst you envying and strife and divisions” (a party spirit, dividing themselves under human leadership rather than uniting themselves under Christ, the true and only head). Let it be noted that the Apostle does not accuse the Church at Corinth of what would be termed gross worldly sins, murder, theft, blasphemy, etc., but of the more refined evidences of a wrong condition of heart—a lack of the spirit of love: And yet, as our Lord pointed out, anger, hatred and malice are **murder in the heart**. Proceeding further, however, he shows that not all of them, but only a part, are in this seriously wrong condition of heart. He adds, therefore (11:18), “I hear that there be divisions amongst you, and I believe it respecting part of you; for there must be also parties amongst you, **that they which are approved may be made manifest among you.**”

Likewise the siftings in progress during this harvest time are not only to separate those whom the Lord disapproves, but are also to make manifest those whom the Lord does approve: and in no way can this matter be more clearly and distinctly noted than in respect to the difference of spirit manifested where there is a division, a sifting, in progress. We do not refer particularly to the difficulty which you mention, of which we have no other knowledge as yet: we are dealing

merely with general principles, which seem applicable in every such case. Those who have not yet had a sifting have had special opportunities to grow strong in the knowledge of the truth and in the spirit of it, and when their sifting does come, it probably will be severe in proportion to the blessings previously enjoyed.

We urge, therefore, upon all of the Lord’s people, everywhere, that they set their own hearts in order, purging out all the leaven of malice, envy, strife, hatred, evil speaking (incipient **murder**), and fill every corner and interstice of their nature, so far as possible, with the spirit of the Lord, the spirit of the truth, Love: and that when siftings or separations shall come, they take heed and be not deceived by the Adversary, who always will attempt to put darkness for light, and will not hesitate at misrepresentations, back-biting, evil speaking, slander, etc. And as the Adversary does not hesitate at these, neither do those who become, either knowingly or unknowingly, his agents and tools. Such seem to lose not only their self-respect and sense of propriety and justice and love of truth (which even the world and nominal Christians would have), but in their bitterness of spirit seem to give full testimony respecting which spirit it is that animates them. In these trials and siftings we may be sure that only the one class will come off victors, viz., those who abide under the shadow of the Almighty, trusting in the precious blood, and seeking in all things to be conformed to the image of the Lord, not only in their doctrines, but also in the acts of daily life, and in their words

and thoughts. Remember the words of the Apostle Peter, respecting the necessity for putting on the graces of the spirit:—"If ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."

The duty of the faithful in every case is the same: to hold up the light—to manifest the spirit of the truth and to **refuse** to tolerate the evil—to reprove it by the Word of the Lord and in a spirit of love and gentle firmness. The sooner all who love evil—anger, malice, hatred, etc.—depart from those who delight to speak the truth in love, the better. As the Apostle suggests of this class—"They went out from us, because they were not all of us." Let not those who love the truth and have its spirit of love depart; but let them forget not the assembling of themselves together, and so much the more as they see the Day drawing on.

But nothing in the foregoing should be understood to advise the **forcing** of a breach, or carelessness as to who may "stumble." Quite the contrary, true love of the brethren means patience, long suffering, gentleness, kindness,—willingness to yield to them and accommodate them in anything non-essential—in anything not opposed to the letter or spirit of the truth. For love and faithfulness to God alone takes precedence to love and faithfulness to the brethren. Each, therefore should not only sacrifice his own non-essential preferences (to preserve the unity of the spirit in the bonds of peace), but more: the Apostle declares the proper measure of

this love is willingness to "lay down our lives for the brethren."

Only after we have thus done **all in our power** to preserve unity along Scriptural lines and a rupture is unavoidable, may we regard it as a providential sifting from which good will result. And each should previously carefully and prayerfully scrutinize his own heart and conduct to make sure that not selfishness and vainglory are ruling him, but only love. And when a rupture does occur, each should be careful to avoid any unkind words or acts and looks, which later on might be barriers to hinder the return of any who, seeing the error of their way, might subsequently desire to return to holy fellowship. And such returning ones should be most heartily and joyfully received;—"pulling them out of the fire," etc.

These "siftings" seem to emphasize the Master's words,—*"Take heed that no man take thy crown."* Our joy at seeing some come into the light of present truth is necessarily modified by the thought that they are probably taking the places in trial of some who have been weighed in the balances and found wanting. *"Let us fear,"* as the Apostle suggests, lest a promise being left us of entering into his rest, any of us should seem to come short of it by losing either the **faith** or the **spirit** of the truth: for the loss of either one means soon or later the loss also of the other.

30. What should be the attitude of all "true sacrificers" toward each other and toward those who have left "the Holy"?

T62 [¶1-3]:

The Apostle Paul explains that only those animals which were **sin-offerings** were burned outside the camp. And then he adds, "Let **us go to him**, without the camp bearing the reproach with him." (Heb. 13:11-13) Thus is furnished unquestionable evidence not only that the **followers** of Jesus are represented by this "Lord's goat," but also that their sacrifice, reckoned in with their Head, Jesus, constitutes part of the world's sin-offering. "The reproaches of them that reproached thee are fallen upon me." *Psa. 69:9*

As with the bullock so with the goat in the sin-offerings: the **burning** "outside the camp" repre-

sents the dis-esteem in which the offering will be viewed by those outside the camp—not in covenant relationship with God—the unfaithful. (1) Those who recognize the sacrifice of the Body of Christ from the divine standpoint, as sweet incense to God, penetrating even to the mercy seat, are but few—only those who are themselves in the "Holy"—"seated with Christ in the heavens." (2) Those who recognize the sacrifices of the saints, represented by the fat of the "Lord's goat" of the sin-offering on the Brazen Altar, and who realize their self-denials as acceptable to God, are more numerous—all who occupy the

“Court” condition of justification—“the household of faith.” (3) Those, outside the camp, who see these sacrificers and their self-denials only as the consuming of “the filth and offscourings of the earth” are a class far from God—his “enemies through wicked works.” Those are the ones of whom our Lord foretold, “They shall say all manner of evil against you falsely for my sake.”

What lessons do these things inculcate? That so long as we ourselves are true sacrificers in the “Holy,” or true members of the “household of faith” in the “Court,” we will not be revilers of any that are true sacrificers of this present time. Nor will we be blinded by malice, hatred, envy or strife—so as to be unable to see the sacrifices which God accepts. What, then, shall we say of those, once “brethren,” sharers in the same sacrifices and offerers at the same

“Golden Altar,” and fellows of the order of royal-priesthood, who become so changed, so possessed of an opposite spirit, that they can speak evil of their fellow-priests continually! We must surely “fear” for them (Heb. 4:1) that they have **left** the “Holy,” and the “Court,” and gone outside of all relationship to God—into “outer darkness.” We should do all in our power to recover them (James 5:20); but under no consideration must we leave the “Holy” to render evil for evil, reviling for reviling. No, all who would be faithful under-priests must follow in the footsteps of the great High Priest and love their enemies and do good to those who persecute them. They must copy him “Who, when he was reviled, reviled not again, when he suffered threatened not; but committed his cause to him who judgeth righteously.” 1 Peter 2:23

F478 [¶2 through first half of ¶3]:

Of the Master it is written, “Of the people there was none with him”—none able to sympathize with him in his own hour of trial. With us it is different. We have fellow-members of the body, similarly baptized into death, similarly pledged to be “broken” as members of the one loaf, and accepted and anointed with the same holy Spirit. And as we remember this, let us the more earnestly seek to be helpful to the fellow-members of the body, remembering that whatsoever is done to the least member of the body is done unto the Head, and is appreciated by him. We can appropriately remember at the same time the example of Peter—his earnest impulsiveness, as a servant of the Lord, and yet his weakness in a moment of trial, and his need of the Lord’s help

and prayers. “I have prayed for thee, that thy faith fail not.” To remember this may be a special aid to us, as it undoubtedly was subsequently to the Apostle Peter. It will enable us all the more to look to the Lord for “grace to help in every time of need.”

It will be well at the same time that we remember Judas, and that his fall came through selfishness—ambition, covetousness; and as we remember how through this door of selfishness Satan more and more entered into him, it may help us to be on our guard lest we should similarly fall into a snare of the Adversary; lest we, for any consideration, should deny the Lord that bought us; lest we should ever in any sense of the word betray the Lord or his brethren or his Truth.

31. How does brotherly kindness apply “the Golden Rule”?

F376 [¶1, 2]:

This divine law affects the New Creature’s relationship to God. He recognizes the meaning of the expression, “Love the Lord with **all** thy heart, with **all** thy mind, with **all** thy being, with **all** thy strength.” He finds no room for self here, except as self shall be fully in accord with God. This affects his relationship with the brethren, for how could he love God, whom he has not seen (except with the eye of faith), if he does not love the brethren who have God’s Spirit and whom he

has seen with the natural sight? (1 John 4:20,21) As he learns to consider carefully in his dealings with them, to do for them and toward them as he would that they should do for him and toward him, he finds that it effects a great transformation in life; that this is not at all the rule or law under which he himself and others have been accustomed to live, to think, to act, to speak.

He finds that as he would like brethren to act kindly toward him, and speak gently to him, so

he should speak and act kindly and gently to them. As he would like to have them be patient with his imperfections and weaknesses, and to draw the mantle of charity over these human defects, so he should do toward them. He finds that as he would not like to have the brethren speak evil of him, even if the evil were true, so he should be kindly affectioned toward them, and “speak evil of no man,” but “do good unto all men,” especially to the household of faith. As he would not like to have others expect of him more than he could reasonably do, so he

F406 [¶1] through F409:

But if to tell uncomplimentary truth is to violate the Law of Love and the Golden Rule, what shall we say of the still more disreputable, still more unlovely, still more criminal habit so common, not only amongst the worldly and nominally Christian, but also among true Christians—that of telling about others disreputable things not positively known to be the truth. Oh shame! shame! that any of the Lord’s people should so overlook the Lord’s instruction, “speak evil of no man”; and that any but the merest babes and novices in the Law of Love should so misunderstand its message—that any without the most indubitable proofs at the mouth of two or three witnesses, and then reluctantly, should even believe evil of a brother or a neighbor, much less to repeat it—to slander him upon suspicion or hearsay evidence!

We Should Judge Ourselves

“If we would judge ourselves, we should not be judged [punished, corrected of the Lord].” 1 Cor. 11:31

The Golden Rule would surely settle this disposition to “gossip” about others and their affairs. What slanderer wishes to be slandered? What gossip wishes to have his matters and difficulties and weaknesses discussed either publicly or confidentially? The “world” has little else to talk about than gossip and scandal, but the New Creation should preferably be dumb until the love and plan of God have furnished them with the great theme of which the angels sang—“Glory to God in the highest; on earth peace, good will toward men.” Then the “words of their mouths and the meditations of their hearts” will be acceptable to the Lord

would not expect of others more than they could reasonably do. The same principle would operate also in respect to the world and its affairs. The whole course of life is thus gradually changed; and, as the Apostle suggests, this change comes in proportion as we “behold the glory of the Lord”—in proportion as we come to appreciate and learn to copy the grandeur of the divine character ruled by this Golden Rule of perfect Justice, coupled with abounding Love.

and a blessing to those with whom they come in contact.

The Apostle, commenting upon the tongue, shows that this little member of our bodies has great influence. It may scatter kind words that will never die, but go on and on blessing the living and through them the yet unborn. Or, “full of deadly poison,” it may scatter poisonous seeds of thought to embitter the lives of some, and to blight and crush the lives of others. The Apostle says—“Therewith bless [honor] we God, even the Father; and therewith curse [injure] we men, ...out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter?” James 3:8-11

“Out of the abundance of the heart the mouth speaketh”; so that when we are gossiping about others, “busybodying” in their affairs, it proves that a large corner of our hearts, if not more, is empty as respects the love and grace of God. This thought should lead us at once to the throne of grace and to the Word for a filling of the Spirit such as the Lord has promised to those who hunger and thirst after it. If, still worse than idle gossiping and busybodying, we have **pleasure** in hearing or speaking evil of others, the heart condition is still worse: it is overflowing with bitterness—envy, malice, hatred, strife. And these qualities the Apostle declares are “works of the flesh and the devil.” (Gal. 5:19-21) Would that we could astound and thoroughly awaken the “New Creation” on this subject; for if ye do these things ye will surely fall, and no entrance will be granted such into the everlasting Kingdom of our Lord and Savior Jesus Christ.

Fitting for the Kingdom leads us in the very opposite direction, as the Apostle Peter declares, "Add to your faith patience, brotherly kindness, **love**; for if ye do these things ye shall never fall; but gain an abundant entrance into the Kingdom." (2 Pet. 1:5-11) The Apostle James is very plain on the subject and says: "If ye have bitter envyings and strife in your hearts, glory not and **lie not against the truth**. This wisdom descendeth not from above, but is earthly, sensual, devilish." (James 3:14,15) Whoever has such a slanderous and bitter spirit has the very reverse of the Spirit of Christ, the holy Spirit, the spirit of Love: let him not lie either to himself or to oth-

ers—let him not glory in his shame—let him not thus put darkness for light, the spirit of Satan for the Spirit of the Anointed.

Proceeding, the Apostle declares the secret of the confusion and unrest which has troubled the Lord's people at all times, to be in this unclean, only partially sanctified condition of the heart, saying, "where envying and strife is, there is confusion [disquiet, unrest] and every evil work." (James 3:16) If these weeds of the old fallen nature are permitted to grow they will not only be noxious but will gradually crowd out and kill all the sweet and beautiful flowers and graces of the Spirit.

R2667 [col. 1 ¶1-4 and col. 2 ¶1, 2]:

Our sins were **covered** from the Lord's sight, and we were treated as tho we owed him nothing, by his grace, exercised toward us through Christ Jesus and his atoning sacrifice; and this reckoned forgiveness will be made actual by and by, and the debt entirely canceled, if, according to the New Covenant we have made with the Lord, we shall prove faithful in cultivating his spirit of love and in becoming copies of his dear Son, our Lord Jesus Christ,—forgiving others as we would be forgiven by the Lord, loving, sympathizing with and helping others as we have been treated by the Lord, etc.

The parable is but an illustration of the Golden Text of our lesson, taken from the Lord's prayer: it is only so long as we are willing to forgive our debtors that we may pray with confidence to our heavenly Father and hope for his forgiveness of our trespasses. If we forgive not our fellow-creatures, and that not merely in word, but in deed and from the heart, neither will our heavenly Father forgive our trespasses, and altho he has generously covered them from his sight, and treated us as justified by faith, he would immediately remember our trespasses against us, and thus our justification would lapse or be abrogated, by a failure on our part to exercise the holy spirit toward the brethren and toward all men as we have opportunity.

From this standpoint the question of forgiveness of the brethren and forgiveness of all others is a very serious one to the Lord's people. It means that if they do not in a reasonable time develop this spirit of forgiveness, the spirit of

love, the spirit of God, the holy spirit, they cannot continue to be recognized as Christ's disciples, they cannot continue to be recognized as children of God, they cannot be recognized as having their sins covered, but, on the contrary, will be treated as even more responsible than the world of mankind in general, and have executed upon them severer punishments than will be exacted from others who knew not the Master's will, and who have never tasted of his grace, and who therefore would be less culpable in the exercise of a selfish, uncharitable, ungenerous, unforgiving spirit.

We cannot suppose, however, that the Lord would expect perfection in this matter at once, from those who are still but "babes" in Christ. But his expectations are reasonable, that we should grow in grace as we grow in knowledge of him, and as expressed in the lesson of the Vine and the Branches; every branch which in due time, after due opportunity, does not bring forth the fruitage of the vine, the grapes of love (including forgiveness), will be cut off by the great Husbandman,—no longer recognized as a branch. So in this parable, the one who had experienced such great blessing from the king, and who had been reckoned for the time an honored member of his kingdom-class, ceased to be so regarded and so treated, and, on the contrary, was treated by the king without favor.

The Lord's people very generally find themselves in considerable trouble along the line of justice. We all recognize justice as the very foundation of all order and righteousness, and when we feel that justice is on our side it is proportionately

the more difficult to freely forgive the person whom we believe to have been acting from the standpoint of injustice. There is a general tendency to require others to measure up to our standard of justice, by some sort of penance, before we forgive them. It is against this very spirit that our Lord was teaching, and to counteract which he gave this parable. We are to remember that the Lord will require us to live up to the standards we set for others. If our standard in dealing with others be one of exact **justice**, we may expect no mercy at the Lord's hands. (See James 2:13.) And what would this mean as respects the sins that are past through the forbearance of God, and what would it mean as respects the obligations upon us every day and every hour, to whose full requirements we are unable to measure? As we cannot come to the Lord ourselves on the score of justice, so we are not to deal with others upon that standard. As we must ask of the Lord mercy, grace, forgiveness, so we must be willing to extend to others mercy,

grace, forgiveness, when they trespass against us; and as heartily, quickly and freely as we ourselves hope for.

The Lord has not laid down this rule in an arbitrary fashion, as simply saying, If you do not forgive others I will not forgive you. There is a deeper reason for it than this. He wishes to develop in us his own spirit, his own character, a likeness or copy of which was exhibited to us in the person and life of his dear Son, our Lord Jesus. It is absolutely essential, therefore, that we shall have the character he desires, or else we can never attain to the joint-heirship in the Kingdom which he is pleased to extend. Hence we are to understand that this requirement or command of forgiveness, etc., is with a view to develop us as copies of his dear Son, in order that he may bestow upon us, in due time, all the riches of his grace, contained in the exceeding great and precious promises of his Word.

32. How should brotherly love exercise itself toward the *special servants* of the Church?

R2593—"Avoid Flattery":

In a recent letter one of the "Pilgrims," after giving particulars respecting his efforts to feed the Lord's sheep and lambs concludes thus:—"Pray for me, dear brother, that I may be kept a 'servant.' Could you not in some way through the TOWER suggest

to the friends not to praise a 'pilgrim' to his face: they do not know what 'offences' they sometimes cause, what feelings of latent pride they arouse."

R3572 [col. 1 ¶5, 6 through col. 2 ¶1]:

Having pictured the work of restitution down to its consummation in the delivery of the kingdom to man, in harmony with the Father's intention, the address of the revelation changes. We are assured that these wonderful promises are faithful and true, that the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly come to pass. Then the Master speaks to all of his Church who have ears to hear, saying, "Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this book." The intimation seems to be that the book being symbolical, none can understand it except as its seals are loosed, as its message opens before the Lord's people; and that when its sayings, its teachings come to be appreciated, it may be recognized by those who do understand it as an evidence that

the Lord's second advent and the establishment of his Kingdom are close at hand.

This thought is further borne out by the statement of verse 8. As we have already seen, John the revelator represented those favored members of the Church who, living in this end of the Gospel age, are granted the privilege of seeing and appreciating more and more the things which he saw in symbol. The revelation being complete, John fell down before the angel who had given him the revelation to offer him worship. This may signify that in the end of this Gospel age as the whole Church, the John class, comes to see the unfolding of the divine plan, there might be a spirit or disposition amongst them to do too much honor to the one used of the Lord in communicating to them the divine light now due.

The proprieties of the case are set forth to us in the conduct of the symbolical angel who talked to John and who represented some in the end of this age commissioned to present God's truths to his people. He said, "See thou do it not" —do not worship me, for I am not the author of this plan. I am thy fellow servant, a

brother to all the prophets and all those who keep the message of this revelation. God alone should be worshiped: he is the Author of the great plan and will be the finisher of it. It is brought to our attention now by him because it is now "due time" for his people to come to an appreciation of his plans.

R2079 [col. 2 to end]—Worshipping Fellow Messengers.

God's people are to love and esteem each other, and that in proportion as they recognize in each other the spirit of God, the spirit of Christ, the spirit of holiness and devotion to truth and righteousness; as the Apostle says, the faithful should be esteemed "very highly for their work's sake" (1 Thess. 5:13); but while there may be danger that some will fail to render "honor to whom honor is due" (Rom. 13:7), there is undoubtedly danger also that some might render too much honor to human instruments, whom God is pleased to use in connection with the service of the truth. It is proper therefore that we call attention here, as we have done heretofore, to the danger of man-worship. This matter is very forcibly brought to our attention in Revelation 22:9. John the Revelator, who, representing the living saints all down through the Gospel age, is caused to see unfolding the various features of the divine plan, in conclusion falls down to worship the angel who showed him those things. So there has been and is a tendency on the part of many to give more than love, respect and honor to the servants of God who from time to time have been used as special servants of God in bringing to the attention of the Church things new and old, or to the particular brother or sister who was the means of conversion or other spiritual benefit. There was this disposition in the early Church, some exalting one Apostle and some another as their chief and master, and naming themselves as his disciples, saying, "I am of Paul;" or "I am of Apollos;" or "I am of Peter," etc. The Apostle Paul assures them that this disposition indicates a measure of carnality, and he inquires, who then are Paul, Apollos and Peter, but merely the servants or channels through whom God has been pleased to send you the blessings of the truth. "Neither is he that planteth anything, neither he that watereth, but God that giveth the increase." He indicates thus that they should recognize, not the channels through whom the blessings came,

but the Lord, the Author of their blessings, and loyally bear no other name than his who died for and redeemed them.

Likewise, when the Church began to get rid of the gross darkness of the dark ages under the help and instruction of the reformers, Luther, Calvin, Zwingli and others, they naturally and properly had great respect for those whom God had honored as the instruments in the work of reformation. But again the tendency to "worship" the messengers, the human agents, instead of the divine Author was manifested, and to-day there are hundreds of thousands who call themselves by the name of Luther, Calvin, Wesley, Campbell and others, and who give more respect to their teachings and writings than to the Word of God, and this with corresponding injury to themselves.

Likewise, to-day, in the light of present truth, shining more clearly than ever before, no doubt there is need to be on guard against this carnal tendency which has had so deleterious an influence in the past.

When John fell down to worship the angel who had shown him the wonders of the divine plan, the angel's refusal to accept homage should be a lesson to all ministers (servants—messengers) of God. He said, "See thou do it not; for I am thy fellow-servant [not thy Lord and Master], and [fellow-servant] of thy brethren the prophets, and [fellow-servant] of [all] them which keep the sayings of this book. Worship God [the source from which come all these blessings and all this light]." All servants of God are fellow-servants regardless of the time or extent of their service.

The Apostle calls attention to this man-worshipping tendency in his epistle to the Colossians (2:18, 19), saying, "Let no man **beguile** you of your reward, in a **voluntary** humility and worshipping of angels [messengers]." The intimation is that this temptation will come insidiously, craftily, and not by brazen demands for reverence. Such is the reverence accorded in general to the ministry of the

nominal churches. Many ministers who seem very meek, and who would not think of demanding reverence or worship, nevertheless accept of their flocks the **voluntary** title, Reverend, and encourage it, and feel offended if reverence or worship of this sort is not rendered. The effect has been and still is to injure the household of faith, to give an over-confidence in the judgment and word of the minister in spiritual things, so that many neglect to prove their faith by God's Word, and to trust implicitly to its authority.

And there is danger amongst those who do not use the title, Reverend. It should always be remembered (as pointed out in our issue of Nov. 15, 1895) that **control** resides in the congregation and not in **self**-appointed leaders, whether they seek to serve a dozen or thousands. The churches of Christ should recognize the leading of their Head, and know their leaders to be of his choice (See Heb. 13:7,17,24, *Diaglott*), but they should beware of any disposed to usurp the rights of the congregation or to ignore those rights by taking the place of leaders without the **specific** request of the congregation; **beguiling** the company into supposing that the leader alone is competent to judge and decide for the congregation as to the Lord's choice, and thus failing to hold the Head (Christ) as the only real teacher, who is able and willing to guide all the meek in judgment, because they are his Church—"his body."

Nor is this **beguiling** of the attention of the flock, away from the only Shepherd, to a fellow sheep always the fault of the "leaders:" there seems to be a general tendency on the part of all who have the true, humble, sheep nature to follow one another. It is a lesson, therefore, for all to learn,—that each sheep recognize as leaders only such as are found in full accord with the voice and spirit of the Chief Shepherd (Christ), and the under-shepherds (the Apostles), and that each sheep see to it that he eats only "clean provender" and drinks only "pure water" as directed by the

Shepherd. (See Ezek. 34:17-19.) This implies the exercise of the individual conscience of each member of Christ's flock on matters of doctrine and practice, and tends to keep each one in sympathy and fellowship with the Shepherd, who knoweth each sheep and "callesth his own sheep by name." The same intimate relationship of the individual Christian with the Lord is illustrated in the figure of Christ the Head and the Church as members of his body.—1 Cor. 12:12-27; Eph. 4:15,16.

As we have been to some extent, by the grace of God, used in the ministry of the gospel, it may not be out of place to say here what we have frequently said in private, and previously in these columns,—namely, that while we appreciate the love, sympathy, confidence and fellowship of fellow-servants and of the entire household of faith, we want no homage, no reverence, for ourselves or our writings; nor do we wish to be called Reverend or Rabbi. Nor do we wish that any should be called by our name. The name of him who died for all—the name Christian—is quite sufficient to designate the spiritual sons of God, the true brethren of Christ; and whatsoever is more than this cometh of evil, of carnality, and tends toward more of the same.

Nor would we have our writings revered or regarded as infallible, or on a par with the holy Scriptures. The most we claim or have ever claimed for our teachings is, that they are **what we believe to be harmonious interpretations of the divine Word**, in harmony with the spirit of the truth. And we still urge, as in the past, that each reader study the subjects we present in the light of the Scriptures, proving all things by the Scriptures, accepting what they see to be thus approved, and rejecting all else. It is to this end, to enable the student to trace the subject in the divinely inspired Record, that we so freely interperse both quotations and citations of the Scriptures upon which to build.

33. How should we exercise brotherly love toward our brethren still "in Babylon"?

R3541 [col. 1 ¶6-8]:

Let us rejoice with those who rejoice! Let us be glad to note every evidence of reform in heart or conduct! But let us remember that conversion is the beginning and not the end of the Christian life.

If these converts are now of "the household of faith," let us greet them as such and congratulate them and hope for their growth in grace and knowledge to the point where they will be ready

for the next step,—full consecration.

The privilege and responsibility for the instruction of these lies at our door; for alas! most other Christians through lack of development are unable to assist these into right paths of faith and hope, not having found these for themselves,—being still bewildered by the fog and smoke of the “dark ages.” Let us be as wise and kind and helpful as possible along these lines; and let us pray for the wisdom from above promised in our year-text.

R3566 [col. 2 ¶10-13]:

Every true Christian, that is every believer in the atonement, secured by the precious blood, who has consecrated his all to his Savior and is striving daily even though stumblingly to walk in his steps, has a duty toward the visible Church—toward the fellow-members of the Church of Christ.

(1) He should recognize **all** such and that without partiality, loving and striving to serve them as “brethren” in deed and in doctrine.

(2) Should he find these “brethren” bound in sectarian “bundles” (Matt. 13:30) he should not join a “bundle” to please them and encourage them in their error; but standing fast in his lib-

Meantime let us stand fast in our uncompromising but kindly opposition to Churchianity, “Babylon,” and our loyalty to the One Church of many members of which Christ is the Head. While repudiating sectarian systems as of the Adversary, let us fellowship as brethren all who trust in the precious blood and are consecrated to his service—no matter how imperfectly they discern the truth—hoping for the fuller opening of the eyes of their understanding soon.

erty in Christ he should seek the deliverance of the “brethren.” His duty is to lift up the standard and get the true wheat out of all the tare-bundles into the same liberty, in union with Christ, the only Head.

(3) If he cannot have full fellowship at first, he will be all the more in the position the Savior himself occupied before he got a faithful few delivered from Jewish bondage and error. He should be just as kind and helpful to opposing brethren as their wrong ideas and position will permit; and he should foster fellowship specially with those who more and more hear the voice of the Shepherd and come out of Babylon.

F150 ¶2:

We have seen some of the Lord’s consecrated people in a lean and starved condition—earnestly desiring a fulness of fellowship with him, yet lacking the necessary instruction as to how it should be attained and maintained. True, they had the Bible; but their attention was called away from that and they learned to look more to teachers and catechisms, etc., running after the traditions of men and not after the Mind or Spirit of God, and have, therefore, lacked the proper spiritual nourishment. The result has been that they have felt dissatisfied with formalism, and yet knew not how to draw nigh unto the Lord with their whole heart, because they knew not of his goodness and the riches of his grace in Christ Jesus, and of the grand plan of salvation for the world by and by, nor of the call of the Church to the New Nature. This starved condition needs, first of all, the pure, “sincere milk of the Word,” and afterward the “strong meat” of the divine revelation. Such dear ones are not to be despised

nor neglected even though, after realizing the emptiness of churchianity in general, they have been inclined to seek for something else to satisfy their heart-hunger—something of worldly entertainments, etc. We have known some of this class who had settled down to seeming indifference to spiritual things after having vainly tried in various directions to find some soul-satisfaction; but receiving “Present Truth” they blossomed forth in the spiritual graces and knowledge in a most remarkable manner. We believe there are many more of such in the various denominations, and that it is the privilege of those who have received the light of Present Truth to lend them a helping hand out of darkness into the marvelous light; out of spiritual starvation into a superabundance of grace and truth. But to be used of the Lord in blessing such, it is necessary that both wisdom and grace from on high be sought in the Word, and that these should be exercised kindly, faithfully and persistently.

34. How should brotherly kindness consider “social obligations”?

F588 through F590—Social Obligations

The New Creation, so long as identified with these mortal bodies, has through them a social contact with natural men, and certain social responsibilities. The new mind naturally craves fellowship with other new minds, and in proportion as development is made in graces of the Truth it finds itself more and more out of touch with worldly associations, aims, ambitions, literature and topics of conversation. With many the question arises, To what extent should the New Creatures who have reckoned themselves dead to earthly matters, interests, etc., still keep up association with their friends according to the flesh—the unconsecrated. This is a matter which deserves the serious and careful attention of each individual; no two are circumstanced exactly alike, and no advice that could be given would fit all cases.

The Apostle advises that we do not company with evildoers, with those whose practices we recognize as being impure; that we have our companionship in harmony with the new mind. Such a course unquestionably will be to our advantage, because, first, such companionship will not continually encourage our fallen appetites, and natural, degraded tendencies; and, secondly, because it will be the more helpful in our endeavors to follow the Apostle’s injunction and to think about and talk about and practice “whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.” Phil. 4:8

However, we should of course feel an interest in those related to us by ties of blood more than in mankind in general. So, then, if the Spirit of the Lord leads and prompts us to be gracious and kind toward humanity in general, it would imply that our sentiments toward our relatives should be specially considered, and be, to the extent of our opportunities, helpful. Nevertheless, it would not be wise, according to our judgment, nor would it be in harmony with the instructions of the Scriptures, nor in accord with the examples which they set before us of our Lord’s conduct and the conduct of the apostles, for us to extend a very special fellowship to our earthly relatives; or to receive them or treat them better than, or even as well as, we would treat the household of faith. We here bar such close relationships as would have a demand upon us in accord with the Apostle’s

words, “He that provideth not for **his own**,... hath denied the faith.” (1 Tim. 5:8) In general we are to apply the Apostle’s words, “Do good unto all men as we have opportunity, especially to the household of faith.” Next to the household of faith should come our more distant relatives.

It evidently was the intention of our Lord to draw together his followers as a new family, as a new household, the “household of faith.” Hence, we find the repeated injunction and encouragement for mutual fellowship, mutual helpfulness, and regular association; with the promise that where two or three meet in the Lord’s name he would be specially present with them, to grant a blessing; and that his people should not forget the assembling of themselves together. Our Lord’s course was in full accord with this giving of special attention to the household of faith, for we find that in celebrating the last Passover Supper, which was to be kept by each family apart (Ex. 12:1-21), the Lord met with his twelve apostles as a separate family—separate from all of their connections and his. We find the same thought in his words when informed that his mother and brethren were outside, desirous of speaking to him. He answered and said, “Who is my mother, and who are my brethren? Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.” Matt. 12:47-50

Following this divine example, therefore, we are to expect to find our affections and interests more particularly drawn toward the fellow-members of “the body of Christ,” associates in the New Creation. This, however, must not be understood as nullifying in any measure the strictest proprieties between the sexes in the New Creation; nor does it imply that the unbelieving husband or wife is to be neglected that time and fellowship may be given to those of the new mind. On the contrary, the obligation of each is toward the mate—to see to it that no proper comfort, privilege or company is withheld. This, however, would not imply a submission to tyranny, such as would make no reasonable provision for the following of the divine command, “Forget not the assembling of yourselves together,...and so much the more as ye see the day drawing on.” Heb. 10:25

35. What course will brotherly love dictate in the matter of “borrowing and lending”?

Romans 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

F564 [¶1, 2]:

“Owe no man anything but to love one another,” is the divine rule, as expressed by the Apostle. (Rom. 13:8) It would be well if all the world knew of this rule and followed it closely, and we know that in due time just this rule will be rigidly enforced—during the Millennial age. But the New Creation has this as its rule now, and however others may fail to recognize it and to follow it, the Lord’s people should obey this instruction implicitly. Even to natural Israel, the house of servants, the Lord laid down the injunction that if faithful to him they should be lenders, not borrowers (Deut. 15:6), and this principle commends itself to every person possessed of good judgment as being the very essence of wisdom—wisdom which it would be well, were it possible, to apply to the world—wisdom which the world recognizes, but which comparatively few either of the Lord’s people or of the world strenuously endeavor to follow as an invariable rule of life.

In other words, every member of the New Creation should, as respects earthly things, live within his means. If he can earn but a dollar a

day he should not for a moment think of spending more than that, except upon the direst necessity, but should adapt his conditions accordingly, until there be a change to more favorable circumstances. Recognizing that the Lord’s providential care is over him and all his affairs, he should, after arranging as wisely as he knows how respecting his temporal matters, conclude that these as well as his spiritual affairs have been subject to divine supervision, and that the Lord designed a blessing for him in connection with these conditions. He should, therefore, be thoroughly content with them, however trying they may be—waiting patiently on the Lord for such relief as divine love and wisdom may bring in due time. If the income be a liberal one, moderation should be his rule of conduct in this as in all things. “Let your moderation be known unto all men.” Economy is a part of the divine arrangement, as exemplified by our Lord and the apostles, and particularly illustrated in the matter of the saving of the fragments by order of him who had power to create out of nothing food for a multitude.

F569 [¶1, 2]:

There is a kind of petty borrowing and lending practiced by many, especially in respect to household articles, soap, sugar, tubs, tools, etc., that deserves consideration here. The New Creatures, under the control of the spirit of a sound mind, must deprecate in their hearts such petty annoyances; so much so that they will be sure so to regulate their own affairs and wants as to make such borrowing an extremely rare matter—a matter of absolute necessity in case of sickness or other extremity. It should be a part of the determination of all the Lord’s saints to put other people to as little trouble as possible. If, therefore, through neglect of proper attention to their affairs, they are short of butter for a meal, they should prefer to do without it rather than to annoy a neighbor and to set a bad example. If they have only one smoothing iron, and cannot

afford to purchase another, they would best abide by the consequences, and use the one only.

Those who cultivate such strict regulations in respect to their own affairs will naturally feel more annoyed than would others if a neighbor comes to them to borrow. Nevertheless, the Lord’s people are to be lenders, not borrowers; and our advice would be that in all reasonable moderation the Lord’s people should gain a notoriety of peculiarity in both these respects—that they would be always willing to lend, and that heartily, with cheerfulness and goodwill, and a desire to please and accommodate, to the extent that they could afford to lose—and always unwilling to borrow. Such persons would admittedly be considered “good neighbors,” whether they were thought “peculiar people” as respects their devotion to the Lord and his Word or not. True, the borrowers

might not always return the article, and it might cost trouble to go after it; or, in the case of borrowing food, they might never return it. We should reflect, however, that if they thus borrowed and consumed and failed to return food, they would be less likely to come again for more. If circumstances would permit, we would prefer never to

ask the return of a borrowed article. We would rather consider these favorable opportunities for making friends with the “mammon of unrighteousness”—good opportunities for sacrificing trivial earthly interests that we might, through these, obtain a greater moral and spiritual influence with our neighbors.

Luke 6:35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

F567 [¶2] through F568 [¶2]:

The Lord’s counsel to his people on the other side of the question is equally explicit. If they see their brethren have need they are to do good and to “lend, hoping for nothing again”—without thought of gaining similar or other favors in return. We must, however, understand this injunction to “lend” to a brother in harmony with the other injunction that we should not borrow; and, hence, the implication would be that the brother possessed means and would be able to repay, but that temporarily he had need, and was able to give some kind of a mortgage or security to the one lending. But such lending, to assist a brother in necessity, should be done freely and without hope of reward—without stipulating for interest (usury), but merely for the return of the principal within the specified time. It should be purely an accommodation, an expression of brotherly love.

If the brother be not circumstanced so that he could repay or give security for the money, the loan should not be made, but, instead, a gift—to whatever extent the giver felt himself able to exercise charity and in proportion to the necessities of the brother. The brother might engage to pay back, but it should be insisted upon that it is a gift, unless subsequently the brother’s affairs should decidedly change, and he should be abundantly able to return the gift, in which case he certainly should have the desire of heart so to do. Even then, if the giver were well able to afford it, he might say to the brother, “I cannot feel happy to take back the gift; therefore, I entreat you, pass it on to someone else, whom you may find in need, now or at some future time.” The matter would be entirely different, however, if the brother or any other person wished to borrow money with a view

to extending his business, and with the intention of making profit. To loan the money to such an one, taking ample security, and requiring interest would be thoroughly legitimate; and such interest would not be “usury,” in the oppressive or wrong sense, but would be in harmony with what the Lord enjoined in his parable when he said, “Thou oughtest to have put my money to the exchangers, and then at my coming I should have received mine own with usury [interest].” Matt. 25:27

In full accord with these injunctions, the Scriptures give us another, which might well be heeded, and always to profit, not only by the New Creation, but also by the world in general. The injunction reads, “A man void of understanding striketh hands, and becometh surety in the presence of his friend.” (Prov. 17:18) According to this suggestion, sureties and securities for others, indorsements of notes, etc., would be barred, and wise it would be for all of the Lord’s people to follow this rule carefully. Even in the most urgent case imaginable, in which there might be almost absolute necessity for going upon the bond of a brother, care should be exercised that no obligation is taken that could not be met without serious disaster. If the bond were for a sum that one would be willing to lend to the brother, or to give to him in case of necessity, then the bond or security or indorsement would be allowable, but not otherwise—never to the jeopardy of one’s own credit, nor to the risk of one’s own business, nor to the impoverishment of one’s own family. Compare Prov. 22:26; 11:15; 6:1-5.

36. How should brotherly love regard visiting, “borrowing a neighbor’s time”?

F570 [¶1] through F572:

While considering this subject we might mention another, closely related to it in a general way, viz., the habit of some of considering themselves at liberty to intrude upon their friends as visitors—borrowing the neighbor’s **time**. It is a part of the generous spirit of love to be hospitable, and all of the Lord’s people should cultivate this disposition on every suitable occasion, as one that is pleasing to the Lord and that will be helpful to their own spiritual growth. (Heb. 13:2) They should be pleased to entertain friends, neighbors, for a meal or for a night, etc., as their circumstances may permit: a heart desire to entertain should always be present, whether opportunity for the exercise of that desire be found or not. Hospitality does not signify lavish expenditure beyond one’s means, nor that better should be provided for a guest than for one’s own family. It does signify, however, a willingness to share such things as we have with others.

But let us look at the other side of the question. The Lord’s consecrated people of the New Creation should never be intruders. They should be sure that they have a positive invitation and welcome before they accept hospitalities for a meal or for a night. How beautiful an illustration of this proper principle we have in the case of our Lord, walking with the two disciples to Emmaus! It was his desire to go with them into their home, and to share their evening meal, that he might confer additional blessing upon them. Nevertheless, when they reached their home, “he made as though he would go further,” and waited until they had urged, or constrained him, before he consented to tarry with them. This was not a deception, nor would it be deceptive on our part to do similarly. Our Lord would not have remained with them unless they had urged him to do so, nor should we stay with any except such as give us a hearty welcome, nor remain longer

than the hearty welcome might continue, whatever our circumstances.

The idea which seems to prevail in the minds of some, that they are at liberty to “sit down upon” natural relatives or spiritual relatives, is a great mistake. No such right prevails. We have the right to give and to be generous, but are not authorized to request or require such things from others. They have the right to give or to withhold that which is their own, that of which they are stewards. As to how much the New Creatures should permit themselves to be imposed upon by mistaken brethren or relatives after the flesh would depend upon circumstances, largely upon the physical and financial conditions of the visitor. However, in justice to himself, and in justice also to the visitor who has the unsound mind upon this question, and who purposes to make his visit a visitation, the entertainer should kindly but plainly say—“I ought perhaps to tell you that it will not be convenient for me to have you with us longer than___”; or another good way in dealing with such people is to tell them at the beginning of their visit that it will be convenient to have them until a certain date, or to invite them definitely for a meal or a day or a week, as the case may be—indicating clearly the extent of the invitation and not leaving it to conjecture. Such a course seems absolutely necessary in the interest of the home, the family purse, one’s own time, the Lord’s service, etc., as well as proper and helpful to the large number of people who have unsound judgments along this line. But it is not necessary for us either to think or speak unkindly to or of these. They may perhaps have fallen more in this particular than we or some others, and we perhaps by nature were more fallen than they in other particulars. In any event we should think kindly, generously, respecting them, and all the more resolve that we ourselves will most thoroughly avoid the objectionable course.

37. What is the relation between brotherly love and communism?

D473 [¶3] through D481—Communism as a Remedy. Reproduced at the end of this section, p. 229.

38. Do those who have reached “the mark” still have trials along the line of brotherly love?

F190 [¶1, 2]:

We must reach this climax of love before we can be counted worthy of a place in the New Creation, and we are not to expect that each one of the Lord’s followers will reach this mark just at the moment of expiring in death. Quite the contrary. We are to expect to reach it as early as possible in our Christian experience, and then to remember the words of the Apostle, “Having done all—Stand!” (Eph. 6:13) We require testings in love after we have reached the mark; and our exercises while at the mark—striving to maintain in our lives that mark, or standard—will be very strengthening to our characters. In this, especially, our experiences will correspond to those of our Lord; for while he did not need to run to attain the mark, he did need to fight a good fight of faith **at the mark**—not to be turned from it, not to be overcome by the various besetments of the world and the Adversary. “I press down upon the mark,” says the Apostle; and so must each of us hold fast that mark after we do attain it, and see to it that in all the testings which the Lord permits to come upon us we shall be accounted of him as over-

comers—not in our own strength, but in the strength of our Redeemer’s assistance.

Besetments will come against us to turn us from the perfect love toward the Father, to induce us to consent to render less than the full homage and obedience due to him. Temptations will come to us in respect to the brethren also, to suggest that we do not permit love for the brethren to cover a multitude of faults—suggestions that we become provoked with those whom we have learned to love and appreciate, and with whose weaknesses we have learned to sympathize. Besetments will come against us in respect to our enemies, after we have learned to love them—suggesting to us that there are exceptional cases and that our magnanimity toward them should have its limitations. Blessed are we if in these temptations we hold fast, bearing down upon the mark, striving to retain that position which we have already attained—fighting the good fight of faith—holding firmly to the eternal life which is counted ours through Jesus.

39. Why is brotherly love “one of the final and most searching tests” of the brethren and how may we prepare to meet it?

1 Peter 3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

R2453 [col. 2 ¶2-5]:

One of the final and most searching tests of these “brethren,” and the one under which probably the most of those once awakened and armed will fall,

will be,—love for the brethren. Seemingly many will fail at this point and be therefore accounted unworthy of an abundant entrance to the King-

dom on this score. Whoever has the spirit of love according to the pattern (Rom. 8:29), is expected to agree with the Apostle Paul's statement,—“Because he laid down his life for us, we ought also to lay down our lives for the brethren.”—1 John 3:14, 16; 1 Pet. 1:22; 3:8.

This, like all other tests, will be most pointed and conspicuous during this time of special privilege and special trial in the end of the age. (Rev. 3:10.) Let us consider how it will come that we may be the better prepared to meet it successfully. (a) It will recognize brotherhood neither along the narrow channels of sectarianism, nor on the unlimited plane of worldly disregard for the divine Word which declares for “the brotherhood of man.” It will recognize children of the Evil One and children of God: and all of the latter will be esteemed and loved and served as “brethren”—all trusting in the precious blood of Christ for forgiveness, and fully consecrated to the Lord's service.

(b) If such are seen anywhere, in “Babylon” or out of her, asleep, fettered and blinded by false doctrines and superstitions, by a soldier of the cross who has gotten awake and put on the armor, it is his duty, as it should be his pleasure, to speed to his relief in the wisest and best and quickest manner. Self-ease, self-repute nor any

other self-ish spirit must hinder him; the spirit of love must energize him to do all in his power—even to the laying down of his life—for the brethren. All who have this spirit must yearn to help those in danger of losing their hold upon the Lord after the manner of those now blindly leading them into unbelief.

(c) The same spirit of the “Captain” (Heb. 2:10) will lead him to so love not only the brethren that are still asleep, but if possible still more ready to lay down life for the brethren who, like himself, have gotten awake and are putting on the armor. He will sympathize with their trials by the way and assist them to put on the sandals and to adjust every piece of the armor. Should any be specially weak and liable to stumble he will not despise him, nor revile him, even as the elder brother, the Captain, would not do so. On the contrary, he will be the more watchful and helpful toward the weaker even tho he most enjoy himself in the company of the stronger. This is not the time for the strong to gather by themselves for mutual admiration and enjoyment;—that will come later on to all such who so love the brethren as to lay down their lives on their behalf. These will hear the Master say, “Well done, good and faithful servant: enter into the joys of thy Lord.”

R2330 [col. 1 ¶2]:

He who finds his heart not in harmony with this law of the New Covenant, love—mercy, kindness, gentleness, goodness—lacks the evidence of **proof** that he is in any sense of the word accepted as a son of God, and a joint heir with Christ. If he have not this spirit of love, he will find it impossible to go far in the footsteps of the Master, for the sacrifice of Christ was not vain-glorious, not for outward show, not for honor of men, but prompted by love—toward God and men. So likewise with us, if we have not love in our hearts for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit which will carry us through in making the

sacrifices necessary under present conditions. It will only be a question of time with such when the power of pride or vain-glory, holding them in the way of sacrifice, will snap asunder, and selfishness take full control. He who would be faithful even unto death, walking in the footsteps of the Master, must receive of the Master's spirit of love, before he can thus follow him. As the Apostle declares, “He that saith, I love God, and hateth his brother, is a liar. He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?” Hence, the Scriptures place the love of the brethren as one of the evidences of our having been begotten of the spirit, and of our being in touch with the Master.

40. What should be “the main-spring back of brotherly kindness”?

1 John 4:7,8 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.

F137 [¶1]:

True sanctification of the heart to the Lord will mean diligence in his service; it will mean a declaration of the good tidings to others; it will mean the building up of one another in the most holy faith; it will mean that we should do good unto all men as we have opportunity, especially to the household of faith; it will mean that in these various ways our lives, consecrated to the Lord, shall be laid down for the brethren (1 John 3:16) day by day, opportunity by opportunity, as they shall come to us; it will mean that our love for the Lord, for the brethren, for our families and, sympathetically, for the world of mankind, will increasingly fill our hearts as we grow in grace, knowledge and obedience to the Divine Word and example. Nevertheless, all these exercisings of our energies for

others are merely so many ways in which, by the Lord’s providences, **our own sanctification may be accomplished**. As iron sharpeneth iron, so our energies on behalf of others bring blessings to ourselves. Additionally, while we should more and more come to that grand condition of loving our neighbors as ourselves—especially the household of faith—yet the mainspring back of all this should be our supreme love for our Creator and Redeemer, and our desire to be and to do what would please him. Our sanctification, therefore, must be primarily toward God and first affect our own hearts and wills, and, as a result of such devotion to God, find its exercise in the interest of the brethren and of all men.

41. What does the illustration of “the third-quarter mark” signify?

F188 [¶1]:

The third-quarter mark on this racecourse we will call—love for the brethren. From the first we recognize a duty-love toward the brethren even as toward the Father, only in a less degree, because the brethren had done less for us; and we recognized them chiefly because such was the Father’s will. But as we got to see the principles of righteousness, and to appreciate the Father, and to see that the Father himself loveth us, notwithstanding our unintentional blemishes, our hearts began to broaden and deepen toward the brethren; and more and more we became able to overlook their unwilling imperfections and blemishes and mistakes, when we could see in them evidences of heart-desire to walk in the footsteps of Jesus and in accord with the principles of the divine character. Love for the brethren became distinctly marked in our experiences. Alas! evidently a good many of the Lord’s dear people have not yet reached this third-quarter mark on the race course toward the prize of our high calling. There is much need of

developing the brotherly kindness, the long-suffering, the patience, which the Scriptures inculcate—and which are necessarily tried and tested more in our connection with the brethren than in our connection with the Father and our Lord. We can see the perfection of the Father and the Son, and that they have no imperfections; we can realize their magnanimity toward us and our own shortcomings toward them: but when we look toward the brethren we see in one this weakness, and in another that weakness; and the temptation is, alas, too common to say to a brother: “Let me pick out the mote from thine eye”—instead of realizing that such a picking and nagging and fault-finding disposition toward the brethren is an evidence that we still have a large beam of impatience and lovelessness of our own to contend with. As we near this third-quarter mark, we gradually get the beam out of our own eyes—we get to see our own blemishes, and to appreciate more and more the riches of our Lord’s

grace toward us; and the influence of this upon our hearts is to produce in us a greater degree of the spirit of meekness, patience, and gentleness toward all—and this again enables us to overlook or cover a multitude of sins, a multitude of imperfections in the brethren, so long

F370 [¶3]:

Our Love is growing, and we press along for the third quarter-mark. By the time we reach it, our duty-love, plus love for the principles of righteousness, has extended, not only to the divine character, and included dislike for every wicked thing doing injury to mankind, and contravening the divine character and plan, but at this mark we have attained a position of broader sympathy for others—we begin to share God's sentiment, not only of opposition to sin, but also of love for, and sympathy with, all who are seeking the way of righteousness and holiness. By this time we are able to recognize the brethren in

as we realize that they are surely brethren—so long as they are trusting in the precious blood, and seeking to run this same racecourse for this same prize.

a somewhat different light than ever before. We can now see them as New Creatures, and differentiate between **them** and their mortal bodies, whose imperfections are obvious to us. We learn to love the brethren as New Creatures, and to sympathize with them in the various weaknesses, misjudgments, etc., of their flesh. So keen becomes our Love for them that we have pleasure in laying down our lives on their behalf—daily, hourly, sacrificing our own earthly interests or pleasures, or conveniences, giving of our time, our influence, or what-not, to assist or serve them.

R2754 [col. 2 ¶3, 4]:

Love of God from this latter standpoint as the representative of every grace and every virtue, as the representative of righteousness, and the opponent of every injustice and inequity, led us to seek and to follow out these principles amongst our fellow-men, as well as in our own characters. As we began to love truth, purity, nobility of character, wherever it could be found, we found some of it in a mottled and streaked condition even in the world of mankind: we found that the original law of God, written in the heart of father Adam, altho largely erased and obliterated from the hearts and consciences of his children, is not wholly gone;—that to some extent, especially under the influence of Christianity in the past eighteen centuries, some features of this perfect law may be dimly discerned amongst men.

But our scrutiny, backed by our increasing love of these principles of righteousness, found nothing satisfactory amongst natural men—nor even amongst those professing godliness—professing to be followers in the footsteps of Jesus. We found these all, like ourselves, far short of perfection, far short of the glory of God. But as the true love, of right principles, burned in our hearts more and more fervently, we learned to **sympathize** with the entire “groaning creation,”

and to “**love** the brethren;” for in the latter we perceived a class inspired by the same spirit by which we ourselves had been begotten of God, the spirit of the truth; we saw some of them struggling as we had struggled, with appreciation only of the duty-love; we saw others who had gained a higher conception than this, who had learned to appreciate the principles of righteousness and to love them, and to hate iniquity, and further, to love the God who is the embodiment of these. And the realization that these “brethren,” like ourselves, were gradually approximating the divine standard—“pressing toward the mark”—filled us with interest in them and in their battle against sin and its weaknesses, and against the Adversary and his beguilements. We became more and more interested in their welfare and overcoming in proportion as we were striving and making progress in the same “narrow way.” This love of the brethren we did not have at the beginning; it marks a distinct progress in our race toward the “mark;” we might term it the third quarter-mile mark. But altho a grand attainment was achieved when this love of the brethren reached the point of willingness to “lay down our lives for the brethren” (1 John 3:16), yet it was not the **full** attainment of the “mark” for which we are running.

42. Why is it important that we manifest brotherly love *now*?

R3536 [col. 2 ¶2, 3, 6, 7] through R3537 [col. 1 ¶1, 2]:

If Mary had waited another week she might have used the perfume upon herself but not upon the Lord—within a week from the time of this incident our Lord was buried, the tomb was sealed, the Roman Guard stood before it and there would have been no opportunity even to have poured it upon his dead body. How much better that she improved the opportunity, that she showed the Lord her devotion while he was still her guest. The parallel is here: it will not be long until all the members of the body of Christ will have filled their share of the sufferings and have passed beyond the veil “changed.”

Wisdom tells us that we should not delay in bringing our alabaster boxes of ointment and pouring their contents upon our dear ones of the body of Christ, the feet of Christ. No matter if they do not notice us, or think of us, or pour any upon us as members of the feet; let us do our part, let us be of the Mary class, let us pour out the sweet perfume upon others, and the house, the Church of the Lord, will be filled with the sweet odor, even though some disciples might mistakingly charge us with being extravagant with our love and with our devotion, not understanding that the Master by and by will say again, “Let her alone, she hath done what she could.” Our Lord’s estimate of this spikenard and anointing is that it is all that we can do—nothing could be more or better. It indicates

love, great love—and “love is the fulfilling of the law.”

Respecting the propriety of using present opportunities for the comfort and encouragement one of another, a writer has pointedly said:

“Don’t keep the alabaster boxes of your love and tenderness sealed up till your friends are dead. Fill their lives with gladness. Speak approving, cheering words while they can hear them...If my friends have alabaster boxes full of the fragrant perfume of sympathy and affection laid away, which they intend to break over my body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them....I would rather have a plain coffin without a flower, a funeral without a eulogy, than life without the sweetness of love and sympathy. ...Flowers on the coffin cast no fragrance backward on the weary road.”

Mrs. Preston’s poem, “Ante Mortem,” expresses the same thought thus:—

... “Had I but heard
One breath of applause, one cheering word—
One cry of ‘**Courage!**’ amid the strife,
So weighted for me with death or life—
How would it have nerved my soul to strain
Thro’ the whirl of the coming surge again.”

43. How may we become members of “the Mary class”?

R3536 [col. 1 ¶3 through col. 2 ¶1]:

Spikenard Mary represents one of the most beautiful elements of Christian character amongst the Lord’s people from that day until the present. For be it remembered that the entire Church of Christ in the largest sense is the “body of Christ,” as expressed by Jesus and also by the apostles. The Mary class, who would rather purchase perfume at a great cost whereby to serve the anointed Church, the body of Christ, than to spend the same upon themselves, is still with us, and has been of the Church for

these eighteen centuries. Not only was the Head of the body anointed, perfumed, honored, comforted, cheered, but all of the members since have likewise received a blessing from this class, this spikenard Mary class. It is composed not always of the orators, the wealthy or the wise—its ministry is unostentatious and to many, especially of the world, it seems foolishness and waste—but the Lord appreciates it, and so do the members of his body

who are comforted and refreshed thereby. Blessing be upon this Mary class!

Honor To Members—Honor To Head.

But if there have been members all the way down who have been comforted in this way, should we not expect some particular blessing of the kind in the end of this age, upon the “feet” members? According to our understanding we are now in the closing of this age—the Head has been glorified, many of the members of the body have passed beyond the veil, and only the feet are here. Perhaps this very picture of Mary’s anointing the feet of our Lord as well as his head constitutes a type or picture of what we may expect in this present time. And here comes in a beautiful feature of the divine arrangement—we may all be of the Mary class as well as of the feet class. In other words, each member of the body of Christ may to some extent serve the fellow-members of the body, the fellow-members of the feet, as Mary served the feet of Jesus.

Let each one of the Lord’s true people as he studies this matter conclude that by the grace of God he will join the Mary class, and purchase spikenard very costly and lavish it upon the feet of the body of Christ—the Church—the true members. This will mean love, sympathy, kindness, gentleness, patience and assistance and comfort. It will mean large and growing development in all the fruits and graces of the Spirit, whose combined name is Love.

Dear readers, let us each remember that while it is impossible for us to do as Mary did in this lesson, it is the privilege of each to do still more important things for each other, for the brethren of Christ now in the world, the feet members of his body. Hers was a literal perfume and in time lost its virtue; but the little acts of kindnesses and helpfulness which we may render one to another will never lose their merit in the estimation of our Lord, and never lose their fragrance to all eternity in the estimation of each other. The little things of life, the little words, the little tokens,

the kind looks, the little assistances by the way, these and not great things are our possibilities, our perfumes, the one for the other.

“Wash One Another’s Feet.”

The washing of the feet in olden times in oriental lands was very necessary to the comfort, and hence to wash one another’s feet would signify to comfort and refresh one another even in the most menial services. This is the essence of our Lord’s lesson to us, that we should be glad for any opportunity for serving one another, for comforting and helping one another, however menial the service. Apply this now to the expression of our lesson. Mary washed our Lord’s feet with perfume, and the Mary class, the most loving and devoted class in the Church, are to help one another, to wash one another’s feet; and they are to do so not in the rudest and clumsiest manner imaginable, but, inspired by love and devotion one to another, they are to wash one another’s feet with the kindness and sympathy and love and appreciation symbolized by Mary’s spikenard; and their comforting of one another is to be with that love and solicitation which was represented by Mary’s using the very locks of her head for her Master’s feet.

We see some evidence that this love, this spikenard-Mary love and sympathy, is growing amongst the members of the Lord’s body; that as they perceive the animosity of the world and the flesh and the Adversary against the Lord’s anointed they are all the more devoted one to another, and all the more disposed to honor one another with care and love and sympathy, and to speak and act generously and kindly one toward another. We are glad of this—we know of no better evidence of growth in grace on the part of the consecrated. Let the good work go on until we shall have filled the house with the perfume of love, until the whole world shall take knowledge of how Christians love one another—not in a narrow or partisan sense, but in the broad sense that Christ loved all who love the Father and all who sought to walk in the Father’s ways.

R2201 [col. 1 ¶4-7]:

What a comforting thought it should be to all who are of Mary’s attitude of mind that it is still possible to wash and to anoint the Lord’s feet. His own lips have declared that, whatever is done

for the least one of his consecrated followers, is accepted by him as done unto himself. Ah! blessed thought; the Lord is still in the flesh, representatively; his faithful are to be esteemed “members of

his body," as new creatures. And while these are still in the flesh, the sufferings of Christ in the flesh are still in progress, and will not be finished until the last member has been glorified.—Col. 1:24.

Moreover, the Scriptural figure holds good: Christ is the Head of this body which is his Church, and which for eighteen hundred years has been in process of development; and now the last members of the body are here,—“The feet of him.” As members of the feet class many are weary, discouraged, needing rest, refreshment and comfort, such as was bestowed upon the literal feet of the Master.

Here comes in a test with respect to the symbolic feet of Christ, similar to that with respect to the natural feet which proved the great love of Mary and the slight of love of Simon. The members of the feet class are unpopular to-day as was the Master himself in his day, with a class corresponding to the scribes and Pharisees and doctors of the Law. Only those who love the Master much and appreciate greatly their own forgiveness will love his “feet members” in the present time to the extent that they would be willing to serve them and to fellowship them; while others like Nicodemus and Simon, altho well-meaning and considerably interested, will be ashamed of the gospel of the Nazarene in the present time, and ashamed of his feet, which published to Zion glad tidings, saying, “Thy God reigneth”—the Millennial age

is dawning and the reign of Christ has already begun. (Isa. 52:7.) But those who are ashamed either of the gospel or of its servants are ashamed of the Master and of the Father; and such cannot be recognized as “overcomers” of the world, because instead they are overcome by the world and its spirit. Such shall not be accounted worthy to progress into the full knowledge and privileges of discipleship.

How few there are who seem to have a large measure of the spirit of Mary Magdalene! How few are really very helpful to one another. How few pour upon one another the spikenard ointment of comforting words, helpful suggestions and encouragements. Those who are thus helpful will be found filled with a genuine love for the “head,” for the “body” in general and even for the “feet.” And the secret of their love as in Mary’s case will be found to be a large appreciation of their own imperfections and of the Lord’s mercy and grace toward them, in the forgiveness of their sins. The Apostle expresses the sentiments of these helpful and loving members of the body, who are the only ones who are making their calling and election sure, saying,—“For we thus judge, that if one died for all then were all dead; and that we who live should not henceforth live unto ourselves, but unto him who died for us and rose again.”

44. How did Jesus show us a grand example of brotherly love and sympathy?

R3434 [col. 1 ¶7 through col. 2 ¶1]:

All this means that our Lord Jesus was a Comforter in Zion above and beyond all other comforters. He entered into sympathy with the meek and lowly and right-intentioned in all of their weaknesses and trials and difficulties; and this is the hold that the character and words of Jesus have to-day upon our hearts, and also upon the hearts of many who are not his people in the full consecrated sense. It was not by continually chiding the apostles, and accusing them, but because, instead, our Lord sympathized with them, assisted them, and interpreted their heart-intentions liberally, generously, that they became more and more his faithful followers, even unto death. Note the case

of the woman taken in sin, and our Lord’s failure to make any pharisaical tirade against her. Mark his reproof to those who stood by: “He that is without sin, let him cast the first stone.” Mark how, when they were all thus convicted of imperfection in some particular themselves, our Lord said to the woman, “Neither do I condemn thee; go and sin no more.” (John 8:3-11.) Notice his dealing with the Apostle Peter, after he had denied him, cursing and swearing. Many of the Lord’s followers, if in his stead, would have felt it their bounden duty to rebuke Peter publicly before all the apostles, and to have required public confession and some sort of penance; and on

every possible occasion afterward to have thrown in his face his weakness and disloyalty. Such have not rightly interpreted and copied the Lord's spirit, and hence are not sons and daughters of consolation in the Church. They are, on the contrary, strife-breeders, vexatious hinderers of the work they desire to forward. They should hear the Master's voice, "Take my yoke upon you and learn of me." In proportion as we learn of the Lord we become, not mouthpieces for the Law merely, but mouthpieces specially for mercy and love and helpfulness and comfort.

So far as the record shows, our Lord did not once mention to Peter either his profanity or

his disloyalty. Peter knew about these without being told; he had already wept over them; a mere word from the Lord in chiding, reproof, might have discouraged him,—perhaps hopelessly. The nearest thing to a reproof in our Lord's conduct and language was the inquiry, "Lovest thou me?" Let all who would be true sons and daughters of consolation in Zion learn this lesson from the great Teacher—not to strive to punish and correct and reprove and rebuke; but to avoid these so far as possible, and to inquire, not so much about the past as about the present—What is the offender's present attitude toward the Lord and toward his flock?

R2807 [col. 2 ¶14]:

So far as the record shows these questions respecting his present love were the only reproof our Lord gave Peter on account of his temporary deflection and denial of his cause; and here we have a lesson which many of the Lord's people will do well to lay closely to heart. Many feel as tho they must exact from a brother or a sister a very decided apology for any act of discourtesy, even tho much less important than Peter's misdeed. Let us learn well this lesson of reproving others very gently, very considerately, kindly, by a hint rather than by a direct charge and detail of the wrong—by an enquiry respecting the **present** condition of their hearts, rather than respecting a **former** condition, in which we know that they have erred. We are to be less careful for the punishments that will follow wrongdoings than for the recovery of the erring one out of the error of his way. We are not to attempt to judge and to punish one another for misdeeds, but rather to

remember that all this is in the hands of the Lord;—we are not in any sense of the word to avenge ourselves or to give a chastisement or recompense for evil. This is not to be understood as annulling parental obligation to judging and chastening children; tho the principle of love is to have full control there also, to the extent of our judgment. We are to have kindness, love and benevolence toward all, especially toward those who are followers of Jesus. As for Peter and his denial of the Lord, and as to the offences which may come to us through brethren, we may know that under divine providence some corrective penalty or discipline, direct or indirect, always follows; but we are not to attempt to inflict those penalties, nor to impress a condemnation, upon those who are in error and who realize their error, but rather to sympathize with them wisely, by helping them to learn the good lessons.

45. How can we fulfill Jesus' command to "wash one another's feet"?

R3543 [col. 2 ¶4 to end]—The Meaning of the Lord's Action

Here we have the entire lesson explained. In their fear to be the least, all the disciples had shunned the opportunity of service for the Master and for each other. Our Lord, their acknowledged Head and Master, the Messiah, had humbled himself to serve them all, and had thus rebuked their in humility, and at the same time set them an example that would apply to every af-

fair of life, namely, that they should be glad to serve one another on every proper occasion, in the high things or in the common affairs of life. This washing of one another's feet we may readily see applies to any and every humble service of life, any and every kindness, though specially to those services and kindnesses which would be along the lines of spiritual assistances and comfort.

From this standpoint it will be seen that we do not understand that our Master here enjoined a form or ceremony as our Dunkard friends and others believe. We do not even see in the matter the groundwork for the custom of the pope of Rome, who once every year, at this season washes the feet of twelve poor men, perhaps beggars, who are first prepared by a general washing and then brought in while the pope performs the special public service in the washing of their feet. We see no such formality in our Lord's intention. Indeed so far from it being a comfort or necessity to literally wash feet in our day and under our conditions, the reverse would be true. On the contrary, the Apostle points out, to wash the saints' feet in olden times was a mark of special hospitality, and entitled the performer to a loving respect in the Church.—1 Tim. 5:10.

How many blessed opportunities we have for comforting, refreshing, consoling one another and assisting one another in some of the humblest affairs of life, or in respect to some of the unpleasant duties, experiences or trials of life. As our Golden Text expresses it, we are in love to serve one another and not through formality. Any service done or attempted to be done in love, with the desire to do good to one of the Lord's people, we may be sure has the divine approval and blessing.

R2201 [col. 2 ¶3 to end]:

Our Lord's words to Peter, "If I wash thee not thou hast no part with me," certainly imply that the washing was more than a mere ceremony—more also than a mere expression of humility, as we shall endeavor to show. Nevertheless, the principle should hold good in every time and in every clime: that whatever useful service can be rendered to a fellow-member of the body of Christ, however humble or menial, it should be performed, as unto the Lord.

Having finished the service the Master explained its significance. He had set them an example (1) of humility, in being willing to perform the most menial service to those who were truly his; (2) the washing was an illustration of a great truth, namely, that altho already cleansed by the Lord—justified freely from all things, through faith in him—yet that there were certain defilements which would attach to each of them so long as they would be in the world, from contact with

Let us lose no opportunities of this kind; let us remember the Master's example; let us, like our Master, not merely assume humility or pretend it, but actually have that humility which will permit us to do kindness and services to all with whom we come in contact, and proportionately enjoy this privilege as we find the needy ones to be members of the Lord's body—the Church.

As our Lord said to the disciples, "He that is bathed need not save to wash his feet," even so we may realize that all who are justified and consecrated members of his body have already had the bath, the washing of regeneration, and are already clean through the word spoken unto them. (John 15:3.) Nevertheless, although thus cleansed and sanctified, so long as we are in contact with the world we are liable to a certain degree of earthly defilement, and it especially behooves each one not only to look out for himself but to help one another to get rid of earthly defilements, thus serving his brethren, helping them in the weaknesses, trials and imperfections of the flesh, assisting them to become overcomers. In these respects he is cooperating in the great work of washing the saints' feet, cleansing from all filthiness of the flesh and spirit, and perfecting holiness in the reverence of the Lord.—2 Cor. 7:1.

its evils and besetments. While the general washing (justification) would stand good for all time, yet they would need continually (figuratively) to wash one another's feet—with the "washing of water by the word." (Eph. 5:26.) This would signify that they should have a mutual watch-care over one another's welfare; to keep each other clean, holy, pure, and to assist one another in overcoming the trials and temptations and besetments of this present evil world;—arising from the three sources of temptation, "the world, the flesh and the devil."

This cleansing work which is to be done for one another is in harmony with the injunction, "Keep yourselves in the love of God." They could not get each other into the love of God: that could be attained only in the one way; through the original cleansing of the precious blood, through faith; and no one can thus cleanse us or help us into divine favor, except the

Redeemer himself. But he having cleansed us and brought us into divine favor, has commissioned us that we should help one another to "abide in his love" and to keep ourselves unspotted from the world. The merit, the way and the privilege are all of God through Christ. The agencies used in applying these to one another are ourselves. "Ye ought also to wash one another's feet;" to help keep each other separate from the world, and clean through the Word he has spoken unto us,—by "the washing of water by the Word;" "building one another up in the most holy faith."

This again reminds us of the Scriptural statement, in reference to the Church perfected and glorified, —"His wife hath made herself ready." (Rev. 19:7.) While the entire arrangement for her wedding robes, the washing of regeneration (justification) and the water for her feet-washing, are all provided for the bride through the agency of the Bridegroom, and she is thus made ready, yet the use of these means, the putting on of her adornment, the embroidering of her robes and the arrangement of the jewels presented to her through the spirit, is left for herself to do; each member of the body co-operating unto the edification of the whole body in love.—1 Thes. 5:11; Rom. 14:19.

It would doubtless be pleasing in the sight of the Master, our Head, that we should have a disposition to help and to reform the world in general, and to wash the vilest of the vile from all their sin; but however praiseworthy such a disposition might be, we are to remember that this is not the command which he has placed before us in our text. His injunction here is not to do general washing of all the unclean, but to do special washing for those whom he already has cleansed, justified, through faith. It is in respect to the fellow-members of his body that he has given this charge; and we emphasize it here, because this fact seems to be very generally overlooked by Christian people, who give their time rather to the outward cleansing, the moral and social uplifting, of those whose hearts have never been washed by the Master, and correspondingly neglect one another, his "feet." Yet, as already seen, preceding, tho it is a great honor to render such a service to one another, the privilege will be properly appreciated and much used

only by the truly humble who have much love for the Master.

But, it requires peculiar qualifications to enable us to help each other in this respect; before we can help others to remove the motes out of their eyes, and to cleanse their way of life, in all its little particulars, so that every thought as well as every word and act shall be brought into subjection to the divine will, it is necessary that we have experiences along the same lines ourselves. We must endeavor to get rid of the motes and beams that would obstruct our own vision. We must cultivate purity in our own lives,—in our deeds, words and thoughts. Only as we cultivate the various graces of the spirit,—meekness, patience, gentleness, brotherly-kindness, love, can we hope to be specially helpful to others in putting on these adornments of character and purities of life, and to get rid of defilements of the world, and the flesh.

To this end it will be found helpful to remember the lesson of Mary in her service to the Lord's literal feet. Many who would reject well-meaning criticisms of conduct, resent well-meant efforts to wash their feet, as interferences with their private business, would be very amenable to the influences of the same person if he approached them with such evidences of true devotion and loving interest as would be symbolized by tears. It is the sympathetic ones who are most successful in helping the various members of the body of Christ out of the difficulties, besetments and defilements incident to the following of the Lord in this present time. Oh, let us study and strive and pray that we may be very successful in obeying the Master's words, "Ye also ought to wash one another's feet."

It will also be a great help and comfort to the fellow members of the body, if in connection with these efforts to help one another in the cleansing of our ways, by taking heed unto the Word of the Lord, we will have with us also some of the precious ointment of sympathetic and, as far as possible, commendatory and encouraging words, and helpful assistance: for all the members of the feet class who are seeking to walk worthy of the Lord need the ointment of sympathy and encouragement, as offsets to the trials, difficulties and persecutions incident to the "narrow way," coming to them from the great Adversary and his blinded servants.

46. How jealously should we *guard and increase* this grace of brotherly kindness?

1 Thes. 4:9-10 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

R2196 [col. 1 ¶5, 6]:

Although the Church at Thessalonica was composed of those who in respect to length of Christian experience were but “babes in Christ,” yet very evidently the persecution which had come upon them had caused them to grow very rapidly. It was but a year since they had received the gospel, and yet the Apostle witnesses to their rapid development, as evidenced by their love one for the other; and not only love for the company at Thessalonica, but the breadth of their love extending to and manifesting an interest in all of the household of faith throughout the Province of Macedonia. The Apostle declares that this love of the brethren was a manifestation of the fact that they had been “taught of God.” This reminds us of the statement of another apostle, “He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen.”

One of the first effects of a knowledge of the grace of God in Christ, and of a full, thorough consecration to the Lord, is this love for all fellow-servants—“brethren.” Would that the fervency and zeal of first love, both toward the Lord and toward

the entire household of faith, might not only continue, but increase with all. But alas! many who start warmly and earnestly grow lukewarm—become captious, cynical, hypercritical, high-minded and self-assertive—and lose much of the simplicity, zeal and humility of their first faith and first love. This is the first attack of the great adversary through the weaknesses of the flesh, to re-ensnare those who have escaped his chains of darkness, and gotten to see some of the glory of God shining through Christ. If they do not resist these temptations, the effect is sure to be not only lukewarmness toward the Lord and his cause and the members of his body, but eventually the cultivation of the fruits of darkness, envy, malice, hatred, strife, instead of the fruits of the spirit of Christ, meekness, gentleness, patience, brotherly love and kindness. Hence, the Apostle urges the Church, “We beseech you, brethren, that ye increase more and more,” in love and service one for the other, which imply a growth in all the graces of the Spirit.

47. How may we *cultivate* brotherly love?

R3090 [col. 1 ¶5-7]:

“And to brotherly kindness, charity”—love. Kindness may be manifested where but little love exists toward the subject of such kindness; but we cannot long persevere in such acts of kindness before a sympathetic interest is awakened; and by and by that interest, continually exercised, deepens into love. And even though the subject may be unlovely in character, the love of sympathy for the fallen and degraded grows, until it becomes tender and solicitous and akin to that of a parent for an erring son.

Peter indeed describes a most amiable character, but who can consider it without feeling that to attain it will be a life-work. It cannot be accomplished in a day, nor a year, but the whole life must be devoted to it; and day by day, if we are faithful, we should realize a measure of growth in

grace and of development of Christian character. It is not proper that we know the truth, and are contented to hold it in unrighteousness. We must see to it that the truth is having its legitimate and designed effect upon the character. And if the truth is thus received into good and **honest** hearts, we have the assurance of the Apostle that we shall never fall, and that in due time we shall be received into the Kingdom of our Lord and Savior, Jesus Christ.

Hence we see the necessity of ever keeping the instructions and precepts of the Lord fresh in our minds, and of drinking deep into its inspiring spirit, although we are already established in the faith. To be established in the faith is one thing, but to be established in Christian character and in all the graces of the spirit is quite another.

R2321 [col. 2 ¶2, 3]:

The broader and clearer our view of the situation, the more will we be able to sympathize with those of our brethren in Christ who by nature are mean, ignoble, selfish, lacking in benevolence of thought and word and conduct. When we realize that God has accepted them,—not because of their good and noble character, but because they admit its deficiencies and because they desire to become reformed, transformed, by the renewing of their minds—then all who have the Lord's mind or spirit will likewise receive them. In proportion as we have the mind of Christ, the holy mind, we will view them from the divine standpoint of sympathy for their weaknesses and ignoble qualities; and instead of condemning them and spurning them and cutting their acquaintance, because they do not come up to the noblest standards, we will desire all the more to help them up and seek kindly to point out to them the matters which they do not clearly see. We will be patient with them as we see them striving to overcome. We will realize that they contend against a mental disease that they have to some extent inherited, and which can only be gradually eradicated.

From this standpoint we will learn to view them and to think of them not according to their

flesh, not according to their natural tendencies and dispositions, but according to the spirit, according to the intentions of their minds, according to their covenant with the Lord. Thus, as the Apostle declares, we know each other no longer after the flesh, but after the spirit. Each one who has accepted God's grace under the New Covenant, and become a partaker of the spirit of holiness, and is striving against sin in all its forms,—in thought and word and conduct,—all such are striving for the grand perfection of character of which our dear Redeemer is the only perfect illustration. All such confess themselves imperfect copies of God's dear Son and seek to grow in his likeness. All such are seeking to put away all the works of the flesh and the devil,—not only the grosser evils (murder, theft, etc.), but also the more common elements of an ignoble, perverted nature, anger, malice, hatred, strife, etc. And all these are seeking to put on more and more the complete armor of God, and to resist sin; and to cultivate in themselves the same mind which was also in Christ Jesus,—meekness, patience, long-suffering, brotherly kindness, love.

R3435 [col. 1 ¶4, 5]:

Reversing the foregoing order, and considering the way in which the brethren are to comfort the Church, we note that it is as the channels of the holy Spirit, and as the mouthpieces of the Word of God. No one is competent to be a comforter unless he already has received comfort from God. So to speak, the Lord's people begin receiving their comfort from the time they accept the assurances of God's Word respecting his love and mercy, as exhibited in Christ Jesus, in that he died for our sins. In their appropriation of this divine favor to themselves by faith, they had their first taste of comfort—peace, joy, blessing. As they then proceeded and learned the way of the Lord more perfectly, the door of access into a still further grace was opened unto them—the grace of invitation to joint-heirship with Christ in the Kingdom, and its glorious work of comforting and uplifting mankind in general. (Rom. 5:2.) And as this door of favor was entered, additional comfort, additional joy, additional peace and

blessing were added and understood and appreciated. And then, as the favored ones progressed under the ministries of the Truth, supplied by the holy Spirit, and became more and more able to rightly divide the Word of Truth, and to appreciate the different features of it, in the same proportion their faith grew stronger, and their comforts and joys multiplied through increasing and deepening knowledge of the Lord and of his plan.

Furthermore, as they behold in the glass of the divine Word the glory of the Lord, the reflected light of his glorious character illuminating their hearts and enabling them to comprehend with all saints the lengths and breadths and heights and depths of the divine love, it brings still increasing confidence and comfort. And every one of these steps of progress, rightly received, and every additional element of character developed prepares the favored one for the exercise of his privilege of being a **comforter** to others. True, it

was his duty and privilege to begin to comfort others as soon as he received the first elements of comfort himself, and to continue distributing the comforts as they came to him. Indeed, we know both from experience and from the Word that unless he thus made use of the favors and blessings, and showed his appreciation of the grace of God by shining it forth upon others,

R2824 [col. 1 ¶1]:

Our Lord's answer shows us how intimately he stands related with all those who are truly his; those who touch his saints touch him, for are they not, as the Apostle declares, "members in particular of the body of Christ?" He is indeed, "the Head of the Church, which is his body," and the ascended Head feels for and cares for and is interested in even the weakest and humblest of those whom he recognizes as truly his. If we remember this it will be a great help to us in the midst of trials and persecutions—the thought that we are "filling up that which is behind of the afflictions of Christ," that "as he was, so are we in this world," and that while we are in the flesh, Christ is in the flesh, and that this will continue until the last members, even the feet members of the body, shall have suffered and have entered into glory. Let us remember this also, and specially, if at any time

his light thus being obscured would grow dim and eventually be extinguished. But the point we wish to impress is that ability to be a comforter depends upon growth in grace and knowledge, for none but those who themselves are comforted can dispense this grace to others.

we are tempted to deal harshly or speak rudely or think unkindly of any of the "brethren." Let us consider that as we, with all our weaknesses and unwilling imperfections, are the Lord's members and subjects of his interest and care, so also are all of the brethren; and that inasmuch as we do, or do not do, to one of the least of his brethren, we do, or do not do, to him. If this thought of the intimate relationship between the head and the members could be always fresh before our minds, how favorable would be the influence; how often we would improve the opportunity, not only of suffering, as the body of Christ, but of suffering with the fellow members, and assisting in bearing their burdens. "We ought also to lay down our lives for the brethren."—1 John 3:16; Heb. 2:11; Col. 1:24.

R2242 [col. 1 ¶5]:

Let us remember, however, that this condition of perfect love is not to be attained in a moment, but is to be the **result** of the experiences of the present life, in obedience to the divine counsel. However, the degree of success and rapidity in cultivating this spirit depends very largely upon our zeal, and the heed which we give to the great Counselor. Those who have given themselves wholly to the Lord and who have been accepted of him, have doubtless even from the beginning of their new life in Christ known considerable of this devotional love for God and for his people, which should increase daily. But the devotional flame which at the beginning of the Christian's experience is fearful and merely seeks the Lord for safety, may by and by reach such a development

that it cries out to God, "Oh Lord, I delight to do thy will. Gladly will I toil and suffer, or bear thy reproaches, and serve thy people; if thus I may know that I am pleasing and acceptable to thee!" This is the right spirit, and this spirit should continue all the way down to the close of the battle. But such will find testings and trials by the way, to prove how deep and how sincere is their spirit of love: and where it is genuine, where the good seed of the divine truth has fallen into an honest heart, it will grow, it will thrive upon trials, disappointments; and against every opposition it will bring forth in life a fruitage of good works, of service for the Lord and for his people,—which may be large or small according to the opportunities enjoyed by all the "overcomers."

48. What additional thoughts are found in *Topical Index* of “*Heavenly Manna,*” under “*Love One Another*”?

Longer citations for some questions follow.

F583 through F586—Conscientious Meddling (see question #19)

“Busybodying in other men’s matters” is severely reproved by the Apostle, as wholly inconsistent with the new minds of the New Creation. (1 Tim. 5:13; 1 Pet. 4:15) A busybody is one who busies himself in the affairs of others, with which he has properly nothing whatever to do. Even the “children of this world” are wise enough in their generation to discern that in the brief span of present life a person of reasonably sound mind has quite sufficient to occupy him in attending to his own business properly; and that if he should give sufficient attention to the business of others to be thoroughly competent to advise them and meddle in their concerns he would surely be neglecting to some extent his own affairs. Much more should the New Creatures begotten of the Lord to the spirit of a sound mind, realize this truth, and additionally realize that they have still less time than the world for meddling in the affairs of others, their time being not their own, because of their full consecration of time, talent, influence, all to the Lord and **his** service.

Such, even if lacking a naturally sound mind on this subject, will be constrained in the right direction by the injunctions of the Scriptures, and by the realization that the time is short for the fulfillment of their covenanted sacrifice. They should also realize that the Golden Rule, required of the New Creation, prohibits everything akin to busybodying. Assuredly they would not appreciate having others meddle in their business, and should be equally careful to do to others as they would be done by. The Apostle realized, nevertheless, that the reverse of this is the general worldly spirit, and, hence, admonishes the saints to study, to practice, to learn, along this line. His words are, “Study to be quiet, and to do your own business.” 1 Thess. 4:11

This natural disposition to be careful about the affairs of others, and to lend a hand in correcting them, and in picking motes out of a brother’s eye, to the neglect of the beam in one’s own eye, as the Lord illustrated the matter (Matt. 7:3-5), sometimes attacks the New Creature in a peculiar form. He fancies that it is his “**duty**” to advise, to pick, to investigate, to chide, to reprove. As he turns the matter over in his mind he convinces himself that

not to do so would be sin; and thus he becomes what we might designate a conscientious busybody, or meddler—one whose meddlesomeness is made doubly strong and aggressive by a misinformed and misdirected conscience. These, often sincere and good people, veritable New Creatures, are hindered by this flaw in all that they attempt to do in the Lord’s service. Each should take himself in hand, and learn to apply the rules of justice and love already pointed out. He should educate his conscience to discriminate between brotherly duty and busybodying; and so far as our observation goes the majority of the Lord’s people, as well as of the world, would find themselves doing a great deal less chiding, rebuking, faultfinding and picking, after coming to appreciate the rules of justice and of love, as combined in the Golden Rule and applied to the affairs of life and their intercourse with others.

It is safe to inquire respecting any matter suggesting itself along these lines—Is it any of my business? In our intercourse with the world we will generally find upon careful examination that it is not our business to chide or reprove or rebuke them. We have been called of the Lord, and have turned aside from the course of the world to follow in the narrow path; **that** is our business. We should desire the world to let us alone, that we may follow the Lord; and correspondingly, we should let the world’s concerns alone, addressing ourselves and our Gospel message to him that “hath an ear to hear.” The world, not having been called of the Lord, and not having come into the “narrow way,” has a right to choose respecting its own way, and has a right to expect that we will not interfere, as we do not wish to be interfered with. This will not hinder the fact that our light will be shining, and thus we will indirectly be exercising a continued influence upon the world, even though we do not reprove or otherwise meddle in the affairs of others. Where the matter is one of business, in which we are financially concerned, it, of course, will not be meddling with other people’s business, but minding our own business, to give proper attention to such a matter. Neither is it meddling for the parent to have a knowledge

and direction in respect to all the transpiring interests of the family and home. Yet even here the personal rights of each member of the family should be considered and conserved. The husband and father of the family being recognized as its head and chief in authority, should use that authority in loving moderation and wise consideration. The individuality of the wife, her tastes and preferences, should have his consideration, and as his representative she should be qualified with full power and authority in her own special domain as his helpmate and homekeeper; and in his absence she should represent his authority fully in respect to all the affairs of the family. The children also, according to age, should be given a reasonable degree of privacy and individuality in their affairs, the parent merely exercising his authority and supervision in such connections as would minister to the order and comfort of the home, and to the proper development of its members in matters mental, moral and physical. Children should be early taught not to pick at each other, nor to meddle with each other's belongings, but to respect each other's rights and to do kindly and generously each to the other according to the Golden Rule.

Nowhere is this admonition against busybodying more important to be remembered than in

the Church. Brethren should speedily learn, from the Word as well as from precept and example of the elders, that it is not the divine intention that they should meddle in each other's business nor discuss each other; but that here, as elsewhere, the divine rule applies, "Speak evil of no man." Busybodying—thinking and talking about the private affairs of others, with which we have no direct concern—leads to evil speaking and backbiting, and engenders anger, malice, hatred, strife, and various works of the flesh and of the devil, as the Apostle points out. (Col. 3:5-10) Thus it often is that little seeds of slander are planted and that great roots of bitterness develop, whereby many are defiled. All who have the new mind surely recognize the banefulness of this evil, and all of them should be models in their homes and neighborhoods. The worldly mind can realize that murder and robbery are wrong, but it requires a higher conception of justice to appreciate the spirit of the divine Law—that slander is an assassination of character, and that stealing a neighbor's good name under any pretext is robbery. The worldly-minded grasp this matter to some extent, and their sentiments are represented in the poet's words: "He who steals my purse steals trash;...but he who filches my good name steals that which not enriches him, but leaves me poor indeed."

R3034 [col. 2 ¶3] through R3035 [col. 2 ¶1] (see question #22)

We are at present specially referring to the proper attitude to be observed toward unruly brethren—they are not to be treated as those who are esteemed very highly in love for their works; otherwise they would be encouraged in being unruly. On the contrary they are to be warned, cautioned,—in love, truly, and with patience, but not with marks of the same love and esteem as tho they were walking orderly in the footsteps of Jesus and in harmony with the directions of his Word. The marks and evidences of our love and esteem must be sincere; and must be in proportion as we see in the brethren evidences of the right desires of heart,—to walk after the spirit of the truth. The Apostle Paul intimates how our disapproval ought to be shown, in cases which seem, in our judgment, to be of sufficient importance to demand a manifestation of disapproval.

Evidently the Apostle did not mean that the brethren should be watching each other for an

occasion of fault-finding in every word and every act; but that, on the contrary, they should be so full of love one for the other that trivial matters would be entirely passed over, as merely of the weakness of the flesh, and not at all of intention, of the heart. The matters to be considered worthy of manifestations of disapproval and warning are, rather, those which are so open and manifest on the surface as to leave no room to question the fact that they are displeasing to the Lord, and injurious in their influence upon the brother or upon the household of faith. For instance, if the brother had been seen under the influence of liquor; if he had been heard to utter vile or otherwise improper language; if it were a matter of general knowledge that he was living in sin; these would be such grounds as we believe the Apostle had in mind. But evidently the Apostle had no intention of cultivating a spirit of fault-finding and judging one another as respects the heart and private affairs,—use of time or

money, etc. These belong to our individual stewardship and none should endeavor to interfere with the proper liberties of conscience and conduct which the Lord has granted to each. The Apostle is very stringent in his condemnation of such judging of one another, which so often leads to roots of bitterness, misunderstanding, disfellowship, etc., and which, as the old leaven, should be purged out of our hearts and lives.—Rom. 14:10,13.

But now, for those who “obey not our word,” the apostolic Scriptural directions in respect to their conduct, etc., is “note that man, and have no company with him, that he may be ashamed.” Nevertheless, knowing the tendency of the fallen mind to go from one extreme to another, either of too great leniency or of too great severity, the apostle continues, “Yet count him not an enemy, but admonish as a brother.” (2 Thess. 3:13-15.) To admonish as a brother does not mean to denounce roundly and severely; it means to admonish in a spirit of love, gentleness, meekness, patience, and with a sincere desire to help the brother to see the fault which we are certain exists, and which we are sure is not evil surmising on our part.

The Apostle John shows us that this matter of distinguishing as between brethren that are to be esteemed and brethren that are to be warned, appertains not merely to conduct but also to doctrinal matters. Yet we may be sure that he does not mean that we are to disfellowship a brother merely because of some differences of view on non-essential questions. We may be sure that he does mean his words to apply strictly and only to the fundamentals of the doctrine of Christ: for instance, faith in God; faith in Jesus as our Redeemer; faith in the promises of the divine Word. These will be marks of a “brother,” if supported by Christian conduct, walking after the spirit of the truth;—even tho the brother might have other views which would differ from ours in respect to certain features of the plan of God not so clearly and specifically set forth in the Scriptures. But for those whom we recognize as being doctrinally astray from the foundation principles of Christ, the Apostle intimates that very drastic measures are appropriate;—not persecutions, nor railing; not bitter and acrimonious disputes; not hatred, either open or secret; but a proper showing of our disfellowship with the false doctrines held and

taught by them; a proper protection, so that our influence shall not be in any manner or degree used to uphold his denial of the fundamentals of the Gospel. This drastic course is outlined by the Apostle in these words: “If there come any unto you, and bring not this doctrine [confessing Christ to have come into the world, in the flesh, to redeem our race, etc.] receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds.”—2 John 10,11.

But, as our text intimates, we are to use discretion, judgment,—“and of some have compassion, making a difference.” Some we may recognize as being merely entrapped of the Adversary, either in sin or in false doctrine, as the case may be, and not wilfully, intelligently, of their own volition. Toward such, still maintaining an attitude of firmness, we are nevertheless to express freely our trust that they are only temporarily wrong; and to seek to restore them, either doctrinally or in respect to their perverse moral course, to the position of fellowship with the Lord and with all the brethren who are in fellowship with him. Others we are to “save with fear, pulling them out of the fire.” We may be obliged to speak very plainly to them; we may be obliged to tear open and expose before their eyes the sores of their own immoral course, showing them, as the case may be, the grossness of the sin or the grossness of the error in which they are involved; and doing so perhaps in strong language, if we realize that nothing short of this has availed to arouse them from their lethargy. In pulling them out of sin we are “pulling them out of the fire”—out of the Second Death—as the Apostle James says, speaking of this same class: “Let him know that he who converteth a sinner from the error of his way shall save a soul from death”—a brother who is a sinner, a brother, he explains, who has “erred from the truth.”—James 5:19,20.

Finally, we remark that the dealing of the brethren with the disorderly is not to be in the nature of a **punishment**; for it is not with us to punish. “Vengeance is mine; I will repay, saith the Lord.” Our warnings or reproofs or withdrawals of fellowship, are to be merely in the nature of correctives, with a view, as the Apostle says, to the restoring of such an one. “Ye that are spiritual, restore such an one in the spirit of

meekness; considering thyself, lest thou also be tempted";—if not in the same manner, possibly in some other manner, in which you are weaker.—Gal. 6:1.

As to what would be a sufficiency of **evidence** of repentance and reformation, each will require great wisdom and grace to determine. The heart in which brotherly love dwells richly, the heart which loves righteousness and hates iniquity, the heart which realizes its own imperfections, and that it is acceptable only through the Beloved and the New Covenant—that heart will rejoice at the first evidences of contrition and repentance

on the part of the disorderly brother. If very full of love, his heart may go out to him almost too quickly; he may need to restrain himself; especially if it be a second or a third offense of the kind, or the circumstances otherwise very grievous. It will be apparently his duty to look for works in harmony with the repentance, and to wait to see some demonstration, in the nature of restitution for wrong done, or such an open and radical change of conduct as will give evidence that the heart has returned to its loyalty to God, to the truth, and to righteousness.

F289 through F292—Discipline in the Ecclesia (Matt. 18:15-18) (see question #24)

The administration of discipline is not the function of the elders only, but of the entire Church. If one appears to be in error or in sin, his supposed wrong should be pointed out to the erring one only by the one he has injured, or by the member first discovering the wrong. If the reformed one fails to clear himself, and **continues** in the error or sin, then two or three brethren without previous prejudice should be asked to hear the matter and advise the disputants. (Elders they may or may not be, but their eldership would add no force or authority in the case except as their judgment might be the riper and their influence the more potent.) If this committee decide unanimously with either party, the other should acquiesce and the matter be wholly at an end—correction, or restitution, so far as possible, being promptly made. If either of the original disputants still persists in the wrong course, the one who made the original charge or one of those called in committee or, preferably, all of these together, **may** then (but not sooner) exercise their privilege of bringing the matter before the Ecclesia, the body, the Church. Thus it is evident that the Elders were in no sense to be judges of the members—hearing and judgment were left to the local body, or Church.

The two preliminary steps (above mentioned) having been taken, the facts being certified to the elders, it would be their duty to call a general meeting of the Ecclesia, or consecrated body, as a **court**—to hear the case in all of its particulars, and in the name and reverence of its Head to render a decision. And the matter should be so clear, and the condemned should have such generous

treatment, that the decision would be a unanimous one, or nearly so. Thus the peace and oneness of the body (the Ecclesia) would be preserved. Repentance even up to the moment of the Church's condemnation is possible. Nay, to secure repentance and reform is the very object of every step of these proceedings—to reclaim the transgressor; his **punishment** not at all the object. Punishment is not ours but God's: "Vengeance is mine, I will repay, saith the Lord." (Rom. 12:19) Should the wrongdoer repent at any step in this proceeding, it should be a cause of thanksgiving and rejoicing to all who possess the Lord's Spirit, and no others are members of his body. Rom. 8:9

Indeed, even if the transgressor refuse to hear (obey) the decision of the entire Church, no punishment is to be inflicted or even attempted. What then? Merely the Church is to withdraw from him its fellowship and any and all signs or manifestations of brotherhood. Thenceforth the offender is to be treated "**as** a heathen man and a publican." Matt. 18:17

At no time in these proceedings are the faults or failings of the offender to be made public property—scandalizing him and the Church, and the Lord, the Head of the Church. Nor is he to be harshly spoken of even after the separation; just as we are not to berate, or rail against, heathen men and publicans, but are to "speak evil of no man" and to "do good unto all men." (Titus 3:2; Gal. 6:10) Love is the quality which insists on the strictest obedience to these last two requirements to "all men": how much more will love insist that a "brother," a fellow-member in the Ecclesia, the body of Christ, shall not only not be injured by false or garbled

statements, but that additionally, his weaknesses or blunders or sins be carefully covered, not from the unsympathetic world only, but also from “the household of faith” and from even the Church—until the final step of “telling it to the Church” should be found absolutely necessary. At every step the spirit of love will hope that the wrongdoer is laboring under some misapprehensions, and will be praying for wisdom and grace to turn a sinner from the error of his way and thus (possibly) to save a soul from death. James 5:20

Oh, that the holy Spirit, the spirit of love, might dwell in every member of the Ecclesia so richly that it would give pain to hear a defamatory tale about any one, and especially about a fellow-member! This would at once eliminate one-half the friction, or more. Nor would the following of the above procedure, outlined by our Lord, lead to **frequent** church trials: rather, while removing the ground for animosities, it would inculcate a respect for the judgment of the Church as being the judgment of the Lord, and the voice of the Church would be heard and obeyed accordingly. Furthermore, with order and love thus prevailing we may be sure that each would seek as far as possible to “mind his own business” and not attempt to reprove his brother or correct him, or bring the matter before a committee or the Church, unless the matter were one of some importance as concerned himself or the Church or the Truth.

Unquestionably, the majority of the Church troubles (and society and family troubles as well) spring not from a desire to wrong, nor even from a wrong unintentionally committed, but from misunderstandings and, at least, partial misinterpretations of intentions or motives. The tongue is the general mischief-maker; and it is part of the spirit of a sound mind, therefore, to set a guard upon the lips as well as upon the heart, from which proceed the ungenerous sentiments which, the lips expressing, set fire to evil passions and often injure many. The New Creation —the Church—has strict instructions from their Lord and Head on this important subject. His spirit of love is to fill them as they go **alone**, privately, to the injuring person without previous conference or talking with anyone. They go not to make him (or her) **ashamed of his conduct**, nor to berate him or otherwise punish, but to secure a cessation of the

wrong and, if possible, some recompense for injury already received. Telling others of the wrong, first or afterward, is unkind, unloving—contrary to the Word and Spirit of our Head. Not even to ask **advice** should the matter be told: we have the Lord’s **advice** and should follow it. If the case be a peculiar one, the wisest of the elders should be asked for advice along the lines of a hypothetical case, so as not to disclose the real trouble and wrongdoer.

Unless the trouble is serious, the matter ought to stop with the personal appeal to the erring one, whether he hears or forebears to hear—to yield. But if the second step be deemed necessary, no explanation of the trouble should be made to those asked to confer until they gather in the presence of the accuser and the accused. Thus slanderous “talk” will be avoided and the committee of brethren will come to the case unbiased and be the better able to counsel both parties wisely; for the trouble may be on both sides, or, possibly, wholly on the side of the accuser. At all events, the accused will be favorably impressed by such fair treatment and will be much more likely to yield to such counselors if his course seems to them also to be wrong. But whether the one deemed by the committee to be in error shall yield or not, the whole matter is still strictly private, and not a mention of it should be made to anyone until, if thought sufficiently important, it is brought before the Church, and passed upon finally. Then for the first time it is common property to the saints only, and in proportion as they are **saints** they will desire to say no more than necessary to anyone respecting the weaknesses or sins of anybody.

In carrying out the findings of the Church court, the matter rests with each individual; hence, each must discern the justice of the decision for himself. The penalty of withdrawal of fellowship is designed to be a correction in righteousness, and is of the Lord’s prescribing. It is to serve as a protection to the Church, to separate those who walk disorderly, not after the spirit of love. It is not to be esteemed a perpetual separation, but merely until the reproved one shall recognize and acknowledge his wrong and to the extent of his ability make amends.

F402 ¶2 through F406—"Judge Not, that Ye Be Not Judged. For with What Judgment Ye Judge, Ye Shall Be Judged" (Matt. 7:1,2) (see question #24)

The competent judges of the Church are the Father and the Son—the latter being the Father's representative, to whom he has committed all judgment. (John 5:22,27) The New Creatures are not competent to be judges one of another for two reasons: (1) Few of them fully comprehend and appreciate the divine Law of Love governing all. (2) Evidently few can read their own hearts unerringly; many either judge themselves too severely or too leniently, and, hence, should modestly decline to sit in judgment of the heart of another whose motives may be far from appreciated. It is because of our incompetence for judging that the Lord—while assuring us that this shall be one of our future functions in the Kingdom, after being qualified by participation in the First Resurrection—forbids all private judgment amongst his followers now; and threatens them that if they persist in judging each other they must expect no more mercy and leniency than they show to others. (Matt. 7:2; Luke 6:38) The same thought is enforced in the sample prayer given us, "Forgive us our debts [trespasses] as we forgive our debtors." Matt. 6:12

This is not an arbitrary ruling by which the Lord will deal unjustly and ungenerously with us, if we deal thus with others: on the contrary, a correct principle is involved. We are "by nature children of wrath," "vessels fitted for destruction"; and although the Lord mercifully proposes to bless us and relieve us of our sins and weaknesses and to perfect us through our Redeemer, he will do this only on condition of our acceptance of his Law of Love, and our heart-conformity to it. He does not propose accepting unregenerates and having "children of wrath" in his family. To be fit for any place in the Father's house of many mansions [planes of being] (John 14:2) all must cease to be children of wrath and become children of Love—being changed from glory to glory by the Spirit of our Lord, the spirit of Love. Whoever, therefore, refuses to develop the spirit of Love, and contrary to it insists on uncharitably judging fellow-disciples, proves that he is not growing in knowledge and grace, not being changed from glory to glory of heart-likeness to the Lord, not a true follower of the

Lord, and, hence, should not have mercy extended to him beyond what he uses properly in copying his Lord. The amount of his likeness to the Lord (in love) will be shown by his mercy, and generosity of thought, word and deed toward his fellows.

Oh, that all the Spirit-begotten ones, the "New Creation," could realize that this spirit of judging (condemning), alas! so common (indeed, almost the "besetting sin" of the Lord's people) measures their lack of the spirit of Love—their lack of the Spirit of Christ—which, totally absent, would prove us "none of his." (Rom. 8:9) We are persuaded that the more speedily this fact is realized the more speedily will progress the great transformation "from glory to glory," so essential to our ultimate acceptance as members of the New Creation.

But few of the Lord's people realize to what extent they judge others, and that with a harshness which, if applied to them by the Lord, would surely bar them from the Kingdom. We might have feared that, under our Lord's liberal promise that we shall be judged as leniently as we judge others, the tendency would be to too much benevolence, too much mercy, and that "thinketh no evil" might be carried to an extreme. But no! All the forces of our fallen nature are firmly set in the opposite direction. It is more than eighteen centuries since our Lord made this generous proposal to judge us as leniently as we will judge others, and yet, how few could claim much mercy under that promise! It will be profitable for us to examine our proneness to judge others. Let us do so, prayerfully.

The fallen or carnal mind is selfish; and proportionately as it is **for** self it is **against** others—disposed to approve or excuse self and to disapprove and condemn others. This is so thoroughly inbred as to be an unconscious habit, as when we wink or breathe. This habit is the more pronounced with advanced education. The mind recognizes higher ideals and standards and forthwith measures everyone by these, and, of course, finds something at fault in all. It delights in rehearsing the errors and weaknesses of others, while ignoring its own along the same or other lines—and sometimes, even, hypocritically denouncing the weaknesses of another for the very purpose of hiding its own

or giving the impression of superior character along the line in question. Such is the mean, contemptible disposition of the old fallen nature. The new mind, begotten of the Spirit of the Lord, the holy Spirit of Love, is in conflict with this old mind of selfishness from the start, under the guidance of the Word of the Lord—under the Law of Love and the Golden Rule, and becomes more and more so as we grow in grace and knowledge. At first all New Creatures are but “babes in Christ” and appreciate the new Law only vaguely; but unless growth is attained and the Law of Love appreciated and measured up to, the great prize will not be won.

The Law of Love says: For shame that the weaknesses and shortcomings of brethren or of others should be exposed before the world; for shame that pity and sympathy did not at once advance to speak a word in their defense, if too late to spread over their faults a mantle of charity to hide them entirely! As our noble, loving Master declared on one occasion, when asked to condemn a sinner: “Let him that is without sin among you cast the first stone.” The person without frailties of his own might be to some extent excusable for assuming unbidden of the Lord the position of executioner of Justice—taking vengeance on wrongdoers, exposing them, etc.; but we find that our Master, who knew no sin, had so much Love in his heart that he was disposed rather to condone and forgive than to punish and expose and berate. And so it will doubtless be with all begotten of his Spirit: in proportion as they grow up into his likeness they will be the last to pray for vengeance—the last to execute punishments by tongue or otherwise, until so commanded by the Great Judge. He now, on the contrary, instructs us, “Judge nothing before the time,” and declares, “Vengeance is mine.”

Well has the Apostle delineated the spirit of Love, saying, “Love suffereth long and is kind” —to the wrongdoer. “Love envieth not” the success of others, seeks not to detract from their honor nor to pull them back from it. “Love vaunteth not itself, is not puffed up,” and, consequently, never seeks to detract from the splendor of others to make self shine by contrast. It “doth not behave itself unbecomingly,” immoderately —it has no extreme and selfish desires and avoids extreme methods. Love “seeketh not that which is not her

own”—does not covet the honors or wealth or fame of others, but delights to see them blessed, and would rather add to than detract from these blessings. Love “is not easily provoked,” even to render just recompenses: remembering the present distress of the entire race through the fall, it is sympathetic rather than angry. Love “thinketh no evil”; it not only will not invent and imagine evil, but is so disposed to give the benefit of any doubt that “evil surmisings” are foreign to it. (Compare 1 Tim. 6:4.) Love “rejoiceth not with iniquity, but rejoices with the Truth [rightness]”: hence, it would delight to uncover and make known noble words or acts, but would take no pleasure in, but avoid, exposing ignoble words or deeds. Love “covereth all things,” as with a mantle of sympathy—for nothing and nobody is perfect, so as to stand full inspection. Love anticipates and has her mantle of benevolence always ready. Love “believes all things”—is not disposed to dispute claims of good intention, but rather to accept them. Love “hopes all things,” disputing the thought of total depravity so long as possible. Love “endures all things”; it is impossible to fix a limit where it would refuse the truly repentant one. “Love never faileth.” Other graces and gifts may serve their purposes and pass away; but Love is so elemental that, attained, it may always be ours—throughout eternity. Love is the principal thing. 1 Cor. 13:4-13

But if to tell uncomplimentary truth is to violate the Law of Love and the Golden Rule, what shall we say of the still more disreputable, still more unlovely, still more criminal habit so common, not only amongst the worldly and nominally Christian, but also among true Christians—that of telling about others disreputable things not positively known to be the truth. Oh shame! shame! that any of the Lord’s people should so overlook the Lord’s instruction, “speak evil of no man”; and that any but the merest babes and novices in the Law of Love should so misunderstand its message—that any without the most indubitable proofs at the mouth of two or three witnesses, and then reluctantly, should even believe evil of a brother or a neighbor, much less to repeat it—to slander him upon suspicion or hearsay evidence!

D473 [¶3] through D481—Communism as a Remedy

Communism proposes a social system in which there will be community of goods; in which all property shall be owned in common and operated in the general interest, and all profits from all labor be devoted to the general welfare—"to each according to his needs." The tendency of Communism was illustrated in the French Commune. Its definition by Rev. Joseph Cook, is—"Communism means the abolition of inheritance, the abolition of the family, the abolition of nationalities, the abolition of religion, the abolition of property."

Some features of Communism we could commend (see Socialism), but as a whole it is quite impracticable. Such an arrangement would probably do very well for heaven, where all are perfect, pure and good, and where love reigns; but a moment's reflection should prove to any man of judgment and experience that in the present condition of men's hearts such a scheme is thoroughly impracticable. The tendency would be to make drones of all. We would soon have a competition as to who could do the least and the worst work; and society would soon lapse into barbarism and immorality, tending to the rapid extinction of the race.

But some fancy that Communism is taught in the Bible and that consequently it must be the true remedy—God's remedy. With many this is the strongest argument in its favor. The supposition that it was instituted by our Lord and the Apostles, and that it should have continued to be the rule and practice of Christians since, is very common. We therefore present below an article on this phase of the subject from our own magazine:

"They Had All Things in Common"

"And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people." Acts 2:44-47

Such was the spontaneous sentiment of the early Church: selfishness gave place to love and general interest. Blessed experience! And with-

out doubt a similar sentiment, more or less clearly defined, comes to the hearts of all who are truly converted. When first we got a realizing sense of God's love and salvation, when we gave ourselves completely to the Lord and realized his gifts to us, which pertain not only to the life that now is, but also to that which is to come—we felt an exuberance of joy, which found in every fellow-pilgrim toward the heavenly Canaan a brother or a sister in whom we trusted as related to the Lord and having his spirit; and we were disposed to deal with them all as we would with the Lord, and to share with them our all, as we would share all with our Redeemer. And in many instances it was by a rude shock that we were awakened to the fact that neither we nor others are perfect in the flesh; and that no matter how much of the Master's spirit his people now possess, they "have this treasure in earthen vessels" of human frailty and defection.

Then we learned, not only that the weaknesses of the flesh of other men had to be taken into account, but that our own weaknesses of the flesh needed constant guarding. We found that whilst all had shared Adam's fall, all had not fallen alike, or in exactly the same particulars. All have fallen from God's likeness and spirit of love, to Satan's likeness and spirit of selfishness; and as love has diversities of operations, so has selfishness. Consequently, selfishness working in one has wrought a desire for ease, sloth, indolence; in another it produced energy, labor for the pleasures of this life, self-gratification, etc.

Among those **actively** selfish some take self-gratification in amassing a fortune, and having it said, He is wealthy; others gratify their selfishness by seeking honor of men; others in dress, others in travel, others in debauchery and the lowest and meanest forms of selfishness.

Each one begotten to the new life in Christ, with its new spirit of love, finds a conflict begun, fightings within and without; for the new spirit wars with whatever form of selfishness or depravity formerly had control of us. The "new mind of Christ," whose principles are justice and love, asserts itself; and reminds the **will** that it has assented to and covenanted to this change. The desires of the flesh (the selfish desires, whatever

their bent), aided by the outside influence of friends, argue and discuss the question, urging that no radical measures must be taken—that such a course would be foolish, insane, impossible. The flesh insists that the old course cannot be changed, but will agree to slight modifications, and to do nothing so extreme as before.

The vast majority of God's people seem to agree to this partnership, which is really still the reign of selfishness. But others insist that the spirit or mind of Christ shall have the control. The battle which ensues is a hard one (Gal. 5:16, 17); but the new will should conquer, and self with its own selfishness, or depraved desires, be reckoned dead. Col. 2:20; 3:3; Rom. 6:2-8

But does this end the battle forever? No—

“Ne’er think the victory won,
Nor once at ease sit down;
Thine arduous task will not be done
Till thou hast gained thy crown.”

Ah, yes, we must renew the battle daily, and help divine implore and receive, that we may finish our course with joy. We must not only conquer self, but, as the Apostle did, we must keep our bodies under. (1 Cor. 9:27) And this, our experience, that we must be constantly on the alert against the spirit of selfishness, and to support and promote in ourselves the spirit of love, is the experience of all who likewise have “put on Christ” and taken his will to be theirs. Hence the propriety of the Apostle's remark, “Henceforth know we no man [in Christ] after the flesh.” We know those in Christ according to their new spirit, and not according to their fallen flesh. And if we see them fail sometimes, or always to some degree, and yet see evidences that the new mind is wrestling for the mastery, we are properly disposed to sympathize with them rather than to berate them for little failures; “remembering ourselves, lest we also be tempted [of our old selfish nature in violation of some of the requirements of the perfect law of love].”

Under “the present distress,” therefore, while each has all that he can do to keep his own body under and the spirit of love in control, sound judgment, as well as experience and the Bible, tells us that we would best not complicate matters by attempting communistic schemes; but each make as straight paths as possible for his own feet, that

that which is lame in our fallen flesh be not turned entirely out of the way, but that it be healed.

(1) **Sound judgment** says that if the saints with divine help have a constant battle to keep selfishness subject to love, a promiscuous colony or community would certainly not succeed in ruling itself by a law utterly foreign to the spirit of the majority of its members. And it would be impossible to establish a communism of saints only, because we cannot read the hearts—only “the Lord knoweth them that are his.” And if such a colony of saints could be gotten together, and if it should prosper with all things in common, all sorts of evil persons would seek to get their possessions or to share them; and if successfully excluded they would say all manner of evil against them; and so, if it held together at all, the enterprise would not be a real success.

Some saints, as well as many of the world, are so fallen into selfish indolence that nothing but necessity will help them to be, “not slothful in business, but fervent in spirit, serving the Lord.” And many others are so selfishly ambitious that they need the buffetings of failure and adversity to mellow them and enable them to sympathize with others, or even to bring them to deal justly with others. For both these classes “community” would merely serve to hinder the learning of the proper and needed lessons.

Such communities, if left to the rule of the majority, would sink to the level of the majority; for the progressive, active minority, finding that nothing could be gained by energy and thrift over carelessness and sloth, would also grow careless and indolent. If governed by organizers of strong will, as Life Trustees and Managers, on a paternal principle, the result would be more favorable financially; but the masses, deprived of personal responsibility, would degenerate into mere tools and slaves of the Trustees.

To sound judgment it therefore appears that the method of individualism, with its liberty and responsibility, is the best one for the development of intelligent beings; even though it may work hardships many times to all, and sometimes to many.

Sound judgment can see that if the Millennial Kingdom were established on the earth, with the divine rulers then promised, backed by unerring

wisdom and full power to use it, laying "judgment to the line and righteousness to the plummet," and ruling not by consent of majorities, but by righteous judgment, as "with a rod of iron" — then communism could succeed; probably it would be the very best condition, and if so it will be the method chosen by the King of kings. But for that we wait; and not having the power or the wisdom to use such theocratic power, the spirit of a sound mind simply bides the Lord's time, praying meanwhile, "Thy Kingdom come, thy will be done on earth as it is done in heaven." And after Christ's Kingdom shall have brought all the willing back to God and righteousness, and shall have destroyed all the unwilling, then, with Love the rule of earth as it is of heaven, we may suppose that men will share earth's mercies in common, as do the angels the bounties of heaven.

(2) **Experience** proves the failure of communistic methods in the present time. There have been several such communities; and the result has always been failure. The Oneida community of New York is one whose failure has long been recognized. Another, the Harmony Society of Pennsylvania, soon disappointed the hopes of its founders, for so much discord prevailed that it divided. The branch known as Economites located near Pittsburgh, Pa. It flourished for a while, after a fashion, but is now quite withered; and possession of its property is now being disputed in the Society and in the courts of law.

Other communistic societies are starting now, which will be far less successful than these because the times are different; independence is greater, respect and reverence are less, majorities will rule, and without superhuman leaders are sure to fail. Wise worldly leaders are looking out for themselves, while wise Christians are busy in other channels—obeying the Lord's command, "Go thou and preach the Gospel."

(3) **The Bible** does not teach Communism, but does teach loving, considerate Individualism, except in the sense of family communism—each family acting as a unit, of which the father is the head and the wife one with him, his fellow-heir of the grace of life, his partner in every joy and benefit as well as in every adversity and sorrow.

True, God permitted a communistic arrangement in the primitive Church, referred to at the

beginning of this article; but this may have been for the purpose of illustrating to us the unwisdom of the method; and lest some, thinking of the scheme now, should conclude that the apostles did not command and organize communities, **because** they lacked the wisdom to devise and carry out such methods; for not a word can be quoted from our Lord or the apostles advocating the communistic principles; but much can be quoted to the contrary.

True, the Apostle Peter (and probably other apostles) knew of, and cooperated in, that first communistic arrangement, even if he did not teach the system. It has been inferred, too, that the death of Ananias and Sapphira was an indication that the giving of all the goods of the believers was compulsory; but not so: their sin was that of **lying**, as Peter declared in reviewing the case. While they had the land there was no harm in keeping it if they got it honestly; and even after they had sold it no harm was done: the wrong was in misrepresenting that the sum of money turned in was their **all**, when it was not their all. They were attempting to cheat the others by getting a share of their alls without giving their own all.

As a matter of fact, the Christian Community at Jerusalem was a failure. "There arose a murmuring"—"Because their widows were neglected in the daily ministrations." Although under the Apostolic inspection the Church was pure, free from "tares," and all had the treasure of the new spirit or "mind of Christ," yet evidently that treasure was only in warped and twisted earthen vessels which could not get along well together.

The apostles soon found that the management of the community would greatly interfere with their real work—the preaching of the gospel. So they abandoned those things to others. The Apostle Paul and others traveled from city to city preaching Christ and him crucified; but, so far as the record shows, they never mentioned communism and never organized a community; and yet St. Paul declares, "I have not shunned to declare unto you the whole counsel of God." This proves that Communism is no part of the gospel, nor of the counsel of God for this age.

On the contrary, the Apostle Paul exhorted and instructed the Church to do things which it would be wholly impossible to do as members of a com-

munistic society—to each “provide for his own”; to “lay by on the first day of the week” money for the Lord’s service, according as the Lord had prospered them; that servants should obey their masters, rendering the service with a double good will if the master were also a brother in Christ; and how masters should treat their servants, as those who must themselves give an account to the great Master, Christ. 1 Tim. 5:8; 6:1; 1 Cor. 16:2; Eph. 6:5-9

Our Lord Jesus not only did not establish a Community while he lived, but he never taught that such should be established. On the contrary, in his parables he taught that all have not the same number of pounds or talents given them, but each is a steward and should **individually** (not collectively, as a commune) manage his own affairs, and render his own account. (Matt. 25:14-28; Luke 19:12-24. See also James 4:13,15.) When dying, our Lord commended his mother to the care of his disciple John, and the record of John (19:27) is, “And from that hour that disciple took her unto his own home.” John, therefore, had a home, so had Martha, Mary and Lazarus. Had our Lord formed a Community he would doubtless have commended his mother to it instead of to John.

Moreover, the forming of a Commune of believers is opposed to the purpose and methods of the Gospel age. The object of this age is to **witness**

Christ to the world, and thus to “take out a people for his name”; and to this end each believer is exhorted to be a burning and a shining light before men—the world in general—and not before and to each other merely. Hence, after permitting the first Christian Community to be established, to show that the failure to establish Communities generally was not an oversight, the Lord broke it up, and scattered the believers everywhere, to preach the gospel to every creature. We read—“And at that time there was a great persecution against the Church which was at Jerusalem; and they were **all scattered abroad** throughout the regions of Judea and Samaria, except the apostles,” and they went everywhere preaching the gospel. Acts 8:1,4; 11:19

It is still the work of God’s people to shine as lights **in the midst** of the world, and not to shut themselves up in convents and cloisters or as communities. The promises of Paradise will not be realized by joining such communities. The desire to join such “confederacies” is but a part of the general spirit of our day, against which we are forewarned. (Isa. 8:12) “Trust in the Lord, and wait patiently for him.” “Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of Man.” Luke 21:36

PRAYER

1. What is prayer? “Prayer is the soul’s sincere desire, uttered or unexpressed.”

R2251 [col. 1 ¶3]:

“Prayer is the soul’s sincere desire, uttered or unexpressed,” says the poet: and he says truly, for the Scriptures inform us that God is a “discerner of the thoughts and intents of the heart;” and again, that in the case of the saints the spirit or intention is accepted by the Lord when we approach him in seasons of distress, when we can find no language in which to clothe our feelings and desires,—when we come to him with

spirit-groanings which we cannot utter in words. (Rom. 8:26.) Nevertheless both by words and example our Lord instructed us that our prayers should be uttered, formulated, and, if possible, not be left merely to incoherent feelings and groanings. It was to this end that he gave the instructions of the present lesson, in answer to the request of the apostles, “Lord, teach us to pray.” — Luke 11:1.

F680 [¶2, first sentence]:

As the Scriptures explain, prayer is the attempt to gain access to the presence of God, and to hold communion with him.

2. What is the *privilege and power* of prayer?

R1864 [col. 1 ¶6]:

To the thoughtful, appreciative mind, one of the greatest privileges which the Word of God offers is that of personal audience and communion with the King of kings and Lord of lords. When we consider how great is our God, and how exalted his station, how wonderful is the condescension that thus regards our low estate! He it is whose glory covereth the heavens, and whose kingdom ruleth over the whole universe. He it is who is without beginning of days or end of years: “From everlasting to everlasting thou art God.” He is the immortal, the self-existing One, “dwelling in the light which no man can approach unto, whom no man hath seen nor can see.” The heavens declare his glory and the firmament sheweth his handiwork. In all his vast universal domain there is nothing hidden from him, nor can he be wearied by its care. His wisdom, who can fathom? and his ways, who can

find them out? or who hath been his counsellor? His mighty intellect grasps with ease all the interests of his wide dominion, from immensity to minutia. His eye never slumbers nor sleeps, nor can the smallest thing escape his notice, not even a sparrow’s fall; and the very hairs of our heads are all numbered. It is his skill which clothes with life and beauty the grass of the field, which to-day is, and to-morrow is cast into the oven. And are not we, the creatures of his hand, “fearfully and wonderfully made,” and the subjects, too, of his love and care? — “O Lord, thou hast searched me and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways; for there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me.

R2004 [col. 1 ¶4]:

The privilege of prayer which God has provided for his people is one of the greatest boons imaginable. “Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.” (Heb. 4:16.) The mercy has been pro-

vided by God in the great sacrifice of Christ, sufficient to cover all “the sins that are past, through the forbearance of God;” but we must by faith approach the throne of grace in order to obtain this mercy. So, also, with all of our necessities as new creatures in Christ; grace to help

for every time of need lies waiting for us to claim it—at the throne of grace. Although our Heavenly Father knoweth what we need, and has made so abundant a provision for us, yet he will be inquired of, solicited, by his people, for

these mercies which he assures us he is far more pleased to give than are earthly parents to do good unto their children.

3. What is the *object* of prayer?

R2004 [col. 1 ¶5]:

God's appointment that his people should approach him in prayer is, therefore, not for the purpose of informing him of our needs, for these he knows far better than we do, but for our spiritual profit, that we may be kept in close touch with him, that we may continually realize his love and care and grace toward all who have come into the

divine family through Christ and the New Covenant. For this reason, while sending rain and sunshine upon the world in general, 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.

R2252 [col. 2 ¶2]:

"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. And how wise is this divine arrangement: how many of God's people have realized great benefit from this divine arrangement that we must ask if we would receive, must seek if we would find, must "knock if it be opened unto us." And thus, in addition to the favors asked and received, the very necessity of prayer itself has brought us into close fellowship with the Lord—into the enjoyment of one of our greatest privileges and blessings.

F679 [¶1]:

"In thy presence is fulness of joy; at thy right hand are pleasures forevermore," declares the prophet. (Psa. 16:11) It is because prayer brings the soul into the presence of the Lord that it prepares the way for divine blessing and superlative joys. Evidently the opening of the way for the Lord's people to approach the throne of grace is not with the object of their changing the divine will or plans. Such a thought is incompatible with every reasonable

consideration of the subject; hence, the Lord instructs us that proper praying is not along the line of making requests that our wills be done, in opposition to the divine will, but along the line of full submission to the latter. The Apostle declares of some, "Ye ask, and receive not, because ye ask amiss"—in harmony with your own desires, and not in harmony with the divine arrangement and plan. James 4:3

4. What is the *necessity* for prayer?

R2004 [col. 2 ¶8]:

Prayer is not a privilege merely, but also a necessity;—commanded as indispensable to our Christian growth. (Rom. 12:9-13; 1 Thes. 5:17.) Whoever

loses the desire to thank and worship and commune with the Father of mercies, may rest assured that he is losing the very spirit of son-

ship, and should promptly seek and remove the barrier—the world, the flesh or the devil. Every additional evidence of the Lord’s confidence in us by the revealing to us of his character and plan, so far from diminishing our worship and

R2502 [col. 1 ¶1]:

One of the points of the Adversary’s attack, surerest to have a baneful influence, is along this line. When the Lord’s people become overcharged with the cares of this life, instead of realizing their danger and seeking the help of the Lord to order the affairs of life differently, the suggestion comes that they are too weary to pray, or that another time will be more favorable: or perhaps they are so fully engrossed that reverence and acknowledgment to the Lord, from whom cometh every good and perfect gift, is entirely forgotten: or perhaps sin lieth at the door, and they seek not to think of the Lord, and therefore avoid

prayers, should multiply them. If our hearts are good soil they will bring forth the more abundantly.

the throne of grace: or perhaps coldness has come in from some other cause, and the Lord seems afar off, and prayer becomes a mere formality and is by and by abandoned. The child of God who is in a proper condition of heart-harmony will desire to commune with his Creator,—not only to hear his Word, but also to offer thanksgiving and worship; as surely as he will desire natural food and drink for the sustenance of his natural body. Whoever has not this experience should seek it; and, according to our Lord’s promise, he that seeketh findeth, and to him that knocketh it shall be opened.

R2692 [col. 1 ¶1]:

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, 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.

“Manna,” July 24: The effectual fervent prayer of a righteous man availeth much. James 5:16

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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.

R3640 [col. 1 ¶4]:

Another thought connected with this is the propriety and necessity for prayer. We have been surprised occasionally to hear of some professed follower of Christ urging the impropriety of prayer—that all of life should be a prayer, and that there should be no formal kneeling before

the Lord in worship and thanksgiving. Such a proposition is astounding to us—the logic of it is incomprehensible. True, indeed, we are to pray without ceasing. Our entire lives are to be so devoted to the Lord and to his cause, and our minds are to be so filled with appreciation of his

goodness, and our faith in him is to be so constant and so bright, that we will always have in mind his will in every matter, and thus be in the praying attitude of heart continually; but we hold that no Christian can maintain this heart attitude without going to the Lord in a more particular and formal

manner, and preferably upon the knees, and if possible sometimes at least in solitude—"Enter into thy closet and pray to thy Father who is in secret."

5. What is the necessity for *persistence* in prayer?

R2005 [col. 2 ¶5, 6]:

True faith, then, makes sure of its ground by giving careful heed to the Lord's Word; and then, asking according to that Word, it has confidence in the results, and waits and prays and watches, perseveringly and patiently. "Watch and pray," and "believe that ye shall receive," were our Lord's frequent injunctions. He spake a parable about an unjust judge who was moved by the importunities of a poor widow to do her justice; and then inquired whether God, the true judge, would not in due time hear his elect Church, and avenge their cause justly, though he wait a long time,—until his own "due time." And we are told that he uttered this parable to the purport that God's people ought

to pray continuously, and "not to faint [yield]." —Luke 18:1.

Whatever might be our natural inclinations with reference to definiteness and persistence in prayer, we must take our instructions from the Scriptures; and, overcoming our natural predilections, we must as "little children" and as "dear children" conform our views and conduct to the instruction which is from above. Let us all, therefore, remember the words, "Ask [in my name] and ye shall receive, that your joy may be full." (John 16:24.) The Heavenly Father has multiplied mercies, blessings and providences in store for his obedient and faithful children **who will ask for them.**

R2865 [col. 2 ¶3]:

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

R3662 [col. 2 ¶4, 5]—Importunity In Prayer.

Our lesson relates chiefly to Nehemiah's prayer to the Lord after he had heard of the conditions in Judea—his prayer for the Lord's blessing and assistance, to the intent that the good promises of the Lord respecting his holy city and land might be fulfilled. Nehemiah does not give us the words of all his prayers, for we learn from other parts of the narrative that he prayed after this manner for four months before he began to have an answer. What we read, therefore, is supposed to be a general outline of the sentiments which he expressed in various forms at different times, praying with-

out ceasing during those four months. Of course during all this time he attended to his duties, but this prayer was always in his heart, the sentiment of his mind, and more or less associated with all his thoughts and plans and arrangements.

So it should be with all of the Lord's people of spiritual Israel. 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 say-

ing, “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.

6. *To whom and through whom should we pray?*

R2252 [col. 1 ¶3]:

Our Lord’s instruction is, “Pray to thy Father,” “Pray, our Father which art in heaven.” But this instruction is to be coupled with the further instruction, “Whatsoever ye shall ask of the Father **in my name** he will give it you.” (John 15:16; 16:23.) “No man cometh unto the Father but by me.” (John 14:6.) This excludes Jews, excludes Mohammedans, excludes the heathen, excludes all who have not a knowledge of Christ and a faith in him as the Redeemer. Only **believers** who **have** accepted Christ may approach God in prayer and call him “Father;” others may formulate petitions, but need expect no answers. It is only after we

have accepted Christ and had our sins forgiven through faith in his blood that we may have the “boldness to enter into the holiest by the blood of Jesus by a new and living way which he has consecrated for us.” (Heb. 10:19,20.) These privileges which we enjoy under the New Covenant sealed and ratified by the blood of Jesus, had their correspondence and type in fleshly Israel and the Law Covenant sealed with the blood of bulls and goats; hence it was that the Jews as a people under their covenant were permitted to have access to God in prayer—tho not so directly and closely and intimately as we of the New Covenant.

E457 [¶2, last two sentences]:

The betrothed Bride of Christ has no standing with the Father except in and through her beloved Bridegroom. Her requests are made in his name, through his merit, and must continue

so to be made, until that which is perfect is come, when she shall be received into glory—the full liberty of the sons of God, through the first resurrection.

7. *Before whom should we pray?*

In Secret.

Matthew 6:5-9 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Before believers.

John 17:1-26 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee

the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

John 11:41-42 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

Matthew 18:19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

Before believers and unbelievers.

Luke 3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

John 12:27-29 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. [28] Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. [29] The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

Matthew 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

In the public assembly of the saints.

Acts 12:12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

Acts 1:14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

1 Cor. 11:4,5 Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

1 Cor. 14:13,14 Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

R2251 [col. 1 ¶6] through R2252 [col. 1 ¶2]:

Amongst those who approach God in prayer as his children, different circumstances and conditions may have a bearing as respects the manner of worship: at times they may properly go aside and hold communion with the Father in secret,—where no earthly eye will see and no earthly ear will hear. Our Lord's own example should be an illustration of this privilege: we remember how it is written of him frequently that he went apart from his disciples and prayed alone, and how sometimes he spent the entire night in solitary prayer.

Prayer at other times may properly and profitably be offered in the presence of fellow-believers and audibly, as the prayer of all and in which all are interested and join. An illustration of this may also be drawn from our Lord's example: for instance, his prayers recorded in John 11:41,42; 17; Matt. 11:25,26; Luke 10:21; 11:1. These prayers could not have been recorded if they had not been heard by the apostles: and the very object of their utterances in **their presence** was evidently for their benefit and blessing, as well as for the benefit and blessing of all the household of faith

since then. The prayers of Moses and Solomon, David and Jeremiah, Ezekiel and Daniel are also recorded, and hence were made publicly, at least before the Lord's people. The record respecting the early Church seems to imply that they met together as one family and that their prayers as well as their hymns and song-prayers were general, in common, for the benefit of the whole company present. This is implied in the account given in Acts 1:14 where it is declared, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Again, the words of one of their prayers are quoted in Acts 1:24; evidently this prayer was uttered audibly and in common. Again in 1 Cor. 14:16 the Apostle shows the thanksgiving of the congregation was and should be presented before the Lord not only audibly but in a language heard and understood by the worshipers, so that all might be able to say "Amen" to the thanksgiving and petition.

At times it may not be improper to give thanks to God in the presence of a mixed company—believers and unbelievers. Illustration of this course

is found in our Lord's own conduct. His prayer at his baptism in Jordan was witnessed evidently by the multitudes. (Luke 3:21.) Again our Lord prayed in public, in the hearing of the mixed gathering, at the grave of Lazarus. Again at the close of our Lord's ministry, when he prayed, "Father, save me from this hour," "Father, glorify thy name," the multitudes surrounding evidently heard or in some manner knew of the prayer, as is shown by the statement of John 12:29. Again our Lord's last prayer, on the cross, was audibly heard even by his enemies.—Matt. 27:46,50.

We have gone into details of proof respecting this subject because some of God's dear people have fallen into the error of supposing from this very lesson which we are about to consider, that it is wrong, sinful, to pray with or in the presence of others, either the Church or the world; they evidently put more stress upon our Lord's words, "Enter into thy closet, etc.," than our Lord intended, as we have shown from his own course of conduct, which certainly is the best illustration of the spirit of his teachings,—for "In him was no sin, neither was guile found in his mouth." We remark incidentally, however, that we have no sympathy whatever with a practice which seems to be very common with the majority of Christians, namely, that of preaching at transgressors and scoring them, in prayers ostensibly offered to God. That this general disposition is recognized by others, is well illustrated by the following statement which appeared in a Boston secular journal, in a favorable comment upon the discourse of a very popular minister in that city. It said: "His prayer was generally acknowledged to be one of the finest ever offered to a Boston audience." There are in-

deed strong reasons for believing that many of the prayers offered are offered more to the congregations who hear than to the Almighty. This is a gross perversion of the wonderful privilege of prayer granted to God's children, and is of a piece with the hypocrisies of our Lord's day against which he warned his disciples, saying that those who thus pray are hypocrites and have their reward in being heard of men; for that is the reward they seek.

To this day the traveler in the far East will see and hear prayers in every direction. Some of them may be results of misdirected energy and conscience, but many of them no doubt, as intimated by our Lord, are the results of spiritual pride and desire to be thought pious. A traveler in the East writes: "I was awakened in the early morning by a sound of prayer that was evidently intended to be heard of men whether God should hear it or not; it was a prolonged and energetic intoning, with an occasional rise in the voice that would be sure to start the soundest sleeper—it was the dragoman [guide], who after the morning greeting, added, 'Did you hear me pray this morning, my master?' Indeed I did, was my reply. And then he told me of his zeal and earnestness in prayer." The customs of Christendom differ; and yet in every direction we may find evidence of the same spirit,—ambition to be thought pious, effort to make an impression upon men and women, rather than to hold communion with the Heavenly Father. Such hypocrisies cannot be too strongly guarded against in all those who seek and enjoy communion with the Father and with our Lord Jesus Christ.

8. What should be our *manner* of approach to God in prayer?

R1864 [col. 1 ¶8 through col. 2 ¶2]:

Fallen creatures though we be, from the noble estate in which we were created, God so loved our race, even while we were yet sinners, as to make provision at great cost for our redemption and restitution and subsequent eternal glory. And therefore it is,—because he loves us,—that through Christ he extends to us the gracious favor of coming to him as children to a father. Wonderful is the condescension, wonderful the love and favor of our God!

Yet our God is a God to be revered: he is not one like ourselves, our equal, into whose presence we may come without that ceremony and decorum due to his glorious person and office. (Job 9:1-35.) The court of heaven has regulations and ceremonies of respect and due deference which must be complied with by every man who would gain an audience with the King of kings; and it behooves us to inquire what those regulations are before we presume to address him.

Here the Word of God gives explicit directions. Our Lord Jesus, the appointed "days-man" for which Job so earnestly longed (Job 9:32,33), said, "No man cometh unto the Father, but by me. I am the way." (John 14:6.) Then he gave us an illustration of the manner in which we should address him, in what is known as the Lord's prayer. (Matt. 6:9-13.) The illustration teaches (1) that we (believers in Christ) may consider ourselves as in God's estimation reinstated (through faith in Christ) to the original position of sons of God, and that we may therefore confidently address him—"Our Father." (2) It indicates on our part worshipful adoration of the high and holy One, and profound reverence for the glorious character and attributes of Our God.—"Hallowed be thy name." (3) It expresses full sympathy with his revealed plan for a coming Kingdom of righteousness, which will be accord-

ing to his will.—"Thy Kingdom come, thy will be done on earth as it is done in heaven." This shows the attitude of heart to be toward righteousness, and fully submitted to the divine will and purpose, that God may work in it to will and to do his good pleasure. (4) It expresses in plain and simple language its dependence on God for daily needs, and the confidence of a child in the Father for the supply of those needs out of his abundant fullness.—"Give us this day our daily bread." (5) It seeks forgiveness for trespasses, and recognizes also the obligation thus incurred to render the same to those trespassing against us—"And forgive us our debts as we forgive our debtors;" and (6) it seeks to be guarded against temptations and to be fortified by God's abounding grace against all the wiles of the adversary*—"And abandon us not to trial, but preserve us from evil."

R2251 [col. 1 ¶4, 5]:

While certain rules should govern all prayers, all approaches to God for communion, namely, that we should approach with humility and simplicity and reverence and in the name of Jesus, yet circumstances may govern in certain particulars:—

(1) The prayer of the sinner, the alien and stranger from God, should differ from that of the **child** of God who has received pardon and reconciliation along the divinely appointed lines.

For instance, the prayer of the publican, approved by our Lord, did not address Jehovah as "Father" but as God—"God be merciful to me a sinner." On the contrary, those who come into relationship with God under the terms of his covenant in Christ have the privilege not only of recognizing God as the Creator and Ruler, but also as their "Heavenly Father," and of addressing him as such.

R3352 [col. 1 ¶3]—"Hallowed Be Thy Name."

This expresses adoration, appreciation of divine goodness and greatness, and a corresponding reverence. In addressing our petition to the Lord our first thought is to be, not a selfish one respecting ourselves, nor a thought respecting the interests of others precious to us, but God is to be first in all of our thoughts and aims and calculations. We are to pray for nothing that would not be in accord with the honor of our heavenly Father's name; we are to wish for nothing for ourselves, or for our dear ones, that he would not fully approve and commission us to pray for. Perhaps no quality of heart is in greater danger of being blotted out amongst professing Chris-

tians today than this thought of reverence for God. However much we have grown in knowledge, and however much we have gotten free from superstitions and errors, and however advanced in some respects is the Christian's position of today over that of a century ago, we fear that reverence has been losing ground, not only in the nominal church, but with many of the members of the one "Church of the living God, whose names are written in heaven." Every loss of reverence is a distinct disadvantage, both to the Church and to the world, paving the way to various evils, and ultimately to anarchy.

9. What should be our *position* in prayer?

R2501 [col. 2 ¶5]:

Daniel was not satisfied to merely close his eyes in prayer after he had retired to rest, as do many people living under the greater light of this Gospel age, and under greater privileges and opportunities and grander promises. He had a great God who was worthy of reverence and worship, and he was great enough as a man to appreciate that it was a privilege to have intercourse and fellowship with his Creator. He was not only not ashamed to bow the knee to the Almighty, but was unwilling to assume a less humble position before God than he and others assumed toward earthly kings. Our

judgment is that it is impossible for any Christian to maintain a proper consistent walk in life, and to build up such a character and faith structure as are represented by the Apostle as composed of “gold, silver and precious stones,” without prayer;—more than this, without regularity in prayer;—we would almost be inclined to say, without **kneeling** in prayer: and we believe that the experiences and testimonies of the truest and best of the Lord’s people who have ever lived will corroborate this.

R3640 [col. 1 ¶4]:

Another thought connected with this is the propriety and necessity for prayer. We have been surprised occasionally to hear of some professed follower of Christ urging the impropriety of prayer—that all of life should be a prayer, and that there should be no formal kneeling before the Lord in worship and thanksgiving. Such a proposition is astounding to us—the logic of it is incomprehensible. True, indeed, we are to pray without ceasing. Our entire lives are to be so devoted to the Lord and to his cause, and our minds are to be so filled

with appreciation of his goodness, and our faith in him is to be so constant and so bright, that we will always have in mind his will in every matter, and thus be in the praying attitude of heart continually; but we hold that no Christian can maintain this heart attitude without going to the Lord in a more particular and formal manner, and preferably upon the knees, and if possible sometimes at least in solitude—“Enter into thy closet and pray to thy Father who is in secret.”

10. What are the *conditions of acceptable prayer* to God?

F679 [¶2] through F681 [¶2]:

Along the same line our Lord admonished: “Use not vain repetitions, as the Gentiles do, for they think they shall be heard for their much speaking; but your heavenly Father **knoweth what things ye have need of before ye ask him**. Be not careful [worried], therefore, respecting what ye shall eat or what ye shall drink, and wherewithal ye shall be clothed, for after these things do the Gentiles seek; but seek ye primarily the Kingdom of God and righteousness in harmony with it, and all these needful earthly things shall be added unto you—by your Father in heaven, according to his wisdom.” (Matt. 6:25-34) Again, our Lord says, “If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.” (John 15:7) The following conditions are all-important:

(1) The one offering the prayer must be in Christ—must have come into vital relationship with him

by the acceptance of the merit of his atonement sacrifice, and by a consecration to his will and service; and, more than this, he must continue to abide thus in Christ as a member of his body, as a member of the New Creation, in order to have the privileges of prayer here referred to.

(2) He must also let the Lord’s Word abide in him; he must partake of the Word of truth and grace if he would have the wisdom necessary to ask, in harmony with the Lord’s will, things which he would be pleased to grant—otherwise, even though in Christ a New Creature, his prayers might frequently go unanswered, because “amiss.” It is only those who profess both of these qualifications who may expect to approach the throne of heavenly grace with full confidence, full assurance of faith that their petitions will be answered—in God’s due time. Only such can realize fullness of joy.

As the Scriptures explain, prayer is the attempt to gain access to the presence of God, and to hold communion with him. Who then may approach the throne of the heavenly grace to “obtain mercy and find grace to help in every time of need?” (Heb. 4:16) We answer, with the Apostle, that the world in general does not have this access, does not have this privilege of prayer. True, indeed, millions of heathen people are offering prayers to Deity with varying conceptions of who and what he is; but their prayers are not acceptable to God. “He that cometh unto God must believe that he is [must recognize him as the self-existing One], and that he is the rewarder of those who diligently seek him [seek to know him, to obey him, to serve him].” (Heb. 11:6) Cornelius was one of this latter kind, who recognized the true God and revered him, and sought to know and do his will; and, as soon as the divine plan had reached the necessary stage of development to permit God’s favor to be extended to the Gentiles, his prayers and his alms received a response. He was not, however, permitted to have communion with God in the full, proper sense; but was instructed to send for Peter, who would tell him “**words**” by which he might be brought from his condition of alienation and separation into a condition of harmony and sonship, in which he would have the privilege of a son—the privilege of access to the Father at the throne of heavenly grace.

R1865 [col. 1 ¶1]:

Such are the principles which must ever characterize our attitude of mind and heart when we would avail ourselves of the privilege of addressing the throne of heavenly grace. In brief, our prayers, to be acceptable to God, must express confident faith, loving esteem and reverence, full sympathy with the divine plan and submission to the divine will, childlike depend-

“Manna,” June 10: Lord, teach us to pray. Luke 11:1

In brief, our prayers, to be acceptable to God, must express confident faith, loving esteem and reverence, full sympathy with the divine plan and submission to the divine will, childlike dependence upon God, acknowledgment of sins and shortcomings and desire for forgiveness,

The generally loose ideas which prevail in respect to this subject, under which it is supposed that any person, anywhere, and at any time and under any conditions, may approach the throne of grace with acceptance, are erroneous. As it was necessary, before Cornelius could use this privilege of prayer-communion, that he should hear and believe and accept the **words** of Peter—explaining to him the redemption through the blood of Christ and the reconciliation thus effected and the privilege thus granted of being brought into God’s family—so a like knowledge is equally necessary for every person.

The Apostle Paul expresses the same thought, declaring that Christ opened up for **us** “a new and living way,” or “a new way of life,” through the veil—that is to say, his flesh; and that we may have boldness as **brethren** to enter into the holiest by the blood of Jesus. Such “brethren,” related to the great High Priest over the house of God, are exhorted to “draw near with a true heart, in full assurance of faith,” recognizing that their sins and iniquities have been fully covered, and that they themselves have been fully accepted of the Father. (Heb. 10:17-22) Again, the same Apostle declares that it is **we** who have an High Priest who can be touched with the feeling of our infirmities, who may “therefore come boldly unto the throne of grace, that **we** may obtain mercy and find grace to help in time of need.” Heb. 4:15,16

ence upon God, acknowledgment of sins and shortcomings and desire for forgiveness, with a forgiving disposition on our part toward others, and an humble craving for the divine guidance and protection. These may not always all be expressed in words, but such must at least be the attitude of the soul.

with humble craving for the divine guidance and protection. These may not always all be expressed in words, but such must at least be the attitude of the soul. “Prayer is the soul’s sincere desire, uttered or unexpressed.”

R3663 [col. 1 ¶6 through col. 2 ¶3]—Nehemiah's Fasting And Prayer.

The substance of the prayers of Nehemiah is stated: "I beseech thee, O Jehovah, God of heaven, the great and terrible God that keepeth covenant and mercy with them that love him and keep his commandments." Thus praying, he had before his mind the testimonies of God's Word respecting his dealings with Moses and the prophets and the kings of the past. He did not reproach the Lord as having failed with his part of the covenant, but, quite to the contrary, acknowledged that the Lord's ways and dealings with Israel had been just and true, and that the difficulties in which they were involved as a nation were the just penalties due them for their violations of the covenant made at Sinai. He expressed confidence also that the Lord would keep his covenant and have mercy upon the people, or upon those at least who would seek to walk in his paths.

He entreated, "Let thine ear now be attentive and thine eyes open that thou mayst hearken unto the prayer of thy servant which I pray before thee now day and night for the children of Israel, thy servants, while I confess the sins of the children of Israel, thy servants, which we have sinned against thee; both I and my father's house have sinned." No proper prayer can be offered to the great Creator that does not acknowledge in some manner the weaknesses, deficiency, imperfection, sin of those who approach the throne of grace. As the Apostle declares, even we who are new creatures in Christ approach the throne of heavenly grace to find mercy and grace to help in every time of need. But our boldness, our courage, is not that of self-confidence, but of confidence in him who loved us and who bought us with his precious blood—in him who died for our sins and under whose covering robe we have peace, forgiveness, harmony with God.

O, how much this means to us! More than it could have meant to Nehemiah or others living before the great atonement sacrifice had been made. It is our privilege to see how God can be just and yet be the justifier of him who believes on Jesus. We see that by the grace of God, Jesus Christ

has tasted death for every man, and that ultimately the merit of his sacrifice will be made applicable to every man through the Lord's own channels and agents.

Nehemiah was very open in his confession, and we believe that such an attitude is the proper one for all who would approach the Lord. Sins and weaknesses should be confessed to the Lord, however they may be reasonably screened from the eyes of others while we are seeking to do our best in walking not after the flesh but after the Spirit. He says, "We have dealt very corruptly against thee, and have not kept the commandments, neither the statutes, nor the judgments which thou hast commanded thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress I will scatter you abroad among the nations: but if you turn unto me and keep my commandments and do them, though your outcasts were in the uttermost part of the heaven, yet will I gather them from thence and will bring them into this place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand."

This prayer, mentioning the Lord's threatenings and acknowledging the justice of them, and acknowledging also the transgressions and the infliction of the penalties, and this turning to the Lord's promises for forgiveness and mercy and reconciliation, exhibit the very proprieties of prayer which all should imitate—Jew or Gentile. The "Israelite indeed" who transgresses the divine precepts and is chastened of the Lord can plead the Lord's promise to be very merciful to those who are of a contrite heart, and ask forgiveness based upon the great redemption sacrifice, and may by faith accept the divine promise immediately and enter into rest of soul so soon as he shall have done all in his power to rectify the wrong bemoaned.

11. How should we distinguish between worshipping God “in spirit and in truth,” and mere lip-service?

Matthew 15:7-9 Ye hypocrites, well did Esaias prophesy of you, saying, [8] This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. [9] But in vain they do worship me, teaching for doctrines the commandments of men.

John 4:23,24 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. [24] God is a Spirit: and they that worship him must worship him in spirit and in truth.

R2070 [col. 1 ¶2, 3]:

The Lord does not say that there never had been previously true worshippers; quite to the contrary, the Scriptures teach that there were holy men of old whose prayers were acceptable before God and answered, yet they did not “worship in **spirit**” (for “the holy spirit was not yet given because Jesus was not yet glorified,” —John 7:39); neither had they worshiped in the truth, for the truth would only be revealed by the spirit’s guiding them into it.—John 14:16,17.

The fact that we now are granted the “sealing” or “adoption” as sons of God, by the holy spirit, and a clearer knowledge of the truth as a result, and consequently possibilities of a more spiritual and intelligent worship, in no sense implies that

we are more worthy of the favors than were **some** of the ancient worthies. Neither did the giving of the Law to all Israel prove that all of that people were more worthy of God’s favors than **some** amongst the heathen who were left with less advantage every way. (Rom. 3:2.) When the due time came to send types of coming favors, God chose the nation of Israel as his agent in fore-**shadowing** Gospel blessings which would follow. But as it is not the hearer but the doer of a law that is justified by it, so it is not the one who has the greater opportunities as a worshiper that is blest most, but the one who uses his greater privileges and renders worship in accord with the **spirit** and the **truth** received.

R2070 [col. 2 ¶1]:

Since the great antitypical sacrifice of the Atonement has made **actual** reconciliation for iniquity, it made possible the acceptance of consecrated believers as **sons of God** (See John 1:12), and accordingly made possible for **sons** the highest manifestation of the holy spirit, as a spirit of adoption, which in due time, the Millennial age, shall be poured upon all reconciled to God (of all flesh, regardless of national lines), under the New Covenant. (Joel 2:28.) During this Gospel age, this spirit of adoption is restricted to the class of sons, the “brethren” and “joint-heirs” with Christ, now being selected, “partakers of the divine nature,” begotten of the holy spirit as “new creatures.” The disciples came in contact with the holy spirit in our Lord (who had it in

fullest measure), and they were greatly blessed, because they (except Judas) did not resist its influence. Yet our Lord assured them that, with all their spiritual advantages, a still greater blessing would come to them as the result of his sacrifice and its presentation to the Father. He assured them that in his name the Father would send them the Comforter, the holy spirit, and that they should then have more than a contact with it; for it would abide **in them**. Through them it would exert an influence **upon** others (Acts 24:25), but none others than the “sons” could **receive** it, as an indwelling power, nor even become acquainted with it, for it is a seal or mark of sonship.—John 14:16,17.

R2071 [col. 2 ¶3, 4]:

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."

E468 [top]:

He seeketh not such to worship him as could not do otherwise, nor such to worship him as would do so under constraint, but, as he declares, "He seeketh such to worship him as worship him in spirit and in truth"—voluntarily, from love and appreciation of his principles of righteousness, and of himself, which these represent. John 4:23

12. Why should our petitions be for help "in time of need"?

Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

R2249 [col. 2 ¶2]:

Nor are we to seek divine aid far in advance, as, for instance, to be kept throughout the year to come, or month to come, or week to come: rather we are to know that if we have made a covenant with the Lord and are his, that he is near us at all times in every trial, in every temptation; and that his assistance is ready to our use, if we will but accept it and act accordingly. Hence, our prayers should be for help **in the time of need**, as well as general prayers for the Lord's blessing and care for each day. In the moment of temptation the

heart should lift itself to the great Master, in full assurance of faith, recognizing his love, his wisdom and his ability to help us, and his willingness to make all things work together for good to those who love him. Asking for assistance in such a time of need would surely draw to us the Lord's counsel and help and strength for righteousness, truth, purity and love; and thus we should be hourly victorious, daily victorious, and finally victorious.

13. Can we come *too often* to God in prayer, or is any affair of our lives *too trivial* to bring to his attention?

R1865 [col. 1 ¶3 through col. 2 ¶7]: —reproduced at the end of this section, p. 286.

14. Why will not our Heavenly Father give us the things needful *without our asking*?

R3128 [col. 2 ¶5]:

The question may arise, Why will not God give us the things which he sees us to need without our making petition to him and claiming his promises? Undoubtedly because we need previously to come into the proper attitude of heart to receive his favors and to be advantaged by them. Even as it is, we may be sure that we do not sufficiently appreciate the divine care bestowed upon us hitherto and now. Even in the attitude of

prayer and thanksgiving we probably do not discern one-half of our causes for gratitude, as we shall see them by and by, when we shall know even as we are known. It is the same with natural hunger. Unless we were so constituted that the gnawings of hunger would show us our need of food we would probably appreciate it less, even if we ate as much and with the same regularity.

R2865 [col. 2 ¶2]:

Here, the lesson proper, relating to Jacob's struggle with the angel, comes in. The angel appeared as a man, as was frequently the case in olden times; Jacob had recognized him, nevertheless, and laying hold of him urged that he as God's representative, sent to meet him, should give him a blessing. We cannot suppose for a moment that the angel was not powerful enough to release himself from the grasp of Jacob, and hence that the wrestling and struggle between them kept up until the morning light, the angel vainly pleading, "Let me go," and Jacob as persistently holding on and declaring, "I will not let thee go unless thou bless me." We must suppose, on the contrary, that the Lord was well pleased to bless Jacob, and had sent the angel for this very pur-

pose; 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.

15. How may we learn not to "ask amiss," and thus have all our petitions answered?

1 John 5:14,15 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

R2005 [col. 2 ¶7-9]:

True, some of these proper and authorized and much desired requests are long delayed;—for instance, the Church for more than eighteen centuries has prayed, “Thy Kingdom come! Thy will be done on earth, as it is done in heaven.” God has heard, but has not answered yet. Nevertheless all who have thus prayed for and desired the Millennial Kingdom have been blessed by their faith in that Kingdom not seen as yet,—but evidently now very near. However, other requests—for daily food and for succor in temptation and deliverance from the Evil One,—have been promptly answered.

In this connection notice specially that the privilege of prayer, or any other favor of God, is not granted for selfish purposes. A thing which might

be properly desired and asked for in one case might be improper if asked for from some other motive. To desire and ask for something good in itself, in order that we might be glorified before our fellows, is a wrong request, because of a wrong motive.

The desire for a good thing, simply for ease and convenience, is an improper, selfish motive. The Apostle refers to such cases, saying, “Ye ask, and receive not, because ye ask amiss, to consume it upon your desires,”—i.e., for vain-glorious purposes or other selfish reasons. (Jas. 4:3.) To ask for some good thing simply to make a test of it, thereby to establish our faith, is seemingly an improper request, for none but the faith-**full** are promised anything.

R3217 [col. 2 ¶2, 3]:

What we thus see exemplified on a large and national scale we may see exemplified in a small way closer to us. How many of us in our ignorance and blindness have at some time in life prayed for the various systems of bondage, for the various sects of Christendom, and labored, too, for their upbuilding, only to find ourselves injured spiritually by that which we prayed for and labored for. We asked amiss, as did the Elders of Israel, while, instead, our hearts as well as theirs should have inquired continually for the ways of the Lord, for his leadings, not asking to have him favor and bless that which we ignorantly and mistakenly supposed to be for his glory and our own good. Let us learn to pray aright, as well as to labor and to hope aright; and in order so to do let us be swift to hear, slow to speak, swift to hearken to the Word of the Lord and to the lesson which he has already given us, and to his method of instructing us and guiding us and blessing us. Let us be slow to tell him what our preferences are; indeed, let us seek to attain that development of Christian character which will permit us always not to seek our

own wills, but the will and way of our Father in heaven.

The same principle will apply in the more private affairs of our daily lives. Several parents have told us, with aching hearts, of prayers answered which subsequently they could have wished never answered; they have told us of companions and children on their deathbeds for whose lives they had prayed with importunity and without either the words or the sentiment, Thy will be done, and how the Lord answered those prayers, and what terrible evils had come to them through the answers. All cases may not be alike, but the properly exercised and heart-developed children of God should expect to attain to the place where all of their prayers are answered, and answered in the best possible way, and most satisfactorily, because the Lord’s Word dwells in them richly. They would not ask amiss—would not ask anything contrary to the divine will and providences; but rather, trusting to the divine wisdom, their prayer would be, “Lord, thy will, not mine, be done.”

R3338 [col. 2 ¶5]:

The Master himself represented the difference between the things which the Gentiles might do and the things which we as his disciples might do, saying that our petitions and seeking should not merely be for the bread that perisheth, for after such things do the Gentiles seek—merely the earthly things and with importunity; but seek ye first, chiefly, the Kingdom of God and the righteousness which is appropriate thereto, and all these things of an earthly kind will be added unto you—in such measure as will be for your best interests. Our petitions, our requests, our cries to the Lord,

therefore, should be for the holiness of heart, for the filling of his Spirit, for the spiritual food, refreshment, strength; and as for the natural things, he knoweth the way we take and what would be to our best interests as New Creatures. We are to leave this to him: he would not be pleased to see us importuning him for things which he did not give us, for to do so would not be an exemplification of faith in him, but the reverse—an exemplification of doubt, a manifestation of fear, that he was forgetting or neglecting his promise to give us the things needful.

R3354 [col. 1 ¶1]:

Our Lord's words in conclusion of the lesson [to "Pray Without Ceasing"] are very soul-satisfying to those who have faith: "I say unto you, Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." We have the Master's words for this, but we are to remember the order as already expressed to us in prayer; we are to ask nothing that will not be hallowing and honoring to our heavenly Father's

name; we are to ask nothing that would be an interference in any measure or degree with the coming of his Kingdom, or the doing of his will on earth as in heaven; we are to ask in harmony with the divine plan, and to be assured that that divine plan, revealed in the Word and prayed for by us, will ultimately be fully accomplished, and that it will be a most heart-satisfying portion when we do receive it.

R2865 [col. 2 ¶4]:

Although Jacob was a natural man, not a "new creature in Christ Jesus," nevertheless his prayer is a model one, in that he did not specify even the earthly things which had been promised him. All he asked was a blessing, in whatever manner the Lord might be pleased to give it. Alas, how many spiritual Israelites seem to have a much less keen appreciation of proprieties in such matters than had Jacob! Many ask and receive not because they ask amiss, for things to be consumed upon their earthly desires—wealth or fame or temporal good things. (Jas. 4:3.) How many forget that the Lord has already promised to take care of the temporal necessities of his spirit-begotten children, and to do for them better than they would know how to ask or to think. How few seem to remember that as new creatures our conditions and desires should be specially for the things that pertain to the new creature, and that it is this class of blessing the Lord invites us to ask for and to wrestle to ob-

tain, assuring us that as earthly parents are pleased to give good gifts to their children, so our Heavenly Father is pleased to **give the holy spirit** to those who ask him. (Luke 11:13.) If the Lord's consecrated people could all 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 the Lord until the breaking of the day their hold upon him would be sure to bring the desired blessing. The Lord has revealed himself to his people for the very purpose of giving them **this** blessing; nevertheless, he withholds it until they learn to appreciate and earnestly desire it.

16. Why does God *delay* answering our prayers?

Luke 11:5-8 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

R3353 [col. 2 ¶4, 5]—Faith and Hope Developed by Delay.

In verses 5-8 [of Luke 11] our Lord gives us a parable, showing how importunity might bring an answer from an earthly friend who at first declined a request. Our Lord uses the illustration in respect to the heavenly Father, not by way of implying that God is averse to his people's requests and will only grant them when their comings become tedious to him, but by way of showing what patient persistency men will have in connection with some slight earthly favor desired, and as illustrating how the Lord's people need to be much more solicitous and earnest in respect to the heavenly blessings they desire. Our heavenly Father has good things; he has promised them to us; he takes delight in giving them to us, yet some of them are afar off. For instance, he has allowed his dear people to pray, Thy Kingdom come, thy will be done on earth as it is done in heaven, for nearly nineteen centuries. Why has he not

answered the petition sooner? Why did he suggest that we should so pray, if the answer were to be so long delayed?

We reply that the Lord had a plan, including the time for the Kingdom, already mapped out before he taught us to pray for it; and that the prayer of now nearly nineteen centuries, going up from the hearts of his people, have been blessings to their hearts, and have led them to appreciate and long for the Kingdom far more than if they had not thus prayed. The longing for the Kingdom has been a blessing of itself and has been an encouragement, and so we are praying today, more earnestly perhaps than ever before, Thy Kingdom come, because we appreciate the need of God's Kingdom more and more as we get down to the time when it will be ready to be given to us.

R2865 [col. 2 ¶3]:

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

R3663 [col. 1 ¶1-4]—Answers Long Delayed.

Doubtless there are many reasons why the Lord does not promptly grant such of our requests as are in accordance with his will, in harmony with his Word. We may not know all of these reasons, but some of them are apparent. Undoubtedly one reason for the Lord's delay in answering us often is to test the strength and depths of our desires for the good things that we request of him. For instance, he informs us that he is more willing to

give his holy Spirit to us who ask than are earthly parents to give good things to their children: yet the giving of his holy Spirit is a gradual process, and we are enabled to receive it only in proportion as we are emptied of the worldly or selfish spirit. It requires time to thus become emptied of self and prepared for the mind of Christ—in some it requires longer for this than in others, but all need emptying in order to receive

the refilling. He that seeketh findeth, but the more he seeketh the more he findeth; to him that knocketh it shall be opened, but his continual knocking and his increasing interest in the knocking means his increasing desire to enter, so that as the door of privilege, of opportunity, swings slowly open before him his courage and strength increase as he seeks to avail himself of the opening, and thus every way the blessing is greater than if the Lord were to answer the petitions more hastily.

Whenever we think of prayer and answers thereto we should remember our Lord's words, "If ye abide in me and my words abide in you, ye may ask what ye will and it shall be done unto you." (John 15:7.) Ah, there are conditions in this statement. Those who abide in Christ must have gotten into him by faith, repentance and consecration, and to abide in him means that the faith will abide, the repentance for sin and opposition to it will abide, and the consecration to the Lord and his service will abide and be manifest.

The other condition also is a weighty one: "if my Word abide in you." Ah, how evident it is that the Lord meant to associate himself and his Word, the Scriptures, in the minds, in the hearts, in the lives, in the prayers of all who are truly his. We must search the Scriptures to know the will

of the Lord, to know what he has promised and what he has not promised, to know what we may ask and what we may not ask for, and ascertaining these, the fully consecrated one will not want to be, to have or to do anything except that which will be pleasing to the Lord in respect to him—"Thy will, not mine be done, O Lord," is his prayer. And when this position has been reached we can readily see that whatever would be asked by one thus well informed respecting the divine promises and fully submissive to the divine will, would be things which God would be well pleased to grant in answer to his requests.

We are to think of our heavenly Father as rich and benevolent, kind and generous, yet wise as well as loving. We are to suppose that he will have pleasure in giving us the desires of our hearts if those desires are in harmony with his plan, which plan he has already framed on such lines as to include our very highest and best interests and the highest and best interests of all his creatures. So, then,

"Faith can firmly trust him, come what may."

And his well-informed children can have all the desires of their hearts because their hearts are in full accord with the Lord, and they desire nothing of the Lord except the good things of his purpose and promise.

R3664 [col. 2 ¶2]:

As Nehemiah's prayer was delayed of an answer four months, and no door of opportunity seemed to offer for him to bring the matter to the king's attention, so with us—patient endurance and faith may be amongst the lessons which the Lord wishes us to learn by the delay in the answers to our petitions. Likewise, doubtless, that four months of delay was used by the Lord in more or less a preparation of the king for cooperating

with the request of Nehemiah. And so with us it may be that, while we are praying, the Lord is not only preparing us for the blessing and opportunity and privilege we desire, but also preparing the circumstances and conditions which will bring us these opportunities and privileges in the best form. Let us, then, lay to heart and utilize the lessons of our Master's words, "Men ought always to pray and not to faint."—Luke 18:1.

17. Should we strive to co-operate with the Lord in answering our prayers?

R3657 [col. 2 ¶1-3]:

Persuaded that no other course was open than to risk her life in approaching the king, Esther sent word to her uncle and through him to all the Jews of the palace city that they should fast with her for three days, and this, of course, implied prayer. We cannot suppose that they abstained

absolutely from food and drink for three days, but that they went on short allowance, avoiding anything that would be specially pleasurable and all luxuries. This prayer and fasting convinces us that not all the Jews who had faith in the Lord had returned to Palestine, that some of this kind were

still scattered throughout all Asia. No doubt the exceptional trial of this time thus proved a great blessing and strengthening to the faith of Esther and her uncle and all the Jews.

At the close of the three days the queen, attired in her best royal robes to appear as attractive as possible, approached the king. Thus she used wisdom and sought to cooperate with her prayers for divine guidance and blessing. The king was very gracious to her and extended the golden sceptre, which she touched, and then perceiving that only some urgent matter of request had thus brought her into his presence he inquired what he could do for her, assuring her that it should be done even to the extent of half of his kingdom—the latter expression, however, being doubtless a mere formality indicating great interest.

The queen's plans were evidently all well thought out, although at this time she was only about fifteen years of age. Doubtless the Lord granted the wisdom necessary for the occasion.

E224 [¶2] through E225 [¶2]:

Nothing in the scripture under examination can in any manner be construed to imply that the Heavenly Father would be pleased to have his children ask him for another God—a third person of a trinity of coequal Gods. Such a thought is repugnant to the passage and its connections: and those who entertain such an erroneous view must necessarily be blinded to that extent to the true beauty and force of this promise. It would be strange indeed if one member of a coequal trinity of Gods referred to another as able and willing to give the third as earthly parents give bread, fish and eggs to their children. (See preceding verses.) The entire passage is consistent only when the holy Spirit is properly understood to be the divine mind or influence bestowed variously for the comfort and spiritual upbuilding of God's children.

Our text institutes a comparison between kind earthly parents giving natural food to their children, and our kind heavenly Parent giving his holy Spirit to them that ask him. But as the earthly parent sets the food within the reach of his family, but does not force it upon them, so our heavenly Parent has set within the reach of his spiritual family the good provisions of his grace, but he does not force them upon us. We must hunger and thirst for them, we must seek for them, not doubt-

She did not communicate her request, but rather led on the king's expectancy by inviting him first to come to a banquet which she had arranged in his honor, and to which also his most trusted officer, Haman, was invited. The appointment was kept, and at that banquet the queen again parried the inquiry as to her real desires by asking that the same two should honor her by attending a banquet on the day following also, and this was agreed to. Some of the Lord's dear people of the spiritual Israel are a little inclined to go to extremes and, trusting in the Lord, do nothing to forward the cause they wish to serve. We believe that Esther's course is a good example of propriety. We should both watch and pray, labor and wait, be wise as serpents and harmless as doves. We should do all in our power while trusting to the Lord for the results, assured that he is able to make up all of our deficiencies, but at the same time leaving as little deficiency as possible.

fully, but with faith respecting his willingness to give us good gifts. When, therefore, we pray for the holy Spirit, and to be filled with the Lord's Spirit, we are to look about us and find the provision which he has made for the answer to these prayers, which he has thus inspired and directed.

We find this provision in the Word of truth; but it is not enough to find **where** it is: if we desire to be filled we must eat; assuredly we must partake of the feast or we will not experience the satisfaction which the eating was designed to give. He who will not eat of a full table will be empty and starved, as truly as though there were no food. As the asking of a blessing upon the food will not fill us, but thereafter we must partake of it, so the possession of the Word of God, and the offering of our petition to be filled with the Spirit, will not suffice us; we must eat the Word of God, if we would derive his Spirit from it.

Our Master declared, "The **words** that I speak unto you, they are Spirit and they are life" (John 6:63); and of all who are filled with the Spirit it is true, as spoken by the prophet, "Thy words were found and **I did eat them.**" (Jer. 15:16; Rev. 10:9) It is absolutely useless for us to pray Lord, Lord,

give us the Spirit, if we neglect the Word of truth which that Spirit has supplied for our fulfilling. If we merely pray for the Spirit and do not use the proper means to obtain the Spirit of truth, we will continue to be at most only “babes in

Christ,” seeking outward signs, in proof of relationship to the Lord, instead of the inward witness, through the Word of truth, which he has provided.

18. For what should we pray?

For the Holy Spirit.

R3665 [col. 1 ¶2]:

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 condi-

tions 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.

Luke 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

E222 through E225—Praying for the Holy Spirit. Reproduced at the end of this section, p. 288.

For wisdom.

James 1:5,6 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

F686 [¶2]:

What more could we ask on behalf of the world than divine providence has already arranged? Nothing! The glorious “times of restitution” promised in the Word more than meet all the grandest anticipations or hopes that the wisest of men could have ever entertained. We can, therefore, only thank God and acknowledge his goodness, seeking to cooperate therewith, and to realize our need of wisdom. Hence the invitation that we may ask this help of God’s holy Spirit or

power—“wisdom from on high.” “If any of you lack wisdom let him ask of God, that giveth to all liberally and upbraideth not.” (James 1:5) By this wisdom we may be enabled so to conduct ourselves, so to speak and act, as will be helpful to others; and in this direction, therefore, should be our prayers, that we may cooperate with God along the generous, benevolent lines which he has already marked out—to ask a betterment of which would be an absurdity.

For one another.

1 Thes. 5:25 Brethren, pray for us.

John 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;

Ephes. 1:16 Cease not to give thanks for you, making mention of you in my prayers;

Col. 4:2,3 Continue in prayer, and watch in the same with thanksgiving; [3] Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

For “the harvesters.”

Matthew 9:38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

R2636 [col. 1 ¶3]:

The harvest in the end of the Jewish age foreshadowed or typified the harvest of this Gospel age. And now, as then, Jesus is the Lord of the harvest, and his disciples, his messengers, are his agents in the gathering work. Now, as then, he seems to speak to these, saying that the harvest is great and that the laborers are few, and that if we have his spirit in the matter, and entreat him to send us forth in his service, he will be pleased to do so. And many are thus praying from day to day, and

seeking to see what more their hands can find to do in the harvest work. And the Lord is graciously with such to guide their service and to bless the results to their own good as well as to the good of others. As all of the disciples then prayed this prayer, and got opportunity to engage in some part of the harvest work, so now all true disciples should be praying this prayer and should be expecting and utilizing opportunities for service.

For our enemies.

Matthew 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Acts 7:60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Manna, March 21: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. Matthew 5:44

Here is a way to examine the real disposition of your own heart toward such. Would you cheerfully do them kindness and help them to the extent of your ability to see the error of their way and to overcome it? Can you tenderly pray for them and patiently bear with their weakness, their ignorance and lack of development, and try by a

noble example to show them a more excellent way? If such be the case, then it is the sin that you despise, and not the sinner. The sin you should hate, but the sinner, never. Not until God's unerring judgment declares that the sin and the sinner are inseparably linked together may love let go its hold upon a brother man.

For “all men, for kings, and those in authority.”

1 Tim. 2:1,2 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

R3600 [col. 1 ¶4 to end of answer]—Prayers For Earthly Rulers.

Question.—How should we understand the Apostle’s expression (1 Tim. 2:1-4), respecting the propriety of making prayer and supplication on behalf of “kings and all in authority, that we may lead a quiet and peaceable life in all godliness and honesty”?

Answer.—We are to feel a keen interest in the whole world, its great and its poor. We are interested in them because they are our brethren and neighbors according to the flesh and because God loved them, had mercy upon them, and redeemed them with his blood, and has made a gracious provision for their reclamation by and by. In proportion as we are in accord with our Lord we must be in accord with all these features of his gracious plan, and this means a love for mankind and a desire to “do good unto all men as we have opportunity, especially to the household of faith.”—Gal. 6:10.

Having such a kind feeling for the world it is appropriate that we should have their interests in mind when we pray, “Thy Kingdom come, thy will be done on earth as in heaven;” indeed, any and everything which bears upon the interests of humanity must of necessity come close to the hearts of those who have the holy spirit of love. It is appropriate, therefore, that on proper occasions prayer and supplication be made on behalf of rulers, indicating our good wishes for their welfare and leading in ways of righteousness—even though we see them hastening in a wrong course toward evil conditions, sure to react to their injury.

The Apostle implies that these prayers for rulers should be to the intent that we may live a peaceable and quiet life—that God’s people may have the peace of God at all times ruling in their hearts, and never fearing the anarchistic or hateful spirit of the world, and of the blind leaders of the blind. So that if we cannot speak well of them nor cooperate with them for conscience’ sake we can at least bear them no grudge, but can pray for them, and make sure that we speak evil of no man.

Our Lord’s prayer, recorded in John 17, “I pray not for the world,” should not be understood in contradiction of the Apostle’s declarations in this text, but rather be interpreted to mean, I am not now praying for the world, “but for those whom thou hast given me.”

Neither are we to understand the Apostle to mean that we are to pray for something contrary to what the Lord has instructed us; we are not to pray for and to expect the conversion of kings and rulers and nations, so that the time of trouble will not be necessary and will not come. On the contrary, we are to understand that the trouble will come, because the world is not in the proper attitude of heart for the change of dispensation which is now due to take place. It must pass through the baptism of “blood,” “fire,” “wrath,” in order to be ready for the new order of things, and these, therefore, will be so many blessings for the time disguised. Our prayers are to be in full accord with what is written, but this will not hinder us from good wishes for all, and from a sympathetic realization that many are perverse because they are blinded by the god of this world.

Special occasions for prayer.

R2006 [col. 1 ¶2-7]—“Ye Have Not, Because Ye Ask Not.” (James 4:2)

The trouble with many is that they do not avail themselves of the great stock of divine grace set apart for the benefit of those who, abiding in Christ, and his word abiding in them, do ask, do

seek and do find. Let no one suppose that all prayer must be selfish. Quite to the contrary, we have a wide field of prayer-liberty in full accord with the Lord’s Word and will.

Every trial of faith and patience is an occasion for prayer for the promised succor. Every failure to gain victory is an occasion for a prayer for forgiveness, and as well for divine blessing, that the lesson of our own weakness may be deeply impressed, so that in the next similar trial we may promptly apply for and lay hold upon the "grace to help" promised. Every victory over self is an occasion for prayer that we be not high minded and puffed up, but kept humble and watchful for the next attack from the great Adversary. Every service for the truth becomes an occasion for a prayer of thanks for the privilege of serving the Great King and mayhap to have suffered something for his cause; and a cause for supplication for further opportunities of service and grace to use them wisely.

If you have trials and temptations which you are able to overcome, and which are working out in your character patience, experience, brotherly-kindness, sympathy and love, rejoice and offer the prayer of thanksgiving and acknowledgment of divine mercy and help. If your trials seem heavier than you can bear, and likely to crush you, take the matter to the great Burden-bearer, and ask his help in bearing whatever would do you good, and release from all that would not do you good, but which would injure you. If your heart is full of a desire to obey the Lord's injunction and "forget not the assembling," and you are **unreasonably** hindered in a way that you have tried to overcome but cannot, take the matter to the Lord in prayer, and watch and wait and strive according to your prayer, and you will soon see a manifestation of divine power on your behalf. If you see a true brother, a true "soldier" faltering and in danger, let your heart be so full of love for all of the Lord's "brethren" that you will not only run to his relief, but also supplicate the throne of the heavenly grace unceasingly, until you have regained him, or until in his wilfulness he has renounced the "narrow way" entirely. And should the fault be your own, your prayers and efforts will surely be blessed and overruled to your own profit. If you have no burning zeal to preach the good tidings of great joy, pray earnestly and faithfully and persistently for it, and strive for it, and you will soon have it. If you have a zeal and love for the gospel, and lack ability to present it, pray for the ability while you make full use of what you have. If you

have the zeal and the ability and lack an opportunity, take it to the Lord in prayer as soon as you can, telling him that you are faithfully using all the opportunities you have. Then watch for more opportunities without slacking your hand to use the very humblest and smallest within your reach.

Have you a quarrelsome disposition, or other bad habits, which you realize are a burden to your home and family, and to your brethren in the Lord's household? Take it to the Lord in prayer, asking grace and help to overcome, and meantime using your best diligence and effort in harmony with your prayer.

Do you lack wisdom, so that your efforts to serve the Lord and the truth are usually failures? Take it to the Lord in prayer, remembering the promise, "If any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not."—James 1:5.

Have you business complications brought about by your lack of judgment, or the dishonesty of others, or your generosity to the poor, etc.? And do these perplex you and hinder your progress in spiritual matters, and thus threaten your welfare as a "new creature?" This surely is a proper matter to lay before the Lord at the throne of the heavenly grace. And although it would not be right for you to attempt to dictate how your relief shall come, and you should not expect the Lord to work a miracle to prosper your imprudent venture, yet you can ask his wisdom to guide and overrule in the results, better than your wisdom could do it.

Here is a wide range of subjects (and it might be widely expanded) upon which we may go to the throne boldly in the name of Jesus and ask and receive, seek and find, God's grace sufficient. But the range of subjects upon which we may not approach God in prayer is also large. We may not ask anything to minister to pride or selfishness or ambition, nor anything which would injure another; nor anything which would conflict with the Lord's plan as revealed in his Word. Oh! how many "ask and receive not, because they ask amiss," that they may consume the desired favor upon their earthly desires.

Manna, June 25: Continue in prayer, and watch in the same with thanksgiving. Colossians 4:2

Every trial of faith and patience is an occasion for prayer for the promised succor. Every failure to gain victory is an occasion for a prayer for forgiveness, and as well for divine blessing, that the lesson of our own weakness may be deeply impressed, so that in the next similar trial we may promptly apply for and lay hold upon the "grace to help" promised. Every victory over self is an occasion for prayer that we be not high minded

and puffed up, but kept humble and watchful for the next attack from the great adversary. Every service for the Truth becomes an occasion for a prayer of thanks for the privilege of serving the Great King, and mayhap to have suffered something for His cause; and a reason for supplication for further opportunities for service and grace to use them wisely.

19. For what should we *not* pray?

1 John 5:16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

R2612 [col. 1 ¶5]:

The "sin unto [second] death," for the forgiveness of which the Apostle declares it is useless to pray (1 John 5:16), is not only a wilful sin but a sin against clear knowledge; a sin for which no adequate excuse can be found. Because it is a sin against clear knowledge, or enlightenment in holiness, it is called the "sin against the Holy Spirit" (Matt. 12:31,32), for which there is no forgiveness.

R2006 [col. 2 ¶1]:

Here is a wide range of subjects (and it might be widely expanded) upon which we may go to the throne boldly in the name of Jesus and ask and receive, seek and find, God's grace sufficient. But the range of subjects upon which we may not approach God in prayer is also large. We may not ask anything to minister to pride or selfishness

or ambition, nor anything which would injure another; nor anything which would conflict with the Lord's plan as revealed in his Word. Oh! how many "ask and receive not, because they ask amiss," that they may consume the desired favor upon their earthly desires.

R3665 [col. 1 ¶1]:

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.

20. Is it proper to pray for the conversion of sinners?

R2252 [col. 2 last of top and ¶1]:

We have heard public prayers which implied that the worshiper had as much or more wisdom than the Almighty; because in them he undertook to tell the Almighty how, when, where and what should be done the world over, at home and abroad;—how many should be converted at the meeting in which he was praying, and how the heathen everywhere, the world over, should

be dealt with.

All this is monstrously wrong. No man is in a fit condition of heart to approach God in prayer who has not first learned of his own ignorance and lack of wisdom, and learned also of the Lord's infinitely superior knowledge and wisdom and power and love. The Christian who is advanced in knowledge and experience in the heavenly way

will on the contrary be so filled with a realization of his own ignorance and insufficiency that he will rather go to the Lord praying, Lord teach us thy will, show me what is thy way and plan of salvation for Christendom and for the heathen, and show me how I may best be a co-worker with thee in the accomplishment of thy great and wonderful, wise and good purposes. Indeed, as the Christian's experience grows he is apt to come more

and more to the condition of heart where his prayers to God will be chiefly **thanks** for mercies and favors already received, expressions of confidence in the Lord's willingness and ability to fulfil all the gracious promises of his Word, temporal and spiritual, and request merely that the divine will be done.

R3354 [col. 1 ¶2]:

The asking, seeking and knocking are to be done by us individually. We may ask the Lord for a share in the Kingdom, and may labor for it, praying his blessing upon our labors; but we may not attempt to direct the divine arrangement and to ask the Lord to specially favor others in connection with the Kingdom. Because some one is related to us and very dear according to the flesh, is no reason why we should conclude that the Lord would necessarily choose such an one for a mem-

ber of his Bride. On the contrary, we are to preach the Word to such an one, to tell him of God's goodness and grace, and of the Kingdom, and of the blessing, and to encourage him to make a consecration of himself to the Lord; and, in connection with that consecration, we are to urge him to ask for himself, to seek for himself and to know for himself that he may receive and find and enter into the blessed favors of the Lord.

21. What is the *cost* of *selfish* prayers?

R3061 [col. 1 ¶2-4]:

Is it not sometimes after the same manner with the Spiritual Israelites? Do not some after being well fed on spiritual manna permit a selfish, craving spirit to interrupt their fellowship with the Lord to some extent—hankering for earthly, fleshly, good things;—forgetting the wisdom of our Leader, the Lord, and that his love which thus far has delivered us, and fed and led us, is still with us, as wise and as good as ever? Sometimes it is a repining against our lot in life, a desire for more ease and comfort and wealth and social influence, than are within our reach: sometimes it is a protest against our share of the aches and pains of the groaning creation and our inability to get rid of these: sometimes it is a protest against the illness and death of a loved one.

How unwise! Should not those who have been fed on the spiritual manna realize that all of Spiritual Israel's affairs are under the Lord's care and supervision? Should they not remember that,—He doth not willingly afflict the children of men, but for their good? (Lam. 3:33; Heb. 12:10.) Ah! some have found that the prayers of murmurers, even when answered, as were Israel's, sometimes bring unexpected draw-

backs;—that selfish prayers are too expensive. Some have gained wealth and lost the truth and its service: some have gained health only to find that with it they gained other trials no less severe: some have had their dear ones restored to them from the very jaws of death, only to wish afterward that God had not answered their prayers;—or, more correctly, to wish that they had accepted the Lord's wisdom and providences trustfully, contentedly, uncomplainingly.

The lesson to Israel was, that they should trust the Lord implicitly; and accepting and using all that they had, all that the surroundings would supply, they should have used it as wisely and as thoroughly as possible—accepting all things, natural as well as miraculous, as God's gifts. And therewith they should have been content, thankful, happy. So, too, Spiritual Israel should use wisely such things as are within their reach—accepting all as God's gifts with thanksgiving; but their petitions should be for spiritual gifts—including patient-endurance and heart-contentment.

22. What is meant by “vain repetitions” in prayer?

R2252 [col. 1 ¶4]:

“Use not vain repetitions as the heathen do.” The natural tendency of the human mind in approaching the Creator seems to be to feel its own poverty of expression, and to attempt to make up for this by repetitions. Thus the Chinese have the “praying wheels” in which long prayers that the worshiper cannot remember to repeat are turned round and round by him as representing his will, his wish, his prayers. The same principle is used amongst Roman Catholics, who repeat the same prayers scores and hundreds of times, and are promised by their priests certain special rewards for “saying” these prayers, a certain number of times,—the omission of so many days or years of future purgatorial sufferings. The same influences seem to operate upon Protestants tho less grossly, and often leads to long prayers and improper details of instruction to the Almighty. The Lord wished his followers to pray intelligently and realize that they were approaching an intelligent and reasonable God who knows already, far better than we, what

things we have need of; and who is more willing to give them to us than earthly parents are to give good gifts to their children. Hence to repeat our petitions over and over is not only **vain**, in the sense that it will profit us nothing, but it indicates a low degree of spiritual development, very imperfect ideas respecting God, and a very imperfect relationship with him. The Christian neither needs to repeat certain prayers indefinitely, nor does he need to take up in prayer all the affairs of the world and the affairs of the Church, to tell God all about them and how they **ought** to be regulated. We have heard public prayers which implied that the worshiper had as much or more wisdom than the Almighty; because in them he undertook to tell the Almighty how, when, where and what should be done the world over, at home and abroad;—how many should be converted at the meeting in which he was praying, and how the heathen everywhere, the world over, should be dealt with.

23. How may we be “instant in prayer”?

R2213 [col. 2 ¶4-6]: “Instant in prayer.”

No advice that the Apostle could give to the class addressed could be more vitally important than this. “Ah, whither could we flee for aid when tempted, desolate, dismayed? Or how the host of sin defeat had suffering saints no mercy-seat.”

Prayer, communion with God, is indispensably necessary to our spiritual welfare; and the appreciation of the privilege of communion with the Most High and with our Redeemer, or the lack of such appreciation, as the case may be, indicates tolerably clearly our fervency or our coldness with reference to the things of the Lord. People may be fervent in serving schemes or plans of their own, or human systems and theories, and have little desire for prayer; but those who serve the Lord and his truth from a hot, fervent heart, will so realize their imperfection and their own inability in the divine service, that they

will desire and will continually seek the Master’s guidance and direction with reference to the service they are rendering to him.

If, therefore, we ever feel a growing indifference, either to private prayer or to public worship or to social prayer-meetings, we may be assured that it is a very dangerous sign of one of two things. (1) Either that our love is growing cold, or (2) that our love is misplaced, misdirected, placed upon some earthly scheme or ambition, and is not fervent toward the Lord. And whichever is found to be the difficulty should be corrected at once. The appreciation of prayer, like the growth of love, and like the increase of fervency of spirit, is a matter for development; and the best fuel, as above suggested, is the consideration of the divine mercies already enjoyed.

R1866 [col. 1 ¶2]:

What a blessed privilege, dear fellow-disciples of the Lord, is ours, to be instant in prayer, to pray always—to lift up our hearts and minds to God at any time and in any place and to realize thus daily and hourly that the Father and our dear Lord Jesus continually abide with us. And

then, when the active duties of the day have been performed under his eye and supervision, or at any time when the soul realizes its necessity, how precious is the privilege of entering into our closets and there alone with God unburdening our hearts at the throne of grace.

24. What does it mean to “pray without ceasing”?

R3136 [col. 2 ¶5, 6]:

“Pray without ceasing. In everything give thanks.” Only somewhat advanced pupils in the School of Christ are prepared clearly to comprehend this exhortation. Having surrendered their wills and all of the interests of the present life to the Lord, exchanging earthly interests for heavenly interests, the Lord’s people are less disposed than others to pray unceasingly for **earthly good things**. Having set their affections on things above, their prayers are in respect to those things,—the heavenly robe, the heavenly food, the heavenly favor. Their prayers are specially for such leadings of divine providence and such assistance of divine grace as will enable them to rejoice always in such experiences as their gracious Lord may deem best for their spiritual development. More and more they find their prayers to consist of thanksgiving for blessings already received, as well as for those yet to come, which they grasp by the hand of faith.

Their prayers are without ceasing, in that, having the condition of heart which is in fellowship

with the Lord and fully devoted to the doing of his will, they not only implore his blessing at the beginning of each day, and present their thanks at the close of each day, but in all of life’s affairs they seek to remember that they have consecrated their all to the Lord, and by faith look up to him in all of the affairs of life;—and in proportion to the importance of their undertakings they, by faith, realize the association of God’s providence with all the interests of life and give thanks accordingly. This is the will of God concerning us;—he wills that we live in such an attitude of constant regard for his will and for his blessing;—and he wills it in respect to us because it will be the condition most favorable to our progress in the narrow way, and which will best assist us in making our calling and election sure.

R3351 [col. 1 ¶8]:

We do not understand the Apostle to mean that the Lord’s people are to be continually upon their knees, but rather that their hearts are to be constantly in an attitude of prayer, mentally, spiritually, looking to the Lord for guidance in all the affairs of life, and to see that their conduct has the divine approval. This thought of perpetual communion with the Lord, continually looking to him for his smile, continually watching that no earth-born cloud arise and hide from us the Father’s face and blessing, is the attitude of the advanced Christian. To such an one every day and every hour is a

time of fellowship with the Lord. Whenever business cares, household worries, etc., interfere with such communion it is an evidence that we are being overcharged with the cares of this life, and the difficulty should be corrected: either we should rectify matters by diminishing our business responsibilities, etc., or, if this be impossible, we should counterbalance the cares of life with the more earnest and more repeated turning of our hearts to the Lord for guidance in even the trivial affairs of life, much more in the great ones.

25. How should we understand, “Ye shall ask *what ye will*, and it shall be done unto you”?

John 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

R1998 [col. 2 ¶6 subhead through next page]—“Ask What Ye Will.” Reproduced at the end of this section, p. 289.

R3407 [col. 1 ¶3, 4]:

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. Just another suggestion respecting what we may ask and what we may not request in prayer, leaving the fuller examination of the subject to another time. We may not ask the conversion of our friends, because the Lord has not told us thus to pray. He set us no such example, neither did the apostles, and the entire teaching of the Scriptures is to the contrary. We may, however, with propriety pray for wisdom and grace upon our hearts and upon our lips, that we may know how to present the Lord’s message clearly and forcefully and convincingly to those we love and desire to see brought under the influence of the Truth. The Lord’s arrangement is, “Ye shall know the Truth, and the Truth shall make you free.”

God’s arrangement is, further, that the Truth shall not be injected into our minds in some miraculous manner when this is unnecessary, but that it shall be proclaimed by those who already have learned it. Hence the preaching of the Gospel is the Lord’s means by which he is pleased to grant the blessing of his Truth and through his Truth his grace, during this Gospel age, to those who are in a proper attitude of heart to receive the same. Take another illustration: We are not taught to pray for money or luxuries, but we may labor and ask the Lord’s blessing upon our labors, and such guidance of them as would be best, with a heart ready to receive with thankfulness much or little as the Lord may see best for us. Our only request may be for the absolute necessities as expressed in our Lord’s prayer, “Give us this day our daily bread.” We may also pray with propriety, “Thy Kingdom come; thy will be done on earth as it is done in heaven,” and may be sure that in the Lord’s due time this petition, which has gone up for eighteen centuries to the throne of grace, shall be answered, and showers of blessing shall come from the presence of the Lord during the second presence of our King, flooding the world with times of restitution of all things.

R3546 [col. 2 ¶1, 2]—Fruits of Membership in the Vine

Our Lord proceeds to tell us what some of the fruits of this union with him will be:—

First, such may ask whatsoever they will and it shall be done unto them. There is only one condition or limitation, namely, that before they are thus prepared to ask they must see to it that they give attention to the Lord’s word that they may ascertain what is his will and what they may ask according to his will. Those who abide in Christ

must have no will of their own, theirs must be the will of their Head, and their Head has already declared that his will is the Father’s will. These, then, are the limitations, that we have the Father’s will in our hearts and the Father’s promises in our hearts; then our requests will be in conformity to these and the Lord will be pleased to grant all such.

F679 [¶1] through F680 [¶2] — “Ask and Ye Shall Receive, that Your Joy may be Full” (John 16:24)

“In thy presence is fulness of joy; at thy right hand are pleasures forevermore,” declares the prophet. (Psa. 16:11) It is because prayer brings the soul into the presence of the Lord that it prepares the way for divine blessing and superlative joys. Evidently the opening of the way for the Lord’s people to approach the throne of grace is not with the object of their changing the divine will or plans. Such a thought is incompatible with every reasonable consideration of the subject; hence, the Lord instructs us that proper praying is not along the line of making requests that our wills be done, in opposition to the divine will, but along the line of full submission to the latter. The Apostle declares of some, “Ye ask, and receive not, because ye ask amiss”—in harmony with your own desires, and not in harmony with the divine arrangement and plan. James 4:3

Along the same line our Lord admonished: “Use not vain repetitions, as the Gentiles do, for they think they shall be heard for their much speaking; but your heavenly Father **knoweth what things ye have need of before ye ask him**. Be not careful [worried], therefore, respecting what ye shall eat or what ye shall drink, and wherewithal ye shall be clothed, for after these things do the Gentiles seek; but seek ye primarily the Kingdom of God and righteousness in harmony with it, and all these needful earthly things shall be added unto you—by your Father in heaven, according to his wisdom.” (Matt. 6:25-34) Again, our Lord says, “If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.” (John 15:7) The following conditions are all-important:

(1) The one offering the prayer must be in Christ—must have come into vital relationship with him by the acceptance of the merit of his atonement sacrifice, and by a consecration to his will and service; and, more than this, he must continue to abide thus in Christ as a member of his body, as a member of the New Creation, in order to have the privileges of prayer here referred to.

(2) He must also let the Lord’s Word abide in him; he must partake of the Word of truth and

grace if he would have the wisdom necessary to ask, in harmony with the Lord’s will, things which he would be pleased to grant—otherwise, even though in Christ a New Creature, his prayers might frequently go unanswered, because “amiss.” It is only those who profess both of these qualifications who may expect to approach the throne of heavenly grace with full confidence, full assurance of faith that their petitions will be answered—in God’s due time. Only such can realize fullness of joy.

As the Scriptures explain, prayer is the attempt to gain access to the presence of God, and to hold communion with him. Who then may approach the throne of the heavenly grace to “obtain mercy and find grace to help in every time of need?” (Heb. 4:16) We answer, with the Apostle, that the world in general does not have this access, does not have this privilege of prayer. True, indeed, millions of heathen people are offering prayers to Deity with varying conceptions of who and what he is; but their prayers are not acceptable to God. “He that cometh unto God must believe that he is [must recognize him as the self-existing One], and that he is the rewarder of those who diligently seek him [seek to know him, to obey him, to serve him].” (Heb. 11:6) Cornelius was one of this latter kind, who recognized the true God and revered him, and sought to know and do his will; and, as soon as the divine plan had reached the necessary stage of development to permit God’s favor to be extended to the Gentiles, his prayers and his alms received a response. He was not, however, permitted to have communion with God in the full, proper sense; but was instructed to send for Peter, who would tell him “**words**” by which he might be brought from his condition of alienation and separation into a condition of harmony and sonship, in which he would have the privilege of a son—the privilege of access to the Father at the throne of heavenly grace.

R3663 [col. 1 ¶2]:

Whenever we think of prayer and answers thereto we should remember our Lord's words, "If ye abide in me and my words abide in you, ye may ask what ye will and it shall be done unto you." (John 15:7.) Ah, there are conditions in this statement. Those who abide in Christ must have

gotten into him by faith, repentance and consecration, and to abide in him means that the faith will abide, the repentance for sin and opposition to it will abide, and the consecration to the Lord and his service will abide and be manifest.

26. What relative privileges in prayer have *justified* and *consecrated* persons?

F681 [¶3] through F684 [¶1]:

But while only the consecrated class, the underpriesthood, the New Creation, are thus encouraged to approach the throne with courage and confidence, very evidently all who even but tentatively belong to the "household of faith" may to some extent enjoy the privileges of thanksgiving and praise, and may rejoice in God, in a realization of the provision he has made for the complete forgiveness of sins through the merit of the atonement. Nevertheless, it is not their privilege to come with boldness, or in any other manner, into the Holy of Holies. Only the consecrated, the New Creation, the members of the body of the Priest, are privileged to enter into the presence of God in prayer in this special sense; and they only, therefore, may have the fulness of joy which the Master promised. Hence, while we may not even suggest to unbelievers the propriety of prayer, but should first instruct them with the "words," as Peter instructed Cornelius, that they may know him upon whom they must believe before they could have any standing before God, we may nevertheless, encourage all who have believed on the Lord Jesus to give thanks and to offer praise to the Father through Jesus Christ. Such should, however, be given freely to understand that their tentative justification through faith is not the accomplishment of the divine will in them, but merely the beginning of the proper course of approach to God—the first step in that approach—and that the second step of full consecration to the divine will must be taken by those who would enjoy the proper privileges of prayer, of communion with God and of the fulness of joy associated therewith.

It should be pointed out to them that a failure to take the second step would imply a disposi-

tion to receive the grace of God [justification] in vain. (2 Cor. 6:1) After enjoying prayer-privileges of this kind for a season, and refusing to go on to make a full consecration of themselves to the Lord, these should very properly feel a diffidence in respect to prayer—should feel it to be improper to be continually receiving divine favors and asking for more, while withholding from the Lord the consecration of their hearts—their reasonable service. As the consecrated class is in the Scriptures designated the spouse of Christ, so the general household of faith would properly represent those to whom the privileges of espousal are thrown open. The New Creation, as the espoused Bride of Christ, having surrendered heart and tongue and every power and energy to its Lord and his service, may reasonably and gratefully accept from him the blessings, privileges, protection, supervision and gifts which he has been pleased to promise to it as his espoused Bride.

As a woman who had rejected a suitor and had refused to give him her hand and heart could not reasonably look to him afterward for the care and protection and blessing and privileges and joys which he had already freely tendered her, so those who continually reject divine favor, to the extent of refusing to make a consecration of their little all to the Lord, could not with any propriety look to him, or ask of him the blessings which he has promised to those who love him and who manifest their love by their devotion, their consecration. A proper recognition should be made of this distinction between those who merely believe in the forgiveness of sins at the hands of the Lord and those who have appreciated that favor and gone on to consecration and full relationship with the Lord. The fact that these divinely drawn lines between the different classes of believers are not

more clearly recognized is a disadvantage to both. The distinction between the believers and unbelievers should be sharply defined. All of the former should be recognized as brethren, “of the household of faith,” but not so the latter. Again, the distinction between those believers who have consecrated themselves and those who have not should be clearly traced, and the former should be recognized as the Church, the New Creation, the Royal Priesthood, to whom all the exceeding great and precious promises belong.

If these distinctions were clearly recognized it would be of advantage (1) to the world, leading to more thorough investigation and a more tangible faith; (2) of advantage also to the unconsecrated believers, leading them to realize that unless they go on to a full consecration they are not joint-heirs with the saints in any sense of the word, either in the future glories or the present privileges and joys. (3) To realize this would, we believe, have also a stimulating effect upon the unconsecrated, leading them more frequently to a positive deci-

sion by dispelling their unfounded imaginings that somehow or other merely believing in Christ, without consecration, constitutes them sons of God and heirs, and entitles them to participate in the richest divine promises which lay hold upon the present life and that which is to come.

The bruised reed we would not break, and the smoking flax we would not quench; but we would have the bruised reeds realize that in order properly to share in the blessings of God, present or future, they must avail themselves of divine favor upon divine conditions—they must wholly consecrate themselves, if they would cease to be bruised reeds, and become useful in the Lord’s service. The smouldering faith we would not quench, but would fan it into a flame of sacred love which would induce a full consecration of self—a full sacrifice, according to the divine invitation, and thus lead to participation in the joys present and to come.

27. What privileges of prayer do the *children of consecrated parents* enjoy?

F531 [¶1] through F532 [¶2]—Children Born in Justification

In all these matters the New Creature has a decided advantage over all others in respect to his children. They should, to begin with, be better born, better endowed at birth. And this prenatal endowment should be fostered from the very earliest moments of infancy. The babe of a few days is pretty sure to be nervous and irritable and distressed if the mother is so; an influence goes to the child, not only through the mother’s milk, but telepathically, electrically, from her person to the child. What a general advantage, then, the New Creature has in the indwelling of the Spirit of the Lord, with its peace, love and joy; and how favored is the infant under such care! Humanly speaking, how great are its possibilities as compared with the possibilities of others in respect to noble manhood and womanhood; and, speaking from the standpoint of the Lord’s Word, how great is its advantage when we remember that the children of the Lord’s consecrated people, like themselves, are under the supervision of divine providence in respect to all of their affairs; that the children of believers, too, come under the terms of the

promise that “all things shall work together for good” to them!

It is not difficult to see that the children of New Creatures have a **tentatively justified** standing with God, in virtue of the relationship of their parents to him and to them. As the disobedience and alienation of Adam and Eve from the heavenly Father brought alienation to all their offspring, so, too, the reconciliation of the Lord’s people, through the merits of the great atonement, not only brings them back to harmony with God, but their children as well are counted justified through their parents, and on account of their parents, up to such a time as the child shall have an intelligence and will of his own. The question is more complex, however, when one parent is the Lord’s and the other is a stranger and alien from him; but the Apostle assures us that in such a case God counts the child as his, through whichever one of its parents is the Lord’s disciple. The influence of the believing parent, the consecrated parent, is counted as offsetting and overruling the influence of the

unconsecrated parent, so far as the child is concerned. On this subject the Apostle says:

“Else Were Your Children Unholy
[Sinful, Condemned].”

“The unbelieving husband is sanctified by the [believing] wife, and the unbelieving wife is sanctified by the [believing] husband [in respect to the subject under consideration, viz., the off-

spring of their wedlock]; else were your children unholy [sinners under condemnation, unjustified, unrelated to God, aliens from his care and blessing]; but now [in view of this provision of divine grace] are they holy [that is, in a tentatively justified state with God, through which he may treat them, not as enemies].” 1 Cor. 7:14

F684 [¶2]:

As we have already noted, the Apostle declares that the children of believers are counted in with them as sharers in the divine grace of justification—as no longer unholy, but justified in a **tentative** sense. This justified standing and its relationship to divine care and providence continues from birth until the age of discretion; and such children evidently have much the same privilege as the justified in the matter of prayer, receiving also in like proportion of the joys and blessings resulting. From earliest infancy they should be taught to regard the Almighty, the God of their parents, as their God, and from an early age they should be given to understand that as the parent has his standing with God through Christ, so indirectly the child has its standing and relation-

ship with Christ through his parent. The consecrated parent or parents in every Christian home may be considered, therefore, as in a sense the priests of the household, and while the child may properly be encouraged to pray to the Lord, the lesson should not be neglected that the family and all of its interests and concerns are under divine supervision as a family, on account of the consecrated parent or parents, members of the New Creation. The child should be taught to look eagerly forward to the time when its expansion of mind and judgment would properly permit it to make full consecration of itself to the Lord, and thus to enter into the privileges and joys promised to such.

28. How should we look out for the interests of each other through prayer?

R3223 [col. 2 ¶5]:

The nobility of Samuel’s course may well be copied by the Lord’s people under various circumstances in life. When those who are near and dear to us flag in their love and devotion, they need all the more our sympathy and our prayers; and, as our dear Master showed us, even our enemies are to be prayed for and have our good wishes—that the Lord would grant them in his providence such opening of understanding, such experiences as in divine wisdom would be for

their highest welfare to bring them into full accord with himself, and thus back into harmony with us and all who are in harmony with him. The prophet indicates that, although he was ceasing to be their judge and ruler, he would not cease to be their instructor in the good and right way so long as the Lord’s providences might permit him to serve them, and so long as they would accept his aid.

R1842 [col. 2 ¶4]:

Here was a type of the value of intercessory prayer on behalf of those who sin not unto death. (1 John 5:16.) Let us bear in mind this privilege and duty of intercessory prayer for all such, and for our encouragement let us remember God’s dealings with his faithful ones of old. And let us beware of any thing

approaching to disloyalty to God—of any disposition to rebel against him and return to Egypt, the world; and also of that lack of faith which indicates a serious lack of appreciation of all of God’s favors and leading in the past and which therefore fails to trust him for the future.

29. What is the relation between *faith* and prayer?

James 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

Mark 11:24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

R2005 [col. 2 ¶1-4]:

Our prayers are not to be “vain repetitions,” formal requests for what we do not expect. We are to “ask in faith, nothing wavering,” (James 1:6.) And whatsoever things ye ask “believe that ye [shall] receive them,” for whatsoever is not of faith is sin, hypocrisy.—Mark 11:11,24; Rom. 14:23.

The child of God must therefore be a close student of his Father’s Word; because he is expected to ask that he may receive, that his joy may be full; and he is cautioned to ask only for such things as his Father has expressed a willingness to grant; and he must ask in faith or not at all.

There can be no doubt that in this matter of prayer, as in other matters, our Heavenly Father designs to cultivate faith in his people. He tells us that “Without faith it is impossible to please God;” and that “This is the victory that overcometh the world, even your faith.” Hence, only those who exercise faith, and ask in prayer for the promised

favours, are really ready to receive them according to God’s judgment and arrangement. This being the case, it should be the prayer of God’s people to-day, as amongst the Apostles, “Lord! increase our faith.” And thus praying, and laboring to this end, each would be more and more helped in overcoming the world and its faithless influences.

True faith is not credulity. It is critical, and believes only upon good evidence. It criticizes closely and distinguishes clearly between the teachings of men and the substantiated Word of God. But, having found the Word of God, it trusts it implicitly, knowing that its Author cannot lie; and that all his purposes and promises will be accomplished.

F691 [¶2]:

How necessary faith is to the attainment and retention of our present inheritance, the foretaste of coming blessings, is clearly shown by the Apostle James, who, after saying, “If any of you lack wisdom let him ask of God that giveth to all liberally and upbraideth not, and it shall be given him”—adds, “But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways.” (James 1:5-8) The Apostle thus shows how impossible it would be for anyone to become an overcomer without becoming strong in faith. Hence, the Scriptures everywhere inculcate growth in faith,

and all of the Lord’s people need to pray as did the apostles, “Lord, increase our faith”; and praying thus they need to use the means which God has designed for the fulfilment of this prayer. If their prayer be sincere they will use those means earnestly—they will seek the Lord in prayer, seek to know his Word, seek to obey it, seek and enjoy his service, seek to put on all the graces of the Spirit; and this being their attitude they will have strong faith, full assurance of faith, and “shall never fall, but so an entrance shall be ministered unto them abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ”—in due time. 2 Pet. 1:10,11

R3664 [col. 1 ¶4, 5]:

Nehemiah's prayer to the Lord that he might grant him mercy in the sight of Artaxerxes shows that he had faith in the divine power. We have often wondered if a deficiency of faith along such lines is not a part of much of the trouble of the Lord's truly consecrated people to-day—of spiritual Israel. We know that sometimes they have severe trials from those who hate them, from those who perhaps despise them and deal unjustly with them, and we wonder to what extent they remember, as Nehemiah did, that God has full power to open ways and means before us whereby we may engage in his service, if he be willing to accept of our services, if we find favor in his sight, if our prayers of lips and of heart go up before him as a memorial, acceptable through Christ.

We remember in this connection a story told us by a sister at one of the Conventions. She said: "My husband is quite wealthy, has a large farm, well stocked, etc., and, although I have served faithfully for years, he is so opposed to the Truth and so seeks to hinder me in respect to it that he begrudges me even the small sum of the WATCH TOWER subscription or the price of books I need. When I heard of this Convention I felt a longing in my heart to go and meet with some of the Lord's dear people, and I took the matter to the Lord in prayer, telling him that if it were his pleasure I should greatly enjoy the privilege of attending the Convention, but I was willing to leave the matter entirely with him. I felt somehow that it would be quite probable that the Lord would open the way for me to go, and by way of cooperation I suggested the matter to my husband in good

time, saying that I would like very much to attend the Convention. He was violently opposed, and said that the distance to the railroad station was so great that I could not walk it, and that he would not allow me to use a horse. I replied quite calmly that I did not know, but somehow I felt that the Lord would be willing to have me go and would perhaps open the way yet for me. I answered quietly, because I had committed the matter entirely to the Lord, and was willing to abide by whatever his providence might mete out to me. I was even cheerful, therefore, notwithstanding my husband's words of opposition. He seemed to read my confident expectation and several times referred to the matter, reiterating that I should not go, that he would not allow me to take a horse, etc. I merely replied that I did not know, but that if it were the Lord's will that I should go, he would be able to open the way. About ten days before the Convention one of my husband's best horses took sick, and although he is very successful in doctoring his stock, and on this occasion called in a veterinary surgeon, the horse died. Then another good horse took sick and it died, and a third horse took sick. My husband began to realize that it might be the hand of the Lord in his affairs, and evidently associated his losses with his declaration that I might not use a horse to go to the Convention. He brought up the subject of the Convention himself, intimating in a very mild way a possibility of rescinding his previous decision. My quiet answer was the same, that perhaps the Lord would open the way. The third horse died, and my husband came to me and said, 'You may go to the Convention.' "

30. What is the relation between prayer and *thanksgiving*?**R3128 [col. 2 ¶3, 4]:**

Anxiety and burdens are unavoidable to those who are depending on themselves, their own wisdom, their own strength, their own skill; but the members of the body of Christ, accepted in the Beloved, adopted into the divine family, sons of God, are assured over and over again in the Word that if they abide faithful all things shall work together for their highest welfare. Why should they be burdened? Why should they feel

anxious? He who guards their interests slumbers not. When Christians find themselves anxious, fearful, burdened, the evidence is that they are lacking in faith, and the probability is that they have either never grown to the point of having the proper faith in the Lord, or that they have allowed "earth-born clouds" and cares of this life to come between them and the Lord, so that they no longer have confidence that they are abiding in his love

and in his care. All in such condition should go at once to the throne of heavenly grace, and to the divine promises, and obtaining mercy at the former, and feeding upon the latter, they should grow strong in the Lord and in confidence in him, and their corroding cares will give place to faith, confidence, peace of heart, whatever the outward conditions.

Such is the counsel of the Apostle—that instead of continuing in the anxious condition, we should lay all of our affairs before the Lord, supplicating his promised providential care, acknowledging our own lack of wisdom;—and gladly accepting his wisdom and the provisions of his love, we

should make every request in a spirit of thanksgiving. This spirit of thanksgiving implies a recognition that the circumstances and conditions in which **we are**, have been supervised of the Lord, and that we are appreciative of his care and trust it for the future. Thanksgiving for what we have, and a full appreciation of the Lord's leadings hitherto and now, will preclude any anxiety for the future; for the thankful heart will conclude that he who favored us and redeemed us while we were yet sinners will much more favor and do for us now that we are his through the adoption that is in Christ Jesus.

R3306 [col. 1 ¶7]:

We have already referred to the necessity for prayer, supplication, mentioned by the Apostle. We now observe that those who are dwelling in close fellowship with the Lord will be so appreciative of the favors and blessings already enjoyed that they will not feel like asking for greater blessings, but rather like giving thanks

with a realization that they have already received not only more than they deserved at the Lord's hands, but more than they could have asked or thought. And what has already been received is only a foretaste of the promised coming blessings.

R2866 [col. 1 ¶3]:

Jacob had a method of marking the special manifestations of divine providence,—as when he called the place in which he wrestled with the angel Peniel; as a reminder that there he had been privileged to see, representatively, the Lord's face, to receive the Lord's blessing, the light of his countenance. Similarly, it is profitable to the spiritual Israelites that we should make note in some special manner of all the Lord's mercies and providences toward us. Many feel poor as respects the Lord's favor and blessing, simply because they have failed to let them make a proper impression upon their hearts at the time they were received. Divine favors are soon lost from our leaky earthen vessels unless special notation is made at the time, either upon the tablets of memory, or in some other manner to refresh memory. Doubtless we would all have more Bethels and more Peniels did we but follow the course of setting up some

kind of monuments, and there entering into some special covenant or vow with the Lord in return for his mercies. Quite in line with this thought, that Christians generally have multitudinous blessings, and favors more than they fully recognize, the Allegheny Church has for some years held "Cottage Meetings" in various quarters every Wednesday evening, for prayer, praise and testimony. And the testimonies called for are not the "years ago" sort, however good, but the fresh living experience of the **week**. And as each **seeks** for fresh evidences of divine love and watchcare daily, each finds that he has far more cause for rejoicing and thanksgiving and encouragement than he would have been aware of without such watchfulness and notation. Let us daily and weekly as well as yearly rear to God our Ebenezers, if we would increase our faith and joy and love.

31. What is the relation between *fasting* and prayer?

R2022 [col. 1 ¶4 to end]—Purification with Fasting and Prayer.

Although not under the Law Covenant, we may with propriety look back to God's dealings with the ancient worthies and the typical arrangements of the past and draw therefrom some lessons of value. One lesson is in the fact that those who celebrated the Passover (typifying the Gospel Church which partakes of Christ, our Passover Lamb) were required to cleanse themselves and their houses and to put away all leaven (a symbol of sin) and generally to purify. See Exod. 12:19,20; 13:7; John 11:55.

On the great occasion of the giving to Israel of the Law Covenant, washings, purifying, etc., were strictly enjoined. (See Exod. 19:15.) The antitype of that is the institution of the New Covenant of grace at the hands of the greater Mediator, Christ. The appropriateness of the still greater purifying of all who accept the New Covenant must be evident.

When Daniel the prophet sought the Lord in the special requests which God so specially answered, he "chastened" himself; that is, he sought by the practice of self-denial to bring himself into a special condition of heart and mind pleasing to God. (Dan. 10:2,3.) That his course was helpful to him and acceptable in God's sight is testified by the angel of the Lord—"O Daniel, a man greatly beloved [**margin**—"man of desires"], ... fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard." Verses 11,12. Compare also Chapter 9:3,4-18,20,21.

While the fastings, washings and purifyings of the Law Covenant represent conditions of self-denial and deadness to the world, which should be the attitude of all true believers at all times, yet we have good New Testament precedent for the observance of literal fasts, etc. Note the following:—

Our Lord fasted forty days at the beginning of his ministry, when specially seeking divine leading and instruction for the work; and we know not how often he fasted in secret.—Matt. 4:2.

"When ye fast, be not as the hypocrites, of a sad countenance,...that they may appear unto men

to fast....But thou, when thou fastest,...appear not unto men to fast, but unto thy Father which is in secret,...and he shall reward thee openly."—Matt. 6:16-18; 9:15.

In the Church at Antioch were several of the brethren who served the Church, and prayed and fasted and sought to be and to do what would be most pleasing to God. It was from among these earnest seeking ones that God chose Paul and Barnabas for special service. What a suggestion there is in this for all who are desirous of being used and useful in the service of the same Master. The Church at Antioch seemed to feel the importance of the matter, too, for when sending them forth at their expense, as their representatives and the Lord's, they fasted first and then prayed and laid their hands upon the missionaries (as recognizing them as their agents and representatives) and sent them forth.—Acts 13:2,3.

The Apostle mentions how he and his co-laborers approved themselves to the people of God, and among other items he mentions stripes, imprisonments and fastings. We are not to think of the Apostle as whipping and imprisoning himself, as do some of the monks and nuns, but as suffering these at the hands of unbelievers, on account of his faithfulness to the Lord, in declaring the good tidings of great joy—"Jesus and the resurrection"—of which he was not ashamed. So, likewise, some of his fastings may have been enforced fastings, because of his service of the truth; and, if so, no doubt they were all the more acceptable in God's sight.—2 Cor. 6:5; 11:27.

To those who have written to us of their desire to abandon the use of tobacco, etc., or who find in themselves any weaknesses which they long to overcome, we advise not only the continual washing of their hearts with the truth and praying and watching unceasingly, but also additionally the frequent use of literal water in a physical bath and occasional fasting unto God as a sign to him of your earnestness of heart—as a proof to yourself, as well as to God, that your prayer is not merely a momentary fancy but a deep, earnest heart-desire.

R3659 [col. 2 ¶2-5]—Fastings of Spiritual Israelites

That there is an advantage in fasting and prayer to the spiritual Israelite is beyond question. Our case is not exactly that of the Israelites under Ezra, and yet there is some similarity. We are not guaranteed earthly blessings or earthly protection against earthly adversaries. As spiritual Israelites, however, we have a still higher guarantee, for in our estimation our spiritual interests as new creatures are higher and grander than all of our earthly interests, beyond comparison. We have the guarantee that, whatever shall befall us, the Lord is able and willing to overrule it for good if we trust in him. It is in proportion as this gracious promise of the Lord fails to be appreciated by us that we look to the world for protection. The very experience of realizing danger and feeling timidity may prove indeed a superior blessing to us if it will but lead us nearer to the Lord—through fasting and prayer.

Fasting, as we have seen heretofore, signifies self-denial. The thought is not the weakening of the body by absolute abstention from food, but rather a disciplining of the body by abstaining from delicacies, relishes, etc. No doubt such fastings are profitable to us in other ways than one. They not only relieve the physical system of over pressure, but with many tend to clarify the mind and make it more acute, more spiritually inclined. We all recognize this as a fact whether we can explain the philosophy of it or not. To all believers, especially to all starting upon a course of consecration, of self-devotion to the Lord and to his cause, we commend fasting in reasonable and proper ways, the denying to one's self the gratification of natural passions, and in general the living moderately, abstemiously, using this world and its comforts and blessings as not abusing them—the using of them in so far and in such a manner as will be to the highest advantage as new creatures in Christ. With the consecrated Christian this is not only the incident of a day but the course of a life. His every day is a fast day, a day of self-denial

as respects any and everything sinful, and as respects any and everything that would not inure to the spiritual advantage of himself or others.

Our fasting is like our baptism—it has a definite point of beginning and a definite point of ending. It begins with our baptism even unto death and it ends in death. These self-deniers, these fasters, are the self-sacrificers, the overcomers of the world, to whom the Lord has promised his special blessing of spiritual favors, peace, joy and all the fruits and graces of the Spirit in the present time, and by and by the everlasting blessedness of fellowship with himself in all the joys and perfections and completeness of the Kingdom condition—glory, honor and immortality.

Ezra says, "So we fasted and besought our God for this: and he was entreated of us." This verse could be applied in full measure to the spiritual Israelites who, under the lead of the great High Priest of our profession, are traveling to the New Jerusalem. Their fasting and prayers to the Lord for protection and help along the narrow way and for success to the journey's end are heard, and the Lord assures us in advance that all such petitions are granted. It is our Father's good pleasure to give the holy Spirit to those who ask, and to make all things work together for their good, and to bring them under the leading of the great Chief Shepherd and ultimately to the Kingdom. In other words, "He is faithful who has called us, who also will do it." (1 Thess. 5:24)—he will do all he has promised to do, exceedingly more abundantly than we could have asked of him or expected. The whole matter is with us: if our consecration is based upon faith in the redemptive work of our Lord, if it is a full and complete consecration, and if we live it out day by day, the results will be all and more than we ever expected.

32. What is the value of *secret* prayer?

F686 [¶3] through F687 [¶1]:

This great privilege of access to the presence of God, of entering by faith into the Most Holy, of

approaching the throne of grace, and obtaining mercy and finding help in every time of need,

may be adapted to all the varying conditions with which we are surrounded.

It is ours for personal use—that we may individually closet ourselves with the Lord and commune with him; and by his mercy this communion with him, this separation from distracting things, may be enjoyed when actually withdrawn from the company of others. Where this is impossible, and where no opportunity comes for bowing the knees, and raising the

voice even to a whisper, it is the privilege of the New Creation to have access to the Father in mental communion. When on the street, when surrounded by confusion and turmoil, the heart may uplift itself and seek both wisdom and strength at the throne of grace. How blessed are these privileges! Those who most use them most enjoy them. Unlike earthly things, they become the more precious as they become the more familiar.

33. What are the special advantages of *family* prayer?

F687 [¶2]:

Prayer in the family circle is the going of the family into the “secret closet”—into the Lord’s presence, away from the world. This may not always be possible; but where the opportunity exists, it should not be neglected. If, however, favorable occasion cannot be made, doubtless the Lord will take the will as instead of the performance, and grant blessings accordingly. The influence of the family altar and of the prayer incense ascending therefrom to the heavenly Father, and the acknowledgment there made of his grace, mercy, power and blessing, are sure to bring additional

blessing, not only to the Royal Priest who serves his family thus, but to every member of that family. A feeling of reverence for God, of responsibility to him and a realization of his loving, protecting care, goes with that family throughout the day. And if in the evening it be possible again to gather as a family to acknowledge divine mercies, and to render thanks, the blessing is only increased, as was the widow’s cruse of oil, as it was poured forth continually into vessel after vessel. 2 Kings 4:1-7

34. What is the value of prayer *in the Church*?

F687 [¶3]:

Prayer in the Church is the going of the Lord’s family into the “secret closet” of divine presence, apart from the world. It is vitally necessary to its progress, its health, its spiritual development. Its neglect is sure to result in a loss of power, a loss of privilege and service, and a corresponding loss of joy. We are wholly out of sympathy, however, with the kind of public praying referred to by a Boston newspaper, when, in reporting a religious meeting, it said: “Rev. Dr. _____ made the

most beautiful and eloquent prayer ever offered to a Boston audience!” There is too much of this matter of praying to the audience instead of praying to God. The Scriptures not only encourage public and audible prayers amongst the Lord’s people, but point out, also, that he who prays should remember his audience in connection with his ministry, and perform the service so that he who hears may be able to say “Amen,” whether audibly or in his heart. 1 Cor. 14:13-17

35. Are promiscuous public prayers authorized?

R2023—“Are Public Prayers Authorized?” Reproduced at the end of this section, p. 292.

36. What is the necessity for prayer in opening and closing meetings for the study of the Word of God?

F688 [¶1]:

It was the wisdom from above, the holy Spirit, which guided the Apostle Paul when going into a new city with the Gospel, to seek out those assembled at a place “where prayer was wont to be made.” (Acts 16:13) And it is a fact, still, that both the knowledge and the love of God abound most amongst those of his people who pray one for another, that their joy may be full. However many meetings the Lord’s people may have for the study of his Word, and for the building up of one

another in the most holy faith, we advocate that no service be considered as properly commenced except the Lord’s blessing upon the study be first invoked; and that no meeting be considered properly closed until the Lord be thanked for the privilege and blessings enjoyed, and for his blessing bestowed—that the Word of his grace may be meat indeed to the hearts of those who have heard with sincere desire to know and do his will.

37. What are some good suggestions respecting prayer and testimony meetings?

F314 [¶5]:

There should be not only devotional services connected with all meetings of the Lord’s people, but experience shows the profitableness of **each one**, in the hearing of his brethren, **confessing with his mouth**, either in testimony or in prayer, his devotion to the Lord.

F319 [¶1] through F322. Reproduced at the end of this section, p. 294.

38. Is it proper to pray for baptisms of the Holy Spirit?

E211 [¶1] through E216. Reproduced at the end of this section, p. 295.

F445 [¶1]:

We have already at considerable length called attention to the statement of John the Baptist, made to the Jews respecting Jesus, “He shall baptize you with the holy Spirit and with fire,” (Matt. 3:11)—thus pointing out the Pentecostal blessing upon faithful Israelites and the fire of God’s anger, “wrath to the uttermost” (1 Thess. 2:16), that came upon the remainder of that nation. The baptism of fire is not a blessing,

nor is it intelligently that Christian people sometimes pray for it. As there was such a baptism of fire in the end of the Jewish age upon the “chaff” of that nation, so our Lord indicates there will be in the end of this age a similar “fire” upon the “tare” class of Christendom—a baptism of fire, of trouble, which will be appalling; “a time of trouble such as was not since there was a nation.” Dan. 12:1

39. May the consecrated pray for *physical healing*?

R2837 [col. 2 ¶4] through R2838 [col. 1 ¶3]:

As respects the Lord’s people expecting miraculous healing in answer to prayer: we do not think that they should expect miraculous healing, or pray for it. All of God’s people are surely welcome at the throne of grace, and they are invited to bring all their burdens and cares there and to obtain

mercy and find grace to help in every time of need. But the **saints** are never invited to pray for their own physical healing. They are, however, assured that it is the Father’s good pleasure to give the **holy spirit** to them that **ask it**. And the intimation clearly is that physical ailments, sor-

rows and pain work out for God's people the graces and fruits of the spirit if properly received and patiently endured. It is to those so afflicted that the Lord speaks as to St. Paul, "My grace is sufficient for thee." With this assurance the Apostle could glory in **afflictions**; and so may we also learn to do.—2 Cor. 12:7-10.

This one prayer of the Apostle, repeated, he tells us, three times, is the only prayer for physical healing by any of the apostles, so far as the Bible-record shows. It was offered early in the Apostle's experience, before he had learned that his high calling was not to health and wealth and earthly blessings and ease in their enjoyment, but to **sacrifice** all these, that thus becoming a sharer in the sufferings of Christ he might attain to the heavenly condition—glory, honor and immortality—by and by. Thus also our dear Redeemer prayed not for earthly blessings for himself, and used not his powers selfishly. He could have commanded the stones to become bread, but he would not, and fasted forty days. He could have asked, and would have received for his defence and deliverance from his persecutors, twelve legions of angels; but he would not do so—instead he would endure whatever the Father might permit to be poured into his cup of bitter experience; accepting only the common blessings of nature open to all mankind. When weary he **rested**, or became so weak that he could not carry his cross, and sank under it. But he would not pray for strength. It would have been in opposition to his covenant or **consecration unto death** to have thus sought divine aid in resisting death.

But while there are no evidences of the apos-

tles praying for relief from physical ills (except the one instance above mentioned) we have records of their illness, and the illness of others whom they loved. In one instance the Apostle declares of Epaphroditus,—“He was sick nigh unto death: but God had mercy upon him; and not on him only, but on me also; lest I should have sorrow upon sorrow.” (Phil. 2:27.) Can we doubt that if his recovery had been miraculous the thing would have been so declared to the glory of God? It is evident, then, that it was as stated, of divine **mercy** and not of prayer that the recovery took place. And so it is with us now: “Your Father knoweth what things ye have need of” and fulfils his promises of love and mercy, that all things, even **sickness**, etc., shall work for good to those called according to his purpose.

Physical healing in answer to prayer, as described in the Bible, was performed upon the public, not upon the Church, except (as in James 5:14-16) the saint had gotten into sin and into sickness as a chastisement for sin and so could not go to God in prayer for himself. Such should send for the Elders of the Church, and they should pray over him, for the forgiveness of his sin; “and tho he have committed sins they shall be forgiven him, and the prayer of faith shall save the sick, and God will raise him up.”

Altho we are chronologically in the dawn of the Millennium we incline to doubt that any special restitution blessings will be dispensed to the world until the Gospel Church, the elect royal priesthood, is completed and glorified; for this is to be their very work.

F636 [¶1] through F637 [¶1]:

How did Jesus do? and what course did his apostles pursue following in his footsteps? We answer that there is no record that Jesus or the apostles ever healed any of the Church. Is it urged that the Lord's healing of the sick indicated the divine will on the subject? We answer that not the healed ones, but the healer is our pattern. Our Lord miraculously fed the multitude; should we therefore expect to be miraculously fed? No—on the contrary. As the Chief of the New Creation refused to use **divine power** for his personal comfort, so should we. (Matt.

4:2-4; 26:53) If when he hungered he sent his disciples to buy bread, and when weary he rested on the well or elsewhere—and if while the loss or sacrifice of his vitality “touched” him, yet he never prayed for deliverance from these natural troubles, but cheerfully endured them as a part of his sacrifice—so should we.

More than this: our Lord intimates that it would have been a sinful misuse of power for him to have used the aid of the holy Spirit in the relief of such temporal needs, because it was at his disposal for another purpose. To have called on

divine power for his relief or protection from any part of the dying processes would have been sin; **because** he had made a covenant of sacrifice, and any appeal from its effects would have been “drawing back.” “If any man draw back, my soul shall have no pleasure in him.” Heb. 10:38; Matt. 26:53

Matters stand the same, exactly, with the Church, for we are following our Captain. For us to appeal for **divine aid** for our mortal bodies, which we have consecrated to death, would be in derogation of our covenant, by which we gave all our earthly advantages and rights as men (in the restitution privileges purchased by the precious blood) in exchange for the privilege of running as New Creatures the race for the great prize of “glory, honor and immortality.” To ask back what we surrendered implies a desire to withdraw the sacrifice, to cancel the covenant and to give up our

inheritance as New Creatures. This view of prayer for earthly things will be new to some, and to some it will doubtless bring a shock as they reflect that unwittingly they have done this very thing, and that God answered the prayer. Can it mean that they were thus rejected from the race for the prize? We think not. We believe that as an earthly parent would be long-suffering with his ignorant little child, so the Lord is patient toward his people, excusing their unintentional errors, and taking the intention instead of merely the words. And like as a parent might grant the improper request of his little one, so we believe the Lord has frequently honored the faith of his people even when improperly exercised. But the case is different as we grow in grace and knowledge; then it would be sin and might mean a turning back of divine favor—a rejection of the covenant.

F644 [¶1] through F654. Reproduced at the end of this section, p. 298.

R2006 [col. 2 ¶2] through R2007 [col. 1 ¶1]—The Prayers of Christ Unselfish. Reproduced at the end of this section, p. 302.

R3588 [col. 2 ¶1-4]:

The Lord was merciful to Hezekiah, hearing and answering his prayer. Isaiah had not gotten out of the king’s house on his homeward way until a message from the Lord came to him directing him to return to Hezekiah’s sick chamber to tell him that the Lord had heard his prayer and seen his tears and had added to his life fifteen years, directing him through the prophet to the medicine, the poultice which would bring relief—a poultice of figs. There is a lesson here: not that we should never use remedial agencies in connection with our troubles and ailments, but that we should recognize as behind the remedial agents the will of the Lord. The fig poultice would not have brought relief in this case aside from the divine interposition of divine power, but on the other hand the divine power preferred to operate through the poultice of figs rather than without it. It is not for us to dictate to the Lord how our blessings should come, but to seek to learn from these and other illustrations he has given us what would probably be his will respecting us and our afflictions.

The question arises, Did God change his plan and arrangements because of Hezekiah’s prayer,

and does he do so whenever a prayer is answered? We reply that in certain matters it evidently is as easy for the Lord to arrange them one way as another without any interference with his general plans. To our understanding the Lord would have allowed Hezekiah to die if he had not prayed. In other words, the Lord merely informed the king of what would have been the natural consequence of his case, and informed him for the very purpose of giving him an opportunity to ask in faith for his recovery. Thus the Lord waited to be gracious to him.

We are not in this wishing to imply that Hezekiah’s conduct and prayers should be a sample and a lesson to all of the Lord’s people under similar circumstances, that when ourselves or our dear ones are ill we should make specific request for the prolongation of their lives and recovery from their illness. There is a difference between our condition and our relationship to the Lord and that of Hezekiah. Although the king was a good man he lived before the Gospel

call began. He was, therefore, not one of the spirit-begotten ones, for the holy Spirit was not yet given, because Jesus had not yet suffered and had not yet been glorified. (John 7:39; 1 Pet. 1:11.) Those who are the Lord's consecrated people now, the "saints," should realize that they have entered into a new special relationship to the Lord, different from that of other men; that the Lord has agreed with them that their surrender of earthly life and all their earthly interests shall bring to them instead special spiritual favors, privileges, safe guardings, etc.

From this standpoint it would be unwise to ask the Lord for earthly privileges and advantages of any kind, since this might work to their disadvantage as New Creatures. Rather they are to remember the words of our Lord, that all man-

kind are seeking after the earthly things, but that the Father knoweth the things we have need of before we ask him, without our asking him. The preferable attitude of heart for the Lord's consecrated people therefore is—O, Lord, thou knowest far better than I what would be for my highest welfare, my highest spiritual interest. Thou hast promised that all things shall work together for good to me because I am thine, because I have been called according to thy purpose. I entreat of thee give what is best in all of life's affairs and withhold whatever seems unto thee best—"Thy will be done." For the Lord's consecrated people to undertake to move Jehovah's arm in respect to their affairs would seem to be the taking of the rudder out of his hands—would seem to be more or less of self-will, which we have pledged to the Lord shall be dead that his will may be done in us.

R3668 [col. 1 ¶5, 6]:

Question.—Why might we not pray for physical healing if we felt sure we could thereby be of greater service in the Harvest work?

Answer.—We need to analyze our thoughts, and to remember that they are deceitful above all things; that they sometimes endeavor to cheat us as to their real motives. It seems to us that the craving which we all would have for physical healing is considerably of a piece with a desire we all would have to see some miracle performed—a desire to walk by sight and not wholly by faith. On the other hand, to our understanding the Lord's wish is that we of the Gospel age shall walk wholly by faith and not at all by sight. Hence the signs were permitted in the beginning of the age, for the establishment of the Church, and were subsequently dropped that the Church, established by the Word of the Lord in its hands, should walk by faith entirely. Another thought which might assist the craving for miracles of healing would be the relief from pain but this would be in the nature of a selfish wish also; and if the Lord should relieve from pain it would be one step toward relief from disease, and if disease were eradicated why not also pray for relief from homeliness, crooked heads, bad dispositions, etc.? In a word, why not ask the Lord to

make us over again? But this, as will be perceived, would be restitution, which is not a part of the divine order now, but God's arrangement for the next age. The object, as we have seen, of the calling of the Church in this age is to sacrifice, and we are to remember also that it is not the new creature that is sacrificed, but the old creature—the new creature is renewed day by day. The Lord heals all its diseases; that is to say, he cooperates with us for the healing of spiritual defects, and promises a completion of the work in the resurrection of the spiritual body. This is what we get in exchange for the surrender of earthly rights of restitution. We should be glad indeed that, coming to the Lord and being justified by faith, our poor old bodies, already almost dead, will be permitted to go down into death and the matter reckoned a complete sacrifice, whereas it is only a fragment. If, on the contrary, we were restored to physical perfection, it would mean that we would have a great deal more to sacrifice before we could possibly expect to die. Hence it is more favorable to us that the Lord reckons our bodies perfect and then sacrificed, because we have that much the less sacrificial service to perform, yet counted of him as complete sacrifice.

40. What is our privilege with respect to the *healing of soul-sickness*?

Psalm 103:2-5 Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle`s.

F145 through F149 [¶2]. Reproduced at the end of this section, p. 303.

41. How should we regard modern faith-healing, miracles, etc.?

F638 [¶2] through F641 [¶1]—If Satan Cast Out Satan His Kingdom Wanes. Reproduced at the end of this section, p. 306.

42. How do we explain James 5:14-16?

James 5:14-16 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

R2008 [col. 1 ¶7] through R2009 [col. 2 ¶1]. Reproduced at the end of this section, p. 307.

F637 [¶2] through F638 [¶1]—The Prayer of Faith Shall Save the Sick

This passage, and one found in Mark 16:17,18, are relied upon as proof texts to show that it is the divine intention that the New Creation should rely upon divine power for healing of sicknesses. The passage in Mark is easily disposed of: it is not to be found in the oldest Greek MSS, hence must be regarded as an interpolation, made somewhere about the fifth century.

As for the statement of James: It is evident from the sixteenth verse, that the sickness referred to is recognized as being a chastisement for sins—not a slight sickness, but a serious one, making it worthwhile to call together the elders of the Ecclesia.

The implication seems to be that sin lay so close to the door that the sick sinner felt practically cut off from fellowship with God. And under such circumstances we should expect that the **sins would be confessed and their forgiveness prayed for**; and just so the record reads: "The prayer of faith shall save the sick [from the condemnation in which he was] and the Lord shall raise him up [to health—the restoration being a sign of the forgiveness of the sin]—**though** he have committed sins they shall be forgiven him. See verse 15.

43. What lessons should we learn from our Lord's example in prayer?

R2649 [col. 1 ¶6 through col. 2 ¶4]:

Our Lord, after dispersing the multitude, sought the solitude of the mountain in prayer. Tho he sometimes prayed with his disciples in their hearing, so that they recorded the words of his prayer,

it is evident that he was not content with merely these opportunities, but frequently sought the Father alone, as he has counseled his disciples to do, saying, "Enter into thy closet [private apart-

ment] and pray to thy Father in secret." (Matt. 6:6.) All Christians of experience have realized the value of such secret personal communion with the heavenly Father, nor are we surprised that our Lord Jesus felt the need of a similar communion. His knowledge of the Father, and his fellowship with him before the world was made, so far from satisfying him and rendering prayer unnecessary, rather stimulated his desire for further fellowship and communion, especially as he was alone in the world—even his beloved disciples, not having yet been begotten of the spirit (John 7:39), could not enter into fellowship with him in respect to spiritual things, nor appreciate the trials which came to him as a perfect man, in a way in which they do not come to fallen humanity. He needed such fellowship with the heavenly Father for the refreshment of his own zeal, for the keeping warm of his own love and devotion, which was the basis of his consecration and his daily sacrificing of himself as a man, even unto death.

There is no intimation given that our Lord spent much time at prayer, morning and evening, yet we may reasonably suppose that he never neglected to seek the Father's face; but these brief seasons of worship and prayer daily were evidently supplemented by occasions like

the one mentioned in this lesson, in which our Lord spent, apparently, considerable of the night in prayer and communion with the Father. There is a lesson in this for the Lord's people. The duties of life, pressing upon us daily, are not to be neglected; each is to feel, as our Lord expressed it, "I must be about my Father's business," and this would imply, ordinarily, short prayers, which our Lord commended, saying, "When ye pray, use not vain repetitions, as the heathen do; for they think they shall be heard for their **much** speaking. Be ye not therefore like unto them; for your Father knoweth what things ye have need of before ye ask him." (Matt. 6:7,8.) And the example of a prayer, given his disciples, is brief. Nevertheless, in proportion as we feel the importance of the great work in which, by the Lord's favor, we are privileged to be co-laborers with him, our hearts should be and will be drawn to seasons of spiritual communion;—not necessarily a prayer in the sense of making **requests** of the Father, for much of such seasons will doubtless be devoted to thanksgiving for the mercies and favors already experienced, and for the gracious promises upon which we base our faith for the future, and communion with the Lord, in the sense of pondering his will respecting us, and how we may most acceptably serve and please him.

R3551 [col. 1 ¶2]:

Our Lord's entire life furnishes an illustration of what the Apostle commends to all the Church in the words, "Pray without ceasing." Our Lord evidently was always in that prayerful attitude of heart, which was filled with thankfulness to the Father in respect to all of life's affairs, which recognized his guardian care, which trusted him, confided in him and in every distressing circumstance looked to him to overrule and to cause all experiences to work for good. But our Lord's constant attitude of prayer without ceasing did not hinder his more particular devotions when he turned

aside from the affairs of life to speak to the Father in secret—sometimes briefly and sometimes spending a whole night in prayer in the mountain solitude. Though he loved his disciples they were not yet begotten of the Holy Spirit and could not fully comprehend matters from his standpoint. The Father alone was able to comprehend the full situation, and hence the very isolation of our Lord from all human help drew him the nearer and the oftener to the Father in prayer.

44. What was the nature of our Lord's petition in John 17:15-26?

John 17:15-26 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

R3551 through R3553—"I Pray for Them" (John 17:15-26). See *Tower* for the entire article.

45. What is the import of "the model prayer" our Lord taught his disciples?

Matthew 6:9-13 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

R2004 [col. 2 ¶9] through R2005 [col. 1]—The Model Prayer.

All of our Lord's recorded prayers are beautiful in their simplicity, trustfulness and unselfishness; but the one usually termed "the Lord's prayer," given as an example of a proper prayer, is certainly in every way a model, which we do well to follow closely in all our petitions.—Luke 11:2-4; Matt. 6:9-13.

(1) Its opening address is full of filial reverence and trust,—“Our Father which art in heaven, hallowed be thy name!” What could be more sweet and childlike! What could be more reverent than this bold approach, direct to the throne of the heavenly grace!

(2) It does not proceed hastily to the lesser things of a personal character, but, recognizing that God takes knowledge of all of earth's affairs, and has a gracious and sufficient remedy already provided, the model prayer acknowledges this,

and thus expresses faith and interest in God's plan as revealed in his Word, saying: “Thy Kingdom come, thy will be done on earth as it is done in heaven.” Yes, indeed, it is not only fitting that all who approach God in prayer should previously have searched to know something of what he has revealed concerning his will and plan, but also that after learning of it they should thus confess faith in God, that his plan, when fully executed, will more than meet all the necessities of our case. This is not a petition that God would bring in his Kingdom before his appointed time, nor an expression of an impatient longing for it; but an expression of hope and trust and patient waiting for that which we know will more than meet all proper expectations, and fulfill all the promises of God's Word. It also signifies our allegiance to the Kingdom and its laws and

spirit; and hence implies that so far as we are concerned, we will do all in our power to conform our lives to its precepts even now.

(3) Then coming to personal desires, it requests only the necessities,—the “bread and water,” which God assures us shall be sure to all who are truly his. It asks, “Give us this day our daily bread.” The request is not for wealth, nor luxuries, nor overplus, nor dainties and delicacies. It is simply an acknowledgment of God as the great Provider, and of our reliance upon him and his promises, leaving quantity and quality and everything else to divine wisdom and love, to be ordered to our highest good.

(4) Although our sins have been forgiven, and we have been received into the family of God as sons before we have any right to pray “Our Father,” yet we are very humbly to feel that we stand as “sons” by grace in Christ, and not in merit of our own. We therefore appropriately acknowledge that we are trespassers, daily, who do not and cannot do the will of God perfectly, praying, “Forgive us our trespasses,” our shortcomings.

(5) Next we acknowledge a principle of God’s justice, that mercy will be extended through Christ only in proportion as we realize the spirit of divine mercy, and are willing to exercise it toward others who come short of perfection in their dealings with us; hence we add, “as we forgive those who trespass against us.” This is equivalent to a bargain with God, that we accept his terms of mercy, and will expect none, except as we ourselves exercise it toward others. What a thought! If fully appreciated, how it would influence all of God’s sons to be kind and generous toward each other and toward all men in

thought as well as in word and deed.—See Matt. 5:24; 6:15.

(6) “And lead us not into temptation;” or, rather, since chastisements and temptations (or trials) are necessary to our discipline and preparation for the Kingdom (James 1:2-12), we must understand this as the *Emphatic Diaglott* indeed renders it, “Abandon us not to trial.” Since the trial of our faith worketh patience, experience and hope (1 Pet. 4:12; Rom. 5:3-5), and is needful for our perfecting in holiness (1 Pet. 1:6,7), the Father will not hinder us from having temptations, even though he himself tempteth no man. (Jas. 1:13.) A man is **tempted** when he is led astray and enticed by his own selfish, fallen desires; he **sins** when he yields to those desires. (James 1:14.) But in the hour of trial, temptation, who could come off conqueror without the promised “grace sufficient for every time of need” which will succor us and not permit us to be tempted above what we are able to bear, but will with the temptation provide also a way of escape?—1 Cor. 10:13.

(7) “But deliver us from evil,” or, as some prefer it, Deliver us from the Evil One. The great Adversary is as much on the alert to entrap us through the weaknesses of the flesh, as our Lord is ready to deliver us and give us victory. We are not sufficient of ourselves for such a contest against the powers of darkness, and hence have need frequently of this petition to the throne of grace, for as the Apostle declares, “our sufficiency is of God.”—2 Cor. 3:5. [Footnote: The remaining sentence with which this prayer is usually closed is spurious—not found in the ancient Greek MSS. It would appear to have been added at the time when an earthly exaltation of the Church had led some to believe that the Papal glory was the glory of God’s Kingdom.]

R3351 [col. 2 ¶4] through R3353 [col. 2 ¶3]:

See *Tower* for this long excerpt explaining our Lord’s model prayer.

R2252 [from subhead to end of article]—“After This Manner Pray Ye.” Reproduced at the end of this section, p. 310.

46. What should be the *special* nature of our petitions?

R3306 [col. 1 ¶8, 9]:

Our requests should be, increasingly, for grace and wisdom and the fruits of the spirit and opportunities for serving the Lord and the brethren,

and for growing more and more into the likeness of God’s dear Son.

Under these conditions who can doubt that the

promised “peace of God beyond all understanding” would “guard” such “hearts” and their “thoughts”? This peace would of itself dispel one of the great evils that afflict the hearts of many. Selfishness and ambition would find little room in a heart so filled with gratitude. God’s peace, and not merely the peace of the world, would reign in such a heart, controlling ambitions and energies.

F685 [¶1] through F686 [¶1]:

While the New Creatures in Christ Jesus are exhorted in the above text not to seek for, not to be anxious concerning, and not to pray for earthly things—what ye shall eat, what ye shall drink, and wherewithal shall ye be clothed, but to trust all these matters to the wisdom and love of the Father—they are instructed concerning one thing which the Father will be very pleased to have them pray for, and concerning which he will be pleased to answer their petitions largely. That one thing for which they should specially seek and specially pray is the holy Spirit—the spirit of holiness, the Spirit of God, the Spirit of Christ, the Spirit of the Truth, the spirit of a sound mind, the spirit of love. 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. Thus we must pray if we would not ask amiss. Our affections must be set on things above, and not on things beneath—upon the robe of Christ’s righteousness and our future glorious apparel, when we shall be like our Lord and see him as he is, rather than on earthly apparel. Our affections must be upon the spiritual food—upon the bread

Divine peace can dwell in our hearts and rule in them, so as to keep out the worry and turmoil of the world, even when we are surrounded by these disadvantageous conditions—even when the adversary himself is besetting us through deceived agents.

which came down from heaven, and upon all the precious promises of God of which Christ is the center and substance. These we must seek, these we must appropriate; and for these, therefore, the substance of our prayers will be. Thus our watching, praying and daily seeking will be in full accord. Moreover, thanksgiving must largely take the place of requests, from the time that we learn of the lengths and breadths and heights and depths of the divine provision, for both the New Creation and for our dear ones according to the flesh, and for all the families of the earth. What could we ask for more or better than God has already promised?

Surely we could ask nothing more than has been promised respecting the future glories of the New Creation; nor could we ask more respecting the present joys of the same class. Every provision that reason could imagine, every want, every necessity, has already been anticipated for us and provided—given to us for the taking. We merely lack wisdom as to how to take, how to appropriate these divine provisions. Giving thanks, therefore, we merely ask for wisdom and grace so to partake of them that our joy may be full. Our requests, therefore, must be for increased filling with the holy Spirit—wisdom from above.

E222 [¶2] through E224 [¶1]—Praying for the Holy Spirit

“If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him.” Luke 11:13

Although “all things are by the Son,” yet here as everywhere he gives the glory and honor, as the fountain of blessing, to the Father. The entire work of redemption and reconciliation is the Father’s work—through the Son. And our Lord declares that it is the Father’s good pleasure that we should

have more and more of his Spirit of holiness. He bids us seek for and ask for this, as the great supreme blessing. As for earthly blessings, our Redeemer tells us that our Heavenly Father knoweth what things we have need of—he knoweth better than we know what earthly

blessings will be helpful, and which would be injurious to us. We need not, therefore, as do the unregenerate and the heathen, think of and pray for earthly blessings; but rather, as those who have come into the relationship of sons, and who have full confidence in the Father's provision, we may expect that he will give what is best, and we may rest ourselves content in that promise and faith.

The Heavenly Father is pleased to have us desire and ask for more and more of the holy Spirit—a disposition more and more fully in harmony with his Spirit: and all who thus desire and ask and seek it shall obtain their good desires; the Father will be pleased to so order the affairs of such that hindrances to the Spirit, whether in them or in their environment, shall be overcome, that his loving Spirit may abound in them—that they may be filled with the Spirit. But in this there is no suggestion of necessity for fresh baptisms of the holy Spirit: the baptism came at the beginning, and now all there remains to do is to open the sluices in every direction, so as to let the holy Spirit of love and truth penetrate into and permeate every action, word and thought of our beings. We need divine aid, the operation of the Lord's wisdom and providence, to show us what clogs the sluices and to help us to remove the obstructions.

The Spirit of holiness in abundance can only be received by those who earnestly desire it and seek it by prayer and effort. The mind or spirit of the world must be driven out of our hearts, in proportion as we would have them filled with the holy Spirit, mind, influence. Self-will must also give place. And because it is in proportion as we are emptied of all things else that we are ready to receive of his fulness, therefore the Lord would have us come into this condition of earnest desire for filling with his Spirit of holiness, that we may be willing and anxious to displace and eradicate every other contrary influence and will.

This evidently is the thought of the Apostle, in his prayer for the Church at Ephesus, that "Christ [the Spirit of Christ] may dwell in your hearts by faith [that figuratively he may sit as king, ruler, director of every thought, word and deed]; that ye being rooted and grounded in love [the holy Spirit or disposition] may be able to comprehend with all saints what is the breadth, and length, and depth and height, and to appreciate the love of Christ, which passeth knowledge, that ye may be filled with **all the fulness of God.**" (Eph. 3:19) He who is filled with the Spirit of Christ, and with a full appreciation of the love which he manifested, will have the Father's Spirit in full measure.

47. Why must we *watch* as well as pray?

Mark 14:38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

R2692 [col. 1 ¶2, 3]:

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 Re-

deemer.

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.

R3178 [entire article]—“Lest Ye Enter Into Temptation.”

“Watch ye and pray, lest ye enter into temptation.”—Mark 14:38.

It seems peculiar that there should be greater liability of falling into sin at one season than at another; but, nevertheless, we have noticed for several years, and have before called to the attention of others, the peculiar force of temptations at the time of the Passover, every Spring. Year after year at this season we have noticed special liability of many or all to stumble, or “be offended.” Let us, therefore, take earnest heed to our Lord’s words, and earnestly watch and pray for others and for ourselves; and let each one be on his guard not to cast a stumbling-block before his brother.—Rom. 14:13; Heb. 2:1.

It was at the Passover season that our Lord said, “I am the living bread which came down from heaven: if any man eat of this bread he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.” Then many of his friends and followers said, “This is a hard saying; who can hear it?...and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?”—John 6:4,51, 60,66,67.

It was at the Passover season that Judas bargained for the betrayal of our Lord,—and a little later on accomplished it.

It was about the Passover season that our Lord said, “My soul is exceeding sorrowful, even unto death.” (Matt. 26:38.) “I have a baptism [death] to be baptized with, and how am I straitened till it be accomplished!”—Luke 12:50.

It was about the Passover season that our Lord took the disciples and began to explain unto them that the Son of Man must be delivered into the hands of the chief priests and scribes and be put to death (Matt. 16:21); and then Peter was tempted to forget that he was the disciple, and took the Lord and began to rebuke him, saying, “Be it far from thee, Lord. This shall not be unto thee.” Thus also he tempted our Lord to repudiate his sacrifice, and brought upon himself the rebuke —“Get thee behind me, Satan: thou art an offense unto me: for

thou savorest not the things that be of God, but those things that be of men.”—Verses 22,23.

It was while met to eat the Passover that the twelve got into a dispute as to which of them should be greatest in the Kingdom. They thus brought upon themselves our Lord’s just rebuke, and induced the illustration of humility on his part by the washing of their feet.

It was when they had sung a hymn and gone out from the Passover that our Lord used to them the words at the head of this article, “Watch ye, and pray, lest ye enter into temptation;” while he himself was in an agonizing battle, and with bloody sweat submitting his will to the will of God; and, praying earnestly, was strengthened.—Luke 22:39-46.

It was but a little later that the emissaries of the High Priest came upon them and the eleven all forsook the Lord and fled (Mark 14:50): the temptation, the fear they could not resist.

It was but a little later that Peter and John, bolder than the others, went with the crowd into Pilate’s court to see what would befall the Master; and Peter, being recognized as one of Christ’s disciples, was tempted to **deny the Lord** with cursing.—Mark 14:68,70,71.

It was at the same time that our Lord was tempted before Pilate, but victoriously “witnessed a good confession.”—1 Tim. 6:13.

The temptations of our Lord followed rapidly. When his foes spat upon him, and crowned him with thorns, and reviled him, saying, “Let him save himself, if he be Christ, the chosen of God,” he could have smitten them with disease or death; but, as a sheep before her shearers is dumb, so he opened not his mouth. He overcame, and prayed for those who spitefully used him.—Isa. 53:7; Luke 23:33-37.

He might even have concluded that he would not be the Redeemer of such thankless beings; but, while realizing that he could even then ask

of the Father and receive the assistance of twelve legions of angels and overcome his enemies, he resisted the temptation. He **gave** himself a ransom for all, to be testified in due time.

The death of our Lord was a great trial of faith to all the disciples, who straightway were tempted to go again to their old fishing business, and neglect the fishing for men.—John 21:3-17.

Paul and the other apostles subsequently had special trials at this special season also. See Acts 20:16; 21:10,11,27-36.

In view of all this in the past, as well as in view of our own experience since the present harvest began in 1874, we feel specially solicitous for the Lord's sheep every Spring; and this Spring is no exception. What may be the character of the temptations, we may not clearly discern until

they are upon us; for if we knew all about them in advance they would be but slight temptations. Watch, therefore, and pray always; for the only safe way is to be prepared; because your adversary, the devil, is seeking whom he may devour. He knows your weak points, and is ready to take advantage of them. We will each need the graces of the spirit in our hearts, as well as the Lord's "grace to help in time of need" if we would overcome. "Watch ye, and pray, lest ye enter into temptation!"

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

R2775 [col. 1 ¶3 to end]—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.

Some make the mistake of praying without watching; others make the mistake of watching without praying; but the safe and only proper method is that which our Lord directed, to combine the two. 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 every-

thing 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. Brethren and sisters, let us more and more remember and put into practice, in every home in which the WATCH TOWER is a visitor, these words of our Lord, “Watch and pray, lest ye enter into temptation.”

48. What is meant by “the spirit of prayer”?

R2775 [col. 2 ¶2, next to last sentence]:

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.

49. How do we understand that “the spirit maketh intercession for us.”

Romans 8:26,27 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

E287 through E290 [¶3]—Groanings Which Cannot Be Uttered. Reproduced at the end of this section, p. 312.

50. What has been suggested as a probably and special occasion for prayer in the *Millennial Age*?

D640 [¶2] through D641:

The resurrection of the ancient worthies, together with frequent restorations of the sick to health in answer to the prayer of faith, will probably, when men have had time to think, and to recover from the ravages of the great time of trouble, suggest to them the possibility of the resurrection of others—their friends and kindred—from death and the grave, in fulfilment of the promise of Christ that **all** that are in the graves shall hear the voice of the Son of Man, and shall come forth. And it is not an unreasonable suggestion that it may be in answer to the prayer of faith for the restoration of departed friends that this great work may begin and progress. We see a reasonableness in such a method which seems to commend it above others we might think of. For instance, it would recall the dead gradually, and in the reverse order from that in which they went down, and would thus provide homes and hearty welcomes, and the necessary comforts of life for the risen ones at once on their return to life; and such would thus be acquainted with the languages, manners and customs of those about them; while, if the order were reversed, the awakened ones would be quite unprepared in these respects for the new conditions, and would

be entire strangers and uncongenial to the generation in the midst of which their new lot would be cast. These objections, however, would not hold good with the prophets and other ancient worthies, who, having served their probation, will be raised perfect men, and who as perfect men will be the intellectual, moral and physical superiors of all other men.

That all prayers for the restoration of departed friends would be promptly answered, is not probable; for the Lord will have definite plans for their restitution with which some such requests might not be in harmony. His order will probably be, as clearly indicated in the resurrection of the Church and of the ancient worthies, the order of fitness—the fitness both of the subjects of resurrection and of the friends and conditions in the midst of which their new life shall begin. This would necessitate a measure of preparation on the part of those who would make such requests—a preparation of heart and life, and of conditions favorable to their advancement upon the highway of holiness. Thus such restorations would become rewards of faithfulness to the living, and would also secure favorable conditions for the awakened ones.

F701 [¶2]:

The Lord does not explain the particulars of how those who have gone into the prison precincts of the tomb shall be brought forth, so that they may hear the voice of the Son of Man, and by obeying they may live. (John 5:25) We may not, therefore, arbitrarily decide just what the nature of the procedure will be. Evidently it is not necessary for us to understand the particulars of this matter. Nevertheless, it is interesting for us to think of it, and we may assume that it will not be offensive to the Lord that we should imagine a little respecting the procedure. Our conjecture has already been briefly stated, that each one who is

the recipient of favor, as he grows in knowledge and in love will be desirous of co-operating as much as possible in the blessing of others, especially those near to him of kin, and that the general channel of approach to the Lord on the subject would be by prayer and preparation, in response to which the awakenings will take place. We surmise that the world will then approach the “Royal Priesthood” for help in sickness, etc., even as the Jews typically applied to the Mosaic priesthood. Hence prayer will be the usual channel for blessings.

Longer citations for some questions follow.

R1865 [col. 1 ¶3 through col. 2 ¶7] (see question #13)

The Lord knew how necessary to our spiritual life would be this communion with himself. Tempest-tossed and tried, how much we need our Father's care and the comfort and consolation which his presence and sympathy realized imparts. And have not all the meek and contrite in heart the promise not only of the occasional attentive hearing, but of the abiding presence of both the Father and the Son, our Lord Jesus? Jesus said, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas—not Iscariot—saith unto him, Lord, how is it that thou wilt manifest thyself unto us and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." —John 14:21-23.

The thought which this promise of the abiding presence of the Father and Son conveys to our minds is that their thought and care and interest will be constantly upon us, and that at any instant we may engage the special attention of either or both. The same idea is also conveyed by the words of the Apostle Peter (1 Pet. 3:12)—"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers." And we are urged to be "instant in prayer," to "pray always, and not to faint," to "pray without ceasing;" for "Like as a Father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust." "As the heaven is high above the earth, so great is his mercy toward them that fear him," and "As far as the east is from the west, so far hath he removed our transgressions from us." Yea, "the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant and to those that remember his commandments to do them." —Rom. 12:12; Luke 18:1; 1 Thes. 5:17; Psa. 103:13, 14, 11, 12, 17, 18.

We cannot come too often, then, to the throne of the heavenly grace, if we are of those who can claim the abiding presence of the Father and the Son—if we are of them that love him and keep his

commandments and who recognize the Lord Jesus as the only way of access to the Father. And even "if any man sin"—be overtaken in a fault—so that from his outward conduct he might be judged as not loving the Lord, yet, if he repent, let him remember that "we have an advocate with the Father, Jesus Christ the righteous," who "is the propitiation [satisfaction] for our sins," "who also maketh intercession for us." "Who," then, "shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." —1 John 2:1, 2; Rom. 8:33, 34.

Wherefore, the Apostle urges, "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession; for we have not a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us, therefore, come with confidence to the throne of grace, that we may obtain mercy, and find grace to help in time of need." —Heb. 4:14-16.

With such urgent and loving invitations let no child of God hesitate to come to him often or to tarry long in communion and fellowship with him. It is our privilege to enter into our closets and shut the doors and pray to our Father which seeth in secret, who will reward us openly. (Matt. 6:6.) And not only so, but he will go with us through all the business and hurry and commotion of the day; and at any instant in the midst of cares and perplexities we may turn our prayerful thoughts to him for wisdom, for strength and Christian fortitude, or for comfort and consolation for ourselves or others. And though we hear no responding voice, if we are attentive to the course of his providence we will shortly see the shaping of events and circumstances for our good and the good of others in answer to such prayers. Beloved, have we not many a time proved this true?—in perplexities, in tribulations, in afflictions, in persecutions, in bereavements, in temptations and trials?

In coming to God we need have no fear that he is too busy with other matters of greater importance, or that he is weary of our coming to him repeatedly with things of small importance. It was to assure us against this very thing that our Lord spoke the parable of the importunate widow, who was heard and answered on account of her importunity. In so doing we evince both the earnestness of our desires and our faith that our prayers will be answered, if we faint not from lack of faith or zeal when the answer is delayed, as often it must necessarily be, since time is an important element in all God's work.

All night, until the break of day, Jacob wrestled in prayer, saying, "I will not let thee go, unless thou bless me." Paul **thrice** besought the Lord until he was assured his grace would be sufficient for him. The Lord himself frequently spent **whole nights** in prayer, and he prayed earnestly and with many tears. (Luke 6:12; Matt. 14:23; Mark 6:46; 1:35; Luke 5:16; Heb. 5:7.) And the Apostle Paul says, "In everything, by prayer and supplication [earnest pleading] with thanksgiving, let your requests be made known to God." —Phil 4:6.

The Apostle himself acted on this principle when he urged, in his letter to the Romans, that the saints "strive together [Greek, **agonize**] with me in prayers to God for me," that he might safely accomplish a certain work which seemed to be of the Spirit's leading. —Rom. 15:28-32.

"In every thing." —That signifies that our heavenly Father is deeply interested in everything that relates to us and ours. What thing is too small for his notice who numbers even the very hairs of our heads? In to-day's household or business cares, then, we may have his loving sympathy and helpfulness. Do a mother's counsel and a father's wisdom seem inadequate to restrain and guide aright the wayward course of impetuous and over-confident youth, they may bring their cares and fears to the Lord; and, as the children cross the threshold to meet the world's temptations, his wisdom and providence may be invoked to so shape their circumstances and surroundings as to show them eventually the sure safe way and the folly of pursuing any other.

Do business cares perplex and annoy? remember the Lord's caution, "Be not overcharged with the cares of this life," and the Apostle's warning, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and utter ruin; for the love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life." And, remembering these things, come to the throne of the heavenly grace for wisdom and direction as to how you may so adjust your temporal affairs as not to be **overcharged** with the cares of this life. It is right to be charged with them to the extent of diligence (Rom. 12:11) and the utilization of such diligence in the Lord's service; but it is the overplus, the corroding care, that interferes with peace of mind and communion with God, that is to be avoided.

Does poverty pinch and cause anxious thought? take that also to the Lord in prayer; and then, while diligently using the means at hand, to provide things decent and honest, patiently and confidently wait and watch the indications of providence, assured that he who feeds the fowl of the air, which neither sow nor reap nor gather into barns, and who clothes the grass of the field, which to-day is and to-morrow is cast into the oven, is both able and willing to clothe and feed you and yours.

And so 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.

E222 through E225—Praying for the Holy Spirit (see question #18)

Although “all things are by the Son,” yet here as everywhere he gives the glory and honor, as the fountain of blessing, to the Father. The entire work of redemption and reconciliation is the Father’s work—through the Son. And our Lord declares that it is the Father’s good pleasure that we should have more and more of his Spirit of holiness. He bids us seek for and ask for this, as the great supreme blessing. As for earthly blessings, our Redeemer tells us that our Heavenly Father knoweth what things we have need of—he knoweth better than we know what earthly blessings will be helpful, and which would be injurious to us. We need not, therefore, as do the unregenerate and the heathen, think of and pray for earthly blessings; but rather, as those who have come into the relationship of sons, and who have full confidence in the Father’s provision, we may expect that he will give what is best, and we may rest ourselves content in that promise and faith.

The Heavenly Father is pleased to have us desire and ask for more and more of the holy Spirit—a disposition more and more fully in harmony with his Spirit: and all who thus desire and ask and seek it shall obtain their good desires; the Father will be pleased to so order the affairs of such that hindrances to the Spirit, whether in them or in their environment, shall be overcome, that his loving Spirit may abound in them—that they may be filled with the Spirit. But in this there is no suggestion of necessity for fresh baptisms of the holy Spirit: the baptism came at the beginning, and now all there remains to do is to open the sluices in every direction, so as to let the holy Spirit of love and truth penetrate into and permeate every action, word and thought of our beings. We need divine aid, the operation of the Lord’s wisdom and providence, to show us what clogs the sluices and to help us to remove the obstructions.

The Spirit of holiness in abundance can only be received by those who earnestly desire it and seek it by prayer and effort. The mind or spirit of the world must be driven out of our hearts, in proportion as we would have them filled with the holy Spirit, mind, influence. Self-will must also give place. And because it is in proportion as we are emptied of all things else that we are ready to receive of his fulness, therefore the Lord would have us come into this condition of earnest desire

for filling with his Spirit of holiness, that we may be willing and anxious to displace and eradicate every other contrary influence and will.

This evidently is the thought of the Apostle, in his prayer for the Church at Ephesus, that “Christ [the Spirit of Christ] may dwell in your hearts by faith [that figuratively he may sit as king, ruler, director of every thought, word and deed]; that ye being rooted and grounded in love [the holy Spirit or disposition] may be able to comprehend with all saints what is the breadth, and length, and depth and height, and to appreciate the love of Christ, which passeth knowledge, that ye may be filled with **all the fulness of God.**” (Eph. 3:19) He who is filled with the Spirit of Christ, and with a full appreciation of the love which he manifested, will have the Father’s Spirit in full measure.

Nothing in the scripture under examination can in any manner be construed to imply that the Heavenly Father would be pleased to have his children ask him for another God—a third person of a trinity of coequal Gods. Such a thought is repugnant to the passage and its connections: and those who entertain such an erroneous view must necessarily be blinded to that extent to the true beauty and force of this promise. It would be strange indeed if one member of a coequal trinity of Gods referred to another as able and willing to give the third **as** earthly parents give bread, fish and eggs to their children. (See preceding verses.) The entire passage is consistent only when the holy Spirit is properly understood to be the divine mind or influence bestowed variously for the comfort and spiritual upbuilding of God’s children.

Our text institutes a comparison between kind earthly parents giving natural food to their children, and our kind heavenly Parent giving his holy Spirit to them that ask him. But as the earthly parent sets the food within the reach of his family, but does not force it upon them, so our heavenly Parent has set within the reach of his spiritual family the good provisions of his grace, but he does not force them upon us. We must hunger and thirst for them, we must seek for them, not doubtfully, but with faith respecting his willingness to give us good gifts. When, therefore, we pray for the holy Spirit, and to be

filled with the Lord's Spirit, we are to look about us and find the provision which he has made for the answer to these prayers, which he has thus inspired and directed.

We find this provision in the Word of truth; but it is not enough to find **where** it is: if we desire to be filled we must eat; assuredly we must partake of the feast or we will not experience the satisfaction which the eating was designed to give. He who will not eat of a full table will be empty and starved, as truly as though there were no food. As the asking of a blessing upon the food will not fill us, but thereafter we must partake of it, so the possession of the Word of God, and the offering of our petition to be filled with the Spirit, will not suffice us; we

must eat the Word of God, if we would derive his Spirit from it.

Our Master declared, "The **words** that I speak unto you, they are Spirit and they are life" (John 6:63); and of all who are filled with the Spirit it is true, as spoken by the prophet, "Thy words were found and **I did eat them.**" (Jer. 15:16; Rev. 10:9) It is absolutely useless for us to pray Lord, Lord, give us the Spirit, if we neglect the Word of truth which that Spirit has supplied for our fulfilling. If we merely pray for the Spirit and do not use the proper means to obtain the Spirit of truth, we will continue to be at most only "babes in Christ," seeking outward signs, in proof of relationship to the Lord, instead of the inward witness, through the Word of truth, which he has provided.

R1998 [col. 2 ¶6 subhead through next page]—"Ask What Ye Will" (see question #25)

But, suggests another, even setting aside this spurious statement of Mark 16:17,18, and all claim to possessing the "gifts" of the early Church, did not our Lord's promises regarding the answering of our prayers cover the entire ground, and make possible the healing of the sick or even the moving of mountains during this entire age; and is it not because of lack of faith that these things have not been more common in the past? And is it not because of increased faith, rather than because of the dawning of the Millennium, that the healing of the sick is now becoming more frequent?

Our answer to both of the questions is, No: a great misunderstanding prevails concerning our privileges in prayer. And it is because of this misunderstanding concerning **what** we may ask for and **who** may ask, and not because of any unfaithfulness to his promise on our Lord's part, that so many thousands of prayers offered daily go **unanswered.**

The statement, "**Ye shall ask what ye will** and it shall be done unto you" is linked with certain **conditions and limitations**, found in the sentence preceding, which reads: "**If ye abide in me, and my words abide in you.**" These limitations are wonderfully comprehensive: they show who may ask, —**ye**, believers, who are **in me**, whose wills are buried or immersed into the will of Christ Jesus; and not only so, but **ye** are privileged to ask thus, only so long as ye "**abide** in me;" for if any man abide not in Christ, he is not

only "cast forth" (John 15:6), but he has no longer a share in the promise of having his petitions granted. These limitations evidently cut off from all share in this promise the vast majority of the prayers offered. And as we continue to scrutinize our Master's words we find still further limitations which cut off many other prayers, even of those offered by the class abiding in Christ. We refer to the second condition mentioned by our Lord, as describing who may ask what they will; viz., if "**my words abide in you.**"

Alas! that we must write it—There are few among God's professed children, very few even among those who profess to be entirely consecrated to and abiding in him, who have **his Word** abiding richly in them.

The significance of this last specification or limitation is this: In going to God to ask for anything we should realize his omniscience and wisdom, and that he is ordering and operating general affairs according to a perfect and orderly plan—his Plan of the Ages; and we should realize our own finiteness, our lack of such wisdom and appreciation of surroundings, etc., as would enable us to rule creation, if God were to give it over to our control. All true children of God who are not the merest "**babes**" realize this, and if God should say without limitation, Ask what you will, and your will shall be done, sensible ones would shrink from so grave a responsibility and cry, "Not so, O Lord,"

"I dare not touch things which involve so much."

As for the Lord's promise that if we had faith we might command a mountain to remove and it would obey us, we reason thus: This, like the other promises, was given only to such as abide in him and have his words abiding in them, and is given merely as an extreme illustration: If an emergency should occur so great as to **necessitate** the removal of a mountain, either literal or figurative, and we were sure it were the will of God, we might ask and receive.

But we need not speculate about how the mountains and lakes, seas and clouds, and rain and sunshine would move promiscuously about, and interfere with one another, if all the prayers offered heavenward in Christ's name were answered. God is not devoting himself to the answering of such prayers; but, ignoring them, he is working out gradually his **own grand plan**, pre-determined before the foundation of the world; and he assures us that notwithstanding the prayers of those who do not search his Word to know what his plan is, but who pray to him to carry out their plans and schemes, yet nevertheless, "**All his purposes shall be accomplished.**" And though few even of his children respect his Word or seek to learn from it his plan,—content rather to follow the plans and theories of men as laid down in creeds and confessions and voiced by councils and human standards, nevertheless, in the end, God's Word shall not return to him void, but shall accomplish that which he intended, and prosper in the thing whereunto it was sent.—Isa. 55:11.

No, thank God, he has not left his plan, even in spiritual matters, subject to the prayers of his prejudice-blinded and sectarian children, else each would want the whole world moulded to his own ideal whether that were Methodism, Lutheranism, Presbyterianism, Brahmanism, or what not; and all the various errors would flourish, while ZION'S WATCH TOWER and MILLENNIAL DAWN would have been financially swamped long ago. Yes, we may well thank God that he does not answer all prayers.

There was then, we see, a special and very particular reason for the close and searching limitations which our Redeemer placed about the promise that the Father would grant our requests.

The import of his words, as we study them and endeavor to grasp their meaning, appears to be this:—

If you abide in me, entirely subject to my will and plan, even as I abide in the Father's love, and seek not to do mine own will but the will of him that sent me,—if thus my will is your choice and your own wills are buried and ignored, then you will seek earnestly to know **what the Father's will is**, which you know I am seeking to accomplish, that you may use your time, talents, prayers and all in the same direction toward the same end. And if you have this heartfelt desire to know the will of God you will remember how I studied his plan as revealed in the Law, the Psalms and the Prophets, and how I endeavored to carry out that plan, and not plans of my own making or choosing.

Then you will remember how I pointed out to you how—"Thus it is written and thus it behooveth us to fulfill all that is written," and how I taught you to search the Scriptures. Following in this course, the holy Spirit will guide you, as it has guided me, into an understanding of more and more of the divine plan as it becomes due. And if this be your attitude, if your hearts and energies are thus absorbed in the Father's plan, you may ask all the desires of your hearts—"Ye may ask what ye will." I make you this liberal promise, not by way of intimating to you that the Father would change his plans to yours, and do **your** will, but as intimating to you that, in the course I have specified, you can come so fully into sympathy with the Father and the plan of the ages which he is working out, that you will never be dissatisfied, but always able to see **your wishes** being accomplished, because your will and wish, your pleasure and satisfaction, will be to see God's will and plan progressing in God's own way and time. Thus your every prayer and wish will be accomplished —the very reverse of the experience of those who seek to do their own wills and carry out human plans, and pray for their **own** desires; for they are ever meeting with disappointments.

Settle it therefore in your hearts and have no fear for the results. No matter how dark may be the storm, or how sharp the persecution, God's great and gracious plan will not miscarry, and thus your will and your plans (which are **his**)

cannot fail; and your prayers in that interest will always be heard and will be answered so far as they are correct or not in conflict with the Father's plan. And you, if perfectly in harmony with the Father, would desire to have it so. And in any case, where there is the slightest room to question his will in the matter, having my spirit or disposition, and not the spirit of the world, you will pray as I have done in your hearing, saying in connection with your petition,—"Nevertheless not my will, but thine, Father, be done." All such prayers are sure to be answered; and in proportion as you come closer and closer into harmony with the Father's plan, and understand it, you will be less likely to ask or desire anything which would be contrary to his good pleasure to grant.

As you come to see the bountifulness of the Father's provisions, and the wisdom and care exercised by him touching your earthly interests; as you come to realize that he who has clothed the lilies of the field with beauty, and who provides food for the sparrows, loves and cares much more for you than for them, and knoweth better than you do **what** things you have **need of**;—what would strengthen and benefit, and what might injure you, as runners in the race for the great prize he has offered through Christ—as you **realize** these things your prayers for temporal things must become very modest and moderate. Indeed, you will by and by, as you realize his wisdom and care, use prayer principally as the avenue for spiritual communion. Contenting yourself with laying the cares and burdens of life at the Master's feet, you will tell him of your confidence in his love and wisdom, saying, Thy will be done; and instead of your cares you will "bear a song away." More than ever your prayers will be for the spiritual gifts, graces, fruits and blessings, singing in your hearts—

"**Content** whatever lot I see,

Since 'tis my God that leadeth me."

Thus, properly instructed, all who abide in Christ and in whom his word abides, might be

relieved of all care (worry) concerning those earthly things which constitute the burden of so many prayers. Leaving those things to our Father's wisdom and love, our prayers would be more in the nature of thank-offerings, our hearts going out toward God in worship and adoration and in recounting the blessings and favors we already enjoy, rather than in asking those things for which the Gentiles seek.—Matt. 6:32.

True, earthly affairs sometimes perplex us, and we cannot help wondering and feeling a deep interest as to how they will result. But the soul that **abides** in Christ, and in which his words **abide**, would not dare take the helm into his own hands to steer his own course, even where he thinks he can see; but, laboring still at the oar, pulling as best he can, he leaves the **helm** in the Father's hands and **could not ask** to have the course changed in any degree.

But may we not in all our trials and perplexities take them to the Lord in prayer? Yes, yes; truly we can. And no comfort will be greater to the perplexed or sorrowing than the privilege of telling all to the Lord. His ear is ever open to the cry of his "little ones;" and the very telling of them to him and realization of his interest in all our affairs will refresh and cheer us. It will bring to remembrance his promises never to leave nor forsake us, and his wisdom and love and ability to cause all things, favorable and unfavorable, to work together for our good. Casting all our care upon him, and realizing that according to his promise, present trouble and all other things may be overruled for the good of all concerned, and to his praise, we may arise from our knees stronger, happier and more confident, as well as in closer fellowship and communion with the Lord, than if we had attempted to order our own affairs, and to get the great Jehovah to become our **servant** to execute our plans, which doubtless often are foolish in his sight, and would, if permitted, work injuriously to us or to others.

R2023—"Are Public Prayers Authorized?" (see question #35)

A brother writes: "I have much enjoyed recent WATCH TOWERS. I see that the theme will be continued: Please say something in regard to Public Prayer. The brethren here are not one on that subject, some claiming that Christians should never pray in public."

Our Lord, after reproving the custom of the Pharisees, of standing on the street corners to pray, to be seen of men and to be thought pious, said, "But thou, when thou prayest, enter into thy closet [private place], and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6:6.) From this, and from the fact that our Lord himself frequently retired for prayer to the mountain solitude, quite a few earnest souls have concluded that other than private prayers are disapproved if not sinful: and thus they have, we believe, done themselves injury.

Our Lord himself set us the example of offering prayer in public; not only in the presence of his disciples frequently, but also in the presence of unbelievers at least once—at the tomb of Lazarus. (John 11:41,42; See Luke 10:21.) That which is generally termed "The Lord's Prayer" was not only uttered in the presence of the disciples, but is a sample of a **collective** prayer. It addresses "Our Father," not My Father; it requests forgiveness of "**our** sins," not my sins; as "**we** forgive" others, and not as I forgive others. It is a sample of a collective prayer, specially.

The prayer recorded in the 17th chapter of John was evidently a public prayer, before the disciples at least, else it could not have been recorded by one of them as it is stated.—John 18:1.

The apostles, guided by the same holy spirit, not only prayed to the Father in secret, but also prayed publicly before the Church and exhorted and instructed others respecting such public, congregational prayers.

Frequent mention is made of the gathering of the Church for prayers, when it is not stated that they prayed audibly, and where the fact is not proved by the narration of the petition, but it is not reasonable to suppose that they gathered for prayer and that each then prayed privately and secretly. Besides, in some instances the prayers are recorded.—See Acts 1:14,24; 12:5,12; 16:13; 20:36; 21:5.

The Apostle Paul, writing to the Church at Corinth, clearly teaches that prayer and giving of thanks before the Church is to be done in an audible voice and in a common tongue, in order that the hearers of the prayer may be edified.—See 1 Cor. 14:14-17.

However, we have no sympathy with the custom of some of pretending to pray to God, while really addressing the congregation. Although our prayers be distinct and intelligible to the audience, in order that the hearers may all be profited by being able to join sympathetically in a possibly more full and fluent petition than the majority could express, yet it should never be lost sight of that it is God, and not men, that is addressed.

Neither have we any sympathy with the custom of opening Political Conventions, and Legislative Assemblies and Schools and Lodges with prayer. Since these are not meetings of the Church they can (as meetings) have no recognition from God. If delegates to a Convention or Legislature or Congress, or attendants at college or school be Christians they as such always have access to God by prayer, and they should not be found in any place where they could not ask and expect God's blessing with them. If a teacher be a Christian, he or she might without special impropriety offer an audible prayer, for wisdom and grace to instruct aright; and any of the pupils who are Christians might say, Amen. But school-children should not be taught to repeat the "Lord's Prayer:" It was given for no such purpose. Nor should teachers be **required** to offer prayer; for many are not Christians. And the children? Although innocent of personal crimes, they are still under Adamic condemnation, and are permitted to approach God only through faith, on the terms of the New Covenant;—**except** the children of such as have entered into covenant relations to God.—See 1 Cor. 7:14.

The evil effect of promiscuous public praying is growingly manifest on every hand. Men who know that only as a great favor through influential friends could they gain an audience with the potentates of earth, and then only with great formality of dress, etc., have gotten the idea that anybody at any time and in any filthy rags of his own righteousness can rush into the august pres-

ence of the King of kings and have an audience with him. And Christians, ministers and educators, have sanctioned this hurtful folly. As a consequence, thousands do not truly come to God, but delude themselves that they are “all right” and “as good as the average Christian;” while really, not having come to God in his appointed way, they have neither part nor lot in his Church, nor in the exceeding great and precious promises made to it.

“God heareth not sinners.” (John 9:31; Job 27:9; Prov. 1:28,29; 28:9; Psa. 66:18; Isa. 1:15.) Christ is the way, the truth and the life, and no man cometh unto the Father but by him. (John 14:6.) While father Adam was created a son of God and then had access to his Father, yet this relationship and its privileges were cut off when he rebelled and was sentenced as a sinner to death;—all relationship was severed, all rights and privileges were forfeited. True, God has mercifully provided a great sacrifice for sin, and reconciliation through the precious blood of the Redeemer, and through him a return to all the privileges, communion and favors lost in Adam; but this provision is **restricted**: it is not for everybody; it is open only to those who, desiring to flee away from sin, come to a knowledge of the Savior and accept the favor of God on the conditions of the New Covenant.

Provision is made for these, that they may divest themselves of the filthy rags of their own righteousness and put on the robe of Christ’s righteousness through faith; and thus prepared they may be introduced to the Father as redeemed and restored sons—reconciled to God by the death of his Son, Jesus Christ, our Lord. Then, and not until then, should we expect that their prayers would be anything else than an abomination before God. None will be heard and accepted by the Father, while rejecting the New Covenant and the only name given under

heaven or among men whereby we must be saved.

But to those who realize their sins and, repenting of them, accept the Redeemer and the New Covenant as the only way back to sonship and fellowship with the Father, the Apostle says,—

“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.” “For through him [Christ] we both have access by one spirit unto the Father.” —Eph. 2:18,19.

“Having **therefore**, brethren, boldness to enter into the holiest by the blood of Jesus,...let **us draw near** with a true heart in full assurance of faith.” (Heb. 10:19-22.) “Let **us** therefore come boldly unto the throne of the heavenly grace, that we may obtain mercy, and find grace to help in time of need.” —Heb. 4:16.

Here, then, is what we hold to be the Scriptural line on this important subject. (1) Prayer is the privilege of “**believers**,” reconciled children of God, only. (2) It is appropriate for such children of God to pray collectively as well as individually and privately. (3) At a meeting of God’s children, the fact that unbelievers might be present would not make prayer improper, because it is a meeting of the Church and not a meeting of the unregenerate, nor under their control. (4) Prayer is wholly improper at Political, Legislative, Social, Educational, and other meetings which are not meetings of the Church of Christ. Even though some of the regenerated sons of God be present, the meetings are world-meetings, not directly amenable to the Word and Spirit of God. If Christians find it expedient to attend such meetings, let them attend as citizens and not as saints, and let their prayers be offered in secret.

“Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth—seeing thou hatest instruction and castest my words behind thee?” —Psalm 50:16,17.

F319 [¶1] through F322 (see question #37)

Growth in knowledge is very liable to detract from devotion—strange as it may appear that it should be so. We find our capacities so small, and our time for religious things so limited, that if attention be energetically directed in one channel it is apt to lead to dwarfing in other directions. The Christian is not to be all head and no heart, nor all heart and no head. The “spirit of a sound mind” directs us to cultivate all the fruits and graces which go to round out and complete a perfect character. The tendency of our day in all matters is in the opposite direction—to specialize. One workman does this part, another workman that part; so that now very few workmen understand a trade in full as in former times. The New Creature must resist this tendency, and must “make straight paths for his feet” accordingly; lest while cultivating one element of grace he falls into danger through the lack of the proper exercise of another God-given faculty or privilege.

The qualities of devotion are found in all mankind in a greater or less degree of development. These mental qualities are called veneration and spirituality, and they summon to their aid the organs of conscience, hope, tune, etc. If these be neglected, the result will be that interest in and love for the Truth will degenerate; so that instead of our hearts being led to the Lord with greater appreciation of his love, and with greater desire to please, honor and serve him, we will find the lower organs joining more in the controversy, taking the places of these higher ones, and the investigations will come to be more in the light of mental philosophies, into which will enter combativeness and destructiveness, ambition, strife and vain-glory. The New Creation needs, therefore, not only to unite devotional services, prayer and praise, as a part of every meeting, but, we believe, needs in addition a special meeting of a devotional kind once a week, joined with which should be opportunities for testimony respecting Christian experiences—not according to the usual custom of going back from one to twenty years or more to tell about a first conversion, etc., but an up-to-date testimony, referring specifically to the condition of the heart at the moment, and during the week intervening since the last meeting of a similar kind. Such up-to-date testimonies prove helpful to those who hear; sometimes encouraging them by the re-

hearsal of favorable experiences, and sometimes comforting them by the narration of trials, difficulties, perplexities, etc., because they thus discern that they are not alone in having trying experiences, and sometimes failures.

Thus all may learn more fully the meaning of the words of the Apostle, “Think it not strange concerning the fiery trial which shall try you, as though some strange thing happened unto you.” (1 Pet. 4:12) They find that all who are the Lord’s people have trials and difficulties, and each learns thus to sympathize with the other; and as the bond of sympathy grows the spirit of helpfulness grows, and the spirit of love—the holy Spirit. Such midweek meetings could advantageously have a topic suggested at the previous Sunday gathering; and this topic being before the minds of the class should inspire each to mark the passing experiences of life, and to make note of them, especially along the line of the particular topic for the week. Undoubtedly every Christian has an abundance of opportunities for noting the lessons and experiences of life along various lines every week; but the majority, not thinking, not noticing, permit these valuable lessons to flow past them unrecognized, and learn chiefly from the larger and more bitter experiences of life what they might better have learned by taking heed to the Lord’s daily dealings with them through his providences.

To illustrate: Suppose that the topic for the week had been, “The peace of God,” from the text, “The peace of God, which passeth all understanding, shall keep [guard in] your hearts.” (Phil. 4:7) Each of the brotherhood should take notice during the week to what extent this scripture found fulfilment in his own case; and what things seemed to interrupt and prevent this ruling peace—bringing in disquiet, discontent. These experiences and the lessons drawn from them, told by those in the group more expert, and by those less expert (male and female) would not only bring to each other’s attention their own experiences during the forepart of the week, but in the after part would add to their own experiences the lessons and experiences of others, thus broadening their sympathies and leading them more and more to discern the beauties of peace in contrast with strife—the blessing

of the peace of God in the heart; and how it is possible to have this peace even when surrounded by turmoil and confusion or distressing conditions over which we have no control. The devotional feature of these meetings will add to their profit. He who realizes most keenly his own defects, and who is most earnestly striving to grow in the graces of the Spirit, will be the most earnest in his devotions to the Lord and in his desires to please him and to partake more and more of his holy Spirit.

In these meetings, as in all others, it is apparent that the greatest good can be accomplished by preserving order—not to the extent of destroying the life and liberty of the meeting, but to the proper extent of best preserving its liberty, without anarchy or disorder, under wise, loving, gentle restraint. For instance: The character of the meeting should be understood in advance; and it would be the duty of the leader to hold it, with reasonable, loving laxity, to its specified and agreed-upon purpose. It should be understood that these are not general question-meetings, nor meetings for discussion, nor for preaching; that other meetings are provided, and that those who wish are welcome to attend them; but that these meetings have a limited scope. To keep the meeting thus properly in line, and to avoid private discussions or replies of one individual to another,

the leader—being the one chosen to represent the whole—should be the only one to reply or to criticize others—and then only when **necessary**. It is his bounden duty to see that some testimonies are not so lengthy as to be tedious and hinder others from having opportunity, and that the meeting is not prolonged beyond its reasonable, agreed-upon, length. All these things devolving upon the leader, imply that he should be an Elder in the Church. A novice of insufficient experience would be apt, even with the best of intentions, to be either too lax or too rigid in applying principles to such an occasion; he might either spoil the meetings with too great leniency, or offend some worthy brother or sister by an unwisely expressed correction and application of proper rules. Moreover, the leader of such a meeting should be an Elder, or one competent to hold the position of an Elder in the Church, so that he might have a sufficiency of knowledge of the Word, and experience in grace and teaching ability to be able to give a word of encouragement or counsel or helpful advice **in response** to the various testimonies as presented. For “A word in due season, how good it is!”—how much more helpful, often, than a whole discourse under other conditions. Prov. 15:23

E211 [¶1] through E216 (see question #38)

The Apostle Peter, speaking under the inspiring influence of the holy Spirit, explained the matter, that it was **of** the Father and **by** the Son, saying, “Jesus—being by the right hand of God exalted, and having received of the Father the promise of the holy Spirit, he hath shed forth this which ye now see and hear.” (Acts 2:33) Accordingly, there can not be too much stress laid upon this baptism of the holy Spirit, seeing that it marks the acceptance of the Church, and that without it we would have no proof of the acceptance of our Lord’s sacrifice and of our justification.

However, we must most emphatically object to the common but erroneous and thoroughly unscriptural idea which prevails amongst many very earnest Christians, to the effect that frequent baptisms of the holy Spirit are to be expected and sought. Such an expectation not

only is unwarranted by any promises given us in the Word of God, but is thoroughly at variance with the divine arrangement therein laid down. It should be noticed that the Scriptures mention only three baptisms of the holy Spirit; and the necessity for each of these, and for no more, is manifest—the three being parts or divisions of the one baptism. (1) The baptism of our Lord Jesus. (2) The baptism at Pentecost. (3) The baptism of Cornelius, the first Gentile convert accepted as a “son.” Let us examine these baptisms of the Spirit in this order.

(1) Not only was our Lord’s baptism of the holy Spirit necessary to himself, that he might be a partaker of the divine power; as the divine agent, and as the earnest of his inheritance, his begetting to the divine nature; but it was proper also that there should be such an outward manifestation or recognition of him as would permit others to know

him as God's Anointed. The manifestation was that of a dove descending and lighting upon him. Nor are we given to understand that the people in general witnessed this manifestation of divine favor; the understanding rather is that John the Baptist, who was at the time doing a reformatory work in Israel, and who was recognized as a prophet, a servant of the Lord, alone witnessed the descent of the Spirit upon our Lord, and he bore testimony to the fact. The statement is, "And John **bare record**, saying, I saw the Spirit descending from heaven, like a dove, and it abode upon him; and I knew him not [knew not that he was the Messiah]: but he that sent me to baptize with water, the same said unto me, Upon whom thou shall see the Spirit descending and remaining upon him, the same is he which baptizeth with the holy Spirit. And I saw, and bare record, that this is the Son of God." John 1:33

(2) The baptism of the Church at Pentecost, as John here explains, was to be done by Christ, "he which baptizeth with the holy Spirit." Peter confirms this, as we have seen, declaring that Christ did shed forth his holy Spirit. He alone can so baptize, because he has redeemed the world, bought all with his precious blood; and because no man cometh unto the Father but by him, and because the Father judgeth no man, but hath committed all judgment unto the Son; and because the Son, highly exalted, acts as the Father's representative, to introduce into full fellowship with the Father those who come unto the Father by him. We have already seen that this baptism of the Church with the holy Spirit was necessary, as a testimony, as a witness, in the same manner that it was necessary that the baptism of the Spirit upon our Lord Jesus should be witnessed and testified.

The rushing wind filling the place, and the "cloven tongues of flame" which "sat on each of them" (probably the eleven apostles only—designating them as the Lord's special representatives and the holy Spirit's mouthpieces—see verse 14), were not the holy Spirit, but merely **manifestations** to their senses representing the invisible. Similarly the dove which John saw was not the Spirit but a manifestation to his senses. The dove, the emblem of peace and purity, fitly represented the fulness of Jehovah's spirit of love in Jesus; as the cloven tongues fitly represented the mission of the apostles to be, under the holy Spirit, to testify

as "**witnesses.**" Acts 2:32; 3:15; 5:32; 10:39,41; 13:31

(3) A special manifestation of the divine power in connection with the acceptance of Cornelius, the first Gentile convert, was necessary; because hitherto Gentiles had been outcasts, unacceptable to God even as servants; consequently it would not occur to the Jewish believers that the Gentiles would be accepted into the high position of **sons** of God, unless some pointed manifestation of divine favor to that effect were granted.

As already seen, it was not the divine program that any Gentiles should be accepted until the end of the "seventy weeks" of Jewish special favor, three and a half years after Pentecost; hence the fact that converts from among the Gentiles were to be fellow-heirs (on an equality) with converts from among the Jews, could not be indicated in the baptism of the Spirit at Pentecost. And in view of the deep-rooted prejudices of the apostles as well as other Jews, it was most appropriate that the acceptance of Cornelius should be **manifested** to the senses of the Apostle by the **same** evidences given at Pentecost. Nor is it necessary to suppose that the "cloven tongues of flame" sat on Cornelius: in common with the converts from Judaism, he probably received some of the "gifts" which came upon **all** at Pentecost.

How else could we have ever known that the Gentiles were accepted of the Lord? If the baptism of the Spirit and the Pentecostal blessings had come only upon the believers who were of the natural seed of Abraham, it might have left us in doubt all the way down through the Gospel age, as respects the standing of the Lord's people who by natural progeniture were Gentiles. But by the baptism of the holy Spirit coming upon Cornelius, the Lord made fully manifest the fact that there was no longer any difference between Jew and Gentile, bond and free, male and female, so far as acceptance with him in Christ was concerned. None are acceptable of themselves, in their own unrighteousness—hence only those who come unto the Father through the Beloved One are accepted in him. 1 Cor. 12:13

Aside from these three baptisms of the holy Spirit there is no other reference to the subject in the Scriptures: consequently the thought of many

of the Lord's people, that they must expect, labor for and pray for another or repeated baptisms of the holy Spirit is quite unwarranted. Such baptisms are wholly unnecessary, because the one baptism at Pentecost, supplemented by that upon Cornelius, fills every requirement. Those baptisms came not merely upon the individuals who enjoyed the blessing, but representatively were for and upon the Church, the Body of Christ, as a whole. The fact that this representative work for the Church was made in two parts—upon the first Jewish believers at Pentecost, and upon the first Gentile believers in the house of Cornelius, is only in harmony with our Lord's statement on the subject to Peter, before his crucifixion, saying, "I will give unto thee the keys of the Kingdom of Heaven." (Matt. 16:19) A key signifies power to unlock, to open; and keys, in the plural implies that more than one door was to be opened. As a matter of fact, there were just two doors, and just two keys; and the Apostle Peter used both keys—doing the opening work to both Jews and Gentiles, as the Lord had predicted. He used the first key at Pentecost, where he was the first, chief, principal speaker, who introduced the new dispensation of the Spirit to the three thousand who at once believed and entered the door. (Acts 2:37-41) Again, when the due time had come for the Gospel to be preached to the Gentiles, the Lord, in accordance with his choice, sent Peter to do this work, telling Cornelius to send for Peter, and telling Peter to go to Cornelius, and to speak the words of the Gospel to him and his household. On this occasion Peter used the second key, opening the Gospel door before the Gentiles, God witnessing to the fact by the miraculous manifestations of his holy Spirit upon Cornelius and the other consecrated believers from among the Gentiles with him.

The proper thought respecting the baptism of the holy Spirit is that of an outpouring, a shedding forth, an anointing, which, however, is so complete (**covering** every member of the body) as to be properly designated an **immersion**, or "baptism." And this same anointing or baptism continues upon the Church down through the age—covering, permeating, sanctifying, blessing, anointing, from then until now, each one who **comes into** the anointed "body." And this will

continue until the last member has been received and fully anointed. The Apostle John speaking also of this baptism, styling it an anointing, says, "The anointing which ye have received of him abideth in you." (1 John 2:27; Psalms 133:2) He does not say, the numerous anointings which you have received, but **the** anointing, the one anointing, more being quite superfluous and out of harmony with the divine arrangement.

From the divine standpoint the entire Church is recognized as one—as a whole, for, "As the body is one, yet hath many members, so also is Christ ... Ye are members in particular of the body of Christ." (1 Cor. 12:12,27) In harmony with this thought the Scriptural presentation of the matter is that although the Lord considers us individually, and in many respects deals with us individually, yet our standing before the Father is not so much as units, but as members or parts of a unit, which unit is Christ, head and body. Hence we are informed that after we have believed our next step is to get into the body of Christ—to be baptized into his body.

We will not here discuss the subject of baptism in general, leaving that for future consideration, but we note the fact that believers are invited to be baptized into Christ, in order that they may come into or under his baptism of the holy Spirit. The holy Spirit not being a person, but a holy Spirit or power possessed by the Church, all who would have this blessing must come into relationship with **this Church**, Christ's body. It is not to be obtained otherwise. Nor do we mean by this a membership in an earthly Church—a Methodist body, a Presbyterian body, a Lutheran body, a Roman Catholic body, or any other body of human organization. We mean a membership in the **ecclesia**, whose members can be assuredly recognized only by their possession of the holy Spirit of love—attested by its various fruits and witnessed to as we have seen foregoing.

Whoever becomes truly united with Christ, and thus truly united with all the members of the body of Christ, needs not to pray for present or future Pentecostal blessings, but may look back with joy and confidence to the original Pentecostal blessing and the blessing upon Cornelius, as the evidences which the Father gave, through Christ, of his acceptance of the Church as a whole: and with the divine arrangement all should be fully content.

We do not say that our Lord is wroth with those who, with mistaken thoughts, ask, contrary to his will, for numerous Pentecosts: rather, we will suppose that he will have compassion upon their ignorance and misdirected prayers, and without altering his own plans and arrangements will pour them out a blessing—as much of a blessing as their erroneous expectations and neglect of his Word will permit—accepting the groanings of their spirits for heavenly communion.

It is strange that these dear friends who continually pray for baptisms of the Spirit have never

noticed that the apostles did not pray for future Pentecosts, neither did they instruct the Church so to pray. Do such friends think themselves wiser than the inspired apostles, or holier than they, or more anxious to be filled with the Spirit? We will trust that they have no such egotistical and presumptuous imaginations, and that their feelings are merely those of ignorant children, who thoughtlessly and sometimes peevishly tease indulgent parents for unnecessary and unpromised blessings and mercies, which cannot be granted them.

F644 [¶1] through F654 (see question #39)

Let us not forget to note that while all sickness and death in the world may, with more or less directness, be traceable and chargeable to the great Adversary, through whom sin entered into the mind of man to his defilement and undoing, yet in the case of the world, as well as with the New Creation, God is overruling for man's instruction and education the various elements of the curse that came upon the race because of sin. As for the world, in a general sense at least, the entire groaning creation is learning something respecting the exceeding sinfulness and undesirability of sin; and as for the Church, the New Creation, her permission to share in the sufferings of Christ includes and implies a share in those sufferings which are common to the remainder of mankind. In the case of our Lord, we are particularly informed that it was expedient that he, to be the great High-Priest for humanity, should be touched with a feeling of our infirmities, and this must be true as respects each member of the body of that Priest, as well as of the Head, the Lord. There will surely not be an unsympathetic member of the entire body of Christ. All will have been touched with experiences, and know fully how to sympathize with the poor world when the time shall come for their restitution by judgments, by obedience under the trials and testings and corrections of the future age. Our Lord, who was perfect in the flesh, and who, therefore, could not have thus been touched had he not expended his vitality in healing the sick, experienced instead of vitality a sense of the weakness and suffering of those whom he relieved, as it is declared, "Himself took our infirmities and bare our sicknesses." (Matt. 8:17) Those who are called to membership in the body of Christ have gener-

ally little vitality to give off in a miraculous manner; but in sharing the common experiences of the world, in connection with their own imperfect human organisms, these also are touched with a feeling of the infirmities of the race, which enables them to sympathize fully in the general distress.

It will be seen from this that we have no sympathy with the thought advanced by some that the body of Christ should expect to be exempted from the trials and difficulties of the world, physical, social and financial. True, such was the case with the typical Israelites. Their rewards for faithfulness to the Lord and his Law were to be along these lines of immunity from suffering, trials, etc.; but with the New Creation the matter is entirely the reverse, because they are not Israelites according to the flesh, but according to the spirit—they are of the spiritual seed of Abraham. The antitypes of Israel's blessings in the New Creation are spiritual. All things work together for their good spiritually. God's blessings are guaranteed to them so long as they abide in faith and obedience to Christ, so that nothing evil can come nigh their dwelling-place, where they are kept secret, shielded from all that could do injury. Yet their appreciation of this spiritual relationship is continually tested, to prove whether or not they appreciate the spiritual above the natural, that they may enjoy more abundantly the spiritual and ultimately be perfected as New Creatures when the earthly sacrifices shall have been fully completed.

When, therefore, the New Creatures in Christ Jesus find that they have numerous fiery trials, no matter along what lines these may come to

them, they are to recognize them as evidences of their faithfulness—as evidences that God regards them as sons, and that they are being tested according to their covenant relationship, that they may be fitted and prepared for perfecting in spirit and the glories to follow. If, therefore, the Lord permits calamities to come upon such, let them not be regarded in the same light as if they befell the world. The world, under the divine sentence of death, is subject to various accidents and mutations, with which the Lord has nothing whatever to do, as explained by our Lord when he referred to the eighteen upon whom the tower of Siloam fell, and the others whose blood Pilate mingled with the sacrifices, and who our Lord declared were not, on account of these things, to be considered sinners above others and under divine reprobation. (Luke 13:1-5) God permits the wrath of men and of Satan, within certain limits, in connection with the world of mankind; but in respect to his elect Church it is different. Nothing that befalls them is of accident. “Precious in the sight of the Lord is the death of his saints.” Not even a hair of their heads can fall without his notice. (Psa. 116:15; Matt. 10:30) As our Lord declared to Pilate, when he asked, “Knowest thou not that I have power?”—“Thou couldst have no power at all, except it were given thee of my Father.” (John 19:10, 11) And this is equally true of every member of the body of Christ, from the moment of his begetting as a New Creature. Yea, we have every reason to believe that in some measure divine providence extends even beyond the New Creation to those whose lives and interests are closely linked to theirs. If, then, the New Creatures experience fiery trials they are not to think these peculiar, as though some strange thing happened unto them, but are to know that corresponding trials have happened to all the members of the body of Christ, from the Head downward, and will happen to all until the last members of the feet class have been tested, polished, accepted, glorified. If these, then, come in the nature of oppositions and persecutions in the home, or from former friends or neighbors, or from nominal church people, or if they come in the form of financial disaster and poverty, or if they come in the nature of sickness, pain, physical accident, etc., no matter how, the Lord’s peo-

ple are to be content, conscious of the Father’s love and providential care in respect to their every interest. To have full confidence in this is a part of the test of faith. To be assured of the Lord that we are children, and heirs, and to be told of God’s oversight, and at the same time to be permitted to suffer tribulations, is a severe test of faith in those who are required to walk by faith and not by sight if they would eventually be accepted as overcomers. Let us, then, receive with confidence, love and trust, whatever benefits or troubles the Lord’s providence may send us and let us profit by them, learning their lessons.

This realization of the divine care in all of life’s interests, earthly as well as heavenly, should not lead us to indifference in respect to our temporal affairs. On the contrary, we are to remember that we are stewards of privileges, opportunities and responsibilities, social, financial, and in respect to health. It, therefore, becomes our duty to do what we can to heal any social breaches which may occur. We are to be kind and considerate, to make explanations, and do all reasonably in our power to hinder misunderstanding of our motives and intentions. We are to seek wisely to avoid everything that might appear to be superstitious and fanatical, and are thus to commend our God, his character, his book and his Church to others. In this way we are to let our light shine. In financial matters we are to use prudence and economy and to be not slothful in business, just as though we had no God, just as though everything depended on our own exertions, yet, nevertheless, in our hearts and in our discussions of matters in the household of faith we are to realize and to express our confidence in the Lord, that because we are his, all of our interests are under his protecting care. If, then, in spite of our best exercise of wisdom, prudence, etc., poverty or financial loss shall result, we are to esteem that our heavenly Father has seen that such experiences would be better for us as New Creatures than would greater prosperity. We are to recognize his blessed supervision of our affairs, whatever may be his leadings and our experiences. Similarly in the matter of health: if disease come upon us, our proper stewardship of these mortal bodies would demand that we should use proper energy in applying remedies to the extent of our knowledge and judgment. If the efforts are successful, our acknowledgment of

heart should be to the Lord, and not merely in respect to the medicine. If they are unsuccessful, we are not to doubt his power, but instead to look for further blessing in connection with the trials being undergone. Indeed, for every distress or calamity the New Creatures, while using diligence in the correction of the difficulty, should lift their hearts to the Lord in confidence and trust, desiring to know what lesson they may learn from their experiences, and whether or not these lessons are in the nature of chastisement for wrongdoing or in the nature of the rod and staff designed to bring back the sheep from some course leading in the wrong direction, away from the Shepherd's footsteps. "Thy rod and thy staff they comfort me." The Lord's people are not dependent for their joy, peace and comfort merely upon having an average amount of health, financial and social prosperity, but may rejoice in the peace of God under all circumstances and conditions, and be enabled to rejoice heartily in both the rod and the staff of the Shepherd. With the Prophet of old many of the New Creation can say, "Before I was afflicted I went astray." Many of them have learned that there are great blessings connected with afflictions.

It is written prophetically of the Church, and of the Lord's care over it, "Who healeth all thy diseases." (Psa. 103:3) Any attempt to apply this to the Gospel Church as respects physical conditions must of necessity be lame and weak. Who does not know that from the Head of the Church down to the last members of the "feet" the Lord has not been pleased to heal all their physical diseases? Who does not know that many many of the saints have died of their physical disease? According to medical science our dear Redeemer, although physically perfect, was attacked with a disease not unknown to scientists, when he experienced the bloody sweat in Gethsemane. According to the same science, and in full accord with the facts, he who was perfect in the flesh died more speedily than the two malefactors crucified with him because of a disease—the bursting of his heart. Who does not know that the Apostle Paul carried with him to his dying day a "thorn in the flesh," and that the Lord refused to remove it, assuring him that his patient bearing of it would bring a more than compensating blessing of grace? Who does not know that many of the noblest of

God's saints throughout the age have suffered from disease, and that so far from having all their diseases healed, and instead of being made perfect, they died? An application of this scripture to physical diseases, then, would be inconsistent with the Scriptures, but its application as a prophecy to the spiritual condition of the New Creature is very appropriate indeed. The New Creation does contend with spiritual maladies, sicknesses, and this scripture warrants them in expecting that every disease may be so healed with the Balm of Gilead, so bound up with the exceeding great and precious promises of the Lord's Word, so offset by the peace and joy which man can neither give nor take away, that disease of heart, unrest, may intrude no longer, where the love and joy and peace of the holy Spirit abide and rule.

Mark 16:9-20 Is Spurious

These verses are admitted by all scholars to be an interpolation. They are not found in any of the early Greek MSS, and are certainly not genuine. It is not true that all believers in the Lord Jesus may drink poisonous things, and be in contact with poisonous serpents, contagious diseases, etc., with impunity; nor have all possessed the power of healing diseases and casting out devils. It will be noticed that the passage is omitted by the Revised Version, and by all modern versions of the Scriptures. Hence, to receive it or to quote it as Scripture, would be adding to the Word of God, and adding to the general confusion on an important subject.

The thought that the Lord's people may be specially favored of him in respect to physical health and other creature comforts (more than the world) is a delusion and a snare, and contrary to all proper expectations of the New Creation, as shown foregoing. The Lord and the apostles were the exemplars of the Church, and instead of expecting to be freed from the general difficulties which assail the groaning creation, their consecration was to a share in these afflictions, that they might be touched with the feeling of human infirmities. Our Lord repudiated as a temptation of the Adversary the suggestion to use divine power for the relief of his hunger during the forty days' fasting in the wilderness. (Matt. 4:3,4) When weary he rested by the well of Samaria, while his disciples went to purchase

food, whereas he might have called for and used divine power for the restoration of his strength. (John 4:6) In these instances food was the proper medicine for the pangs of hunger, and rest was the proper medicine for the weariness of the frame, and our Lord used these remedies. We are not informed that he had any chronic ailments, but we doubt not that he would have been free to use any roots or herbs or other remedies as freely as he used the food and the rest. The nervous ailment causing the bloody sweat, and his final malady of heart-rupture came at the close of his ministry. He knew that his hour was come. He who declined to ask the heavenly power for angelic protection (Matt. 26:53), and who declined to call upon the same power to satisfy his hunger, and to relieve his fatigue, was nevertheless perfectly at liberty to call upon these powers in the interests of his followers, as, for instance, in the feeding of the multitudes, and in the stilling of the tempest and in the providing of the taxes. Matt. 14:15-21; Mark 4:36-41; Matt. 17:24-27

Similarly, we find that the apostles used no special privileges and blessings which were theirs for the relief of temporal ailments and necessities. True, we have no account of the sickness of any of the twelve except Paul, whose weak eyes (Acts 9:8-18; Gal. 4:15; 6:11—R.V.) the Lord was not pleased to relieve, even upon solicitation, assuring the Apostle that this, which became a messenger of Satan in buffeting him, trying his patience, his humility, etc., would be more than offset by the Lord's "grace sufficient." (2 Cor. 12:7-9) The Apostle's faith and trust in the Lord have been a source of comfort to all in the narrow way from that time to the present, and yet he did not, like some of these, go to the Lord with requests for temporal good things, money, houses, lands, food, raiment, etc. We have his own word for it that he sometimes lacked, and that in such cases he labored, working with his hands at the ordinary trade of sail and tent making. Some far less holy than he, and far less in touch with the Lord, would not only have disdained so humble an occupation, but, spurning employment would have sought to do what they term "living by faith," that is, living without work, a matter which this same Apostle reproves very decidedly, saying, "If a man will not work

neither should he eat." "Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." (Eph. 4:28; 2 Thess. 3:10) Many who thus mistakenly think it the divine will that they should live by faith, while others live by work and support them, are often bold to pray for money, food, clothing, etc., which they will not work for. We do not wish to intimate that all such are wicked; it is our belief that some of the Lord's people are in this wrong attitude of mind because of false teachings and misunderstanding of the divine dealings and of the character of their calling. We are not disputing, either, that the Lord sometimes hears and answers prayers from such, even when those prayers are not in the fullest accord with the divine will. We believe that the proper course for the New Creatures—the one most pleasing to the Lord—is that which follows most directly and particularly the instructions and practices of our Lord and the apostles. Their being counted as New Creatures implies that they recognized the fact that earthly blessings belong properly to the natural man in harmony with his Creator, and therefore, imputedly belong to all vitally justified before God, through faith in Christ; and that these human rights they offered, consecrated, devoted, laid upon the altar, in exchange for the heavenly, spiritual, higher blessings and privileges of the New Creation, whereunto believers are called during this Gospel age. And if these earthly rights have been thus devoted to the Lord, exchanged for spiritual privileges, hopes, etc., by what process of reasoning could the New Creatures ask, not to say "demand," these earthly blessings, already consecrated, or laid down? It is another thing entirely to ask of the Lord such temporal blessings as his wisdom sees best for us, and another matter, also, to ask blessings upon others, including our dear ones according to the flesh, and not according to the Spirit. Nevertheless, in all of our requests the love and wisdom of the Lord should be recognized as superior to ours, and a full submission of our wills to his in every matter should be not only realized, but expressed to him in such petitions. The New Creature, rightly instructed through the Word of God, and appreciating its spirit, must value its spiritual interests far beyond any temporal welfare, and should surely desire such, and only such,

experiences in the flesh as would be most profitable to the new nature's development and preparation for the Kingdom. The New Testament deals more with the experiences of the Apostle chosen of the Lord to take the place of Judas than with all the others put together, and begins with the time of his acceptance of Christ on the way to Damascus. Looking through his varied experiences we perceive that in exercising the gift of miracles, then with the Church, he used it in many cases upon those coming into the Truth. But so far as the record shows, never once was this healing power used in his own relief, nor in the relief of any of those who are set before us as the saints, the fully consecrated. Nor was this because the saints of that time were free from disease: on the contrary, we know that Timothy had what we would now designate chronic dyspepsia, or indigestion, and Epaphroditus was not hindered from being sick, yea, "nigh unto death," not because of sin, but, as the Apostle explains, "because for the work of Christ he was nigh unto death," hazarding his life. (Phil. 2:25-30) We know not what special foods or medicines the Lord was pleased to bless in the latter case; but in respect to the former one the Apostle neither prayed nor sent a handkerchief or napkin to cure the ailment, but wrote to Timothy, saying, "Use a little wine for thy stomach's sake, and thine often infirmities." (1 Tim. 5:23) The wine was recommended, not as a beverage nor as an intoxicant, but purely as a medicine. The point specially to be noticed is, that divine power, so far as we are informed, was neither invoked nor exercised on behalf of either of these two consecrated brethren. They bore their infirmities and afflictions and got blessings out of them, using meanwhile

the most suitable foods and remedies of which they had knowledge. And this we believe to be a proper illustration of the course which should be pursued by all of the consecrated, all New Creatures; they should not ask for physical healing, luxuries of life, etc. At very most, our Lord's sample petition warrants such in asking for what the Lord himself may see best for them in the way of daily food; and even while praying for the daily food they are to put forth the labors of their hands, and to expect that the Lord's blessing will be upon the same according to his wisdom as to what would be to their highest profit in character development through experiences, etc. If he shall see fit to grant them only the barest necessities of food and raiment, it will be to them a test of love and patience and faith in him. If he shall supply them with an abundance, it will be to them a test of the same faith and love and devotion, in an opposite direction—as demonstrating what proportion of these good gifts they are willing to sacrifice in the interests of his cause, in the service of his brethren. Likewise if divine wisdom sees best to give robust health and vigor, the test of faithfulness will be as to whether or not love and devotion will sacrifice and thoroughly use this vigor on behalf of the Lord's cause, or whether or not it will be absorbed in selfish pursuits; or, on the other hand, if the Lord in his providence grants but a limited amount of vitality and vigor, the test of faith and devotion will be from the opposite standpoint, to prove the love and obedience, submission and patience, and the zeal with which small opportunities will be sought and persistently used.

R2006 [col. 2 ¶2] through R2007 [col. 1 ¶1]—The Prayers of Christ Unselfish (see question #39).

Our Lord's prayers, like all his acts and teachings, are models of unselfishness. Therefore, before we ask anything of the Father, one question should be carefully considered; viz.—Why do I want this? If the petitioner is consecrated and desires the healing of any that are sick, it should not be for his own glory, nor for his own comfort, nor in any manner for himself; for such requests are selfish and out of harmony with his covenant of sacrifice—"even unto death." Remember the course of our Lord and the apostles. Our Lord used divine power in feeding the multitude because of **their**

necessity, and to glorify the Father; but when he himself was forty days without food he would not use the same power to feed himself, by commanding the stones to become bread, because this would have been contrary to his mission; for he came not to serve himself but others: not to preserve his own life, but to sacrifice it, to lay it down in the service of others. He created food for the multitudes, but not for himself or the disciples, though he referred to the miracle as an evidence that **if ever necessary** the same power would create bread for them. But it seems to

have been the Father's plan to provide for his people by natural means, for there is no record of necessity for such a miracle on their behalf. Doubtless the Lord and his disciples partook of the bread and fish after they were made, and probably of the remaining fragments, but note that the object of their creation was the relief of the multitude and not their own refreshment. (Matt. 15:32; 16:5-12.) He healed the lame and the palsied miraculously when it would glorify God, but when he himself was weary, he "sat on the well" to rest, or used other natural means. Though he prayed often to the Father, and knew that he was heard always, and although sometimes heavy and sorrowful, as in Gethsemane, yet his prayers were requests for grace and strength to do the Father's will, and to finish the work he had come to do. And though he tells us that by asking he could have had "twelve legions of angels" to protect his person and his life, yet he would not ask—preferring to have the Father's will accomplished, which he had come to perform; namely, to give himself a "ransom for all." So notable was this a characteristic of his, that even his enemies noticed it, and said, "He saved others [from sickness, etc.], himself he cannot save." They could not appreciate the self-sacrifice which he was performing. And so, too, we may reasonably expect that many nominal Christians to-day will not understand the same motives and conduct in those who prefer to share in Christ's sufferings, to join with him in sacrifice, in order that they may share also in his coming glorious work of blessing and restoring "that which was lost."

Apostolic Gifts Used Unselfishly.

Notice also the Apostles. They, too, had the gift of healing as well as privilege of prayer, but they did not use these selfishly. In all the records we find no instance of the exercise of the gift of healing on behalf of any of the apostles or any of the church; nor have we any record of prayer for health, or other earthly luxuries, being offered by any of them for themselves or each other, except in one case—that of Paul (2 Cor. 12:7-9), and his request was not granted; but he was told that

instead he should have a sufficiency of grace to compensate and enable him to bear it patiently. This should command the attention of all.

Although Paul's request for himself was refused—God seeing that his affliction of weak eyes could be made to work to divine glory and his own advantage—yet his gift to heal **others** was marvelous: "And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them." (Acts 19:12.) Mark also the fact that though there is no account of the healing of the sick among the early disciples, it was not because they were never sick, for several instances of sickness are recorded. Paul writes to Timothy, "Trophimus have I left at Miletum **sick**;" and again he writes to Timothy, who was evidently often troubled with indigestion or dyspepsia, to use wine as a medicine; saying, "Use no longer water [exclusively], but take a little wine for thy stomach's sake, and for thine **often infirmities**." (1 Tim. 5:23.) In neither of these cases did Paul send handkerchiefs or aprons from his person, nor did he mention either praying for their recovery, or advise them so to pray. Evidently these cases should teach us that the gifts of healing, and prayer for the recovery of the sick were used, not upon the saints, but rather through them upon others, for the purpose of calling attention to the apostles and their gospel as being approved by God.

A special reason why the saints cannot properly ask for physical health and earthly luxuries, we have already intimated is, that they, like their Lord, have consecrated themselves, and pledged to God the exchange of all earthly favors and privileges for the heavenly favors and glories to come;—a foretaste of which they now enjoy through the exceeding great and heavenly promises which cheer and refresh and comfort and bless more than earthly blessings could. Who, that understands the matter, would renounce his heirship in the future heavenly glories, together with present hopes and spiritual joys or reexchange them, if he could, for future earthly restitution, and present occasional foretastes of it?

F145 through F149 [¶2] (see question #40).

While the Lord permits such diseases as we have just referred to to come to the New Creatures,

he stands prepared to heal them when they come into the proper attitude of heart. The throne of the

heavenly grace is to be approached for such soul disease—such leanness of the New Creature—that spiritual life and vitality and health may return in the light of divine favor. The Apostle's exhortation is that we "come boldly [courageously, confidently] unto the throne of grace that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16) All of the New Creatures have experiences along this line; and those who are rightly exercised by them grow stronger and stronger in the Lord and in the power of his might, so that even their stumblings and weaknesses—their necessity of calling for help and laying hold by faith upon the arm of the Lord—are means of spiritual blessing to them by which they grow in a manner that they could not do were they freed from trials and difficulties, and if the Lord did not withdraw his shining countenance from their hearts when they become cold or overcharged or neglectful of their spiritual privileges. Every time the New Creature finds it necessary to seek mercy and help, he has a fresh reminder of the necessity of the Redeemer's atoning work—realizing that Christ's sacrifice not only sufficed for the sins that are past—for Adam's sin and for our personal blemishes up to the time that we first came to the Father through the merit of the Son—but that, in addition, his righteousness by his one sacrifice for all, covers all our blemishes, mental, moral and physical, that are not willingly, wilfully ours. Thus the New Creature has a continual reminder throughout his sojourn in the narrow way that he was bought with a price, even the precious blood of Christ; and his experiences, even in his failures, are continually drawing him nearer to the Lord in appreciation both of his past work as Redeemer and his present work as Helper and Deliverer.

Many New Creatures, however, have not learned how to deal with these soul sicknesses or diseases and are rather inclined to say to themselves—"I have failed again. I can not approach the throne of heavenly grace until I have demonstrated to the Lord my good intentions by gaining a victory." Thus they defer what should be their very first procedure. Seeking in their own strength to gain the victory, and with their minds harassed by their previous weakness, they are in no proper condition to "fight a good fight of faith" with either their own flesh or the Adversary, and defeat is tolerably sure to come; and with it will come a gradual cessation of appealing to the Lord, and a

growing submission to the intervening clouds which hide from them the sunshine of divine favor. These clouds they gradually come to esteem as in **their case** unavoidable.

The very opposite course should be pursued: As soon as the error of word or act or deed has been recognized and the injury to another made good as far as possible, the throne of grace should be promptly sought—sought in faith, nothing doubting. We are not to think of our Lord as wishing to find occasion against us, and as inclined to judge us harshly; but are, on the other hand, to remember that his goodness and mercy are such that he was prompted to provide for redemption **while we were yet sinners**. Surely, after we have become his children and have been begotten of the spirit, and are seeking, however stumbling may be our best efforts, to walk in his ways—after the spirit, not after the flesh—under such circumstances his love must abound to us yet more than when we were "children of wrath even as others." We are to remember that like as a proper earthly father pitieth his children, so the Lord pitieth those that reverence him. We are to consider our best earthly friends and their sympathy and love and compassion, and are to draw an analogy, and to consider that God would be much more kind and faithful than the very best of his creatures. He invites such faith, such confidence—and he rewards it. All who had faith enough to come to the Lord originally, have faith enough to come to him day by day with their trials, difficulties and shortcomings, if they will. If they suffer the clouds to come between, and decline the invitation of the Word to come to the throne of grace for peace and restored harmony, they will ultimately be counted unworthy a place amongst the special class whom the Lord is selecting: "The Father seeketh such to worship him"—such as both love and trust him. "Without faith it is impossible to please him." "This is the victory that overcometh the world, even our faith." John 4:23; Heb. 11:6; 1 John 5:4

There are, of course, difficulties in the way, but the helps and counsels necessary the Lord provides, both in his Word and in those brethren whom he "sets" in the body for this very purpose. (1 Cor. 12:18) It is a help, for instance, to see just wherein lies the error of the course alluded to—to see that in putting off our visit to the

throne of grace to obtain mercy, until we can bring something in our hands to justify ourselves, is to show that we do not fully appreciate the great lesson which for centuries God has been teaching; namely, that we are all imperfect, and that we cannot do the things we would; therefore, it was necessary that the Redeemer should come for the purpose of lifting us up. He who goes about to justify himself attempts the impossible, and the sooner he learns it the better. Our reckonings with the Lord should be day by day; and if the difficulty be considerable or only a light one, and the heart of the consecrated one is very tender and accustomed to continual communion and fellowship with the Lord, he will find a blessing in retiring to the throne of grace **promptly** as soon as any difficulty arises, waiting not even for the close of the day. But certainly nothing should be carried over night, when the throne of grace is open to us at all times; to neglect it would be to show a disposition contrary to that which the Lord's Word inculcates.

The difficulty which some experience is, that after they do come to the throne of grace they do not realize the blessing that they seek—the forgiveness of sins and reconciliation with the Father. Their difficulty may be one of three: (1) They may lack the faith; and since the Lord's dealing in the present time is according to faith, nothing can be obtained without the faith. "According to thy faith be it unto thee." (2) Their difficulty may be that they have not undone the wrong which they did and are confessing; that they have not made amends for injury done to another; or that, if the transgression has been against the Lord, they are seeking peace without making confession to him and asking for his forgiveness. (3) In not a few cases of this kind under our observation, the difficulty has been that the suppliants never had made a proper **consecration** to the Lord; they were seeking divine peace and joy and the sunshine of favor—seeking the blessings represented in the light of the Golden Candlestick and in the Shewbread of the Tabernacle, while they were still in reality outside of these things, outside of consecration—outside, therefore, of the Royal Priesthood—merely Levites who thus far have received the special grace or privilege of the present time in vain.

The proper remedy for the lack of faith would be its cultivation through study of God's Word, thinking upon his goodness past and present, and striving to realize that he is gracious, "exceeding abundantly" more than we could have asked or thought. The remedy for the second difficulty would be a prompt, full, thorough apology, and, so far as possible, undoing of the wrong or compensation for the damages, and then a return to the throne of grace in full assurance of faith. The remedy for the third difficulty would be to make the full consecration which the Lord demands on the part of all who will enjoy the special privileges and arrangements of this Gospel age.

Another class of the consecrated, but spiritually diseased, needs consideration. These, apparently justified by faith and sincere in their consecration, seem to make little or no progress in controlling their flesh. Indeed, in some instances, it would appear that their faith in God's goodness and mercy, removing the brakes of fear, have left them rather more exposed to temptation through weaknesses of the flesh than they were at first—when they had less knowledge of the Lord. These have experiences which are very trying, not to themselves only, but to the entire household of faith with whom they come in contact; their lives seem to be a succession of failures and repentances, some along the lines of financial inconsistencies, others along the lines of moral and social delinquencies.

What is the remedy for this condition of things? We answer that they should be distinctly informed that the New Creation will not be composed of those who merely **covenant** self-denials and self-sacrifices in earthly things and to walk not after the flesh but after the Spirit; but of those who, because of faithfulness in the willing endeavor to **keep** this covenant, will be counted overcomers by him who readeth the heart. They should be instructed that the proper method of procedure for all the consecrated is that, being made free by the Son, they should be so anxious to attain all blessings incident to divine favor, that they would voluntarily become bond-servants—putting themselves under certain restrictions, limitations, bondage, as respects their words, their conduct, their thoughts—earnestly desiring of the Lord in prayer the aid he has promised them, expressed in his words to the Apostle, "My grace is sufficient for thee; my strength is made perfect in weakness." Each time they find that they have transgressed

they should not only make amends to those injured, but also make confession to the Lord, and by faith obtain his forgiveness—they should promise greater diligence for the future, and should **increase the limitations of their own liberties** along the lines of weakness ascertained by their latest failure.

Thus watching and praying, and setting guards upon the actions and words of life, and bringing “every thought into captivity” to the will of God in Christ (2 Cor. 10:5), it will surely not be long until they can assure themselves and the brethren also respecting the sincerity of their **hearts**, and walk in

life so circumspectly that all may be able to discern, not only that they have been with Jesus, but also that they have learned of him, and have sought and used his assistance in gaining victories over their weaknesses. The cases of such brethren or sisters would come under the head of what the Apostle terms “walking disorderly” — not after the example of the Lord and the apostles. In another chapter we will see the Lord’s direction respecting the manner in which those weak in the flesh and who bring dishonor and discredit upon the Lord’s cause should be treated by the brethren.

F638 [¶2] through F641 [¶1]—If Satan Cast Out Satan His Kingdom Wanes (Matt. 12:26) (see question #41).

When at the first advent the Pharisees charged our Lord with casting out devils by Satanic power, his answer clearly implied that such action on Satan’s part was possible, but not to be considered probably; and that, should it occur, it would be a proof that his power was on the wane; that he was hard pressed, and that he had resorted to this as a last resort, rather than lose his hold upon his dupes. We advocate no general rejection of healings and miracles as being Satanic; but a careful scrutiny of every person or system seeking to establish itself by miracles. The New Creation should remember the inspired direction, “Try the spirits whether they be of God”—or of Satan. Test them and deal with them accordingly. 1 John 4:1

It is pertinent to this inquiry that we call to remembrance that miracles were used at the beginning of this age to establish the Church, but that no such object can be urged now—after the Church has been established for nearly nineteen centuries and is about completed. It is well, too, that we bear in mind that the inspired Apostle pointed down to our end of the age when indicating that Satan would transform himself into an angel of light (a messenger of peace and health and science, falsely so-called) with every deceivableness of error. The Apostle even implies that God wills to permit this course to have measurable success, so as to deceive all that dwell upon the earth whose names are not written in the Lamb’s book of life. He says: “For this cause he shall send them **strong delusion** [a working of error] that they should believe a lie: that they might all be condemned who believed not the

truth but had pleasure in error.” “Power and signs and lying [deceiving] wonders” are to be expected at this time, as tests in this “harvest” time of the age. (2 Thess. 2:9-12) Let us also not forget our Lord’s words: “Many will say to me in that day, Lord, Lord, have we not prophesied [preached] **in thy name**? and **in thy name** cast out devils? and **in thy name** done many wonderful works [cures]? And then will I profess unto them, **I never knew you**: depart from me, ye that work iniquity.” Matt. 7:22,23

It is surely time that all—the eyes of whose understanding have been opened to a realization that we are now living in the end of the age, where all these predictions should be expected to reach fulfilment—should be on the lookout for them, and be able to identify them with the seductive teachings and miracle-workings prevalent on every hand throughout Christendom.

But how may we be sure that all of these are Satan’s delusions?—that none of them are of God? We answer in the inspired language: “If they speak not according to this Word, it is because there is no light in them.” (Isa. 8:20) Their digressions from the Word are various—some in one direction, some in another. The great mass of them may speedily be seen to be spurious by noting that they are out of accord with the fundamental doctrine of the Gospel, viz., the **ransom**. They may not claim to deny the ransom; they may even claim to believe in the necessity and efficacy of the great sin-offering finished at Calvary, as the ransom for all and the basis of all forgiveness of sins and reconciliation to the

Father. However, the effort to deceive will not long confuse those who remember that the Greek word rendered ransom is *anti-lutron*, and signifies “**a corresponding price**.” This touchstone of divine truth will quickly show that evolution is the opposite of the truth, because evolution denies the fall and all need for redemption from it. It promptly condemns Christian Science as wholly unchristian, in that it denies sin and death and all evil, claiming that they are mental delusions. It condemns the theory that God was the instigator, the author, of sin and wickedness, by showing that he has always opposed sin, and has in process a plan for releasing man from its bondage through the **redemption**, whose fruitage will come by and by in the “times of restitution.”

But what shall we say of those who blaspheme God’s holy name by teaching doctrines of devils—to the effect that an eternity of torment awaits the great mass of the living of mankind, and already has control of the vast majority of the 50-billion whom the Scriptures, on the contrary, declare are “in their graves,” awaiting the promised blessing of all the families of the earth? If such people shall do cures “**in my name**,” shall we consider that the Lord is now indorsing their false doctrines? We must not so suppose, now that the Millennial dawn is appearing and with it all excuse for such gross darkness is disappearing. We cannot reckon such as amongst those to whom the Apostle wrote: “Ye brethren are **not in darkness** that that day should overtake you as a thief.” It matters not that with their “wonderful works” they proclaim faith in Christ as their coming King, near at hand. With such doctrines of devils in their mouths and hearts we must conclude that their faith-cures and wonderful works are as much works of the devil as are similar cures by Spiritism, Christian Science, Mormonism, etc.

Suppose, however, says one, that they display great zeal in sending out missionaries to the heathen? We reply that this must not alter our general view of the **movement** as a whole (we gladly admit, yea, earnestly hope, that some “caught,”

“ensnared,” by this movement are true children of God, whom we trust he will deliver out of this district of mystic Babylon). Let us call to mind our Lord’s estimate of the zealous missionary efforts of his day. He said to the Pharisees (the “holiness people” of that time and nation), “Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of *Gehenna* [the Second Death] than yourselves.” (Matt. 23:15) What advantage can accrue to the heathen from giving them the **false doctrines** of the Adversary? The few who may be reached will have the more to unlearn when the times of restitution begin. It is as true today as it was at the first advent that—“His servants ye are to whom ye render service.” Surely, then, Satan is doing a great business in the nominal churches of Christendom, and especially in their pulpits. No wonder the chief priests, scribes and doctors of divinity today hate the Truth—hate the light and combat it in every possible manner. “Come out of her [Babylon], **my people**, that ye be not partakers of her sins and receive not of her plagues.” Rev. 18:4

Satan is in just the extremity indicated by our Lord’s words above quoted. (Matt. 12:26) The lifting of the veil of ignorance—the general increase of knowledge on every subject—makes it impossible to use the old superstitions as formerly. New delusions must be introduced, else the people would get the Truth and escape from him. He is very busy “as an angel of light”—as a preacher of Evolution to some; as a missionary of eternal torment, bad-tidings, to the heathen; as an Elijah heralding himself as the Restorer of mankind; as a Scientist (?) persuading people to deny their aches and pains, and rewarding their lying by curing them of a physical ailment while the perversion of the truth makes them thereafter unable to discern truth from falsehood. Satan may believe that he is succeeding, but our Lord’s word for it, his house will soon fall—and this necessity for his playing reformer and good physician is an evidence that the fall is near. Thank God it will not be long until he shall be thoroughly “bound,” restrained, that he may “**deceive** the nations no more”! Rev. 20:3

R2008 [col. 1 ¶7] through R2009 [col. 2 ¶1] (see question #42).

“Is any among you suffering [afflicted], let him pray,” says the Apostle (James 5:13). This counsel will apply to all the trials and afflictions of

God’s people, mental and physical, especially such as are of the first class or the second class. Such sufferers may take all their troubles of every

kind to the Lord direct, and be assured of his sympathy and grace to help and sustain. Such need no elders to pray for the forgiveness of their sins, as in the following verses (14,15), where, evidently, the third class afflictions are referred to,—sicknesses the result of rebukes from God for sins, and not sicknesses of the class first described, in which we may rejoice. James says: “Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; **and though** he have committed sins they shall be forgiven him. **Therefore** confess your **sins** one to another, and pray one for another, that ye may be healed.” [Bold words from old Greek MSS.] The prayer, as we understand it, should be for the **forgiveness of the sins** of which the sickness is a punishment or rebuke, rather than for release from the deserved punishment. But if the sickness was a judgment or discipline for sin, we should expect that when the sin had been confessed and truly repented of, the Lord would remove the chastisement and raise up the penitent son from the affliction, either partially or wholly. —Compare Matt. 9:2-6; John 5:14; and 1 John 5:16.

But let us remember that this statement does not refer to the various small aches and annoyances to which we, in common with the world in general, are subject; and which serve us a good purpose in the development of patience and sympathy for others. We know this, first of all, by the calling in of the elders of the Church [the senior, or chief, or official members] to pray over and anoint the sick with oil: because such extreme measures would be quite improper for a slight ailment. We know it secondly by the Greek word used for **sick** in verse 14, which has the significance of **helpless** or impotent.

Our Present Standpoint.

We see, then, that promiscuous praying for health during the Gospel age would have been improper, and that only by means of the **gift** of healing were the early cures of the age performed; that it ceased with the death of the apostles after accomplishing its object; and that the proper prayers relating to sickness, on the part of the saints, have been those offered for the forgiveness of sins—as a result of which healing followed. But we see, too, that as

the Millennial age is dawning—lapping upon the Gospel age which is closing—we should expect that healing and general restitution would begin to be manifested, much as we do see it. And this leads us to inquire,—In the light of the foregoing examination of the Bible teachings and in the light of our present location in the dawn of the Millennium,

For Whom May We Now Pray?

We answer, the saints cannot properly pray for their own health now, any more than could their Master. They cannot properly ask the restitution privileges which they have consecrated, nor can they ask that their sacrifices be nullified by having all the cost of weariness, exhaustion, stripes or sickness miraculously removed. But when they realize their afflictions to be punishments for sins, they can still feel at liberty to confess their sins one to another, and pray to God for forgiveness, and thus they may, as a result, be healed.

The saints who abide in Christ, and in whom his Word abides, may pray for others than themselves, especially in view of the fact that we are now in the beginning of the Times of Restitution; namely, in cases where they are sure their object is not self-exaltation; where their desires for the recovery of the sick are not selfish; where they have reason to believe that the restored health would be consecrated to good works and the glory of God. In such cases we may upon request pray for the recovery of the afflicted or imbecile **not of** the consecrated little flock—the sacrificers, the Royal Priesthood. Yet even in such cases, though our faith must necessarily be strong, because confident of asking from right motives, and at a time when the Lord is pleased to grant a beginning of restitution blessings, we should always say, as the Master did in his prayers,—“Nevertheless, not my will, but thine be done.”

However, it is not time yet to expect general healing and full restitution work, as that evidently will not be due until the entire Priesthood shall have finished sacrificing and entered with their Head and Chief Priest Jesus, into the glories and perfections of the heavenly state or condition, typified by the Most Holy of the Temple and Tabernacle.

He Must Increase,
But I Must Decrease.

At first sight it might appear that as the gifts at the beginning of the age were exercised **through** the consecrated, so the healings to be expected in the Millennial dawn would be manifested mostly in answer to the prayers of the consecrated. But not so, we believe, will it be found; this would bring the saints into too great prominence, whereas, like John the Baptist at the first advent, we must expect to decrease here, while the Church Triumphant, on the other side the veil, will be on the increase. Our present relationship to the glorified Church—pointing out the nearness of the reign of glory—answers closely in correspondence to the work of John the Baptizer at the first advent. John proclaimed, The Kingdom of Heaven is at hand, and added, “There standeth one among you whom ye know not. He must increase, but I must decrease.” So, much the same, is our message; and while the Church on the earthly plane will decrease, the glorified Church on the heavenly plane will be increasing in power and influence during the time of trouble coming, while the John class will doubtless be put under restraints, as John was cast into prison by Herod.

In harmony with what we should thus expect, various methods of healing meet with some success, and indeed we have heard of more than one case of healing where no cure was attempted, or even thought of, by either the sick or the friends. One case was that of a sick girl, at whose bedside her friends had gathered, waiting for her to die; she immediately recovered, got up and went about as ever. The only explanation she could give was that she had a dream in which a man laid his hand upon her head, and she felt a shock like electricity pass down her spine. And this young woman did not even profess to be a Christian.

By various means the Lord would gradually prepare the world for restitution, so that when it comes the new order of things will still leave room for the exercise of faith toward God; for the proud and scientific to explain from natural causes, while others will be led thereby to recognize such things as the beginning of restitution. And since the overcomers have a great work to do in opposing error and instilling truth, and

since, if they were much engaged in praying for the sick, it would detract from their real and important work of healing the spiritually sick and lame and blind, we see great reasons why we should expect these manifestations of restitution both **in** and **through** others than the saints.

Should The Consecrated Use Medicines?

This question naturally suggests itself. We are neither commanded nor forbidden to use medicines. In our consecration we gave up human advantages coming to us as to all believers through Christ in exchange for the spiritual advantages offered us. Hence all **restitution** blessings and privileges we are debarred from **asking**; although God, for his own wise ends, sometimes grants his “new creatures” special favors and manifestations of an earthly sort in their hours of need; even though they do not ask for them.—See Matt. 26:53, 54; Acts 12:6-11; 14:19,20; Phil. 2:27.

It should be noticed, however, that (aside from Christ’s work of redemption and restitution) condemned men are privileged to use such natural means as they can command, in food and medicines, for the relief of their ailments and the sustenance, as long as they may be able, of their condemned and dying bodies. And these privileges consequently the saints retain and possess, even after having exchanged the earthly advantages through Christ, for the heavenly advantages.

Nothing, then, in their covenant of full consecration, prevents the saints more than unbelievers from using natural means for their relief. We have the liberty to do so whenever our judgment indicates the expediency. And though we are not informed that our Lord used medicines, we should remember that he was perfect, and had only such pains and aches as he himself **took** from others. However, he certainly illustrated the principle of making use of natural means, not asking divine power for relief, by resting when weary instead of praying for supernatural restoration; and when hungry and thirsty he ate and drank instead of praying for strength and refreshment otherwise. So, too, it was with the apostles as far as we may know from the meagre scraps of history of their private affairs furnished us in Scripture. Paul tells us (2 Cor. 11:27,30) of his weariness and pains and hunger and thirst and cold and nakedness, and says he gloried in these marks of

his faithfulness, but mentions not one word about praying for the removal of these by divine power; nor does he record one answer of such a prayer as a mark of favor with God. On the contrary, in the single instance he mentions of having prayed for physical restitution (the restoration of his sight), he does tell us that the Lord refused his request, telling him it was best for him so—the grace sufficient being in spiritual and not earthly favors above those of natural men.—2 Cor. 12:9.

When Paul was thus needy at times, what did he do? Did he pray God to feed and clothe him? No; he well knew that God had promised that no good, needful thing should be withheld, so long as he was his servant. He did not ask God to create money in his pockets, nor to send some kind hearted person, not too lazy to work, with a basket of dainties for him to eat, while he studied or prayed? No! that was not Paul's sort, else he would not have been selected as "a chosen vessel"

to bear the Lord's truth. When he was hungry Paul neither went out and begged nor staid indoors to pray for the things needed, but went to work at his trade,—tent-making, teaching publicly and privately as opportunities offered; unwilling to ask aid even of the **believers** whom he served; though he well knew that they were negligently losing, both the privilege of giving to his support and the spread of the truth, and also losing the valuable instruction which he could have imparted during those hours necessarily devoted to secular labor.

We remember, too, Paul's advice to Timothy regarding medicine—to take a little wine (**as a medicine**, not as a beverage) for his indigestion and "often infirmities." And this we find in perfect harmony with Paul's own course and that of our Lord, and therefore certainly a safe guide to us respecting our Father's will.

R2252 [from subhead to end of article—"After This Manner Pray Ye"] (see question #45).

"Our Father which art in Heaven, hallowed be thy name." This address of God as **our** Father, as we have just seen, does not imply the fatherhood of God to all mankind; for on the contrary we remember that our great Teacher declared to some, "Ye are of your father, the devil." And the Apostle declares that **we were** "children of wrath" even as others still are. We have "escaped the condemnation that is on the world," and have been translated out of the kingdom of darkness into the Kingdom of God's dear Son—out from amongst those who are children of wrath into the family of God; so that now, as sons of God, all who believe in Jesus may pray, "**Our Father**, which art in Heaven." This portion of the petition is an address of reverence, an acknowledgment of God's greatness, and implies our humility and littleness. It implies that the worshiper reverences God and is not undertaking to address him in a light or irreverent manner: even his very name is revered as holy by the true worshiper.

"Thy Kingdom come: thy will be done in earth as it is in heaven." This petition is not in the nature of a demand, nor even an expression of impatience. Rather it is an acknowledgment on the part of the worshiper that he has **faith** in the divine promise that a Heavenly Kingdom shall in God's

due time be established in the earth. It is an acknowledgment that the worshiper not only believes God's promise but that he is in sympathy with it and desires the Lord's Kingdom—longs for it. It thus implies that he is not in sympathy with sin, nor with the kingdoms of this world and the present order and its imperfect social, financial, political and ecclesiastical arrangements. It is an acknowledgment, furthermore, that the worshiper is longing for the condition in which no sin will be possible;—in which God's will shall prevail on earth as well as in heaven. It thus implies that he is out of harmony with sin and in harmony with righteousness, truth, goodness. It is an acknowledgment, nevertheless that God's will is not done on earth, that his Kingdom has not come to earth as yet; for when his kingdom comes, when Christ, the appointed King, shall take unto himself his great power and reign, the result will speedily be as shown in the Scriptures, that Satan will be bound, evil in general restrained, and on the contrary knowledge, peace and blessing shall fill the whole earth. (Rev. 20:1-3; 21:1-5; 22:1-6.) There is no attempt here to tell the Lord, what must be done, and how and when his Kingdom must be established: the rightly instructed worshiper is

supposed to know that he who made all things is thoroughly competent to govern and direct and overrule all things, and that he is “working all things according to the council of his own will.” The worshiper, it is supposed, has gone to the divine Word for instruction and will continue to receive his instructions there respecting the divine purposes: in this petition he is merely expressing his full acquiescence to the divine arrangement and rejoicing therein.

“Give us this day our daily bread.” The words of Matthew here differ slightly from those of Luke. Literally translated Luke’s statement is, “be giving continually our daily bread.” Matthew says “this day,” while Luke says “day by day.” The thought is practically the same, however. It is not an appeal to God for superabundance and much goods laid up for many days; nor is it a request for luxuries: but merely asking, Lord, give us those things which are needful to us daily. Contentment is the very spirit of this petition. Whoever prays to the Lord after **this manner**, and from the heart, will surely be a very thankful and very contented person. And this petition is as broad as the divine promise respecting earthly things would warrant. “Thy bread and thy water shall be sure,” leaves no room for requests for luxuries. Moreover, while this petition is the only one in the prayer of an earthly character, the only one taking hold upon earthly affairs and interests, it also may be understood as relating to spiritual things; indeed, we believe it will be so applied by all God’s children, in proportion as growth is made in grace and knowledge and spirituality. The spiritually minded will be asking for the spiritual food, the spiritual necessities, day by day and will more and more realize that as the Heavenly Father clothes the lilies and feeds the ravens, so, much more, he will care for the temporal interests of all who are seeking first the Kingdom of Heaven and its righteousness,—the righteousness which it will enforce.

“And forgive us our debts, as we forgive our debtors.” What a thought! Who can offer a prayer “after **this manner**” and yet be under control of the evil spirit—filled with malice, anger, envy, hatred, strife, being unforgiving, unthankful, resentful, backbiters, slanderers? All these works of the flesh and the devil proceed from

evil conditions—not one of them is prompted by true love, such as the Lord inculcates and his spirit inspires. The very essence of Christian principle is love, sympathy, forgiveness of the faults of others, even as we realize we have faults ourselves and that God has graciously forgiven us these for Christ’s sake. Our Lord emphasizes the importance of this forgiving spirit before we can be children of our Father in Heaven, saying, in another place, “With what judgment ye judge, ye shall be judged;” and with what measure ye measure others, your own conduct shall be measured. (Matt. 7:2.) We remember, also, that he gave a parable illustrating the subject, representing his forgiven disciple as a servant who owed ten thousand talents, whose debt he had freely set aside, and did not press; but when that follower manifested so different a spirit that, finding a fellow servant who owed a few pence, he treated him unmercifully, then the Lord’s mercy and generosity were likewise withdrawn from him.—See Matt. 18:23-35.

Let every Christian in approaching the throne of the heavenly grace, daily inquire of his own heart, whether or not he has forgiven those who are indebted to him, as he desires that God should freely forgive him for Christ’s sake. This does not mean the forgiving of financial indebtedness and destruction of our account books, except that on the debtor willing but unable to pay, we should have mercy and patience, even as we hope for mercy of our Lord. Its special application is to moral obligations, transgressions and indebtedness. Nor does this imply that we should pay no attention to the transgressions of others against ourselves—that we should not recognize offences. True, we should not be swift to take offense, we should be slow to anger, we should never take offense unless offense is most evidently **intended**. And then, while we may not forgive in the absolute sense until our forgiveness is asked, according to divine pattern on this subject, yet we should be always in a forgiving attitude of mind: that is to say, we should harbor no vindictive or malicious feelings, we should have no feelings except those of love and sympathy, and a desire to forgive the wrong that has been done us, as soon as possible, and an anxiety to make the way of reconciliation as smooth and easy as possible for the wrongdoer; and we should be on the alert to discover

and prompt to rectify any missteps or wrong doings on our own parts.

And “Lead us not into temptation, but deliver us from evil.” The thought here is slightly obscure; for we all remember that “God tempteth no man.” Amplifying the sentence so as to give us what we believe is the literal translation of it, and adding in brackets some suggestive words to make more plain our conception of the Lord’s full thought here, as it was understood by those who heard him, this passage reads thus:—“And bring us not into temptation [merely], but [also] deliver us from the Evil One.” It is a part of the divine arrangement to bring us or permit us to be put into positions of trial or testing. We are not to rebel against the divine wisdom in this matter, but quite to the contrary to acquiesce in it, and to realize that trials are essential to our development. Hence, instead of praying to be kept from temptations, our prayer rather is that when our Lord in his providences brings us into places of testing, he will also stay with us during the trial, and let his grace be sufficient for us, and not suffer us to be tempted above that we are able to bear, but with the temptation provide also a way of escape—delivering us from the Evil One, Satan.

“For thine is the kingdom, and the power and the glory, forever. Amen.” These words, altho found in our Common Version and in some of the Greek manuscripts, are not found in the **oldest** Greek MSS., the Sinaitic and the Vatican. These would therefore seem to have been human words added to the words of our Lord. So far as this earth is concerned, these words have not been true throughout the Gospel age; the dominion of the earth has not been the Lord’s; the power of earth has not been the Lord’s; and the glory of the earth has not been the Lord’s. On the contrary, Satan has been “the prince of this world” and has worked in the hearts of the children of disobedience, and has blinded the minds of them that believe not the gospel. And the kingdoms and powers of this world have been Satan’s, and God’s people are waiting for God’s Kingdom to come, as represented in verse ten, to overthrow the kingdoms of this world, and to establish the Kingdom of righteousness: to bind Satan and to destroy the works of the flesh and the devil.

E287 through E290 [¶3]—Groanings Which Cannot Be Uttered (see question #49).

“The Spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the heart, knoweth what is the mind of the Spirit.” Rom. 8:26,27

This expression, intended to convey to God’s people an understanding of the heavenly Father’s love and care toward them, has been sadly misunderstood by many. They tell us that the holy Spirit groans for them to the Father; and some attempt to give audible utterance to the groans themselves; and by some it is supposed that the amount of groaning which they do, somehow helps the holy Spirit in the matter, compensating for the groanings which it cannot utter—though they cannot see just how. It would indeed be strange, if the holy Spirit were a person, and, as the catechisms assert, “equal in power” with the Father and the Son, that he should find it necessary to address the Father and the Son on behalf of the Lord’s people, with unutterable groans. Our Lord Jesus said that we might come direct to him and that we might come direct to the Father, assuring us, “The Father himself loveth you.” Yet from this scripture under

consideration some have gotten the idea that we must needs go to the Father and to the Son through the holy Spirit as a mediator, who would groan for us, and intercede for us, that we might be accepted of the Father and of the Son. This is in harmony with the prevailing confusion of thought respecting the holy Spirit and its office.

The error of this interpretation is further noticeable when we consider that if the groans could not be uttered they would not be groans at all; for what is not uttered is not a groan. But this passage would appear equally strange and inconsistent, if we were to interpret it to mean that the holy Spirit, the influence or power of Almighty Jehovah, is unable to express itself intelligently. We know that in past ages God’s mind, will, Spirit, found abundant expression through the words and deeds of the prophets,

and we cannot suppose that he has any less power or ability today. What, then, can this scripture signify—"The Spirit itself maketh intercession for us, with groanings which cannot be uttered"?

The mistake is in supposing that it is God's Spirit which supplicates. On the contrary, the Spirit which maketh intercession for us is **our own spirit**, the spirit of the saint, which supplicates God, and often fails to express itself properly. A glance at the text, with its connections, will make manifest the propriety of this interpretation. The Apostle had just been writing of the sin-burdened humanity groaning in its fetters. He assures us that it shall be granted liberty from the bondage, when the Church, the "sons of God," under the Captain of their Salvation, shall have been glorified. (Verses 19-21) He then passes from the **groanings** of the world to the present condition of the Church, in which **we groan**: "Ourselves also, which have the first fruits of the Spirit, even we groan within ourselves, waiting for the adoption, to wit, the deliverance of our body." Verse 23

The renewed or transformed mind or spirit in the Church, once worldly, is now holy and spiritual: but our bodies are still human, and have the Adamic imperfections. Hence we, as new creatures, are burdened by the flesh, and **groan** for the promised deliverance into Christ's likeness in the first resurrection. The Apostle explains that we may, by faith, reckon the earthly body dead, and think of ourselves as new creatures perfected, and thus realize ourselves **saved now—"saved by hope."** (Verse 24) Then, having shown how we may reckon ourselves, he explains to us that from the divine standpoint we are reckoned as "new" and "holy" and "spiritual" beings: he shows that God, viewing us from this standpoint, recognizes not the flesh and its weaknesses and imperfections—but the spirit, the mind, the intentions, the will, the "new creature," devoted to his service. God knows when our holy spirit (new mind) is willing and the flesh weak, and he judges us not according to the flesh, but according to the spirit.

It was our begetting of the Spirit, our adoption of a new will, fully consecrated to the Lord, that brought us into a new relationship to God, and into these new hopes wherein we rejoice: and so

"likewise the spirit [our new, holy mind] also helpeth [maketh up for] our [bodily] infirmities. For we know not [even] what we should pray for as we ought [much less are we always able to do as we would like]; but the spirit itself [our holy mind] maketh intercession [for us—omitted by oldest MSS] with groanings which cannot be uttered [in words]. And he that searcheth the hearts [God] knoweth what is the mind [Greek *phronema*—inclination] of [our] spirit, because he [or it—our spirit] maketh intercession for the saints according to the will of God."

In other words, God is pleased to accept the heart desires of his people, both in prayer and in service, notwithstanding the imperfection of their flesh—their earthen vessels. And he does accept these heart desires. How fortunate for us, in our ignorance and weakness, that our heavenly Father accepts the intentions of our hearts instead of our words; for frequently his people have seriously asked amiss! We think of this whenever we hear God's people pray that God would baptize them with the holy Spirit and with fire. The prayer is offered in a good conscience, and with a desire for a blessing only; but not understanding the passage of scripture which he quotes, the petitioner really asks for a blessing to be followed by a curse. The prediction that Christ would baptize with the holy Spirit and with fire was made by John the baptizer. The blessing portion of this came upon the waiting Church, at Pentecost, and subsequently upon all the faithful "remnant" of Israel, but its latter feature was fulfilled upon the rejected Jewish nation—in the baptism of fire, destruction, trouble, which wholly destroyed their polity in the year A.D. 70. But very graciously God does not answer his people's prayers according to their asking, but according to the intentions of the petitioner—he granting them blessing only.

Some have had the experience of being overtaken in a fault, and trapped by the Adversary through some weakness of the fallen human nature: they felt almost disheartened as they approached the throne of the heavenly grace in prayer. They had no words for utterance, but merely groaned in spirit to God, "**being burdened.**" But the heavenly Father did not insist that they must formulate the petition in exactly proper language before he would hear them: instead he graciously answered their heart's desires, the

unexpressed groans of their heart, which sought his forgiveness, his blessing and comfort. He answered the unuttered prayers, granted strength and blessing, with a blessed realization of forgiveness.

This is the Apostle's argument in this whole connection, and it will be observed that he sums up the argument by saying, "What shall we say then? [In view of the fact that God has made every arrangement on our behalf, ignoring our weaknesses and imperfections, which are contrary to

our wills, and not reckoning them as our deeds—and ignoring the lameness of our petitions, and our inability to express our desire, and on the contrary, making arrangements to bless us according to the spirit of our minds, as we are unable even to give utterance to our groans in our imperfect prayers, we will conclude—] If God be [thus] for us, who can be against us?"
Verse 31

EVIL SPEAKING AND EVIL SURMISING

1. What is evil speaking?

James 3:8-10 But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

R2443 [col. 1 ¶5 through col. 2 ¶1]:

But in what sense does the Apostle mean that Spiritual Israelites **curse men** with their tongues?—and that so commonly, so generally prevalent as to require public reproof? Surely no Christian curses his fellowman by oaths and profane swearing! But are there not other ways in which our tongues may be a **curse** and an **injury** to fellow-men? We are to remember that the meaning of our English word “curse” has somewhat altered in common usage within the last century, having very generally lost the sense of **injury** and assumed wholly the sense of swearing, profanity. In the Greek language different words are used when referring to a cursing oath (viz., *anathema*, and *anathematiso*, used ten times in the New Testament), and when referring to a spoken condemnation as a blight or curse (viz., *katara* and *kataraomai*, which signify condemnation,—to speak against, to speak evil of, to injure). The latter is the word used by the Apostle James: hence his language really is—With the same tongue wherewith we praise and honor God, we do injury to fellow-men, by evil-speaking, slander, etc. Thus our Lord, using the same word, said, “Bless them that curse [speak evil of] you.” The Apostle Paul, using the same word, admonishes God’s people to “Bless and curse not”—speak favorably of others, but do not speak injuriously of them. Again, we are told that our Lord **curled** (the same Greek word) the figtree, saying, “Let no fruit grow on thee henceforth”—he injured it,

he made a declaration unfavorable to its future development. Thus also the Apostle declares that the Jews under the Law were under a **curse**—not that the Law was evil, but that, because of imperfections of the flesh, the Israelites came under the **condemnation** (curse) of the Law. He declares also that “Christ hath redeemed us [formerly Jews] from the curse [condemnation] of the Law, being made a curse for us”—having suffered for us the full condemnation or blight which the Law imposed upon the transgressor. (Gal. 3:10-13.) He illustrated the same thought in connection with the word “curse,” when he declares that garden land which had been overgrown with thorns and briars is “nigh unto cursing”—not ready for profanity, but for **condemnation**, as unfit for tillage, until burned over and its weeds exterminated.—Matt. 5:44; Rom. 12:14; Mark 11:21; Heb. 6:8.

Having thus before our minds the real word, and its signification as used by the Apostle, we see that while **curse** is a proper enough translation of the original, the whole difficulty is that present-day common usage and common education have largely hidden from sight this signification of the word. (Similarly the word **evil** has lost its original breadth of meaning, and is almost invariably considered to signify immorality, badness, wickedness; whereas in its breadth of meaning it may be used to refer to anything that is undesirable, not good, such as calamities, etc.)

2. How prevalent is this fault among even those who profess to be Christians?

R2443 [col. 2 ¶2]:

Looking at the Apostle’s statement from this stand-point, we see clearly that his charge is applicable to Christian people of to-day to an alarming extent. How many there are who do injury with their tongues to their fellow-

creatures, who use the same tongue in offering praise to God. We know of no evil to which God’s consecrated people are more exposed than to this one. With many it is as natural to gossip as to breathe: they do it unconsciously.

We have even known people who took cognizance of the Scriptural injunction against slander and evil-speaking, who were so utterly confused on the subject, and so unaware of their own conduct, that they would declare their horror of speaking a slander in the very same breath in which they utter slanders. We mention this in

proof that this evil is so ingrained in fallen human nature as to elude the notice of the new nature sometimes for years—and thus escapes the correction in righteousness which the Lord's Word directs, and which all who are truly the Lord's people desire.

3. What is the power of the tongue?

James 3:1-18 My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

F586 through F588—"Blessing God and Cursing Men"

No wonder the Apostle James terms the tongue an unruly member, full of deadly poison! No wonder he declares that it is the most difficult member of our bodies to govern! No wonder he says that it sets on fire the course of nature! (James, Chap. 3) Who has not had experience along these lines? Who does not know that at least one-half the difficulties of life are traceable to unruly tongues; that hasty and impetuous words have involved wars costing millions of money and hundreds of thousands of lives; that they are also at the foundation of one-half the lawsuits, and more than one-half of the domestic troubles which have affected our

race for the past six thousand years! The Apostle declares respecting the tongue, "Therewith bless [praise] we God, and therewith curse [injure, defame, blight] we men, made in the image of God. My brethren, these things ought not so to be." (Verse 9) The Christian who merely has attained to the standard of not stealing from his neighbor, or not murdering him but who commits depredations upon that neighbor with his tongue—wounding or slaying or stealing his reputation, his good name—is a Christian who has made very little progress in the right way, and who is still far from the Kingdom of heaven condition.

All know how difficult a matter it is to control the tongue, even after we realize its vicious disposition in our fallen nature. We, therefore, call attention to the only proper method of restraining or curbing the tongue, viz., through the heart. The inspired Word declares that "Out of the abundance of the heart the mouth speaketh." This being true, it implies that when we have a great deal of difficulty with our tongues, there is a great deal that is not altogether right about our hearts; and that in proportion as we get our hearts right we will have the less difficulty in controlling our tongues. The lips which continually speak scornfully of others indicate a proud, haughty, domineering, self-conscious condition of the heart. The lips which continually speak evil of others either directly or by insinuation, indicate that the heart back of the lips is not pure, not filled with the Lord's spirit of love—for "Love worketh no ill to his neighbor," not even in thought. It "thinketh no evil." It would not permit itself to surmise evil respecting him. It will give him the benefit of every doubt, and rather surmise the favorable than the unfavorable.

Self-love is usually strong enough in all mankind to hinder the tongue from speaking anything to its own injury; and proper love, unself-

ish, that would love the neighbor as himself, would be as loath to speak to the detriment of one's neighbor or brother, or even to cast a reflection against his conduct, as it would be unwilling to take such a course against itself. We see then, from whatever direction we look at the subject, that the matter of prime importance with the New Creation is the attainment of perfect love in our hearts. This toward God would stimulate us to the more zeal and energy and self-sacrifice in cooperating in the divine service, the service of the Truth; and toward men it would stimulate us not only to act justly and lovingly, but to think and speak graciously of all so far as possible. This is the holy Spirit, for which our Redeemer taught us that we should pray, and respecting which he declared that our Heavenly Father is more willing to give it to us than are earthly parents to give earthly good gifts to their children; and sincerity in praying for this spirit of holiness, spirit of love, implies earnest desire and striving that in thought and word and deed love may be shed abroad through all the avenues of our being. So shall we be the children of our Father which is in heaven, and be accounted worthy of his love and of all the precious things he has promised and has in reservation for those who love him.

R2447 [col. 2 ¶1]:

But of all our members the most influential is the tongue. The tongue's influence exceeds that of all our other members combined: to control it, therefore, in the Lord's service, is the most important work of the Lord's people in respect to their mortal bodies and the service of these rendered to the Lord. A few words of love, kindness, helpfulness,—how often have such changed the entire course of a human life!—nay; how much they

have had to do with moulding the destiny of nations! And how often have evil words, unkind words, slanderous words, done gross injustice, assassinated reputations, etc.!—or, as the Apostle declares, "set on fire the course of nature"—awakening passions, strifes, enmities, at first unthought of. No wonder he declares such tongues "set on fire of *Gehenna*" —the Second Death!

R2156 [col. 1 ¶5]:

The warning in this lesson is not against the tongue itself, but against the power which we exercise upon others by the use of our tongues. Probably every person of experience will fully agree with the statement that the tongue is potent in its influence beyond any other member of the body, for either good or evil. Experience teaches also that with the vast majority it is easier to control any other organ than the tongue. So skillful a servant is it that every ambition and

passion and inclination of the fallen nature seeks to use it as a servant or channel for evil. It requires, therefore, on the part of the Christian, increased vigilance, wisdom and care so to govern this member of his body and bring it into subjection to the new mind in Christ, that it shall be, not a hindrance to himself or to others, but, on the contrary, a help in the narrow way. As the bit in the horse's mouth will move and control his strength, and as the small rudder to a vessel will direct or change

its course, so the tongue and the pen, its representative, may influence and turn about large numbers of people, for good or ill. How important, therefore, is the tongue, and how much more frequently do we find it employed as an agency for evil than as an agency for good, to pull down the faith rather than to build up the faith, to implant seeds of discord and discontent rather than those

which will produce righteousness and peace! While this is specially true in the worldly, it is true to a considerable extent amongst God's people; and each should remember that to some extent he is a teacher, and day by day is either forwarding or hindering the cause of truth, righteousness and peace.

4. What is meant by a "tongue set on fire of gehenna"?

James 3:6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

R2603 [subhead plus two paragraphs]—Set on Fire of Gehenna.

"So [important] is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and [or when] it is set on fire of *Gehenna*."

Here, in strong, symbolic language, the Apostle points out the great and bad influence of an evil tongue—a tongue set on fire (figuratively) by *Gehenna* (figuratively). For a tongue to be set on fire of *Gehenna* signifies that it is set going in evil by a perverse disposition, self-willed, selfish, hateful, malicious, the sort of disposition which, in spite of knowledge and opportunity, unless controlled and reformed, will be counted worthy to

be **destroyed**—the class for whom the "Second Death," the real "lake of fire," the real *Gehenna*, is intended. One in that attitude may by his tongue kindle a great fire, a destructive disturbance, which, wherever it has contact, will work evil in the entire course of nature. A few malicious words often arouse all the evil passions of the speaker, engender the same in others and react upon the first. And continuance in such an evil course finally corrupts the entire man, and brings him under sentence as utterly unworthy of life.

5. What are the baneful influences of evil speaking, and what are some of the excuses and subterfuges offered by the fallen nature?

R2443 [col. 2 ¶3] through R2444 [col. 2 ¶2]. Reproduced at the end of this section, p. 348.

R2445 [col. 1 ¶3-6]:

Another will object,—Oh! I could never waste so much time in getting at **facts**. Life is too short! Why, I would have no time at all left for my own business, if I carefully hunted up the **facts** so as always to speak from **knowledge** and never from hearsay!

Just so! and the lesson to you should be to follow the Scriptural rule—"Speak evil of no man."

(1) Because you have not the time to get at the facts, and quite probably also lack the ability to judge impartially, if you had **all** the facts before you.

(2) Because, if you have the spirit of Christ, love,

dwelling in you richly, you will prefer to tell no one the facts, even if you have the chain of evidence complete: you will loathe the matter the more in proportion as the known facts are unfavorable. What, then, must be the condition of those who have itching ears for scandals and of those whose tongues delight in scandal as a sweet morsel, and are anxious to scatter an evil report of which they have no knowledge—only prejudiced hearsay? The most generous view possible of such is that they have **little** of the spirit of Christ;—that they are deficient in brotherly love and have never truly learned "the golden rule."

6. What is evil surmising and what is its relation to evil speaking?

R3594 [col. 1 ¶1-5]:

Do not be touchy and easily offended. Take a kindly, charitable view of the words and acts of others. A trifling slight or rebuff could well be passed unnoticed—covered with the mantle of generosity and love. A serious offense should be assumed to be **unintentional**, and inquiry should be kindly made in words that would not stir up anger, but in “speech seasoned with grace.” In a majority of cases it will prove that no offense was meant.

This rule in the Scriptures comes under the instructions not to indulge in “evil surmisings,”—imagining evil intentions and motives behind the words and acts of others. “Evil surmisings” is ranked by the Apostle as contrary to the words of our Lord Jesus, opposed to godliness, and of the same spirit as envy and strife—of a corrupt mind, works of the flesh and the devil.—1 Tim. 6:3-5; Gal. 5:19-21.

The other side of this subject is brought out by the Apostle’s injunction respecting the elements of the spirit of love, of which God’s people are begotten and which they are to cultivate daily,—the development of which is one of the chief proofs of their being “overcomers.” He says, “Love suffereth long and is kind, ...is not easily offended, **thinketh no evil**,...beareth all things, believeth all things [favorably], hopeth all things, endureth all things.”

It may be urged that such a disposition would be imposed upon frequently, by the evilly disposed. We reply that those who possess this spirit of love are not necessarily obtuse nor soft: their experiences in cultivating this degree of

love have served to develop them and make them of “quick understanding in the fear of the Lord.” They will be **cautious** where there is even the appearance of evil, even while avoiding the imputation of evil intentions until forced to concede them by indisputable evidence. Besides, it would be better far to take some trifling risks and suffer some slight losses, many times, than to accuse even one innocent person. And the Lord who has directed this course is abundantly able to compensate us for any losses experienced in following his counsel. He is both able and willing to make all such experiences work together for **good** to those who love him. He places **obedience** to his arrangements first (even before sacrifice) saying, “Ye are my disciples, **if ye do** whatsoever I command you.”

Whoever neglects the Lord’s commands along this line of “evil surmisings” weaves a web for his own ensnarement, however “circumspectly” he may walk as respects other matters; for a heart impregnated with doubt and suspicion toward fellow creatures is more than half prepared to doubt God; the spirit of sourness and bitterness implied is at war with the spirit of the Lord, the spirit of love. Either the one or the other will conquer. The wrong spirit must be gotten rid of, or it will defile the new creature and make of him a “castaway.” On the contrary, if the new nature conquer, as an “overcomer,” it will be along this line: if evil surmisings are overcome, half the battle against present difficulties and besetments is won. The surmisings are from the heart, and lead us either to good words and acts, or to evil words and acts.

7. What are “secret faults,” and of what two kinds are they?

Psalm 19:12-14 Who can understand his errors? cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

R2248 [col. 1 ¶6]:

This prophetic prayer represents well the heart attitude of the fully consecrated and earnest Christian. While realizing a forgiveness of the

“sins that are past through the forbearance of God,” through the grace of God which was in Christ Jesus, which imputed our sins to him and

his righteousness to us who believe in him, nevertheless the well-instructed soul realizes its faults, its short-comings. These secret faults may be of two kinds: They may be faults which were secret to ourselves at the time committed—slips, unintentional errors. Of course the earnest heart, desiring full fellowship with the Lord, will regret even his unintentional short-comings and will strive

and pray for divine grace to get the victory over these: but besides these there are other secret faults, which are secret in the sense of being unknown to any one but ourselves and the Lord: imperfections or faults of the mind before they take the outward form of actual and presumptuous sins.

8. Is an evil suggestion a sin, and how does it become a secret fault?

R2248 [col. 1 ¶7 through col. 2 ¶5]:

All Christians of experience in the good way and in the battle against sin and self have learned that there can be no outward or presumptuous sins that have not first had their beginning in secret faults of the mind. The sinful thought may be one of pride suggesting self-exaltation; it may be one of avarice suggesting unlawful acquisition of wealth; or it may be some other fleshly desire: the mere suggestion of the thought before our minds is not sin; it is merely the operation of our faculties, and of the influences which surround us, inquiring of our wills whether or not we will consent to such thoughts. Many consent to thoughts of evil who at the time would utterly repudiate any suggestion to commit evil deeds; but if the thought be **entertained** it is a secret fault, and the growing tendency would surely be toward the more outward and presumptuous sinful conduct, the tendency of which is always from bad to worse. For instance, to illustrate, suppose the suggestion should come to our minds of a method by which we could advance our own interests of fame or honor or reputation by the undermining of the influence and reputation of another, how quickly the evil, selfish thought, if entertained, would lead to envy and possibly hatred and strife. Almost surely it would lead to back-biting and slander and other works of the flesh and the devil. The beginnings are always small, and correspondingly much easier to deal with than in their developed form. Hence, the prophetic prayer, "Cleanse

thou me from **secret faults**" and thus restrain or keep me back from presumptuous sins.

In the Epistle of James (1:14,15) we read, "Every man is tempted, when he is drawn away of his own desire and enticed. Then when desire hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death." Here we have the same thought differently expressed. The temptation consists at first in the presentation to the mind of **suggestions** which are impure or unkind or unfaithful to obligations; but there is no sin, no fault, as yet. The fault begins, when we harbor the evil suggestions, begin to turn them over in our minds and to consider the attractions which they may have to offer. This is where **desire** (taking hold of the evil thing instead of resisting it) causes a beginning of the secret fault; and it is only a process of development which in many instances under favorable circumstances may be very rapid, that sin, the presumptuous or outward acts of sin, results;—for instance, bearing false witness against a neighbor, or slander, or other evil deeds. And the evil course having begun in the fostering of the evil suggestion, and having progressed to presumptuous sin, there is a great danger that their entire course of life will be ultimately affected thereby and bring the transgressor into that condition where he will commit the **great transgression**—wilful, deliberate, intentional sin—the wages of which is death, second death.

R2568 [col. 2 ¶2]:

Another lesson here is that temptation does not imply sin. As our Lord was tempted "without sin" so may his brethren be if they follow his example and with purity of heart, purity of inten-

tion, seek only the Father's will. Sin could only come through yielding to the temptation. But let us not forget that hesitancy after the wrong is seen increases the power of the temptation.

And we may note here that while Satan is a tempter, endeavoring to ensnare us into wrong paths and wrong conduct, God is not so; “he tempteth no man” (Jas. 1:13), and even tho he permit the Adversary and his agents to beset his people, it is not with the object of ensnaring them, but with the opposite object, that they may by such trials and testings be made the

stronger, developing character through exercise in resisting evil. Let us remember too for our strengthening, the Scriptural assurance that God will not suffer us to be tempted above that we are able to resist and overcome but will with the temptation provide also a way of escape.

9. What is a “presumptuous sin,” and when does a secret fault become a presumptuous sin?

10. What is the “great transgression” to which these sins lead?

R2248 [col. 2 ¶5]:

In the Epistle of James (1:14,15) we read, “Every man is tempted, when he is drawn away of his own desire and enticed. Then when desire hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death.” Here we have the same thought differently expressed. The temptation consists at first in the presentation to the mind of **suggestions** which are impure or unkind or unfaithful to obligations; but there is no sin, no fault, as yet. The fault begins, when we harbor the evil suggestions, begin to turn them over in our minds and to consider the attractions which they may have to offer. This is where **desire** (taking hold of the evil thing instead of resisting it) causes a beginning of the secret fault;

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11. How may we purify and keep our hearts pure from these sins?

R2517 [col. 1 ¶6 to end of article]. Reproduced at the end of this section, p. 350.

R2249 [col. 1 ¶1 through col. 2 ¶1]:

It would appear then that every intelligent Christian would continually pray this inspired prayer, for cleansing from secret faults that he might thus be restrained from presumptuous sins; and thus praying heartily, he would also watch against these beginnings of sin and keep his heart in a cleansed and pure condition, by going continually to the fountain of grace for help in every time of need. He who seeks to live a life of holiness and nearness to the Lord by merely guarding and striving against **outward** or pre-

sumptuous sins, and who neglects the beginning of sin in the secrets of his own mind, is attempting a right thing in a very foolish and unreasonable way. As well might we seek to avert the smallpox by outward cleanliness, while permitting the germs of the disease to enter our systems. The bacteria or germs of presumptuous sins enter through the mind, and their antiseptics and bactericides of the truth and its spirit must meet them there and promptly kill the bacteria of sin before it germi-

nates and leads us to such a condition of evil as will manifest itself in our outward conduct.

For instance, whenever the bacteria of **pride** and self-importance present themselves, let the antidote be promptly administered from the Lord's great medical laboratory for the healing of the soul: the proper dose to offset this species of bacteria is found in the words, "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted;" and "Pride goeth before destruction, a haughty spirit before a fall."

If the thought presented to our minds be the bacteria of **envy**, then let us promptly apply the antidote which declares that envy is one of the works of the flesh and of the devil, and contrary to the spirit of Christ, which by our covenant we have adopted as ours. And let us remember that envy is closely related to and apt to be followed by **malice, hatred** and **strife**, which under some circumstances mean murder, according to the New Covenant and our Lord's interpretation.—1 John 3:15; Matt. 5:21,22.

If the bacteria which presents itself to our minds is **avarice**, with the suggestion of unjust methods for its gratification, let us promptly apply to it the medicine furnished in the Lord's Word, namely, "What shall it profit a man if he gain the whole world and lose his own soul?" "For the love of money is a root of all evil, which some, coveting after, have erred from the truth and pierced themselves through with many sorrows."

The more attention we give to this subject, the more we will be convinced, from our own per-

sonal experiences, of the truth of the Scriptural declarations respecting the beginnings of sin as **secret faults in the mind**; and the more we will appreciate the statement of the Word, "Keep thy heart [mind, affections] with all diligence; for out of it are the issues of life."—Prov. 4:23.

But we are not to wonder that God has so constituted us as to permit temptations to come to our minds, nor are we to pray that we may have no temptations; for if there were no such presentations, no such temptations, then there could be no victories on our part, no overcoming of sin and of the wicked One. But we know that for this very reason we are now in the school of Christ; not that we shall there be shielded from all temptation, but that we may learn of the great Teacher how to meet the Tempter, and by our Master's grace and help to come off conquerors, victors in the strife against sin. The degree of our success in this conflict will depend largely upon the keenness of our faith and trust in the great Teacher. If we feel confident in his wisdom, we will follow closely his instructions and keep our hearts [minds] with all diligence. Faith in the Lord's wisdom and in his help in every time of need is necessary to us in order that we may be thoroughly obedient to him; and hence it is written, "This is the victory that overcometh the world, even your **faith**;" i.e., it will be by the exercise of faith and the obedience which flows therefrom that we will be enabled to "come off conquerors and more than conquerors through him that loved us and gave himself for us."

12. How is the Lord judging us?

Matthew 12:34-37 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

R1937 [col. 1 ¶2, 3]:

Realizing that we, the Church, are at the present time under the inspection of our kingly Bridegroom, who is now present (Matt. 22:11) to gather out of his Kingdom [in its present em-

bryo or formative condition] all things that offend" (Matt. 13:41), and to gather unto himself his jewels, his bride (Mal. 3:17), we cannot too carefully consider the principles upon which

this judgment and this selection are made.

The above words of our Lord indicate that the heart and the mouth are under very special scrutiny, the former representing the individual character, and the latter being an index of the character. It is in this same view of the matter that those words of wisdom were penned, —“Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee.” (Prov. 4:23,24.) The indication is clear that a right condition of heart is necessary to right words; for “out of the abundance of the

heart the mouth speaketh,” as experience testifies to every man. It is therefore just that our words should be a criterion of judgment in the Lord’s estimation, as he tells us they are. True, honied words are sometimes only the masks of deep hypocrisy; but the mask is sure to drop off some time, as soon as selfish policy renders a change of tactics necessary. The fact therefore remains that the words, the entire course of conversation and conduct, are an index of the heart.

13. Why should we render to God a daily account of any “idle” (pernicious) words?

R1938 [col. 1 ¶4 through col. 2 ¶2]:

That, as imperfect beings, we may always be perfect in word and deed is not possible. Despite our best endeavors we will sometimes err in word as well as in deed, yet the perfect mastery of our words and ways is the thing to be sought by vigilant and faithful effort. But, nevertheless, for every idle word we must give an account in this our day of judgment. If, in the daily scrutiny of our ways, which is the duty of every Christian, we discover that in any particular our words have been dishonoring to the Lord, we should remember that, “If any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1); and in the name of our Advocate we may approach the throne of grace, explain to our Heavenly Father our realization of the error, our deep regret at our failure to honor his name and his cause by a holy walk and conversation, and humbly request that the sin be not laid to our charge, but that it may be blotted out through his gracious provision for our cleansing through Christ, humbly claiming that in his precious blood is all our hope and trust.

Thus we should render up our account for every idle word; and by our words of repentance, supplemented by the merits of Christ applied by faith, shall we be acquitted. Otherwise the idle words, dishonoring to the Lord, will stand against us and condemn us, and we will be obliged to suffer the consequences. The first consequence will be self-injury, for every evil thought or word indulged hardens the char-

acter and inclines it the more toward unrighteousness. The second consequence is a bad example to others, and the stirring up of evil in them. “A soft answer turneth away wrath, but grievous words stir up anger.” (Prov. 15:1.) Thus, as the result of unwise or unkind words, we may stir up about us difficulties which will become the agents of retributive justice to teach us the lesson of self-control, and consideration for the feelings and opinions of others. It is often the case that the Lord (or the devil) is blamed for sending trials which are simply the natural results of our own mistakes. And those who fail to locate the root of the trouble (**in themselves**) pray in vain for the Lord to remove miraculously what they themselves could obviate by obedience to the Word, and vigorous self-discipline. “If we would judge [and correct] ourselves, we should not be judged; but when we are judged we are chastened of the Lord [largely by the experiences through which our own faults put us], that we should not be condemned with the world.” (1 Cor. 11:31,32.) But even should it be admitted that the difficulties are not directly caused by God, or the devil (“Every man is tempted [tried] when he is drawn away of his own lusts [desires] and enticed”), the natural tendency is to blame the matter on some one else, and to think that our loss of patience, our hasty word or act was the fault of another. How many deceive and encourage themselves with the thought: “If every body else had as reasonable and generous a nature as I have our family or church gathering or community would

be a veritable heaven upon earth!" Beloved, let us examine **ourselves**, let us be very humble, lest the very words of self-congratulation and self-satisfaction which we consider in our hearts (if we do not utter them aloud) bring our condemnation. "If ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye [what merit is there in it]?" (Luke 6:33-38.) It is only when we "endure grief, **suffering wrongfully**," that our suffering is acceptable to God as a sacrifice of sweet incense. "What glory is it if, **when ye be buffeted for your faults**, ye take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called." (1 Pet. 2:19-21.) Beloved, let us see to it that our sufferings are for righteousness' sake only, and let us not charge God or our neighbors for tribulations resulting from the indulgence of our inherited or cultivated faults.

"In many things we are all faulty. If any one does not err in word, he is a perfect man, able to control the whole body." (Jas. 3:2.) But such a man does not exist. We all need and must continually plead the merit of our Redeemer and Advocate, while we strive daily to bring every thought into captivity to the will of Christ, and to perfect holiness in the fear (reverence) of the Lord.

In view of this fact, which we trust all of the Lord's people will endeavor more and more fully

to realize, viz., that we now stand before the bar of judgment, we inquire, in the words of Peter, "What manner of persons ought ye to be in all holy conversation and godliness?" God-likeness certainly cannot include any harmful gossip, any unclean or unholy conversation, any disloyal or rebellious words. Let such things be put far away from all who name the name of Christ in sincerity and truth. And let us remember daily to settle our accounts with the Lord, to make sure that no record of idle words, unrepented of, and consequently unforgiven, stands against us. "Let your conversation be as becometh the gospel of Christ." "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Thus out of the good treasure of the heart we shall be able to speak the words of truth and soberness, to honor our Lord by a godly walk and conversation, to subdue the evil tendencies of our fallen nature, and to have our conversation "honest among the Gentiles: that, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation." —Phil. 1:27; 4:8; 1 Pet. 2:12.

14. How are words the index of our hearts?

Luke 6:45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

R1922 [col. 1 ¶4]:

The Lord points to the common acts and words of our daily life as the index of our hearts, saying, "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit; for every tree is known by his own fruit." So also, "A

good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."

R1938 [col. 1 ¶1]:

Considering our Lord's words above quoted—that we must give an account for “every idle [unprofitable or pernicious] word”—in view of the fact that the present is our (the Church's) judgment day, we see what great importance attaches to our words. All our words are taken by the Lord as an index of our hearts. If our words are rebellious, or disloyal, or frivolous, or flippant, or unkind, unthankful, unholy or impure, the heart is judged accordingly, on the principle that, “out of the abundance of the heart the mouth speaketh.” Thus our words, in all the varied circumstances of our daily life, are bearing testimony continually before God of the con-

dition of our hearts. So our Lord's words imply: and in this view of the case how timely is the admonition,—“Be not rash with thy mouth; and let not thy heart be hasty to utter anything before God [And remember that “all things are naked and opened to the eyes of him with whom we have to do.”—Heb. 4:13]; for God [our Judge] is in heaven [upon the throne], and thou upon earth [under trial before the bar of God]: therefore let thy words be few.” Let them be thoughtful and wise, as uttered before God, and not rash, hasty and illy considered.

15. What does purity of heart signify?

R3114 [col. 2 ¶1]:

“A pure heart.”—That signifies purity of will, intention or purpose, which, like the needle to the pole, always turns toward righteousness. Though some sudden or strong temptation may for an instant, through the weakness of the flesh, draw it to the right or to the left, yet quickly it recovers its normal position which is true to righteousness and truth. A pure heart

loves righteousness and truth, and hates iniquity. It loves purity, and despises all that is impure and unholy. It loves cleanliness of person, of clothing, of language and of habits. It delights only in the society of the pure, and shuns all others, knowing that “evil communications corrupt good manners.”

R3604 [col. 1 ¶1]:

Let us examine ourselves afresh to know the condition of our hearts, remembering the word of the Lord, that if we judge ourselves we would not require that he should judge us, but that if we neglect to judge ourselves he will chasten us, because we put our cause in his hand, because we are his. The word pure has in it the thought of innocent, without deceit; it has in it the thought of virtue and chastity; it contains the thought of clean, true and truth-

ful. We cannot hope that any, either in the Church or out of it, are actually pure in the absolute sense of this word, but we do rejoice that our dear Master gave the key to a proper understanding of the matter when he said, “Blessed are the pure in heart.” So long as we are in this present, mortal, imperfect condition absolute purity is impossible; for us to be pure of heart is possible—purity of intention, purity of motive.

R2250 [col. 2 ¶4]:

“Blessed are the pure in heart: for they shall see God.” We are to distinguish sharply between purity of heart, will, intention and **absolute purity** of every word and act of life; for the one is possible while the other is impossible, so long as we have our present mortal bodies and

are surrounded by present unfavorable conditions. The standard set before us in this very sermon however is a standard not only for the heart but for all the conduct of life, “Be ye **perfect** even as your Father in heaven is perfect.” By this standard we are to measure ourselves,

and that continually, and not with one another; and to this standard we are to seek to bring the conduct of our lives and the meditation of our hearts. But only our wills (hearts) have yet been transformed and renewed and purified: our present imperfect earthen vessels in which we have this treasure will not be “changed” or re-

newed until the resurrection. Then, and not until then, will we be **perfect** in the divine likeness, but now nothing short of purity of heart, will, intention, can be acceptable to God and bring the blessing here promised.

16. What is the importance of a pure heart?

1 Samuel 16:7 But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

R3305 [col. 2 ¶2-5]:

This is the signification of our text: On the principle that every thought has its influence upon our words and conduct, the Apostle urges that our thoughts be the special objects of our solicitude, care, watchfulness. Our Redeemer expresses the same sentiment in different language saying, “Out of the abundance of the heart [mind] the mouth speaketh.” And out of the heart (mind) proceedeth envies, malice, strife, etc.,—or contrariwise kindness, gentleness, goodness, love.

It is all important, then, that we have right hearts; for as a bitter fountain cannot send forth sweet waters, neither can a heart that is in the bitterness of sin send forth blessing to those in contact with it. We admit that a certain amount of refinement and grace belonging to the children of God may be copied by the unregenerate, but it has no depth, it fails easily, it quickly discloses the real bitterness, selfishness and acrimony of the natural heart which underlies.

In the present time, therefore, the Lord does not appeal to these bitter hearts to send forth sweet waters. The appeals of the Scriptures are to the

regenerated hearts of consecrated believers, addressed in all the epistles as “saints,” “children of God,” “the sanctified in Christ Jesus,” “the Lord’s brethren,” etc. These having new hearts, new wills, sanctified or set apart to the Lord, to righteousness, to truth, to goodness, need nevertheless to keep watch over their every deed, word and thought.

Our text is the apostle’s appeal to this class along this line. It is well that we should scan our outward conduct, to take note that our good intentions may not be so exhibited to others that they will misapprehend our real sentiments—“Let not your good be evil spoken of.” It is right, too, that we should “set a guard upon our mouth lest we should sin with our lips,” lest our words be such as would not be honoring to the Lord or edifying to the brethren or to the world. But the number of watchmen or pickets doing duty and standing guard over our actions and words will be fewer in proportion as the picket line guarding our minds, our thoughts, is a strong one. It is here that we need to be especially on the alert.

R2891 [col. 2 ¶4, 5]: “Whatsoever Things Are Pure.”

There is a vast amount of impurity everywhere throughout the world. It, therefore, behooves the Lord’s consecrated people to follow the Apostle’s injunction, and to carefully strain out the impurities, and see that they do not enter into our hearts, our thoughts, realizing that with them in the result will be to work our defilement, to a greater or less degree. Whoever maintains purity of thought will have comparatively little effort in maintaining

purity of word and of action. Whether the impurity come from one direction or another—from the world or the flesh or the devil—its attack must first of all be upon the mind; and if repelled there the victory is won: if not repelled we cannot know what the consequences would be, as the Apostle James declares: “Lust [selfish desire of any kind], when it has conceived [in the mind] bringeth forth sin [develops sinful words or

deeds], and sin when it is finished bringeth forth death.”—Jas. 1:15.

No wonder, then, that the Apostle mentions the necessity for our thoughts being guarded along the line of purity, and that if a matter were ever so well established as a truth, and if it involved no injustice, and even were not dishonorable, yet were impure, this would be quite

R2480 [col. 2 ¶2]:

“Evil concupiscence” (or, in more modern language, **desires for forbidden things**) is a step higher in the Apostle’s list of evil tendencies that should be rooted out and mortified, **deadened**. It is not sufficient that we acknowledge sin in its various forms to be evil, and that we resolve that we will strive against it because it is under the Lord’s ban: in addition to this we are to root out of our hearts every **longing**, every **desire** for every thing not thoroughly approved by the Lord. Oh, what a cleansing this would mean in the hearts and lives, and especially in the thoughts, of many who have named the name of Christ! Many who fail to note this point, who fail to follow the Apostle’s

sufficient to condemn it as unworthy of the mind of the Lord’s consecrated people. Nor is it to be overlooked that any smut or impurity entering into the mind may cause such a defilement as will give trouble in its complete eradication, not only at the time, but for years afterward.

admonition, find themselves continually beset by temptations, because, while outwardly avoiding gross immoralities, they secretly harbor sympathies for things condemned,—**desiring** that they might have them, if only they were not forbidden. Under such conditions comparatively little progress can be made in the higher life. The Apostle would set before us the proper course to be pursued, if we would win the great prize,—namely, the high standard of bringing the very thoughts, wishes, desire, of our hearts into full conformity to the perfect will of God: and only those who do so are properly making progress, running the race set before us in the Gospel.—2 Cor. 10:5.

17. How may purity of heart be attained?

R2734 [col. 1 ¶5] through R2735 [col. 1 ¶1]. Reproduced at the end of this section, p. 352.

18. How do we know our motive is pure since “the heart is deceitful above all things”?

R2734 [col. 1 ¶2-4]:

Many there are who have very erroneous views of what is signified by the expression, “pure in heart;” one class considers this impossible of attainment in the present life; another class, no less mistakenly, considers this to mean absolute perfection in every thought, word and deed; and in believing that they fulfil these conditions, and in teaching others similarly, they are making a grave mistake.

Answering the last error first, we remark that it is possible for one to deceive himself respecting his own heart and his own condition, as for instance, apparently, the Pharisees of our Lord’s day: claiming that they were perfect, and that they kept the whole law, they were merely de-

ceiving themselves, but not the Lord; by their self-deception, a form of hypocrisy, which blinding them to their own need of the robe of Christ’s righteousness, left them in the filthy rags of their own righteousness, unfit for the Kingdom. And so with some today, who claim perfection of thought, word and deed. They have blinded themselves to their own weaknesses, imperfections and errors, and are in a far worse condition than he who, tho outwardly less moral, is at heart better in the Lord’s sight, because honest in confessing his unworthiness, because for such the Lord has provided forgiveness of sins,—covering with the robe of Christ’s righteousness.

Nevertheless, those who think that purity of heart is an impossibility in the present life are likewise mistaken. Their mistake arises from not seeing a wide distinction between a purity of heart and a perfection or righteousness of all the words and deeds of life. The heart, as used in this text, refers to the mind, the will, the actuating intentions or motives of the man. With this thought before the mind, it is easy to see that one might be pure of heart, that is of pure intentions, and yet

confess himself unable to do and to be all that his good intentions desire and endeavor. He whose heart is pure toward the Lord in Christ is the same one whose eye is single, the same one who is not double-minded but single-minded, whose mind, will, heart, seeks first, last and always the will of God. Hence the exhortation of the Apostle, "Purify your hearts, ye double-minded."—Jas. 4:8.

19. What is the relation between our conscience and purity of heart?

R2735 [col. 1 ¶1]:

We are, therefore, to have clearly before our minds the fact that the **ultimate object** of all the divine dealings for us and with us, and the ultimate significance of all the divine promises made to us, is the development of love, which is god-likeness, for God is love. And to have this love developed in us, in the sense and to the degree intended by the Lord, it is necessary that it shall come from a **pure heart**, in full accord with the Lord, and his law of love, and wholly antagonistic to the Adversary and his law of selfishness. To have this kind of love in its proper development requires also a good conscience: for be it remembered that there are bad consciences,—our consciences require regulating, as do all the other features of our fallen

nature. If our consciences are to be regulated we must have some standard by which to set and regulate them. The conscience is like a watch whose dial is properly marked with the hours, but whose correctness as a time-keeper depends upon the proper regulating of its mainspring, so that it may point out the hours truthfully: so our consciences are ready to indicate right and wrong to us, but they can only be relied upon to tell us truly what is right and what is wrong after being regulated in connection with the new mainspring, the new heart, the pure will, brought into full harmony with the law of love, as presented to us in the Word of God.

20. Might telling the truth be evil speaking?

R2444 [col. 1 ¶4 through col. 2 ¶1]:

Another way by which some otherwise good Christian people avoid this question, and justify themselves in this common fault of humanity, is by confining themselves (as they think) to the truth: tho how frequently their gossip-loving natures pervert their judgments and lead them to accept as truth things respecting which they have little or no knowledge, they never know. Nor are such anxious to know more, after they have circulated a slander with their stamp of verity on it: to find it untrue would prove them "false witnesses" and put them to trouble to correct the lie; the pride of the natural mind objects and refuses to believe

the truth under such circumstances. Thus one evil leads to another.

Such will say,—Oh, I never tell anything for **truth** until I positively know it to be true—of my own observation, my own personal knowledge. Anything that I do not know of myself to be true I am always careful to so state, and say, I have heard thus and so, or, I am told thus and so; I do not vouch for the truth of it myself. Thus I am sure that I always avoid speaking evil of anyone. Perhaps there is no more common delusion on this subject than is thus expressed. The depraved taste hedges itself behind conscience, and de-

clares that it is always right to speak the truth, and hence God cannot have meant that speaking the truth would be slander, but that in condemning evil speaking and slander, as works of the flesh and the devil, he must have meant the speaking of that which is false, untrue.

This is a great mistake: a slander is equally a slander, whether it is true or whether it is false, and is so regarded, not only in the law of God, but also in the laws of civilized men. True, in

human law, if a suit were brought for slander, if it were proven that the charges made by the slanderer had some basis of fact, that would probably be considered by the Court and jury an extenuating circumstance, and would probably very much reduce the amount of the verdict for damages. A slander is anything which is uttered with the intention of injury to another, whether true or false, and the laws of men agree with the law of God, that such injury to another is wrong.

21. Is it always necessary to tell all we know about every affair?

R2588 [col. 1 ¶3]:

When will Christians learn the length and breadth and depth of the injunctions "Speak evil of no man," and "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying?" (Titus 3:2; Eph. 4:29.) How long will it take some of God's true children to learn that in uttering an evil thing (even if they were positive of its truth), they may be doing a world of evil? How long will it take them to learn that it is not always necessary to speak the truth, nor ever proper to do so except

when it would be for the edifying of others? How many lessons, line upon line, must they have to convince them that they are not only to avoid gossip about other people's business, and fault-finding, and cynicism, but that all these are evidences of their deficiency in love—of their deficiency in the likeness of Christ, and their lack of the qualities of the peacemaker; and that these lacks need to be striven against earnestly, if they would make their calling and election sure to a place in the heavenly kingdom?

22. Is an uncomplimentary remark evil speaking?

R3030 [col. 1 ¶3]:

Since love works blessings to the neighbor and seeks his welfare, it follows as a matter of course that "Love worketh no ill to his neighbor." Will we not, as the Lord's consecrated people, seek to put this lesson into practice in our daily lives? Will we not learn to consider the words of our mouths, and to remember that we can smite and injure a brother or a neighbor with the tongue as truly and more seriously than with our hands? Will we not learn that in even mentioning anything uncomplimentary respecting a brother or a neighbor, we are surely working him ill, doing him an in-

jury, —injuring his reputation and standing—however true the uncomplimentary thing may be; and that in so doing we are violating the law of God, the law of love? Will we not learn that the only instance in which we would have a right to mention an uncomplimentary thing would be in the event of our seeing a brother or a neighbor in danger of injury by another and thus out of love for him be called upon to warn him of the source of danger?

F406 [¶1]:

But if to tell uncomplimentary truth is to violate the Law of Love and the Golden Rule, what shall we say of the still more disreputable, still more unlovely, still more criminal habit so common, not only amongst the worldly and nominally Christian, but also among true Christians—that

of telling about others disreputable things not positively known to be the truth. Oh shame! shame! that any of the Lord's people should so overlook the Lord's instruction, "speak evil of no man"; and that any but the merest babes and novices in the Law of Love should so misunderstand its mes-

sage—that any without the most indubitable proofs at the mouth of two or three witnesses, and then reluctantly, should even believe evil of a

brother or a neighbor, much less to repeat it—to slander him upon suspicion or hearsay evidence!

23. Would it be evil speaking to criticize doctrines publicly uttered?

R3045 [col. 2 ¶6]:

A difference is to be observed in respect to criticisms of doctrines publicly uttered. The criticism of an error should be as publicly made as the error was publicly set forth, if it be of importance. The thing then to determine would be our liberties and responsibilities, and we might have neither. But if we possessed both our criticisms should be only in

love, not in boastfulness but in humility; desiring only to serve the truth and the brethren. Humility will suggest, too, that we be sure we are right before proceeding to criticize. Even then some points of truth can generally be approved while the points of error are being criticized.

24. What is a slanderer?

R3595 [col. 2 ¶1]:

A slanderer is a **thief** according to worldly standard: as Shakespeare wrote:

He who steals my purse steals trash;
But he who filches from me my good name
Takes that which not enriches him,
And makes me poor indeed.

R2444 [col. 1 ¶5 through col. 2 ¶2]:

Such will say,—Oh, I never tell anything for **truth** until I positively know it to be true—of my own observation, my own personal knowledge. Anything that I do not know of myself to be true I am always careful to so state, and say, I have heard thus and so, or, I am told thus and so; I do not vouch for the truth of it myself. Thus I am sure that I always avoid speaking evil of anyone. Perhaps there is no more common delusion on this subject than is thus expressed. The depraved taste hedges itself behind conscience, and declares that it is always right to speak the truth, and hence God cannot have meant that speaking the truth would be slander, but that in condemning evil speaking and slander, as works of the flesh and the devil, he must have meant the speaking of that which is false, untrue.

This is a great mistake: a slander is equally a slander, whether it is true or whether it is false, and is so regarded, not only in the law of God, but also in the laws of civilized men. True, in human law, if a suit were brought for slander, if it were proven that the charges made by the slanderer had

some basis of fact, that would probably be considered by the Court and jury an extenuating circumstance, and would probably very much reduce the amount of the verdict for damages. A slander is anything which is uttered with the intention of injury to another, whether true or false, and the laws of men agree with the law of God, that such injury to another is wrong.

In other words, divine and human laws agree that a first wrong does not justify a second wrong. Human law says, If a wrong has been committed, the Courts are open to the injured one to seek redress or the punishment of the evil doer; but the injured one shall not be permitted to take the remedy into his own hands, either by making an assault with physical force nor by the use of the more subtle weapon, the tongue, to assassinate his character with the poisoned stilletto of envy and malice. True, many slanderers are never prosecuted; true also, the newspapers of the United States have sometimes escaped heavy damages for libelous slander by the plea that they did not publish the defamations as of

malice, but simply as news, which, they claimed, properly belonged to the public as in the cases of politicians who were seeking the franchises of the people for positions of public trust. Then again, public men knowing that much of the false statements by the opposition press will be properly credited as falsehoods, consider it good policy to let any ordinary slanders go unchallenged in the Courts. The effect is a gradual growth of slander among the people—sure to

work evil to themselves and to their institutions; —for government officers and courts and everybody of influence coming under such slanders (generally, we believe, untrue) lose their influence for good over the lower classes, who are thus being helped along to greater lawlessness day by day, and preparing for the period of anarchy which the Scriptures tell us is near at hand.

25. What is “false witness,” and is it possible to bear false witness without uttering a word?

R3045 [col. 2 ¶3, 4]:

False witness applies to the telling of lies, but it goes deeper than this and applies to any misrepresentation, whether it be by direct statement or indirectly by such a statement as would permit a wrong inference to be drawn. Indeed, amongst refined people this subterfuge, by which they palliate their consciences, and at the same time gratify their spiteful hearts, is very common. One may even bear false witness by the nod of his head, by the shrugging of his shoulder, or by silence—if a misstatement be made in such a connection that silence might be understood to mean consent. If a Jew, a member of the house of servants under Moses, the Mediator of the Law Covenant, was required to be particular upon this point, how much more particular should all be who essay to be members of the house of sons, under the New Covenant and the New Mediator! Does not the New Covenant Law of Love go still deeper on this point? It surely does. It prohibits in specific terms, not only the speaking of

untruths in respect to a neighbor, but the speaking of anything concerning him that would be to his discredit, even tho it were true—unless under certain circumstances which Love could fully endorse —if the testimony were required by a court of law, or if the testimony were necessary for the protection of another from injury. And even in such cases as little of derogatory truth as possible should be uttered, and it only in love. The Apostle’s word on this subject is, “Speak evil of no man.”

There is no point, or feature, of the entire Law of Love, as it bears upon our relationship to fellow-creatures, that needs more of our attention than this point. It seems difficult for Christians to learn thoroughly the Master’s lessons, that, if they have anything unpleasant to say respecting a brother or sister, any criticism of the private life or affairs to offer, it should be offered to him or her alone and not to others.

26. How should we deal with a brother or sister who begins to relate an evil report?

R3595 [col. 1 ¶7, 8]:

If any Brother or Sister begins to you an evil report of others, stop him at once, kindly, but firmly. “Have **no** fellowship with the unfruitful works of darkness but rather **reprove** them.” Refuse to have any share in this violation of our Master’s commands, which does great mischief

in the Church. Supposing the Brother or Sister to be only a “babe” in spiritual matters, call attention to the Lord’s ruling on the subject, Matt. 18:15, and 1 Tim. 5:19. If the conversation is not directed to you but merely in your hearing, promptly show your disapproval by withdrawing.

If, after having his attention called to the Lord's command on this subject, the slanderer still persists in "evil-speaking," "back-biting" and telling you his "evil surmisings," reprove him more sharply, saying as you go,—I cannot, must not hear you; for if I did, I would be as criminal in the matter as you are—violating the Lord's command. And even if I were to hear your story, I could not believe it; for the Christian who does not respect the Lord's Word and follow his plan of redress for grievances, shows so little of the Lord's spirit that his word can not be trusted. He who twists and

dodges the Lord's words would not hesitate to twist and misrepresent the words and deeds of fellow-disciples. If to any extent you listen to such conversation or express "**sympathy**" with it or with the gossip or slanderer, you are a partner in the sin and in all its consequences; and if a "root of bitterness" is thus developed, you are more than likely to be one of those "defiled" by it.—Heb. 12:15.

27. How should we deal with persons of the world who do evil speaking?

Ephes. 5:11,12 And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.

R2444 [col. 1 ¶1-3]:

Another excuse for gossip about other men's matters is offered by others, who say: I can talk about religious matters to those who are religiously inclined, but when I am with worldly people, or with professors of religion who take no interest in religious themes, I must be agreeable and accommodating, and must at least **hear** their gossip and news; and if I do not share in such conversation I would be considered very peculiar, and my company would not be desired. Yes, we answer; but this is to be one of the peculiarities of the "saints:" they are not only to be different from the world, but different also from the nominal professors of religion. Their religion is not merely to be on the surface, and on one day of the week, and under a certain suit of clothes; but is to be of the heart, related to all the affairs of life, for every day and every moment. To follow strictly the divine injunction will indeed separate you from some who are now your friends and who love such evil things,—forbidden us who have become sons of God and who have received of his spirit of sonship, the spirit of Love.

And that the Lord understood and meant this is evident from the fact that he foretold to us that the way of discipleship would be a "narrow way." If, therefore, your failure to be an entertaining visitor, neighbor, friend, is because of your fidelity as a "new creature" to the law of Christ, Love—which

"worketh no ill to his neighbor," either in word or deed,—then indeed you have cause for rejoicing, because you are suffering a little, experiencing a loss, for Christ's sake, for righteousness' sake. The loss may at first seem heavy, but if you endure it for Christ's sake, in obedience to his righteous law of Love, you will soon be able to say with the Apostle that such losses are "light afflictions," not worthy to be compared with the offsetting blessings.—Phil. 3:7,8; 2 Cor. 4:17.

Your cause for rejoicing is that you have the Lord's promise that such suffering shall work out for your good. Companionship with those who are not seeking to walk according to the mind of the spirit, but according to the common "course of this world," is injurious to the saints, to those who are seeking to walk in harmony with the new mind. They are far better off without such worldly companions and friends, and in proportion as they are separated from these will they find closer fellowship with the Lord himself and with his Word, and with all who are true members of his Body, and under the direction of his spirit. It is in harmony with this that the Scriptures declare, in so many words, that the friendship of this world signifies enmity against God. (Jas. 4:4.) God has purposely placed the matter in such a position that his people must take their choice,

and lose either the divine friendship and fellowship, or the worldly friendship and fellowship; because those things which the Lord loves are distasteful to the worldly, and those things which the worldly love, evil deeds and evil thoughts, evil-speaking, are an abomination in the sight of the Lord, and those who

love and practice such things lose his fellowship—they are not of his spirit. “If any man have not the spirit of Christ, he is none of his.” —Rom. 8:9.

R2967 [col. 1 ¶3]:

We are to arise from all such low conditions of thought, word, and deed as we find prevalent about us; because as children of God, begotten by his spirit, we can have no fellowship with these things. We must regard them as the Apostle suggests, as “unfruitful works of darkness.” The Apostle by this word, unfruitful, no doubt intended to give us the thought that sin is **destructive** instead of **productive**—that its tendency is toward death. On the contrary, the tendency of the new mind of Christ is toward fruit-bearing, development, blessing, uplifting, refreshment. Not only is this true in the individual Christian, but as our Lord’s words suggest, the individual Christian exercises a preservative influence on others; wherever he may live he is a shining light dispelling the darkness of sin; he is the salt of the earth, preserving the mass from

corruption. The moral standing of the civilized world today, is unquestionably largely due to the indirect influence of the holy spirit in God’s people;—which as the Apostle declares, reprove the world. Our reproof of sin may always be through the living epistles of our daily lives which, as bright and shining lights, should ever reprove by manner, look, act, and tone, everything tending toward darkness and sin,—“Let your light so shine before men that they seeing your good works may glorify your Father in Heaven.” Occasionally it may be proper, and still more occasionally it may be duty, for us to speak or to act in opposition to darkness; but the light of a godly life, testifying for the truth and exhibiting the holy spirit, is certainly one of the most forceful reproofs of sin that can be administered.

R2406 [col. 2 ¶5]:

Those who fear the Lord, who reverence his name, who think upon his Word, who are seeking to copy his disposition, and to be fashioned under the hand of divine providence, should see to it that the class we have described, of whom the Apostle declares that their envy, malice, hatred, strifes, etc., are works of the devil, do not get opportunities to work their evil works. They should do this, first, by showing their disapproval of all evil-speaking and evil works: and those who cannot show their disapproval by

words of **kindly admonition**, pointing out that such things are not from God, but from the Adversary, should at least manifest their disapproval in their withholding any look of sympathy with such a course, and by breaking off the conversation, and very generally avoiding the company of such; and by the more strict attention to their own words and conduct, that therein they may “show forth the praises of him who hath called us out of darkness into his marvelous light.”

28. Is evil speaking against a brother in Christ more culpable than against one of the world?

T62 [¶3]:

What lessons do these things inculcate? That so long as we ourselves are true sacrificers in the “Holy,” or true members of the “household of faith” in the “Court,” we will not be revilers of

any that are true sacrificers of this present time. Nor will we be blinded by malice, hatred, envy or strife—so as to be unable to see the sacrifices which God accepts. What, then, shall we say of

those, once “brethren,” sharers in the same sacrifices and offerers at the same “Golden Altar,” and fellows of the order of royal-priesthood, who become so changed, so possessed of an opposite spirit, that they can speak evil of their fellow-priests continually! We must surely “fear” for them (Heb. 4:1) that they have **left** the “Holy,” and the “Court,” and gone outside of all relationship to God—into “outer darkness.” We should do all in our power to recover them (James 5:20); but under

no consideration must we leave the “Holy” to render evil for evil, reviling for reviling. No, all who would be faithful under-priests must follow in the footsteps of the great High Priest and love their enemies and do good to those who persecute them. They must copy him “Who, when he was reviled, reviled not again, when he suffered threatened not; but committed his cause to him who judgeth righteously.” 1 Peter 2:23

R3275 [col. 2 ¶4, 5]:

The Scriptural declaration is “Speak evil of no man,” and all who can see the matter in its true light as above set forth will feel a zeal for God and for righteousness that will burn against all such iniquity wherever it may be found, especially in his own flesh. But if it be reprehensible to speak evil of any person, if that be contrary to the spirit of love, the Spirit of the Lord, how much more evil in the Lord’s sight must it be if any of the Lord’s brethren should speak evil of one another—speak evil of a member of the Lord’s body! How terrible is the thought, how surely an evil-doer would lose the Captain’s favor and ultimately be cut off from all relation-

ship with him and with the body. The Lord refers to such, saying, “Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother’s son [all of the house of sons, brethren of Christ, are figuratively represented as being the children of the Sarah covenant, the Abrahamic covenant.] These things thou hast done, and I have not kept silence; Thou thoughtest I was altogether such an one as thyself: but I will reprove thee.” —Psa. 50:19-22.

29. In order to avoid gossip, slander and evil speaking, what is the only proper and Scriptural way of redress for grievances, actual or imaginary?

Matthew 18:15-17 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

R3594 [col. 2 ¶4] through R3595 [col. 1 ¶6]:

Evil speaking, backbiting and slandering are strictly forbidden to God’s people, as wholly contrary to his spirit of love—even if the evil thing be true. As a preventive of anything of the nature of slander, the Scriptures very carefully mark out **one only way of redress of grievances**, in Matt. 18:15-17.

Even advanced Christians seem to be utterly in ignorance of this divine ruling, and hence professed Christians are often the most pronounced scandal-mongers. Yet this is one of the few special,

specific commandments given by our Lord; and considered in connection with the statement, Ye are my disciples **if ye do** whatever I command you, its constant violation proves that many are not far advanced in discipleship.

Let us look carefully at this rule, which, if followed, would prevent gossip, “evil-speaking,” “backbiting.”

Its first provision, for a conference between the principals **alone**, implies candor on the part of the accuser who thinks that he has suffered;

and whom here we will call A. It implies his thinking no evil of the accused, whom we will style B. They meet as "brethren," each thinking his own course the right one, to discuss the matter; to see whether they can come to the same view. If they agree, all is well; the matter is settled; peace prevails; the threatened break has been averted, and no one is the wiser.

If they cannot agree, A may not start a scandal by relating his version;—not even to confidential friends may he disclose the matter, saying, "Don't mention it; and especially don't say I told you." No; the matter is still **"between thee and him [A and B] alone."** If A considers the matter important, so as to wish to prosecute the subject further, he has but one way open to him, namely, to ask two or three others to go with him to B and hear the case from both sides and give their judgment respecting its right and wrong sides. These should be chosen (1) as persons in whose Christian character and good sense and spirit of a sound mind A himself would have confidence, peradventure they should favor B's view of the matter. (2) They should be chosen as with a view to B's appreciation of their advice, if they should give their judgment of the matter in A's favor.

It would, however, be wholly contrary to the spirit of justice as well as contrary to the spirit of the Master's instructions here, for A to "talk it over" with several friends from whom he desired to select these "two or three witnesses," to make sure that they favored his story (without hearing the other side) and would go to the conference **prejudiced**,—with their minds already determined against B. No; the matter is between A and B **alone**, until the two or three friends are brought in to hear both sides of the dispute in the presence of both parties.

If the judgment of the "brethren" is against B, he should hear them, should accept their view of the matter as the just, reasonable one;—unless it involves some principle in which he cannot conscientiously acquiesce. If the "brethren" see the matter from B's standpoint, A should conclude that in all probability he had erred; and, unless conscience hindered, should accept the position and apologize to B and the brethren for the annoyance caused by his poor judgment. But none of the parties are at liberty to turn scandal-

mongers and tell the matter, "confidentially," to others.

If the decision went against A, and he still felt that he was injured and had failed to get justice through a poor choice of advisers, he might (without violence to the principles laid down by our Lord) call other advisers and proceed as before. If their decision were against him, or if he felt that he could not trust to the judgment of any, fearing that all would favor B, he should realize that part at least of his trouble is self-conceit, and would do well to fast and pray and study lines and principles of justice more carefully. But A has gained no right to tell anything to the Church nor to anyone, either publicly or privately. If he does so, it marks him at once as disobedient to the Lord and exercised by a bad spirit, a carnal spirit,—contrary to the spirit of the truth, the spirit of love.

If the committee decide partly against B, and only partly in favor of A, the brethren (A and B) should endeavor to see the matter thus, and to arrange matters amicably. In this case there would be nothing respecting the matter to tell;—nothing that is anybody's business.

If the committee decide wholly against B and wholly in favor of A, and if B will not heed them and make reparation for the wrong or cease from injuring A, the latter is still not at liberty to become a scandal-monger; nor are the brethren of the committee. If A considers the matter of sufficient importance to justify further action, there is just one course open to him: he with the committee may lay the matter before the Church. Then the Church shall hear the matter, both sides, and **whichever** (A or B) shall refuse to recognize the advice of the Church shall be thereafter considered and treated by all as an outsider—as not of the Church, not to be fellowshiped; as dead, until such time as he may repent and reform.

The duties of one member cannot be undertaken by another,—each must act for himself according to the Lord's rule. But if in violation of the Lord's command a matter become a scandal and be troubling the Church and disgracing it as a whole, then the properly chosen representatives of the company should take the matter up. They should not only investigate the principals in the difficulty, but with equal diligence they should investigate the real troublers who had **circulated the scandal** and should reprove them.

But all reproofs should be in love, remembering that all are imperfect in some particulars. The object in every case should be to **correct** not to **punish**. The Lord alone has the authority to punish. At very most the Church may for a time withdraw fellowship with the unrepentant, and must as publicly restore it when repentance is manifest. Our love, joy, peace are the ends sought by the Lord, and these we must follow as his disciples. Any other course will surely work injury.

Thus did the Lord guard his true disciples from the insidious sin of slander, which leads onward to other and grosser works of the flesh and the

devil, and stops growth in the truth and its spirit of love. And let us note, too, that those who **hear** slanders and thus encourage slanderers in their wrong course, are **partakers of their evil deeds**; guilty partners in the violation of the Master's commands. God's true people should refuse to listen to slanders and should point the offender to the Lord's Word and the **only** method therein authorized. "Are we wiser than God?" Experience teaches us that we cannot trust to our own judgments and are on safe ground only when following the voice of the Shepherd implicitly.

F414 through F417—"If Thy Brother Trespass Against Thee." Reproduced at the end of this section, p. 354.

30. How should we deal in a matter of evil speaking against an Elder?

1 Tim. 5:19 Against an elder receive not an accusation, but before two or three witnesses.

F293 through F294—Accusations Against Elders

"Against an Elder receive not an accusation, except at the mouth of two or three witnesses."

1 Tim. 5:19, R.V.

The Apostle in this statement recognizes two principles. (1) That an Elder has already been recognized by the congregation as possessing a good and noble character, and as being specially earnest for the Truth, and devoted to God. (2) That such persons, by reason of their prominence in the Church, would be marked by the Adversary as special objects for his attacks—objects of envy, malice, hatred and strife on the part of some, even as our Lord forewarned—"Marvel not if the world hate you"; "ye know that it hated me before it hated you"; "If they have called the Master of the house Beelzebub, how much more shall they call them of his household!" (Matt. 10:25; 1 Jno. 3:13; Jno. 15:18) The more faithful and capable the brother, the more nearly a copy of his Master, the more proper his choice as an Elder; and the more faithful the Elder, the more sure he will be to have as enemies—not Satan and his messengers only, but as many also as Satan can delude and mislead.

These reasons should guarantee an Elder against condemnation on the word of any one person, if otherwise his life appeared consistent. As for hearsay or rumor, they were not to be consid-

ered at all; because no true yokefellow, cognizant of the Lord's rule (Matt. 18:15), would circulate rumors or have confidence in the word of those who would thus disregard the Master's directions. To be heard at all, the accusers must profess to have been **witnesses**. And even if two or more witnesses made charges there would be no other way of hearing the case than that already defined. Any one person charging wrong against the Elder, should, after personal conference failing, have taken with him two or three others who would thus become **witnesses** to the contumacy. Then the matter, still unamended, might be brought by Timothy or anyone before the Church, etc.

Indeed, this accusation before two or three witnesses, being the requirement as respects all of the members, leaves room for the supposition that the Apostle was merely claiming that an Elder should have every right and privilege guaranteed to any of the brethren. It may be that some were inclined to hold that since an Elder must be "well reported," not only in the Church, but out of it, an Elder should be arraigned upon

the slightest charges, because of his influential position. But the Apostle's words settle it that an Elder's opportunities must equal those of others.

This matter of **witnesses** needs to be deeply engraved on the mind of every New Creature. What others claim to know and what they slanderously tell is not even to be heeded—not to be received. If two or three, following the Lord's directions, bring charges against anyone—not

back-bitingly and slanderously but as instructed—before the Church, they are not even then to be believed; but then will be the proper time for the Church to **hear** the matter—hear both sides, in each other's presence; and then give a godly decision and admonition, so phrased as to help the wrongdoer back to righteousness and not to push him off into outer darkness.

F418 [¶1, 2]:

It might be the same as in the individual grievance, if the sin were not public property. But if the matter were publicly known, it would be the duty of the elders to cite the offender before the Church for trial, without the preliminary private visits; because the publicity had taken it beyond any private settlement. Likewise, if it were a case of slander against the elders or any of them, the hearing should be by the Church and not privately; because the slanderers, if they conscientiously thought they had a good cause, yet had neglected the Lord's rule ("Go to him alone," and afterward "Take with thee two or three others") and had spread scandalous and defamatory tales, had thereby **carried** the matter beyond the power of **individual** rectification and **made** it a matter for the Church.

In such cases it would be proper for the slandered Elder to call together the Board of Elders as representatives of the Church, and to deny the calumnies and ask that the slanderers be indicted to answer charges of slander and false-witnessing before the Church; because their offense was toward the Church (1) in that it was contrary to the rules laid down by the Head of the Church and contrary to decency and good morals; and (2) because the slander being against an Elder chosen by the Church was thus a slander against the entire Church selecting him. The slanderers should be condemned and rebuked and required to acknowledge their error; but after doing this they would have a right to proceed against the Elder supposed to be in error, just as they should have done at first.

31. Why is "a bridled tongue" a chief essential in an Elder?

James 3:2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

R2447 [col. 2 ¶2]:

The public servants of the Church are to some extent specially its "**tongues**," and what an influence they wield for good or for evil, in the blessing and upbuilding of the Lord's people, or for their injury—cursing! How necessary that all the tongue-servants of the Lord's Body be such, and such only, as are of his spirit! Their influence not only extends to those who are in the Church, but in considerable measure they are mouthpieces heard outside. And the same principle applies to every individual member of the Church, in his use of his member, his tongue. He may use it wisely or unwisely, with heavenly wisdom or

with earthly wisdom. He may use it for strife, and tearing down the faith and character of the brethren, in overthrowing love and confidence, or he may use it in building up these graces of the spirit. How many have proved the truth of the Apostle's words, that the tongue has great possibilities, either for defiling the whole body, the Church, and setting on fire the course of nature, by stirring up the evil poisons and propensities of the fallen nature! How few amongst the Lord's people have conquered the tongue to the extent of bringing it into subjection to the will of God, that they may minister good, and only good, to all with whom

they come in contact! Let us, dearly beloved, be fully resolved that by divine grace (promised to assist us) the present year shall witness great progress in our control of this most important member of our bodies, bringing the same into full subjec-

tion and obedience and service to the King of kings and Lord of lords—to him who hath called us out of darkness into his marvelous light.

R2157 [col. 1 ¶1]:

In the choice of leaders for meetings the “tongue” qualification, as here laid down should not be overlooked. The **fiery tongued** should not be chosen, but the meeker, the moderate, who “bridle” their tongues and endeavor carefully to “speak as the oracles of God” only. Such tongues **constrain**, while

others more frequently wound and repel. The Word of the Lord is quick and powerful and **sharp** and cuts “to the heart” without bitter and acrimonious and uncharitable human expletives to enforce it. Hence the divine instruction that we “speak the truth in love.”

F249 [¶2]:

They should be generous men, men of pure lives, having no more than one wife; and if they have children it should be noticed to what extent the parent has exercised a wholesome influence in his own family—for it should reasonably be judged that if he has been derelict in his duty toward his children, he probably would be unwise or derelict in his counsels and his general ministries amongst the Lord’s children in the Ecclesia, the Church. He is not to be double-tongued or deceptive, not to be

a brawler or a contentious person. He should be one of good reputation amongst those outside the Church: not that the world will ever love or rightly appreciate the saints, but that the world should, at least, be unable to point to anything derogatory to their character as respects honesty, uprightness, morality, truthfulness. There is no limitation made respecting the number of elders in a Church or Ecclesia.

32. How may we ask advice and not do evil speaking?

F292 [top of page]:

Telling others of the wrong, first or afterward, is unkind, unloving—contrary to the Word and Spirit of our Head. Not even to ask **advice** should the matter be told: we have the Lord’s

advice and should follow it. If the case be a peculiar one, the wisest of the elders should be asked for advice along the lines of a hypothetical case, so as not to disclose the real trouble and wrongdoer.

33. What is the relation between “busy-bodying” and evil speaking?

F583 [¶1] through F586—Conscientious Meddling. Reproduced at the end of this section, p. 355.

F408 [¶1-3]:

“Out of the abundance of the heart the mouth speaketh”; so that when we are gossiping about others, “busybodying” in their affairs, it proves that a large corner of our hearts, if not more, is empty as respects the love and grace of God. This thought should lead us at once to the throne of

grace and to the Word for a filling of the Spirit such as the Lord has promised to those who hunger and thirst after it. If, still worse than idle gossiping and busybodying, we have **pleasure** in hearing or speaking evil of others, the heart condition is still worse: it is overflowing with bitter-

ness—envy, malice, hatred, strife. And these qualities the Apostle declares are “works of the flesh and the devil.” (Gal. 5:19-21) Would that we could astound and thoroughly awaken the “New Creation” on this subject; for if ye do these things ye will surely fall, and no entrance will be granted such into the everlasting Kingdom of our Lord and Savior Jesus Christ.

Fitting for the Kingdom leads us in the very opposite direction, as the Apostle Peter declares, “Add to your faith patience, brotherly kindness, **love**; for if ye do these things ye shall never fall; but gain an abundant entrance into the Kingdom.” (2 Pet. 1:5-11) The Apostle James is very plain on the subject and says: “If ye have bitter envyings and strife in your hearts, glory not and **lie not against the truth**. This wisdom descendeth not from above, but is earthly, sensual, devilish.” (James 3:14,15) Whoever has such

a slanderous and bitter spirit has the very reverse of the Spirit of Christ, the holy Spirit, the spirit of Love: let him not lie either to himself or to others—let him not glory in his shame—let him not thus put darkness for light, the spirit of Satan for the Spirit of the Anointed.

Proceeding, the Apostle declares the secret of the confusion and unrest which has troubled the Lord’s people at all times, to be in this unclean, only partially sanctified condition of the heart, saying, “where envying and strife is, there is confusion [disquiet, unrest] and every evil work.” (James 3:16) If these weeds of the old fallen nature are permitted to grow they will not only be noxious but will gradually crowd out and kill all the sweet and beautiful flowers and graces of the Spirit.

34. How should the Golden Rule help us to overcome evil speaking and evil surmising?

F407—We Should Judge Ourselves

“If we would judge ourselves, we should not be judged [punished, corrected of the Lord].”

1 Cor. 11:31

The Golden Rule would surely settle this disposition to “gossip” about others and their affairs. What slanderer wishes to be slandered? What gossip wishes to have his matters and difficulties and weaknesses discussed either publicly or confidentially? The “world” has little else to talk about than gossip and scandal, but the New Creation should preferably be dumb until the love and plan of God have furnished them with the great theme of which the angels sang—“Glory to God in the highest; on earth peace, good will toward men.” Then the “words of their mouths and the meditations of their hearts” will be acceptable to the Lord and a blessing to those with whom they come in contact.

The Apostle, commenting upon the tongue, shows that this little member of our bodies has great influence. It may scatter kind words that will never die, but go on and on blessing the living and through them the yet unborn. Or, “full of deadly poison,” it may scatter poisonous seeds of thought to embitter the lives of some, and to blight and crush the lives of others. The Apostle says—“Therewith bless [honor] we God, even the Father; and therewith curse [injure] we men,...out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter?” James 3:8-11

R3030 [col. 1 ¶1 through col. 2 ¶1]—“Thou Shalt Not”

The Apostle explains that the commands of the decalogue were merely attempts to bring down to the natural man’s comprehension the real spirit of the divine law. And yet the prohibitions

of that law, “Thou shalt not,” in respect to various things that would be injurious to the neighbor, could never fully express the comprehensiveness of the divine will. The prohibitions of the

decatalogue were proper enough for the "house of servants," but when the "house of sons" was instituted (Heb. 3:5,6), and when these sons were begotten of the holy spirit so that they could appreciate the law of Love, it was substituted, as higher every way and more comprehensive than the prohibitions of the decatalogue. Thou shalt not commit adultery; Thou shalt not kill; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet;—because all these things would be contrary to the law of love under which alone the "new creature" is placed.

But the new law of the New Covenant—Love—is so much more comprehensive than the decatalogue which was the basis of the Jewish Covenant, that as the Apostle says, if there be any other commandment, any other thing that should be prohibited, any other things contrary to the law of God, it is briefly comprehended in the declaration "Thou shalt love thy neighbor as thyself." The law of love marks as transgressions many things which would not have been violations of the decatalogue: for instance, the decatalogue commanded the house of servants not to bear false witness against a neighbor; but the law of love indicates to the house of sons that they should "speak evil of no man" even if such witness would not be false; it instructs them further, that even if it be necessary to tell an unpleasant truth—if it becomes duty or obligation of law—even the truth is to be spoken in love without acrimony, hatred, malice, envy or strife. Oh, what a valuable lesson it would be to the house of sons if they could all equally grasp this comprehensive thought,—if their obligations not only to each other and to their families and friends, but also to their neighbors and their enemies—to love them, to so consider their interests and their welfare in general, that they would do nothing and say nothing to the contrary; but gladly at the sacrifice of their own convenience, assist them in any and every way,—*"Doing good unto all men as we have opportunity, especially to the household of faith!"* This is loving our neighbor as ourselves—not as he loves us.

This Is The Golden Rule—Love.

Since love works blessings to the neighbor and seeks his welfare, it follows as a matter of course that *"Love worketh no ill to his neighbor."* Will we not, as the Lord's consecrated people, seek to put this lesson into practice in our daily lives? Will we not learn to consider the words of our mouths, and to remember that we can smite and injure a

brother or a neighbor with the tongue as truly and more seriously than with our hands? Will we not learn that in even mentioning anything uncomplimentary respecting a brother or a neighbor, we are surely working him ill, doing him an injury,—injuring his reputation and standing—however true the uncomplimentary thing may be; and that in so doing we are violating the law of God, the law of love? Will we not learn that the only instance in which we would have a right to mention an uncomplimentary thing would be in the event of our seeing a brother or a neighbor in danger of injury by another and thus out of love for him be called upon to warn him of the source of danger?

This warning we should be sure was necessary, before giving it; and it should be couched in such language as sincere love for the dangerous one would dictate. Will we not learn to think charitably of the words and actions of others, and to suppose their intentions good, until we have positive evidence to the contrary: and will we not learn that then we should go to the offender, alone, according to Matt. 18:15; subsequently, if occasion require and the matter seem to be of vital importance, taking with us two others, fair and impartial in judgment, that in the presence of the wrong-doer they may hear from him as well as from us and give their judgment or opinion. And even if they agree with us and the wrong-doer is not yet corrected and the injury to us is still unabated, we are still not at liberty under the law of love to make mention of the case to others, but to call a meeting of the entire congregation and there, with the condemned one present, to have a hearing and a judgment of the Church in respect to the matter.

Let us learn much more thoroughly the meaning of this expression *"Love worketh no ill to his neighbor"*; and again, *"Speak evil of no man."* Love is the fulfilling of the law; and our hearts, at least, must fulfill this law—whatever mistakes of tongue or deed we may unintentionally make—else we cannot hope to be reckoned as having reached the "mark" for the prize for which we are called to run with patience. It will require patience in dealing with ourselves and bringing our hearts into conformity with this divine law, but it is necessary, and the sooner and the more perseveringly undertaken, the greater and surer will be the blessings, and our ultimate acceptance to joint-heirship in the Kingdom.

R2688 [col. 2 ¶2, 3]:

But this rule, while thus inculcating justice, goes beyond this and inculcates benevolence;—such benevolence and so much of it as we, with properly balanced minds would be disposed to ask of others if we were the ones in need, in straits. O how grandly rounded out in spiritual character would all of the Lord's true saints become, under the influence of this Golden Rule! It would not only affect the actions of life, making them first just toward all with whom they had dealings, then, benevolently disposed toward all needing their assistance to whatever degree they were able to render assistance without doing injury to others,—and, additionally, the same law in force would extend also to their every word. Under the regulations of this golden measurement how few bitter or angry or slanderous words would be used—for how few would like to have others use such to or of them—to speak to them in anger and with bitterness and rancor, or to slander them. No wonder the Apostle tells us that those

who have put on Christ must put off all these—anger, malice, hatred, strife, envy, slanders, etc. Additionally, this Golden Rule would lead to kind words, gentle actions, considerate demeanor; for who would not wish such from his neighbor? As the Apostle again declares, we are to put on as Christian graces,—gentleness, meekness, patience, longsuffering, brotherly kindness, love.—Col. 3:8-10,12-15.

This Golden Rule, beginning with the outward actions, and progressing to our words, would very quickly extend to our thoughts; and as we would not wish to have others think ungenerously or meanly of us, nor put a bad construction on our every act of life, but would rather that they would view our words and deeds generously and lovingly, so we in turn would find, that under the influence of this Golden Rule, our thoughts of others would become more generous, more noble, less suspicious, etc.

35. What is the sole exception to this rule, “Speak evil of no man”?

R2445 [col. 1 ¶1]:

The only exception to this rule, “Speak evil of no man,” would come in where we might know of an absolute necessity for making known an evil—where the relating of the evil would be contrary to our heart's wishes, and only mentioned because of necessity—because of love for others who, if not informed, might be injured. For instance, the law of the land demands that, if we know of murder having been committed, it shall not be considered slander, but on the contrary be considered duty, to make known to the proper officers of the law the **facts** (not suspicions) which have come under our observation. Likewise, if we knew of some weakness in a brother or sister, and realized that they were about to be placed in a dangerous position, because of some other brother or sister not knowing of that weakness, it might become our duty to make known, either to the individual or congregation liable to

be injured, so much of our knowledge of **facts** (not suspicions) as might be necessary to guard them against injury through the weakness mentioned. But this would not be speaking evil, but, on the contrary, would be speaking with a good motive, with the intention of preserving the one party from extraordinary temptation, and of preserving the other party from injury. And before anything should be said on the subject we should most positively satisfy our own consciences that our motive in speaking is a good one, and not an evil one, that we are about to use our tongue to bless, and not to injure. And even then, prompted by the spirit of love and kindness toward the weak brother, as well as toward the others, we should avoid mentioning one solitary item that would not be necessary to the object in view.

36. What inspiration should we receive from Jesus' example?

1 Peter 2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

R2879 [col. 2 ¶1, 2]:

Combative people will always (while in the flesh) feel a disposition to retaliate; but those who have learned of the Lord the lesson of self-control, and who have developed meekness and brotherly-kindness and pity, will thereby be prepared to fulfil the demands of our text,—to not render evil for evil, or railing for railing. And looking to the Lord as the pattern they will see how it was with him, that “When he was reviled he reviled not again.” Not because his enemies had found in him something that could properly and justly be reviled and evil spoken of;—nor because his enemies were so nearly perfect that he could find nothing in them to revile and speak evil of; but because he was so full of submission to the divine will that he was enabled to take the scoffs and railings of the people, and to bear these humbly and patiently, and to remember that **even hereunto he was called**, that he should endure patiently and learn the lessons, and prove himself faithful, and develop and demonstrate his true character, and feel and manifest his pity for the people, in their blindness and ignorance, and his love for them.

And so it must be with us as we grow in our Lord’s character-likeness. We also will be less dis-

posed to rail at those who rail, and to revile those who revile us. We also will be ready to suffer the loss of all things, and to do so with cheerfulness; yea, even to rejoice in the trials and difficulties of this present time, knowing, as the Apostle declares, that these are working out for us a far more exceeding and an eternal weight of glory. We note here the harmony between Peter’s statement of this matter and our Lord’s statement of it: “Bless them that curse you; bless and curse not” (Phil. 3:8; 2 Cor. 4:17; Matt. 5:44; Rom. 12:14). So the Apostle says we should rather render blessing. If we have not yet attained to this high standard which is at the end of the race, the mark of perfect love, where we love our enemies and are ready and willing and anxious to bless them, to help them, to desire their uplifting out of darkness and degradation, and to wish and do all that we can in harmony with this, the divine plan, let us not be discouraged; but let us press onward, that as soon as possible we may reach this point, which is the mark of perfected character. For, as the Apostle says, “even hereunto we were called, that we might inherit a blessing.”

Manna, December 7: When He was reviled, He reviled not again. 1 Peter 2:23

Not because His enemies had found in Him something that could properly and justly be reviled and evil spoken of;—nor because His enemies were so nearly perfect that He could find nothing in them to revile and speak evil of; but because He was so full of submission to the divine will that He was enabled to take the scoffs and railings of the peo-

ple, and to bear these humbly and patiently, and to remember that even hereunto He was called, did Jesus endure patiently and learn the lessons, and prove Himself faithful, and develop and demonstrate His true character, and feel and manifest His pity for the people, in their blindness and ignorance, and His love for them.

R3091 [col. 2 ¶2]:

It is pleasant in passing to note the generous language of Caleb in respect to the ten other spies who were with Joshua and himself, and who brought back the evil report. Here would have been a fine opportunity for an ignoble man to have spoken evil of those associates and to have endeavored to glorify his own faithfulness and that of Joshua in contrast with the unfaithfulness of the ten. But no; generously he passes over their wrong conduct in as mild language as possible, and so far from denouncing them or reviling them, he speaks of them as “my brethren.” The spiritual Israelite must have this same disposition, only with us it should be still more pronounced than with Caleb, because we, having been anointed with the holy

spirit and through this anointing having been taught many of the “deep things of God,” may well judge ourselves by a standard much higher than any with which Caleb was acquainted; surely spiritual Israelites have much advantage every way over natural Israelites. Whenever, therefore, we hear those professing the new life and large attainments of grace speaking evil of their brethren, we are to remember the word of the Lord, that revilers shall have no part in the Kingdom of God; we are to remember that it is written of our Lord that “when he was reviled he reviled not again”; we are to remember that evil speaking is classed by the Apostle as amongst the works of the flesh and of the devil, and the

conduct of Michael, the archangel, is held up before us as a shining example of propriety, in that he did not bring a railing accusation against Satan, but merely said, "The Lord rebuke thee"; we are to remember too the Apostle's specific declaration, that evil speaking against others is a

part of the filth of the flesh from which we, as the Lord's people, must be cleansed if we would be acceptable to him through Jesus Christ our Lord; and that revilers "shall not inherit the Kingdom of God." —I Cor. 6:10.

37. How can we overcome evil surmisings and evil speaking?

(a) By purifying the heart.

Proverbs 4:23 Keep thy heart with all diligence; for out of it are the issues of life.

F409 [¶2]:

It will be in vain that we shall endeavor to cleanse the flesh and to bridle the tongue if we neglect the heart, the mind, the spirit, in which are generated the thoughts, which merely manifest themselves in filthiness of the flesh—by words and deeds. Only by prayer and perseverance can this cleansing necessary to a share in the Kingdom be accomplished—"perfecting holiness in the reverence of the Lord." Not that we may hope, either, to effect an abso-

lute cleansing of the flesh. It is the absolute cleansing of the will, the heart, the spirit, that the Lord demands (implying as complete a cleansing of the flesh and tongue as we can accomplish). Where he sees the heart pure and true to him and his spirit and law of Love he will, in due time, give the new body suited to it. "Blessed are the pure in **heart**, for they shall see God." Matt. 5:8

(b) By prayer.

Psalms 141:3 Set a watch, O Lord, before my mouth; keep the door of my lips.

Psalms 19:12-14 Who can understand his errors? cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

R2249 [col. 3 ¶2]:

Nor are we to seek divine aid far in advance, as, for instance, to be kept throughout the year to come, or month to come, or week to come: rather we are to know that if we have made a covenant with the Lord and are his, that he is near us at all times in every trial, in every temptation; and that his assistance is ready to our use, if we will but accept it and act accordingly. Hence, our prayers should be for help **in the time of need**, as well as general prayers for the Lord's blessing and care for each day. In

the moment of temptation the heart should lift itself to the great Master, in full assurance of faith, recognizing his love, his wisdom and his ability to help us, and his willingness to make all things work together for good to those who love him. Asking for assistance in such a time of need would surely draw to us the Lord's counsel and help and strength for righteousness, truth, purity and love; and thus we should be hourly victorious, daily victorious, and finally victorious.

(c) By keeping the mind filled with pure and holy thoughts.

Philip. 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

R2890 [col. 2 ¶3 to subhead end]—The Control of Thought.

Some are inclined to believe that since man's brain differs from each other man's brain to some extent, therefore his thinking must necessarily be different; in a word, that a man can only think in harmony with his brain construction. But we reply, Not so; each may learn to weigh and balance his own thoughts, to curb some and to encourage others; but to do this each must have before him an ideal of character, to be copied. Thoughts can be controlled just as words and actions can be controlled: the will is at the helm, and must decide which thoughts and sentiments it will entertain and encourage, and which it will repel. It is necessary, therefore, first of all for the will to be rightly directed, and secondly, to be strong, and to use its power in the control of thought;—in curbing those thoughts which it recognizes as evil, and in stimulating those which it recognizes as good, helpful, beneficial. The will, in Scripture called the "heart," is therefore continually appealed to by the Lord, as he now seeks amongst men for his "peculiar people." The message is, "My son, give me thine heart"—thy will. This request is not addressed to wilful sinners, for they are not recognized or ad-

dressed as sons of God, but as children of the Evil One. Those whom God recognizes as his sons are such as have been brought into harmony with him through forgiveness of sins, by repentance and faith in Christ Jesus, the Redeemer. It is to such that the Lord makes known that if they would "go on to perfection"—to the full attainment of his gracious purposes respecting them, the only proper course would be to give their hearts, their wills, to him in consecration.

The heart, the will, thus given over to God, seeks to know the divine will, to catch the divine thought and to obey it in word and in act; and in proportion as this condition of the new mind is attained, in that same proportion will there begin to be a newness of life in every respect; in ambitions, hopes, sentiments, and efforts. It is for this reason that the revelation of the divine will and plan is furnished to believers—that by growing in the knowledge of it, by thinking on these things, by filling the mind with the divine plan and will, the transforming influence may extend into every avenue of life.

R3129 [col. 2 ¶1-4]:

How many (how few!) can say what the Apostle says in vs. 9? "The things which ye both learned and received and heard and saw in me, these things do!" This should be the standard of every Christian, because they each and all are representatives of the Lord, ambassadors for him; hence, so far as in them lieth, their conduct and words should be such as would be living epistles, read by the brethren and by the world to profit. No wonder the Apostle adds that, doing thus, "the God of peace shall be with you." So surely as he was with the Apostle he will be with all others similarly walking in the footsteps of Jesus.

"I rejoice in the Lord greatly that now at length ye have **revived** your thought for me." These words seem to imply that their thoughtfulness for the Apostle, and earnestness to improve opportunities to serve him, had to some extent relaxed for

a time and been revived. Then, as though fearful that his words might be understood as a reproof, he adds, "Ye did indeed take thought, but ye lacked opportunity." How careful was this man of God not unnecessarily to wound the feelings of the brethren, and how careful we all should likewise be to let the love of God extend, not only to the degree of giving us liberal sentiments toward the brethren, but also to the extent of influencing our tongues and pens not to wound unnecessarily even the least of them.

The Apostle hastens to point out that he is not complaining of **want**. He had learned to put into practice himself the lesson which he was just communicating to them, regarding rejoicing in the Lord,—to cast aside anxious thought and to approach the Lord in prayer and supplication in thanksgiving, and he possessed the resultant

peace. In this condition of heart, however many may have been his necessities, he was not in **want**, for he was **satisfied** that the Father would provide the things which he really needed—and more he did not **want**; for, as he explains, he had learned the lesson, “In whatsoever state I am, therewith to be content.” We are not to be contented after the manner of the tramp or the indolent and shiftless, who would prefer to “live by faith,” at the expense of others who “labor, working with their hands.” We are not to be content to allow the opportunities and talents and privileges which the Lord has given us to lie idly by, unused; but while using these talents and opportunities to the very best of our ability and intelligence, and while seeking in prayer and supplication, rejoicing and thanksgiving, to use them all as would please the Lord, we should be **content with the result of such efforts**.

We should conclude that our heavenly Father who feeds the sparrows and who clothes the fields with verdure is quite able to supply our needs in the manner and to the degree that would be for our highest welfare; and so, after having done our part to the best of our ability, we are to be **thoroughly contented** with the results—even if the results should be the barest necessities of life. But we are not to be contented with the barest necessities unless these are the best results obtainable from a reasonable and judicious use of opportunities and talents which the Lord has given us, consistent with our consecration to his service. “Be content with such things as ye have” does not ignore our talents and opportunities, for these are part of the things which we **have**,—the things which, as stewards, we are bound to use to the best of our judgments.

R3596 [col. 1 ¶2 through col. 2 ¶2]: “Blessed Are the Pure in Heart.”

[Rule] VII. Be pure: maintain a conscience void of offense toward God and men. Begin with the heart—the thoughts: harbor no thoughts that in any sense of the word would be evil. To make sure of this, have Christ Jesus as your pattern, well and much before your mind. When evil is obtruded upon you, either from without or from within, lift your heart to him in prayer for the grace promised to help in every time of need. Keep constantly near you the thought and prayer, “Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.”

[Rule] VIII. While treasuring and seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come into sympathy with the **principles which underlie** the divine law: this will enable us to judge of the right and the wrong of such of our words, thoughts and acts as may not be particularly specified in the Lord’s Word. Indeed, as we get to understand and sympathize with the principles of divine law, to that extent we are getting at the spirit of the divine Word.—See Psa. 119:97-105.

[Rule] IX. Shun a contentious and fault-finding disposition as contrary to the spirit or disposition of Christ—contrary to love.

A certain amount of combative courage is demanded in overcoming the world, the flesh and the devil and their various snares, and this fighting disposition may become a valuable aid to ourselves and the Master’s cause if rightly and wisely directed;—against sin, first in ourselves and secondly in others; if used for the Lord and his people, and against Satan and all his powers of darkness and superstition. This in the Scriptures is called fighting the good fight: and we all should be gallant soldiers in this battle for right and truth, lovingly defending our Captain’s honor and his people’s liberties.

But such a good use of combativeness is not pleasing to the Prince of this world, and he will seek to pervert what he cannot directly use. Consequently he attempts with some to make combativeness appear a chief virtue: he encourages them to fight everything and everybody;—the brethren more than the powers of darkness;—nominal churchmen more than the errors and ignorance which blind them and make them such. Indeed his desire is to get us to “fight against God.”

Let us be on guard on this point. Let us first of all **judge ourselves** lest we cast a stumbling block before others: let us fight down in our own hearts the wrong spirit which seeks to make mountains out of trifles and disposes us to be captious and

contentious over littles and nonessentials. “Greater is he that ruleth his own spirit than he that taketh a city.” Let us guard ourselves that our defense of the truth be not from motives of self glorification; but from love for the truth, love for the Lord and love for his people, the brethren. If love be the impelling spirit or motive, it will show itself accordingly, in loving, gentle, patient, humble efforts toward the fellow-servants; and let us be “gentle toward all.” Let “the sword of the spirit, the Word of God,” which is quick and powerful, do all the **cutting**.

R2588 [col. 1 ¶4, 5]:

Oh, that all would learn by heart, and continually seek to exemplify in life, the words of the Apostle, “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” Those who are thinking on the true and lovely and good and beautiful things will speak to each other of the same; hence the importance of having our hearts filled with good things, in order that out of the abundance of the good things of our hearts our mouths may speak continually good things, that the Lord would approve, and that would minister blessing to those who hear.—Phil. 4:8; Luke 6:45.

[Rule] X. Beware of all thoughts, feelings and conditions directly or remotely connected with malice, envy, strife, hatred. Give these no place in your heart even for a moment; for they will surely do **you** great injury, aside from leading to the injury of others. Keep your heart, your will, your intentions and desires full of love toward God and all his creatures,—the most fervent toward God, and proportionately toward all who have his spirit and walk in his directed way.

Such have a very precious promise, well worthy of their efforts—“They shall be called the children of God”—they have God’s spirit, the likeness of his dear Son has been traced in their hearts; they have been sanctified with the truth; they shall ultimately be “meet for the inheritance of the saints in light.” Only such at heart will the Lord ever recognize as his sons and joint-heirs with his great Son, our Lord, in the Kingdom. Moreover, this is a test which we may well recognize for ourselves particularly, and to some extent for each other, as evidencing the degree of our growth as children of God—our peaceable dispositions, and our carefulness to pursue such a course in life as will tend toward peace.

38. What additional thoughts are found in the index of *Heavenly Manna* under “Evil”?

39. What special experiences and practices have helped you to overcome evil surmisings to some extent?

40. As we realize how insidious this foe of the “new creature,” what should be our daily prayer?

Psalm 19:12-14 Who can understand his errors? cleanse thou me from secret faults.
Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

Longer citations for some questions follow.

R2443 [col. 2 ¶3] through R2444 [col. 2 ¶2] (see question #5)

Many are the peculiar subterfuges which the fallen nature will use, in its attempt to stifle the voice of conscience and yet maintain the use of this channel of evil,—long after it has been driven from evil practices which are less common, less popular, more generally recognized as sinful.

(1) It will say, I mean no harm to anybody; but I must have something to talk about, and nothing would be so interesting to friends and neighbors as something which has more or less of a gossipy flavor (scandal) connected with it. But is evil-speaking, slander, any the more proper on this account for the children of the light? By no means. Hence it is that the Scriptures instruct us, “Let your conversation be such as becometh saints;” “Let your speech be with grace, seasoned with salt, that ye may know how ye ought to answer every man;” “Let no corrupt communication proceed out of your mouth, but that which is **good**, to the use of **edifying**,—that it may minister grace unto the hearers.”—Phil. 1:27; Col. 4:6; Eph. 4:29.

But the scandal-monger, however refined his methods and words, well knows that so far from the scandal ministering grace to the hearer, it ministers evil;—that the hearer is impelled by the forces of his fallen human nature to go quickly and tell the scandal further, to others;—true or false, he knows not and heeds not: it has kindled in his heart a flame of carnal sentiment which issues from his lips to “set on fire the course of nature” in others, similarly weak through the fall. The fallen nature feasts and revels in just such things, feeling the more liberty to do so because they delude themselves that thus they are moralizing—preaching against sin, and that in thus discussing and impliedly denouncing the **said-to-be** transgressions of another, they are mentioning matters abhorrent to their righteous souls. Alas! poor, weak, fallen humanity’s reasonings are seriously defective when the Lord’s counsels in righteousness are ignored.

As for the point that there would be little else to talk about if scandals were thoroughly eliminated from Christian conversation, and were all to abide strictly by the Apostle’s injunction, “Speak evil of no man,” we answer: Is there not a wide scope for conversation amongst Christian people, on the

subject of the riches of God’s grace in Christ Jesus our Lord, expressed in the exceeding great and precious promises of the divine Word? In these things we have indeed that which not only ministers grace to the hearer, but which adds also to the grace of the speaker. It showers blessing on every hand, so far as the “new creature” is concerned, and assists in deadening the old nature with its evil desires, tastes, appetites.

This is what the Apostle had in mind, evidently, when he said that the Lord’s people should “show forth the praises of him who called us out of darkness into his marvelous light.” And a heart filled with the spirit of love, the spirit of God, the spirit of the truth, and overflowing with the same at the mouth will be sure to overflow that which is within, for, “Out of the abundance of the heart the mouth speaketh.” An evil mouth, therefore, a mouth which does injury to others, either to fellow-members of “the body of Christ” or to those that are without, indicates an evil heart,—implies that the heart is not pure. “Blessed are the pure in heart, for they shall see God.”—1 Pet. 2:9; Matt. 12:34; 5:8.

(2) Another excuse for gossip about other men’s matters is offered by others, who say: I can talk about religious matters to those who are religiously inclined, but when I am with worldly people, or with professors of religion who take no interest in religious themes, I must be agreeable and accommodating, and must at least **hear** their gossip and news; and if I do not share in such conversation I would be considered very peculiar, and my company would not be desired. Yes, we answer; but this is to be one of the peculiarities of the “saints:” they are not only to be different from the world, but different also from the nominal professors of religion. Their religion is not merely to be on the surface, and on one day of the week, and under a certain suit of clothes; but is to be of the heart, related to all the affairs of life, for every day and every moment. To follow strictly the divine injunction will indeed separate you from some who are now your friends and who love such evil things,—forbid-den us who have become sons of God and who

have received of his spirit of sonship, the spirit of Love.

And that the Lord understood and meant this is evident from the fact that he foretold to us that the way of discipleship would be a "narrow way." If, therefore, your failure to be an entertaining visitor, neighbor, friend, is because of your fidelity as a "new creature" to the law of Christ, Love—which "worketh no ill to his neighbor," either in word or deed,—then indeed you have cause for rejoicing, because you are suffering a little, experiencing a loss, for Christ's sake, for righteousness' sake. The loss may at first seem heavy, but if you endure it for Christ's sake, in obedience to his righteous law of Love, you will soon be able to say with the Apostle that such losses are "light afflictions," not worthy to be compared with the offsetting blessings.—Phil. 3:7,8; 2 Cor. 4:17.

Your cause for rejoicing is that you have the Lord's promise that such suffering shall work out for your good. Companionship with those who are not seeking to walk according to the mind of the spirit, but according to the common "course of this world," is injurious to the saints, to those who are seeking to walk in harmony with the new mind. They are far better off without such worldly companions and friends, and in proportion as they are separated from these will they find closer fellowship with the Lord himself and with his Word, and with all who are true members of his Body, and under the direction of his spirit. It is in harmony with this that the Scriptures declare, in so many words, that the friendship of this world signifies enmity against God. (Jas. 4:4.) God has purposely placed the matter in such a position that his people must take their choice, and lose either the divine friendship and fellowship, or the worldly friendship and fellowship; because those things which the Lord loves are distasteful to the worldly, and those things which the worldly love, evil deeds and evil thoughts, evil-speaking, are an abomination in the sight of the Lord, and those who love and practice such things lose his fellowship—they are not of his spirit. "If any man have not the spirit of Christ, he is none of his."—Rom. 8:9.

(3) Another way by which some otherwise good Christian people avoid this question, and

justify themselves in this common fault of humanity, is by confining themselves (as they think) to the truth: tho how frequently their gossip-loving natures pervert their judgments and lead them to accept as truth things respecting which they have little or no knowledge, they never know. Nor are such anxious to know more, after they have circulated a slander with their stamp of verity on it: to find it untrue would prove them "false witnesses" and put them to trouble to correct the lie; the pride of the natural mind objects and refuses to believe the truth under such circumstances. Thus one evil leads to another.

Such will say,—Oh, I never tell anything for **truth** until I positively know it to be true—of my own observation, my own personal knowledge. Anything that I do not know of myself to be true I am always careful to so state, and say, I have heard thus and so, or, I am told thus and so; I do not vouch for the truth of it myself. Thus I am sure that I always avoid speaking evil of anyone. Perhaps there is no more common delusion on this subject than is thus expressed. The depraved taste hedges itself behind conscience, and declares that it is always right to speak the truth, and hence God cannot have meant that speaking the truth would be slander, but that in condemning evil speaking and slander, as works of the flesh and the devil, he must have meant the speaking of that which is false, untrue.

This is a great mistake: a slander is equally a slander, whether it is true or whether it is false, and is so regarded, not only in the law of God, but also in the laws of civilized men. True, in human law, if a suit were brought for slander, if it were proven that the charges made by the slanderer had some basis of fact, that would probably be considered by the Court and jury an extenuating circumstance, and would probably very much reduce the amount of the verdict for damages. A slander is anything which is uttered with the intention of injury to another, whether true or false, and the laws of men agree with the law of God, that such injury to another is wrong.

In other words, divine and human laws agree that a first wrong does not justify a second wrong. Human law says, If a wrong has been committed, the Courts are open to the injured one to seek redress or the punishment of the evil doer; but the injured one shall not be permitted to take the rem-

edy into his own hands, either by making an assault with physical force nor by the use of the more subtle weapon, the tongue, to assassinate his character with the poisoned stiletto of envy and malice. True, many slanderers are never prosecuted; true also, the newspapers of the United States have sometimes escaped heavy damages for libelous slander by the plea that they did not publish the defamations as of malice, but simply as

R2517 [col. 1 ¶6 to end of article] (see question #11).

What course should be pursued by those who find themselves possessed of impure minds,—minds inclined to surmise evil rather than good, envious minds, selfish, resentful, bitter, unforgiving, minds which love only those that love and flatter them? Is there any hope for these? Would God not utterly reject such?

God is very pitiful; and it was while all were thus “in the very gall of bitterness and bonds of iniquity” that he provided for our redemption. There is hope for all such who see their defilement and who desire to be cleansed.

“His blood can make the foulest clean;
His blood avails for me.”

But true repentance means both contrition and reformation: and for help in the latter we must go to the Great Physician who alone can cure such moral sickness; and of whom it is written, “Who healeth all thy diseases.” All of his sanctified ones, it is safe to say, were at one time more or less diseased thus, and proportionately “**worthless**” for his service. True, it is worse for those who were once cleansed, if they “like the sow return to the wallowing in the mire” of sin, —but still there is hope, if the Good Physician’s medicine be taken persistently the same as at first. The **danger** is that the **conscience**, becoming defiled, will so pervert the judgment that bitterness is esteemed to be sweetness, and envy and malice to be justice and duty, and the “mire” of sin to be beauty of holiness. Then only is the case practically a hopeless one.

The Good Physician has pointed out antidotes for soul-poisoning,—medicines which if properly taken according to directions will sweeten the bitter heart. Instead of envy it will produce love; instead of malice and hatred and strife, love and concord; instead of evil-speaking and backbiting and scandal-mongering it will produce the love

news, which, they claimed, properly belonged to the public as in the cases of politicians who were seeking the franchises of the people for positions of public trust. Then again, public men knowing that much of the false statements by the opposition press will be properly credited as falsehoods, consider it good policy to let any ordinary slanders go unchallenged in the Courts.

which thinketh no evil and which worketh no ill to his neighbor; which suffereth long and is kind, which vaunteth not itself, is not puffed up, which never faileth and which is the spirit of the Lord and the law of the spirit of life in Christ Jesus. Let us all take these medicines, for they are good not only for the violently sick, but for the convalescing and the well. The following are some of the prescriptions:—

(1) “He that hath this hope in him purifieth himself even as he [the Lord] is pure.”—1 John 3:3.

The hope mentioned is that we have been adopted as sons of God, with the promise that if faithful we shall be like him and see him as he is and share his glory. As our minds and hearts expand with this hope and we begin to measure its lengths and breadths, its heights and depths, it surely does set before us the Heavenly Father’s love and the Redeemer’s love in rainbow colors and we more and more love the Father and the Son because they first loved us. The divine form of love becomes more and more our ideal; and as we seek to reciprocate it and to copy it, the cleansing and purifying of our hearts follows: for looking into the perfect law of liberty—Love—we become more and more ashamed of all the meanness and selfishness which the fall brought to us. And, once seen in their true light as works of the flesh and of the devil, all anger, malice, wrath, envy, strife, evil-speaking, evil-surmising, backbiting and slander become more and more repulsive to us. And finally when we see that such as to any degree sympathize with these evil qualities are unfit for the Kingdom and to every good work worthless, we flee from these evils of the soul as from deadly contagion. Our hearts (wills, intentions) become pure at once and we set a guard not only upon our lips but also upon our thoughts—that the words of our mouths and

the meditations of our hearts may be acceptable to the Lord.

(2) "Who gave himself for us, that he might redeem us from all iniquity, and **purify** unto himself a peculiar people zealous of good works." — Titus 2:14.

We might theorize much and very correctly upon how and when and by whom we were redeemed; but this all would avail little if we forgot **why** we were redeemed. The redemption was not merely a redemption from the power of the grave; —it was chiefly "**from all iniquity.**" And the Lord is not merely seeking a peculiar people, but specially a people peculiarly cleansed, purified. This medicine will surely serve to purge us from iniquity if we are anxious to make our calling and election sure.

(3) "Pursue righteousness, fidelity, love, peace, with all who call upon the Lord with a pure heart." —2 Tim. 2:22.

We not only need to start right, but also to **pursue** a right course. We may not follow unrighteousness even for a moment; whatever it may cost, justice and righteousness must be followed. But here a difficulty arises with some: they do not know how to judge righteous judgment. They are too apt to judge according to rumor or appearances, or to accept the judgment of scribes and Pharisees, as did the multitude which cried, "Crucify him! His blood be upon us and upon our children." Had they followed righteousness they would have seen the Lord's character in his good works as well as in his wonderful words of life: they would have seen that so far from being a blasphemer he was "holy, harmless, separate from sinners:" they would have seen that his accusers were moved by envy and hatred.

And it is just as necessary as ever to follow the Lord's injunction, "Judge righteous judgment," and whoever neglects it brings down "blood" upon his own head and becomes a sharer in the penalty due to false accusers. For as the Lord was treated so will his "brethren" be treated. And the more pure our hearts the less will they be affected by slanders and backbitings and evil-speakings, and the more will we realize that those who have bitter hearts from which arise bitter words are impure fountains in which is the gall of bitterness and not the sweetness of love.

Next comes fidelity, that is, faithfulness. The Lord declares his own fidelity or faithfulness and

declares himself a friend that sticketh closer than a brother. And even the worldly recognize fidelity as a grace: and by such it is often given first place; for many would commit theft or perjury through fidelity to a friend. But notice that God's Word puts righteousness **first**. Fidelity, love and peace can only be exercised in harmony with righteousness; but unrighteousness not being proven against a brother, our fidelity and love and peace toward him must continue, and indeed must increase in proportion as envy and slander and all the fiery darts of the Wicked One assail him "without a cause." This valuable prescription will help to keep our hearts free from the poison and bitterness of roots of bitterness which the Adversary keeps busily planting.

Justice is **purity** of heart,—freedom from injustice.

Righteousness is **purity** of heart,—freedom from unrighteousness.

Love is **purity** of heart,—freedom from selfishness.

(4) "Seeing ye have **purified** your souls in obeying the truth through the spirit [the spirit of the truth] unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently." —1 Pet. 1:22.

This medicine is for those who have used the other prescriptions and gotten clean. It points out that the purity came not merely through **hearing** the truth, nor through **believing** the truth, but through **obeying** it. And not merely a **formal** obedience in outward ceremony and custom and polished manner, but through obedience to the **spirit** of the truth—its real import. All this brought you to the point where the love of the "brethren" of Christ was **unfeigned**, genuine. At first you treated all with courtesy, or at least without impoliteness; but many of them you did not **like**, much less did you love them: they were poor, or shabby, or ignorant, or peculiar. But obeying the **spirit** of the truth you recognized that all who trust in the precious blood and are consecrated to the dear Redeemer and seeking to follow his leadings are "brethren," regardless of race or color or education or poverty or homeliness. You reached the point where your heart is so free from envy and pride and selfishness, and so full of the spirit of the Master, that you can honestly say, I love all the "brethren" with a love that is sincere and not at all feigned.

Now having gotten thus far along in the good way, the Lord through the Apostle tells us what next—that we may preserve our hearts pure,—“See that ye love one another with a pure heart **fervently** [intensely].” Ah, yes, the pure heart must not be forgotten, else it might be but a step from pure love into a snare of the Adversary, carnal love. But the pure love is not to be cold and indifferent: it is to be so warm and so strong that we would be willing to “lay down our lives for the brethren.”—1 John 3:16.

With such a love as this burning as incense to God upon the altar of our hearts there will be no

room there for any selfish, envious thoughts or words or deeds. Oh how blessed would all the gatherings of the “brethren” be, if such a spirit pervaded all of them! Can we doubt that, if it held sway in one-half or one-third or even one-fourth, it would speedily exercise a gracious influence upon all—for righteousness and fidelity and love and peace, and against envy, strife, malice, slanders and backbitings?

Let all the “brethren” more and more take these medicines which tend to sanctify and prepare us for the Master’s service, here and hereafter.

R2734 [col. 1 ¶5] through R2735 [col. 1 ¶1] (see question #17).

But how can this condition of purity of heart be attained? Is this to be our message to sinners—“purify your hearts”? No, the Gospel does not call sinners to purify their hearts: on the contrary it declares it to be an impossible thing for the sinner to purify his heart; a fuller’s soap, which the sinner does not possess, is needed to cleanse the heart and bring it into that attitude of relationship with God and his will which will be pure and acceptable in his sight. On the contrary, sinners are called to repentance—called upon to confess that not only their outward lives are imperfect, short of the glory of God, but that their hearts also are rebellious, impure and in sympathy with impurity. After the sinner is repentant for sin, desiring to come into harmony with the Lord and his righteousness, he is pointed to the great atonement for sin, and is drawn to the great Redeemer, through a desire to be made free from sin and to come into harmony with God. When this step has been taken—when the sinner having repented of his sins, and having made restitution so far as possible, accepts Christ and the pardon he offers, and seeks to walk in the way of righteousness, then he is **justified**,—justified freely from all things, from which the Law could not justify him—“justified by faith through the blood of Christ”—brought nigh to God, into relationship with him, and caused to know the joy and peace of his forgiving love.

When this is accomplished, when justification by faith has been established, when the sinner is reckoned and treated as no longer a sinner, but as reconciled to the Father, then his heart may be said to be pure, cleansed from “the sins that are past, through the forbearance of God.” But now arises a new question with the reformed one:

while past sins are graciously covered, weaknesses of the flesh are present, and temptations of the adversary are on every hand. He starts to walk forward, but finds himself beset by the world, the flesh and the devil: what shall he do? A heart searching probably begins there: finding himself incapable of guiding himself, or of keeping himself, his proper course is to accept another offer of divine grace, namely, the second step in our great salvation. He hears the voice of the Lord, through the Apostle, saying, “I beseech you, therefore, brethren, by the mercies of God [manifested in the covering of your sins], that ye present your bodies living sacrifices, holy, acceptable to God, which is your reasonable service.”

The reformed one, if rightly instructed, realizes his inability to stand in his own strength, realizes that his **only hope of maintaining justification** granted to him lies in getting the Lord to take charge of him. At first he may think to go into partnership with the Lord, and to say, “Some of self and some of thee,” some of my own will and some of the Lord’s will; but rightly instructed he finds that this will not be satisfactory to the Lord; that the Lord will accept him, and become responsible for him, and guarantee him glorious victory and eternal reward, only upon this one condition, namely, a full self-surrender, a full consecration of heart.

It is after the sinner has come through all this process and has made a full consecration of his heart to the Lord, that he is of the class described in our text, one of the pure in heart, under the law of love, the law of the New Cov-

enant. But notwithstanding the purity of his heart, his motives, his intentions, his will, to fulfil the Lord's great commandment, which is briefly comprehended in one word, Love,—he will find that he has a battle to wage, that the law of his members, depraved through heredity in sin, is a strong law of selfishness, in opposition to the new law, to which he has pledged himself, the law of his pure heart or new heart or will,—the law of Love.

Hence, as the Apostle suggests in our text, we must learn that the ultimate end or object of the divine commandment or law, means LOVE,—even tho we do not find ourselves thoroughly able to live up to every minute particular and requirement of that law. Yet our inability to live up to the requirements of that law must be through no lack of the will, or intentions of the loyal and pure heart toward the law, and toward the Lord whose law it is: whatever failure we make, however short we may come of the grand ultimate object before us, it must be solely because of weaknesses of the flesh, and besetments of the adversary, which our pure hearts, or wills failed to resist.

And here the Lord's promises are helpful, assuring us that he knows our weaknesses and frailties, and the wiles of our great adversary, the devil, and the influence of the spirit of the world, which is contrary to the spirit of love: he tells us that we may go freely to the throne of the heavenly grace, and obtain mercy in respect to our failures to live up to the grand standards which our hearts acknowledge, and seek to conform to; and that we may also find grace to help us in every time of need. And, availing ourselves of these mercies and privileges provided through our great High Priest, we are enabled to fight a good fight against sin, to repulse its attacks upon our hearts, and to drive it off if it shall succeed in invading our flesh. Thus, and thus only, may the Christian **keep himself pure** in heart, preserving his stand as one of the fighters of the good fight, one of the overcomers of the world and its spirit.

There will be a tendency on the part of the flesh, and the mind of the flesh, to deceive us in respect to this commandment of Love. The mind of the flesh will seek to go into partner-

ship with the new mind, and will be very ready to recognize love as the rule and law of life, **under certain conditions**. The mind of the flesh would recognize love in words, in profession, in manners—a form of godliness, without its power. Gentle manners, such as love would demand, may be exercised by a selfish heart deceiving itself, and seeking to deceive others; on the lip may be the smile, the word of praise, of kindness, of gentleness, while in the heart may be feelings of selfishness, of grudge, of bitterness, of animosity, which, under favorable conditions, may manifest themselves in more or less carefully worded slander, or backbiting, or reproaches. Or these, continuing in the heart and rankling, may, under favorable conditions, bring forth anger, hatred, malice, strife and other wicked works of the flesh and of the devil, wholly contrary to the proper course of a pure heart, and at utter variance with the commandment of the law of the New Covenant—Love.

We are, therefore, to have clearly before our minds the fact that the **ultimate object** of all the divine dealings for us and with us, and the ultimate significance of all the divine promises made to us, is the development of love, which is godlikeness, for God is love. And to have this love developed in us, in the sense and to the degree intended by the Lord, it is necessary that it shall come from a **pure** heart, in full accord with the Lord, and his law of love, and wholly antagonistic to the Adversary and his law of selfishness. To have this kind of love in its proper development requires also a good conscience: for be it remembered that there are bad consciences,—our consciences require regulating, as do all the other features of our fallen nature. If our consciences are to be regulated we must have some standard by which to set and regulate them. The conscience is like a watch whose dial is properly marked with the hours, but whose correctness as a time-keeper depends upon the proper regulating of its mainspring, so that it may point out the hours truthfully: so our consciences are ready to indicate right and wrong to us, but they can only be relied upon to tell us truly what is right and what is wrong after being regulated in connection with the new mainspring, the new heart, the pure will, brought into full harmony with the law of love, as presented to us in the Word of God.

F414 through F417—"If Thy Brother Trespass Against Thee" (see question #29).

But is not this in conflict with our Lord's command, "Judge not that ye be not judged?" Must we not first judge the evildoer individually, and then talk, or gossip, about his evil deeds, or do "evil speaking" respecting him, so that the entire Church may know and repudiate the evildoer?

By no means: the divine arrangement is fully in harmony with itself when rightly understood. If A and B have a difference, and A **believes** himself to be defrauded by B, he must not judge B in the sense of condemning him. He may only say, "There is a difference between us, and I feel sure that I am right; though B may feel equally confident that he is right and that I have not been wronged." A may not disfellowship B on this account, for to do so would be to **judge** him—to **condemn** him. He may say, to himself, "The matter is trivial, anyway, as between brethren, and I will let it drop, believing that B, as a brother in the Lord, would not wrong me intentionally, and that it may be that my view and not his is the wrong one."

However, if he be not able to take this view he still must not judge, must not decide, that he is right and B wrong—but must **go to** B and explain how the matter appears to him, and if possible reach a kind, brotherly agreement, perhaps by mutual concessions. But if they cannot agree, he may ask two or three of the wisest brethren of the Church, C and D (brethren in whose sincerity B as well as himself would have great confidence), to **go with him** to see B on the subject—not to condemn B, for even A himself must not have judged, or condemned, him; but to hear the matter in the presence of A and B and give their advice to both. This should result satisfactorily to all—especially if all have the spirit of love one for the other and the desire to do right toward one another as members of the anointed body. But if peace is not yet established, there still is to be no judging, no condemnation; for two or three brethren cannot "**judge**" but only the Church.

If when A took with him C and D, they gave their opinion against A and in favor of B, that should end the matter. Under such conditions A cannot take the question to the Church. He evidently would be quite self-opinionated and "heady" to carry the matter further. The Lord's instructions give him no further privilege (Matt. 18:15); but if he were still dissatisfied, we know of

no principle that would be violated if he took two or three other able and unprejudiced brethren, E, F, G, to B, for a fresh hearing of the case and for their advice.

But if, when A took C and D to B, they all sided with A's contention that B had wronged him and refused to desist, and if B after a reasonable time refused or neglected to right the wrong, A would be privileged in conjunction with C and D to call a meeting of the Church, to whom the whole matter should be rehearsed by both A and B—for it is to be supposed that if B still associates with the Church he recognizes its counsel and authority, and it is to be presumed also that B is conscientious. When the Church hears the matter, it is not to be forgotten that only the **justified and sanctified** constitute the Church, and that they are sitting in **judgment** in the name of their Lord and Head and to deliver **his judgment**. The matter is not to make a factional fight in the Church, but to preserve its unity in the bonds of peace. A and B, of course, should not vote, nor should anyone vote who felt any other than a desire to express the Lord's judgment in the matter. The decision should be unanimous, or practically so—even though this should require some modification of the extremes of sentiment. Let justice always be tempered with mercy, "Considering thyself, lest thou also be tempted." Gal. 6:1

The Church's decision is to be accepted as final by all; and whoever refuses to accept and conform to its requirements in such a matter of morals (not of conscience) is to be unto the others "as an heathen man or a publican"—until such time as he shall cease to defy the Church—when, of course, he shall be forgiven and received fully into fellowship as before. The object is not to cast the brother off utterly; but merely to show disfavor toward his wrong course with a view to assisting him to its correction. To treat such an one "as an heathen man and a publican" would not mean to slander or dishonor him even after he had been cast off. The Lord's people are not to be slanderers or backbiters under any circumstances: the general command—"Speak evil of no man," covers the case exactly. We are neither to speak ill of, nor to look cross at, publicans and sinners, nor to refuse to do business with them;

but we are to withhold from them the special fellowship and courtesy appropriate to the brethren of the New Creation and possessed of the holy Spirit and its love, joy and peace.

Should B refuse to hear the Church and to desist from doing wrong to A, and then later repent and be received back into full fellowship, his contumacy should be remembered against him if at any time he were nominated for the duties of an Elder. He would need to manifest a

decided change before being considered fit for that service; for even if he were thoroughly conscientious, his course would, at least, prove him rather obtuse as respected right where his personal interests were involved. Indeed, to refuse to heed the counsel of three brethren and to necessitate the bringing of the wrong to the Church for adjudication would be an unfavorable indication, even if he afterward heard the Church and obeyed it and made amends to A.

F583 [¶1] through F586—Conscientious Meddling (see question #33).

“Busybodying in other men’s matters” is severely reproved by the Apostle, as wholly inconsistent with the new minds of the New Creation. (1 Tim. 5:13; 1 Pet. 4:15) A busybody is one who busies himself in the affairs of others, with which he has properly nothing whatever to do. Even the “children of this world” are wise enough in their generation to discern that in the brief span of present life a person of reasonably sound mind has quite sufficient to occupy him in attending to his own business properly; and that if he should give sufficient attention to the business of others to be thoroughly competent to advise them and meddle in their concerns he would surely be neglecting to some extent his own affairs. Much more should the New Creatures begotten of the Lord to the spirit of a sound mind, realize this truth, and additionally realize that they have still less time than the world for meddling in the affairs of others, their time being not their own, because of their full consecration of time, talent, influence, all to the Lord and **his** service.

Such, even if lacking a naturally sound mind on this subject, will be constrained in the right direction by the injunctions of the Scriptures, and by the realization that the time is short for the fulfilment of their covenanted sacrifice. They should also realize that the Golden Rule, required of the New Creation, prohibits everything akin to busybodying. Assuredly they would not appreciate having others meddle in their business, and should be equally careful to do to others as they would be done by. The Apostle realized, nevertheless, that the reverse of this is the general worldly spirit, and, hence, admonishes the saints to study, to practice, to

learn, along this line. His words are, “Study to be quiet, and to do your own business.” 1 Thess. 4:11

This natural disposition to be careful about the affairs of others, and to lend a hand in correcting them, and in picking motes out of a brother’s eye, to the neglect of the beam in one’s own eye, as the Lord illustrated the matter (Matt. 7:3-5), sometimes attacks the New Creature in a peculiar form. He fancies that it is his “**duty**” to advise, to pick, to investigate, to chide, to reprove. As he turns the matter over in his mind he convinces himself that not to do so would be sin; and thus he becomes what we might designate a conscientious busybody, or meddler—one whose meddlesomeness is made doubly strong and aggressive by a misinformed and misdirected conscience. These, often sincere and good people, veritable New Creatures, are hindered by this flaw in all that they attempt to do in the Lord’s service. Each should take himself in hand, and learn to apply the rules of justice and love already pointed out. He should educate his conscience to discriminate between brotherly duty and busybodying; and so far as our observation goes the majority of the Lord’s people, as well as of the world, would find themselves doing a great deal less chiding, rebuking, faultfinding and picking, after coming to appreciate the rules of justice and of love, as combined in the Golden Rule and applied to the affairs of life and their intercourse with others.

It is safe to inquire respecting any matter suggesting itself along these lines—Is it any of my business? In our intercourse with the world we will generally find upon careful examination that it is not our business to chide or reprove or rebuke them. We have been called of the Lord, and have turned aside from the course of the world to follow in the narrow path; **that** is our business. We

should desire the world to let us alone, that we may follow the Lord; and correspondingly, we should let the world's concerns alone, addressing ourselves and our Gospel message to him that "hath an ear to hear." The world, not having been called of the Lord, and not having come into the "narrow way," has a right to choose respecting its own way, and has a right to expect that we will not interfere, as we do not wish to be interfered with. This will not hinder the fact that our light will be shining, and thus we will indirectly be exercising a continued influence upon the world, even though we do not reprove or otherwise meddle in the affairs of others. Where the matter is one of business, in which we are financially concerned, it, of course, will not be meddling with other people's business, but minding our own business, to give proper attention to such a matter. Neither is it meddling for the parent to have a knowledge and direction in respect to all the transpiring interests of the family and home. Yet even here the personal rights of each member of the family should be considered and conserved. The husband and father of the family being recognized as its head and chief in authority, should use that authority in loving moderation and wise consideration. The individuality of the wife, her tastes and preferences, should have his consideration, and as his representative she should be qualified with full power and authority in her own special domain as his helpmate and homekeeper; and in his absence she should represent his authority fully in respect to all the affairs of the family. The children also, according to age, should be given a reasonable degree of privacy and individuality in their affairs, the parent merely exercising his authority and supervision in such connections as would minister to the order and comfort of the home, and to the proper development of its members in matters

mental, moral and physical. Children should be early taught not to pick at each other, nor to meddle with each other's belongings, but to respect each other's rights and to do kindly and generously each to the other according to the Golden Rule.

Nowhere is this admonition against busybodying more important to be remembered than in the Church. Brethren should speedily learn, from the Word as well as from precept and example of the elders, that it is not the divine intention that they should meddle in each other's business nor discuss each other; but that here, as elsewhere, the divine rule applies, "Speak evil of no man." Busybodying —thinking and talking about the private affairs of others, with which we have no direct concern—leads to evil speaking and backbiting, and engenders anger, malice, hatred, strife, and various works of the flesh and of the devil, as the Apostle points out. (Col. 3:5-10) Thus it often is that little seeds of slander are planted and that great roots of bitterness develop, whereby many are defiled. All who have the new mind surely recognize the banefulness of this evil, and all of them should be models in their homes and neighborhoods. The worldly mind can realize that murder and robbery are wrong, but it requires a higher conception of justice to appreciate the spirit of the divine Law—that slander is an assassination of character, and that stealing a neighbor's good name under any pretext is robbery. The worldly-minded grasp this matter to some extent, and their sentiments are represented in the poet's words: "He who steals my purse steals trash; ... but he who filches my good name steals that which not enriches him, but leaves me poor indeed."

LOVE

1. What is love?

R3150 [col. 1 ¶4]

It seems impossible to describe love itself; the best we can do is to describe its conduct. Those who possess a love with such characteristics are able to appreciate it, but not able otherwise to explain it—it is of God, god-likeness in the heart, in the tongue, in the hands, in the thoughts—supervising all the human attributes and seeking fully to control them.

R3151 [col. 2 ¶2]

As disciples or pupils of Christ, we are in his school, and the great lesson which he is teaching us day by day, and the lesson which we must learn thoroughly if we would attain the mark of the prize of our high calling in all its various features and ramifications, is the lesson of Love. It takes hold upon and relates to all the words and thoughts and doings of our daily lives. As the poet has said,

“As every lovely hue is light,—so every grace is love.”

1 Cor. 13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

R3150 [col. 1 ¶5]

Before describing the operation of love the Apostle impresses upon us its importance, assuring us that if we possess the very choicest of the “gifts” already explained, and do not have therewith love, we will still lack the evidence of our being New Creatures in Christ Jesus. We should be merely “sounding brass or cymbal”—making a noise, but having no acceptable feeling or virtue in ourselves in connection with our words. He assures us thus that ability to speak fluently on gospel themes, even, might not be a proof of our relationship

to the Lord as New Creatures. The Apostle’s declaration is introduced with an “if,” which might be challenged, to a certain extent, by the assertion that no one could speak forth with power, with force, the gospel of God’s dear Son unless he possessed the spirit of love. Although we have all met public speakers who could deliver very beautiful essays, we have generally perceived a hollowness in their teaching unless they spoke from the heart, prompted by love of the truth,—not by love of applause, nor for love of money.

1 Cor. 13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

R3150 [col. 1 ¶6]

Amongst the gifts, prophecy or oratory was one which the Apostle commended. Knowledge of mysteries of God is also commended, and large faith is reckoned amongst the chief of the Christian requirements; yet the Apostle declares that if he possessed all of these in their fullest measure, and love were absent, he would be nothing,—a mere cipher—not a member of the New Creation at all, since love is the very spirit of the begetting to the new nature. What a wonderful test this is! let us each apply it to himself. Whether I am something or nothing in God’s estimation is to be measured by **my love** for him, for his brethren,

for his cause, for the world in general, and even for my enemies,—rather than by my knowledge or fame or oratory. Yet we are not to understand that one could have a knowledge of the deep mysteries of God without having been begotten by the holy spirit of love; for the deep things of God knoweth no man, but by the spirit of God; but one might lose the spirit before losing the knowledge it brought him. In the measurement of character, therefore, we are to put love first, and to consider it the chief test of our nearness and acceptance to the Lord.

1 Cor. 13:3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

R3150 [col. 2 ¶1, 2]

The Apostle next takes another line of argument: his hearers already understood benevolence, alms-giving to the needy, to be commendable; and to impress upon them the importance of having love as the controlling principle of their hearts, the Apostle declares that if he should give all of his goods to feed the poor—keeping nothing back—and yet do this without proper love as the mainspring to the conduct, it would profit him nothing. He goes still further and declares, that even if he should become a martyr, and be burned at the stake, it would not bring him the blessed reward sought, unless that martyrdom were prompted, impelled, by love.

But it may be inquired, How could anyone practise such self-denial, such sacrifice, such faith, etc., and yet be without love? It is not our thought that they could practise these and be devoid of love; that there must be some measure of love. We understand the Apostle to make this strong state-

ment of the case in order to show us that our almsgiving, our sacrifices, our knowledge, our teaching, are acceptable to the Lord and appreciated by him, only to the extent that they have love behind them. If love enters slightly into them, then they are slightly appreciated; if love enters largely into them, then God appreciates them largely. If they are prompted wholly by love, then God accepts them fully. If love be only a part of the motive power behind our conduct as New Creatures, it implies that other motives are active in us, tending to neutralize in the Lord's esteem even services and sacrifices performed in his name and upon worthy objects. Let us be on guard against these neutralizing influences, and earnestly seek to be whole-hearted, full of love;—that our every service of the Lord and of the brethren and of the truth be from a pure heart, free from personal ambition, pride, etc.

1 Cor. 13:4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

R3150 [col. 2 ¶3-6]

Having given us such a conception of the importance of love, the Apostle proceeds to describe what it is and what it is not—how it operates, and how it does not operate or conduct itself. Let us each make a practical application of this matter to himself, and inquire within: Have I such a love, especially for the household of faith, as leads me to suffer considerable and for a long time, and yet to be kind? How quickly do I get offended? If very quickly it surely indicates that I have very little of the spirit of the Lord,—love. If I am disposed to resent the trifling wrongs of life,—if I have the spirit of resentment, am disposed to render evil for evil, and railing for railing,—it marks my deficiency in this greatest of all the graces, so essential to my ultimate passing, as an overcomer, the divine inspection.

Of our heavenly Father it is said that “he is kind to the unthankful.” Have I this spirit of kindness—his spirit? Am I kind to my friends? gentle? courteous? Have I this mark of love pervading my actions and words and thoughts—that I think of

and am considerate of others? that I feel and manifest kindness toward them in word, in look, in act? A Christian, above all others, should be kind, courteous, gentle, in his home, in his place of business, in the Church—everywhere. With the child of God this patience and kindness are not merely put on, as grapes might be tied to a thorn-bush, but, on the contrary, they are the **fruits** of the spirit—growths from or results of having come into fellowship with God, learned of him, received of his spirit of holiness, spirit of love.

Have I the love that envieth not, so that I can see others prosper and rejoice in their prosperity, even if for the time my own affairs be not so prosperous? This is generosity, the very opposite of jealousy and envy. The root of envy is selfishness: envy will not grow upon the root of love. Love envies not, but rejoices in the prosperity of all that is good.

Have I the love that vaunteth not itself?—the love that tends to humility, that is not boastful,

not puffed up? Some one has truly said, that “**love** saves a man from making a fool of himself by consequential conduct, and by thrusting himself into positions which betray his incompetence.” Boasting—over self-esteem—has led many a man not only into folly, but sometimes

R2204 [col. 1 ¶2-5]

Perfect Love is patient with the weaknesses and imperfections of those who give any evidence of good intentions. More than this, it is patient even with those who are out of the way, and that oppose themselves to righteousness, realizing that the whole world is more or less under the influence of the great adversary who, as the Apostle declares, blinds the minds of the masses. This manifestation of Love was very prominent in our Lord Jesus: how patient was he with his opponents. Let us heed the Apostle’s words:—“Consider him that endured such contradiction of sinners against himself, lest ye be wearied [in well-doing and patience] and faint in your minds.” — Heb. 12:3.

Perfect Love is kind in its methods. It not only seeks to do good to others, but seeks to do it in the kindest possible manner. And who has not discovered that the manner and tone have much to do with every affair of life. In proportion as perfect Love is attained the effort of the heart will be to have every word and act, like the thought which prompts them, full of kindness. It is well to remember the motto of the old Quaker,

into gross sins, in his endeavor to make good his boasts. The spirit of the Lord is a spirit of a sound mind, which not only seeks generously to esteem others, but also soberly to estimate oneself, and not to be puffed up.

—“I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it, nor neglect it, for I shall not pass this way again.”

Perfect Love is generous and has no place for envy, which, on the contrary, springs from a perverted nature—from selfishness. Love on the contrary rejoices with them that rejoice, in the prosperity of every good work and word, and in the advancement in Christian grace and in the divine service of all who are actuated by the divine spirit.

Perfect Love is humble—“vaunteth not itself.” It does not sound a trumpet before it. Its good deeds are not done to be seen of men, but would be done just the same if no one saw or knew but God only. It is neither boastful of its knowledge, nor of its graces, but in humility acknowledges that every good and perfect gift cometh from the Father; and it makes return for every mercy to him. Some one has truly said that—“Love saves a man from making a fool of himself by consequential conduct, and by thrusting himself into positions which betray his incompetence.”

1 Cor. 13:5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

R3151 [col. 1 ¶1-6]

Have I the love which does not behave itself unseemly—discourteously, impolitely? Politeness has been defined as love in trifles. Courtesy is said to be love in little things. The secret of politeness is either a surface polishing or love in the heart. As Christians we are to have the heart-love, which will prompt us to acts of kindness and courtesy, not only in the household of faith, but in our homes and in our dealings with the world.

Have I the love that seeketh not her own merely?—that might even be willing to let some of her own rights be sacrificed in the interests of

others?—or have I the selfishness which not only demands my own rights on every occasion, but which demands those rights regardless of the convenience, comfort and rights of others? To have love in this particular means that we will be on guard against taking any unjust advantage of others, and to prefer rather to suffer a wrong than to do a wrong,—to suffer an injustice than to do injustice.

Have I the love which is not easily provoked? Indeed, the original omits the word “easily,” and gives rather the thought that love does not become irritated, roused to anger. Love enables its pos-

essor to see both sides of a question; it makes of him a veritable philosopher; it gives him the spirit of a sound mind. He perceives that exasperation and violent anger are unbecoming and worse than that, injurious, not only toward those against whom they may be directed, but injurious in their effect also upon his own heart and body. There may be times when love will need to be firm, almost to sternness and inflexibility, where principles are involved, where valuable lessons are to be inculcated; and this might come under the head of anger, using that word in a proper sense in regard to a righteous indignation, exercised **for a loving purpose**, for doing good—but then only for a time. If justly angry we should see to it that we sin not, even with our lips or in our hearts, in which at no time may we entertain any but loving and generous sentiments toward those who are our enemies, or toward those of our friends whom we would assist or instruct or correct.

To be easily provoked is to have a bad temper, to get worked up into a passion, where evil looks and evil words and angry sentiments are involved. This is wholly contrary to the spirit of love, and whoever is on the Lord's side and seeking to be pleasing to him and to attain to an overcomer's position should jealously guard himself against this general besetment of our day. Those begotten of the holy spirit should all be good tem-

pered. In no way can we better show forth the praises of him who hath called us out of darkness into his marvelous light than by the exhibition of the spirit of love in the daily affairs of life.

Have I the spirit of love which thinketh no evil?—which is guileless, not suspicious of evil or looking for faults in others, or attributing to them evil motives? It is an old adage that "faults are thick where love is thin."

The Revised Version presents a slightly different thought here—"Taketh not account of evil"—does not charge up the wrong against the evil-doer, as if waiting for an apology or a restitution or an opportunity to "get even." But while love passes over offenses and takes no account of them, holding no grudges, this would not mean that love would necessarily treat evil-doers in precisely the same manner that it would treat its friends. It might be proper or necessary, even, to take some notice of the offenses to the extent of not manifesting the same cordiality as before, but no hatred, malice or strife should be manifested—nothing but kindness and gentleness, leaving the door of opportunity open for a full reconciliation as soon as possible; doing all that could be done to promote a reconciliation and evincing a willingness to forgive and forget the wrong.

R2204 [col. 1 ¶6 through col. 2 ¶2]

Perfect Love is courteous—"doth not behave itself unseemly." Pride is the root out of which grows most of the unseemly conduct and boorishness so common to those who think themselves somebody, either intellectually or financially. Perfect Love on the contrary develops courteousness along with humility. A thoughtful man has said,— "Politeness has been defined as love in trifles. Courtesy is said to be love in little things. The one secret of politeness is to love. A gentleman is one who does things gently, with love."

Perfect Love is unselfish—"seeketh not her own" interests, exclusively. Nothing in this signifies that one should neglect the duty of caring for and providing for those dependent upon him by ties of nature, that he may do good to others. In every sense, "Love begins at home." The proper thought, as we gather it, is that the men and women possessed of the spirit of perfect love,

would not think **exclusively** of their own interests in any of the affairs of life. In bargaining they would have an interest also in the welfare of the one from whom they bought or to whom they sold. They would not wish to take advantage of a neighbor, but sympathetically and generously would wish to "live and let live." Put into exercise, this element of Love would have a great influence upon all the affairs of life, inside as well as outside the home and family.

Perfect Love is good tempered—"not easily provoked" to anger. Among the evils abounding and very common to-day, is this one of ill-temper, fretfulness, bad humor, touchiness, quickness to take offence. Yet, to whatever extent this disposition is fostered, or willingly harbored, or not fought against, it becomes an evidence of a deficiency and imperfection of our development in the holy spirit of our Father, and of the defi-

ciency of our likeness to our Lord Jesus, our Pattern. Very few of the evidences of a wrong spirit receive as much kindness and as many excuses for their continuance as does this one. But however natural depravity, and heredity, and nervous disorders, may tend toward this spirit of fretfulness, taciturnity, and touchiness, every heart filled with the Lord's spirit must oppose this disposition to evil in his flesh, and must wage a good warfare against it. It will not do to say, "It is my way;" for all the ways of the fallen nature are bad: it is the business of the new nature to overcome the old nature in this as well as other works of the flesh and the devil: and few show to our friends and households more than this the power of the grace of Love. This grace as

it grows should make every child of God sweet tempered.

Perfect Love is guileless—"thinketh no evil." It seeks to interpret the conduct of others charitably. If pure and good intentioned itself, it prefers, and so far as possible endeavors, to view the words and conduct of others from the same standpoint. It does not treasure up animosities and suspicions, nor manufacture a chain of circumstantial proofs of evil intentions out of trivial affairs. Some one has wisely remarked that "faults are thick where love is thin." Love makes all possible allowance for errors of judgment, rather than to impugn the motives of the heart.

1 Cor. 13:6 Rejoiceth not in iniquity, but rejoiceth in the truth;

R3151 [col. 1 ¶7]

Have I the love which rejoices not in iniquity (inequity) but rejoices in the truth? Are the principles of right and wrong so firmly fixed in my mind, and am I so thoroughly in accord with the right and so opposed to the wrong that I would not encourage the wrong, but must condemn it, even if it brought advantage to me? Am I so in accord with right, with truth, that I could not avoid rejoicing in the truth and

in its prosperity, even to the upsetting of some of my preconceived opinions, or to the disadvantage of some of my earthly interests? The love of God which the Apostle is here describing as the spirit of the Lord's people, is a love which is far above all selfishness, and is based upon fixed principles which should, day by day, be more and more distinctly discerned, and always firmly adhered to at any cost.

R2204 [col. 2 ¶3-5]

Perfect Love is sincere—"rejoiceth not in iniquity." It is grieved by evils wherever encountered, sympathizes with all who fall into evil, or who are beset by temptations. In this respect Love prompts to an opposite course of action from that of Balaam, who "loved the reward of iniquity." Balaam, it will be remembered, feared the Lord, and as his prophet could not think of doing otherwise than according to the strict letter of the Lord's injunction; but he did not have the spirit of the Lord, the spirit of Love; and hence, when a reward was offered him if he would curse Israel, he was willing (in order to secure the reward) to conform to the evil proposition in spirit, in intention, while outwardly refraining from saying aught except as the Lord indicated. So, there are some amongst Christians who have a respect for the letter of the divine word through fear, but who lack the holy spirit of Love, and who by reason of a perverted love for wealth, etc., are willing to engage in various

practices which come as near to the injury of the Lord's cause as is possible, without openly opposing him. Some of these Balaams are in the ministry and for the sake of salary, and the maintenance of their positions, and the friendship of wealthy Balaks, are willing to preach doctrines which they do not believe (respecting eternal torment, etc.), and in various ways to cast stumbling blocks before spiritual Israel. (Num. 22:7; 31:16; Rev. 2:14.) The Apostle mentions these Balaams as being specially represented by false teachers in the nominal Church. —See 2 Pet. 2:15; Jude 11; Rev. 2:14.

Every one who is seeking to develop in his heart the holy spirit, perfect love, should guard carefully this point of sincerity of motive as well as uprightness of conduct. The least suggestion of rejoicing at the fall of any person or thing that in any degree represents righteousness and goodness, is to be deplored and overcome. Perfect Love rejoiceth not in iniquity under any circumstances or conditions, and would have no sympathy but only sorrow in

the fall of another, even if it should mean his own advancement.

Perfect Love “rejoiceth in the truth.” However profitable error might be, Love could take no part in it, and could not desire the reward of evil. But it does take pleasure in the truth—truth upon every subject, and especially in the truth of divine revelation; however unpopular the truth may be; however much persecution its advocacy may involve; however much it may cause the loss of the friendship of this world and of those who are blinded by

the god of this world. The spirit of Love has such an affinity for the truth that it rejoices to share loss, persecution, distress or whatever may come against the truth and its servants. In the Lord’s estimate it is all the same whether we are ashamed of him or ashamed of his Word, and of all such he declares that he will be ashamed when he comes to be glorified in his saints.

1 Cor. 13:7 Beareth all things, believeth all things, hopeth all things, endureth all things.

R3151 [col. 2 ¶1]

Have I the love that beareth all things?—that is impregnable against the assaults of evil? that resists evil, impurity, sin and everything contrary to love? Have I the love that believeth all things? that is unwilling to impute evil to another unless forced so to do, by indisputable evidences?—that would rather believe good than evil about everybody?—that would take no pleasure in hearing evil, but would be disposed

to resent it? Have I the love that hopeth all things, that perseveres under unfavorable conditions, and continues to hope for and to labor for those who need my assistance? Have I the love that endureth all things?—that is, that continues to hope for the best in regard to all and to strive for the best, and that with perseverance—not easily discouraged?

R2205 [col. 1 ¶1-3]

Perfect Love “beareth all things.” It is both willing and able to endure for the cause of God—reproaches, reproofs, insults, losses, misrepresentations and even death. “This is the victory that overcometh the world, even your faith”—the very center and life of which faith is the holy spirit of Love to the Lord and to them that are his, and sympathetically for the world. Perfect Love can bear up under all circumstances and by God’s grace bring us off “conquerors and more than conquerors” through him who loved us.

Perfect Love “believeth all things.” It is not suspicious, but on the contrary disposed to be trustful. It acts on the principle that it is better if necessary to be deceived a hundred times, than to go through life soured by a distrustful suspicious mind—far better than to wrongly accuse or suspicion even one person unjustly. This is the merciful disposition as applied to thoughts, and of it the Master said, “Blessed are the merciful, they shall obtain mercy.” The unmerciful, evil-thinking

mind is father to unmerciful conduct toward others.

Perfect Love “hopeth all things.” It is not easily discouraged. This is the secret of Love’s perseverance; having learned of God, and having become a partaker of his spirit of holiness, it trusts in him and hopes undismayed for the fulfillment of his gracious Covenant, however dark the immediate surroundings. This hopeful element of Love is one of the striking features in the perseverance of the saints, enabling them to endure hardness as good soldiers. Its hopeful quality hinders it from being easily offended, or easily stopped in the work of the Lord. Where others would be discouraged and put to flight, the spirit of Love gives endurance, that we may war a good warfare, and please the Captain of our salvation. Love’s hopefulness knows no despair, for its anchorage enters into that which is beyond the veil, and is firmly fastened to the Rock of Ages.

1 Cor. 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

R3151 [col. 2 ¶3]

Next the Apostle points out that as love is the most excellent thing, so is it the most enduring. The gift of prophecy would pass away; the value and necessity for speaking with other tongues would cease; and all knowledge of the present time, imperfect as it is, must surely cease to be valuable when the perfections of the new dispensation are fully ushered in. The very best in-

formed now know only in part; but when perfection shall be attained in the Kingdom, and under its ministration, all the partial and imperfect conditions of the present time will have been superseded, and only the one thing may surely be said to endure and be everlasting,—and that one thing is Love.

R2205 [col. 1 ¶4]

Not only is Love the greatest of all the graces, and really, as we have seen, the sum of them all in combination and unification, but it is the most lasting grace: Love never faileth—will never

cease; and he who has this character of Love will never fail, will never cease: It is for such that eternal life has been provided in the divine plan.

1 Cor. 13:9-12 For we know in part, and we prophesy in part. [But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

R3151 [col. 2 ¶4, 5]

An illustration of the growth which we must expect as between the present knowledge and attainments and those of the future, is of the child and the growth to manhood. Another illustration is seeing obscurely in one of the old-time mirrors, which gave but imperfect reflections. With the perfections of the new condition we will see perfectly, know perfectly, understand perfectly. Just so the gifts which were in the early Church were very suitable to it, as fitted to its infantile condition; but as it would develop to maturity the value of those “gifts” would diminish, and they would be no more; but higher developments of divine favor were to be expected, faith, hope and love. All three of these the Church of God is to cultivate, and to esteem as **fruits** of the spirit, far above the **gifts** of the spirit,—and the greatest of these three is Love.

Love also is the most enduring; for will not faith practically come to an end when we shall see and know thoroughly? And will not hope practically be at an end when we shall reach the fruition of all our hopes and be possessors of the fulness of our heavenly Father’s promises? Love, however, will never fail, even as it had no beginning. God is love, and since he was without beginning, so love was without beginning; because it is his character, his disposition; and as he endureth forever, so love will endure forever. Whoever, therefore, learns thoroughly the lessons of this present time in the school of Christ, and thus becomes well stocked with this wonderful grace of love, lays up treasures which may be his to all eternity—a great blessing to himself and to all with whom he comes in contact now; and a blessing to the world to which he will be permitted to minister during the Millennium;—a blessing everlasting, because it is a seal of divine approval.

R2205 [col. 1 ¶6 through col. 2 ¶1]

Having described this wonderful and necessary element of character in its perfection, the Apostle comes back and contrasts it with those “gifts” which they so highly appreciated and coveted, and shows that the chiefest of those “gifts” are inferior to Love. The gift of prophecy he declares will fail, will cease; because the necessity for prophecy would cease: the miraculous power of speaking with unknown tongues would cease for the same reason: the knowledge of mysteries and the ability to expound the deep things of God will gradually vanish away, as the perfect light gradually comes to all men; for when the full, clear light shall have come there will be nothing hidden, all shall be revealed, and all will be able to see; hence the gifts of ability to understand mysteries of the divine plan and to expound them to others, altho two of the greatest of the gifts, will ultimately vanish in the perfect light: but Love will never fail. It is the greatest thing in this world, and it will continue the greatest thing in the world to come; for God is Love; and all who would enjoy his favor and its reward, eternal life, must possess this, his holy character.

Pausing, the Apostle remarks how little we all know in the present time; even those who have the largest amount of knowledge and who can expound the divine Word and its hidden mysteries, know only in part; they see only obscurely: and while the obscurity will gradually vanish into the perfect light as the Sun of Righteousness arises, yet we will only know in part until that time, when we shall be “changed;” when imperfection shall give place to perfection.

Looking back to childhood we can see that as we have developed physically and grown in knowledge in earthly matters, and have changed our processes of thought and conduct and language correspondingly; so in spiritual matters we should realize that in the beginning of our Christian way we were but “babes;” and we should not be satisfied to remain such, but desire individually to grow up into Christ in all things. And what is true of each individually is true of the Church collectively. The period of the gifts of tongues and miracles was the period of infancy, childhood; as progress was made, under the leading of the holy spirit, certain of those features very necessary and well adapted to the childhood stage passed away, and instead came other experiences, methods and leadings in the truth. Hence, to-day the “tongues” are gone, the “prophesying” in the sense of foretelling future events is gone, the “miracles” are gone, etc., after having served their purposes well. But the Lord still continues to provide in the Church “knowledge,” even tho it be but imperfect knowledge; he still continues to provide methods for evangelizing or spreading the news of the truth to the unbelieving; he still provides teachers and helps in the Church. But these are not usually provided miraculously, as at first, but naturally and by the addition of the Lord’s blessing to natural qualifications. But all these will cease so far as the Church is concerned when her course is finished; — “when that which is perfect is come,” she will have no further need of these imperfect helps.

1 Cor. 13:13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

R2205 [col 2 ¶2]

Three gifts of the spirit, of the kind developed as fruits, will survive; and these three are to be earnestly sought and diligently cultivated; they are Faith, Hope and Love: but the greatest, the chiefest, of these is Love. Faith and Hope, altho they are two of the most necessary qualities for the present time, in aiding us in making our calling and election sure, and two which will never cease to all eternity, will measurably lose their active opera-

tions, “when that which is perfect is come;” because in a large degree and in reference to many subjects, sight and knowledge will take the place of Faith and Hope. But Love will never fail, never fade, never grow dim. It will be as active and glorious and useful in the life to come as it is now. Indeed, the sum of the future perfect life will be Love.

3. How does the illustration of the spectrum assist us to comprehend love?

R2203 [col. 1 ¶3 through col. 2 ¶2]

What then is Love, this wonderful quality without which nothing is acceptable in the sight of God? The Apostle does not attempt to define Love, but contents himself in giving us a description of some of its manifestations. The fact is that Love, like life and light, is difficult to define; and our best endeavors to comprehend it are along the lines of its effects. Where Love is lacking results are more or less evil; where Love is present the results differ according to the degree of Love, and are proportionately good. A college professor, commenting upon the word Love, said,—

“As you have seen a man of science take a beam of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors—red, and blue, and yellow, and violet, and orange, and all the colors of the rainbow—so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side

broken up into its elements. And in these few words we have what one might call the spectrum of Love, the analysis of Love. Will you observe what its elements are? Will you notice that they have common names; that they are features which we hear about every day, that they are things which can be practiced by every man in every place in life; and how by a multitude of small things and ordinary virtues, the supreme thing, the **summum bonum**, is made up?

“The spectrum of Love has nine ingredients:—

Patience—‘Love suffereth long.’

Kindness—‘and is kind.’

Generosity—‘Love envieth not.’

Humility—‘Love vaunteth not itself, is not puffed up.’

Courtesy—‘does not behave itself unseemly.’

Unselfishness—‘seeketh not her own.’

Good temper—‘is not easily provoked.’

Guilelessness—‘thinketh no evil.’

Sincerity—‘Rejoiceth not in iniquity, but rejoiceth in the truth.’ ”

4. What is the distinction between *natural*, or human love, and *spiritual*, or divine love?

R2648 [col. 1 ¶4]

We are to distinguish then between natural love and the love of God. All mankind has some share at least of natural love—self-love, love for family, love of friends. Our Lord, speaking of this kind of love, implies that it is not the love of God, saying, “If ye love them that love you, what thank have ye? For sinners also do even the same.” (Luke 6:32.) The love of God, therefore, is a different kind of love to that which is common to the natural man, and we need to be directed into it, and to grow or develop in it, as the Apostle testifies, saying, “The Lord **direct** your hearts into the love of God.” (2 Thess. 3:5.) We are directed into this love through the divine Word which brings to our attention the peculiarity of

God’s love as distinguished from that of the natural fallen man. While love in the natural man is more or less selfish, even in our very best exercise of it, on behalf of friends, God commendeth his love toward us as being of a superior kind, in that while we were yet sinners, aliens, strangers, enemies through wicked works, under his gracious, loving plan Christ died for us. This kind of unmerited, sacrificing love is wholly different from anything that is known to fallen humanity. As our Lord Jesus said, the greatest love amongst men would be that a man should lay down his life for his **friends**, but to lay down his life for his enemies is certainly a much higher type of love,—unselfish, gracious, heavenly.—John 15:13; Rom. 5:7.

R3233 [col. 2 ¶1-3]

In a word there are two planes of friendship—a natural plane, on which men of like natural qual-

ities would be drawn together; and a spiritual plane, on which those unlike in natural qualities,

but alike in spiritual hopes, aims and ambitions, are drawn still more closely together by the new tie, the new love, which binds not their flesh but their hearts in Christian love and unity.

These New Creatures in Christ Jesus know each other not according to the flesh but according to the Spirit. In each other's spirits or new minds there are the noblest sentiments, the highest aspirations, that which is good, true, noble, pure—whatever may be their weaknesses according to the flesh. They love each other from the new standpoint of intention, will, harmony with God, and their friendship for one another grows increasingly as they perceive each other's energy in fighting the good fight of faith against the evil influences of the world, the flesh and the Adversary. Nor tongue nor pen can properly express the love, the friendship, which subsists between these

New Creatures in Christ Jesus, to whom old things have passed away and all things have become new.

This does not signify, however, that a parent must have exactly the same love for other children as for his own;—he has a greater responsibility for his own, and should realize it. Nor does it imply that even the saints will all be loved to the same degree. Our Lord, we are told, **special**ly loved some of his disciples. By and by, when perfection shall have replaced imperfection, all "brethren" will be perfect and all neighbors will be brethren beloved. Until then, however, we must love all, but "making a difference"—according to natural obligations and spiritual development.—Jude 22.

5. What is the difference between duty-love (*phileo*) and disinterested or divine love (*agape*)?

R2807—Duty-Love (*Phileo*) Illustrated.

"He that **loveth** father or mother more than me is not worthy of me, and he that **loveth** son or daughter more than me is not worthy of me.—Matt. 10:37.

Duty-love to our family relatives is right, but it must not equal our duty-love toward the Lord, else we can never follow him as "overcomers."

"He that **loveth** his life shall lose it."—John 12:25.

It is our **duty** to **love** life, in the sense of appreciating it and being unwilling to destroy it or waste it foolishly; but he who has become Christ's disciple and who is pledged to walk in his footsteps even unto death is to remember that he has already surrendered his life as a man, exchanging it for the hope of life as a "new creature," a spiritual being. He is no longer to be controlled by *phileo* or duty-love toward earthly life, but, moved by *agapee* love, he is to willingly lay down his natural life in the service of God—"for the brethren."

"For the Father himself **loveth** you, BECAUSE ye **have loved** me."—John 16:27.

In both of these cases *phileo* signifies duty-love. This was the highest form of love the disciples as a whole could as yet appreciate, as Peter testified. And the Father's love for them was the same duty-love: the disciples had not yet received the holy spirit and its *agapee* or higher disinterested love

and its character, and hence the Father could not love them for themselves but exercised a duty-love toward them merely **because** they had attained a duty-love toward Christ and had become his friends and disciples.

"If ye were of the world, the world would **love** his own."—John 15:19.

Phileo or duty-love is exercised by the worldly parent and child and neighbor on the selfish basis—"his own."

"If any man **love** not the Lord Jesus Christ let him be *Anathema Maranatha* [—he shall be accursed or condemned to the Second Death when the Lord comes]."—1 Cor. 16:22.

An appreciation of the work of Christ will be expected of all when brought to a knowledge of the salvation which God has provided in him: and whoever refuses to respond in *phileo* or duty-love will be cut off from life early in the Millennial reign. But those who exercise the *phileo* or duty-love will be expected to press forward and to attain the "mark" of *agapee* love, true, disinterested character love,—if they would attain life everlasting. Thank God that the present life does

not close the door of opportunity to any that have never known *phileo* or duty-love, nor to **many** who have known this, but have not yet attained *agapee*.

"**Love** of money," "**lovers** of their own selves," "**loveth** to have preeminence," "**lovers** of pleasure," "**lover** of hospitality," and **friend**, are from *phileo*, duty-love or a love which has a cause or demand upon it. Peter exhorts that we add to brotherly **kindness** (*phileo*) the next and higher grade of **disinterested love**—*agape*.—2 Pet. 1:7.

Disinterested Love (*Agapee*) Illustrated.

"God so **loved** the world that he gave his only begotten Son."—John 3:16.

The love prompting man's redemption was not *phileo* or duty-love, for God had not wronged his creature in the sentence of death; nor had man ever done anything for his Creator which could put the latter under obligation or duty-love in return. God's love prompting to our redemption was *agapee*, or disinterested charity, benevolence, love.

"God commandeth his **love** toward us in that while we were yet sinners Christ died for the ungodly."—Rom. 5:8.

This **love** (*agapee*) which God exemplified is the kind he sets before us as the highest standard or "mark" toward which we must run if we would gain the prize;—a mark which is impossible to our fallen flesh, but which is attainable by our renewed minds, wills, hearts. This standard is expressed in the words:—

"Thou shalt **love** the Lord thy God with all thy soul, mind, strength; and thou shalt **love** thy neighbor as thyself."—Luke 10:27; Rom. 3:9.

"The end of the commandment is **love**."—1 Tim. 1:5.

That is to say, the object of all instruction and discipline on God's part is to bring us to this character likeness to himself represented in this word *agapee*—love; for "God is love [*agapee*], and he that dwelleth in love [*agapee*] dwelleth in God and God in him."—1 John 4:16.

We are to recognize as "brethren" those who have only the *phileo* degree of duty-love, as Paul did when he wrote, "Greet [for me] all that **love** [*phileo*] us in the faith" (Titus 3:15); but we are to see to it that we "**love** the brotherhood" (1 Pet. 2:17) with *agapee* or higher love, which counts not present life precious and to be saved, but gladly lays down life for the brethren—in daily and hourly sacrifices of time and money and all earthly interests on their behalf.—1 John 3:16.

Peter contrasts the two loves in one verse, saying, "Seeing ye have purified your souls in obeying the truth through the spirit unto [the extent of] unfeigned love [*phileo*] of the brethren, see that ye [go on to] **love** [*agapee*] one another with a pure heart, fervently."—1 Pet. 1:22.

"Love [*agapee*] worketh no ill to his neighbor: therefore love [*agapee*] is the fulfilling of the Law."—Rom. 13:10.

It is *agapee* that is mistranslated "charity" in 1 Cor. 8:1—"Knowledge puffeth up, but *agapee* buildeth up."

It is *agapee* that is misrendered "charity" in the Apostle's great discourse on love in 1 Cor. 13:1, 2,3,4,8,13; 14:1. Here he styles *agapee* love the principal thing of Christian character, the crown of all Christian graces, telling us that without it all sacrifices and self-denials would be valueless in God's esteem, while with it as the inspiring motive our feeblest efforts are acceptable through Christ.

6. What is the three-fold manifestation of the spirit of love?

R2032 [col. 1 ¶7]

The manifestations of this holy spirit are three-fold. (1) Love supreme to God and joyful loyalty to his cause even at the cost of suffering. (2) Love of the brethren—unselfish, noble, pure,—a desire for their welfare which is always alert to do them good. (3) Love, sympathetic, for the world,

prompting to good works, as opportunity may afford, and to a desire and effort always to live peaceably with all men. Necessarily the foregoing will imply development in patience, meekness, etc.

Manna, June 27 Now He which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us. 2 Corinthians 1:21,22

The seal or mark of the New Creature is the possession of the Spirit of Christ. The manifestations of this Holy Spirit are three-fold. (1) Love supreme to God and joyful loyalty to His cause even at the cost of suffering. (2) Love of the brethren—unselfish, noble, pure,—a desire

for their welfare, which is always alert to do them good. (3) Love, sympathetic, for the world, prompting to good works, as opportunity may afford, and to a desire and effort always to live peaceably with all men.

7. How may we distinguish between true and false love?

R1864—"True Love vs. False Love."

God is love! Beware of people who while expatiating on love and attempting to shine as its exponents do so at the expense of God's character. Some of them affect to be so loving that they cannot admit that God could destroy Satan and the wicked as he declares he will do. Their argument sets themselves up as the standard, and they say, "Surely God cannot be less loving than I,—and I would save Satan and everybody." Poor foolish hearts, "Going about to establish their own righteousness, they have not submitted themselves to that righteousness which is of God;" and of which God's Word and conduct are the highest exponents. Thus their foolish heart becomes darkened. Those only will be loved of the Lord and kept from falling, and those only will be made up as his "jewels," who reverence his Word and make up the standard of their judgment from it; and who do not attempt to pervert it to their own conceptions.

Beware of all who make a great palaver about love! for Satan often uses it as the garment of light to cover bad conduct or bad doctrines—whose real lovelessness he would thus screen from criticism. For instance, true love begins with God, and says, "Let God be true, if it prove every man a liar."

False love often is really self-love, which would not hesitate to trail even divine honor and love and justice in the dust, in order to glorify self as the founder of a theory; for instance, the theory which charges "all the sin and wickedness and crime" of the present and past upon God. Shall we suppose that those who thus blaspheme God's holy name, and charge him with all the sin and devilry of the past six thousand years, really love God with all their heart, mind, soul and strength? Surely not! The loving and appreciative heart recognizes God as the embodiment of the highest standard of love and justice, truth and righteousness. Such a theory would be an abomination to anyone possessing the true love of God even to a limited degree. Such should not even need the assurances of Scripture that it is "every good and perfect gift that cometh down from the Father of lights;" that "in him is no darkness [evil] at all;"—that "his work is perfect;" that "God tempteth no man" with evil, neither is he tempted by any.

If any man believe and speak according to such a theory, it is because there is no light in him; he is full of darkness.

8. What is the importance of this grace?

R2202 [col. 1 ¶3 through col. 2 ¶3]:

Next to the Great Teacher's sermon on the mount, stands this discourse upon Love by the great Apostle Paul. Both discourses teach the same lesson; but they approach it from different stand-

points. As pupils in the school of Christ, all the instructions of the divine Word and providences are intended to develop our hearts and influence our conduct in harmony with the lines of Love.

This was the testimony of the Master when he said, "A new commandment I give unto you, that ye love one another." Similarly he declared that the entire law of God to men is fulfilled in Love—toward God and toward men: Thou shalt love the Lord thy God, with all thy heart, with all thy mind, with all thy being, and with all thy strength; and thou shalt love thy neighbor as thyself. Since, then, "Love is the fulfilling of the law," and "the bond of perfectness," without which no other grace of character would be truly beautiful, we do not wonder to find the statement in Scripture that "God is Love;" and again, that "He that loveth not, knoweth not God."

Our Lord declares, "This is life eternal, that they might know thee, the only true God"—the God who is Love. To know God in the sense here indicated means more than merely to know that there is a God; it means more than merely to know something of God's loving plan and character; it means to know God in the sense of personal acquaintance, and an appreciation of his character; and no one can have this knowledge except as he receives, partakes of, the spirit of God, the spirit of holiness, the spirit of Love. And this spirit of holiness and Love cannot be acquired instantly; it is a growth, and its development is the chief business and should be the chief concern of all who hope to know God in the complete sense which will be rewarded with life eternal.

Hence, after Love's great provision of the Lamb of God, and the ransom of all mankind accomplished by him, all of its various steps for our deliverance from sin and death have been along the line of developing in us this character of Love, the character of God, which, according to the divine standard, alone will make us

acceptable before the Father and bring to us his grace of everlasting life. Oh how important then, that we should be "taught of God" and develop this his character. "Learn of me," said our dear Redeemer; and well we may, for he is the express image of the Father's glorious character of Love. And "if any man have not the spirit of Christ [the Father's holy spirit, Love] he is none of his."

To begin with, we are very poor material out of which to form likenesses of God's dear Son. (Rom. 8:29.) We were "children of wrath even as others"—the original likeness of God possessed by father Adam before he transgressed has been sadly lost in the six thousand years intervening; hence, instead of finding ourselves in the divine likeness of Love, we find that we were "born in sin, and shapen in iniquity" to such a degree that, instead of Love being the natural ruling principle in our characters, it is in many instances almost entirely obliterated; and what remains is largely contaminated with evil, self-love and sin-love and carnal-love;—perversions which are in direct antagonism with the wholly unselfish Love which is the essence of the divine character.

The work of grace for the world, during the Millennial age, will be to make known to all mankind the gracious character of God, and his provision for the salvation of all; and to transform all who are willing from the depravity of sin to the perfection of character—Love: making mankind once more images of God. It will not only transform their wills, but it will also be accompanied by a physical transformation which will remove from them all the blemishes of sin, and all hereditary inclinations thereto, and leave them in the likeness of God, with a recollection of the undesirableness of sin and its evil consequences.

9. How is love attained?

R2203 [col. 2 last ¶] through R2204 [col. 1 ¶1]:

The Scriptures inform us that in our fallen state Love is foreign to our natures, and must be introduced into them by the power of God; saying,— "Not that we first loved God but that he loved us and sent his Son to be a propitiation for our sins." And, learning of this, God's Love, and truly believing and appreciating it, "the Love of

Christ constraineth us [to Love]." We are "begotten by the Word of truth,"—the message of God's Love toward us in the forgiveness of our sins, and his call to us to return to his favor and likeness, and his provision of the helps by the way that we might become copies of his dear Son.

The measure of our appreciation of divine Love will be the measure of our zeal in conforming our characters to the divine pattern. A naturally rough, uncouth, depraved disposition may require a long time, after the grace of divine Love enters the heart, before that grace is manifest in all the words and thoughts and acts of the outward man. Others, on the contrary, of more gentle birth and cultured training, may without the grace of God within have many of the outward refinements. None but he that readeth the heart is competent therefore to judge as to who have and who have

R2648 [col. 2 ¶6]

This newness of spirit, this new mind, this mind in accord with the love of God, the Apostle assures us is not received except by those who receive the holy spirit. Those who merely take the step of justification may to some extent experience a reformation of life, so that instead of living an openly evil course they will seek to live at least moral lives. But none can expect to receive the begetting of the holy spirit of love, and thus to become possessed of "the love of God," a self-sacrificing love, unless he takes the step of consecration to the Lord, which brings him into the condition in which he may indeed have the holy spirit, the spirit of divine love, shed abroad in his heart. Let none then hope to obtain the love of God in any other way than the way which God has provided.

R2242 [col. 1 ¶5]

Let us remember, however, that this condition of perfect love is not to be attained in a moment, but is to be the **result** of the experiences of the present life, in obedience to the divine counsel. However, the degree of success and rapidity in cultivating this spirit depends very largely upon our zeal, and the heed which we give to the great Counselor. Those who have given themselves wholly to the Lord and who have been accepted of him, have doubtless even from the beginning of their new life in Christ known considerable of this devotional love for God and for his people, which should increase daily. But the devotional flame which at the beginning of the Christian's experience is fearful and merely seeks the Lord for safety, may by and by reach such a development

not received this grace, and of the degree of its development in their hearts: but each one may judge for himself, and each one begotten by this holy spirit, Love, should seek to let its light so shine out, through all the avenues of communication with his fellow-creatures, as to glorify our Father in heaven and "show forth the glories of him who called us out of darkness into his marvelous light."

Undoubtedly in the Millennial age it will be made possible for the natural man to come into "the love of God" through a process of restitution; as he shall more and more attain to the perfection of human nature in that time he may to that extent more and more become possessed of the love of God until, when finally perfected, he may possess this love of God in full measure,—because humanity, in its perfect condition, is a fleshly image of the invisible God. But now, while we still have these mortal bodies that are imperfect, and while restitution has not commenced, there is only the one way of attaining the love of God—by obedience to the call of this age, to present our bodies living sacrifices, holy and acceptable to God, through Jesus our Lord.

that it cries out to God, "Oh Lord, I delight to do thy will. Gladly will I toil and suffer, or bear thy reproaches, and serve thy people; if thus I may know that I am pleasing and acceptable to thee!" This is the right spirit, and this spirit should continue all the way down to the close of the battle. But such will find testings and trials by the way, to prove how deep and how sincere is their spirit of love: and where it is genuine, where the good seed of the divine truth has fallen into an honest heart, it will grow, it will thrive upon trials, disappointments; and against every opposition it will bring forth in life a fruitage of good works, of service for the Lord and for his people,—which may be large or small according to the opportunities enjoyed by all the "overcomers."

10. Why is an “aggressive warfare” necessary to attain unto love?

R1751 [col. 1 ¶5, 6]

The right path is still the “narrow path” of **self**-abasement and **self**-denial—the path of meekness and humility: and it will require as much effort and grace to walk it this year as last, or possibly more; for the more we grow in grace and knowledge, the stronger will be the temptations to be boastful, puffed up, heady, high-minded; and the higher we climb in faith and hope and love and activity in the Lord’s service, the more the great Adversary will oppose our progress, and the more his emissaries will slander, backbite, and generally seek to injure us. “Beware of dogs.”—Phil. 3:2.

But this is only one side of the matter; for, while the more exposed to Satan’s attacks and to severer tests of our hope, faith and love, as we go onward in our narrow way, we will have increasing spiritual joys, peace beyond compare,

and will be enabled to rejoice even in trials and tribulations, knowing that these are working out for us a far more exceeding and eternal weight of glory. We will be enabled to endure, as seeing him that is invisible, as being upheld and led by his hand. We will have the promise of his presence in every trouble, and that he will never leave us nor forsake us; and that all things (even the seeming evils of life) he is able and willing to over-rule for our highest good;—because we **love** God and his way and his plan more than self and self’s ways—because we are called according to his purpose and have accepted the call, are in sympathy with its object and are seeking so far as in us lies to walk worthy of the Lord and his high calling, and thus to make our calling and election sure.

Manna, April 9 Know ye not that they which run in a race run all, but one receiveth the prize?
So run, that ye may obtain. 1 Corinthians 9:24

To gain the victory we must not only put on the armor of God, but we must be heroes in the strife, and wage an aggressive warfare upon the lusts of the eye and flesh and pride of life and all the foes of righteousness and purity. Love—love for the Lord, for the Truth and for righteousness—must inspire us, or we shall never be victors. Love alone will keep us faithful even unto

death, and make us meet for the inheritance of the saints in light. Where fervent love rules the heart it implies that the heart is fully submitted to the Lord, and that means that nine-tenths of the battle is already won. But even then, as the apostle says (Jude 21), we must keep ourselves in the love of God, in watchfulness and prayer and zeal; and grace will abound where love abounds.

11. What is the relative importance of the early “gifts” of the Spirit, and the spirit of love?

F238 [¶2]:

They could not reasonably covet or expect an apostleship, since there were only twelve; but they might covet or desire to be prophets (expounders) or teachers. “And yet,” adds the Apostle, “a still more excellent way I show unto you.” (vs. 31) He proceeds to show that far above any of these gifts or services in the Church is the honor of possessing in large measure the spirit of the Master—Love. He points out that the hum-

blest member in the Church who attains to perfect love, has reached a position higher and nobler in the sight of the Lord than that of any apostle or prophet or teacher who lacks the grace of love. He declares that no matter what the gifts, if love be lacking, the whole matter is empty and unsatisfactory in the sight of the Lord.

R2225 [col. 2 ¶2]:

It was only natural and to be expected that the believers in the early Church would overlook the most important blessing, the **sealing**, the anointing of the holy spirit of Love; and that they should think chiefly of the “gifts”—of tongues, healings, miracles, etc. It was therefore necessary that the Lord through the Apostle should call their attention to the fact that the **fruits** of the spirit, faith, hope, love were the essentials, and not the tongues, miracles and other gifts. He says, “Yet show I unto you a more excellent way”—following after love, whose development and ripeness

will be a gradual and progressive work. And the Apostle points out clearly that one might have all the various “gifts,” healing-power, miraculous power, ability to speak with tongues, etc., yet if they did not possess in addition to these the spirit of God, the spirit of Christ, the spirit of the Truth, the spirit of Love, they would be simply tinkling cymbals, sounding brasses—drums without spiritual life or vitality in any degree, and consequently without any proper hope respecting a future life or the Kingdom.

12. Why should love be the mainspring of all our actions?

R3166 [col. 1 ¶4]:

Another thought should be borne in mind by us all; viz., that while we have gifts differing one from the other, and are, therefore, able to contribute to the Lord’s cause relatively larger or smaller amounts of energy or service or wealth, the Lord in making his estimate will take knowledge of the spirit which actuated us, rather than of the results secured by our efforts; so that of some small talent it may be said, as it was said of the poor widow

who cast in the two mites into the Lord’s treasury,—that the smaller gift was more appreciated by the Lord than some of the larger ones. In view of this, let us see to it, not only that we do with our might what our hands find to do, but also that our every sacrifice and gift to the Lord and his cause is so full of love and devotion that the Lord will surely approve it; as done from love for him and his, and not from vainglory.

13. What is the relation between love and purity of heart, and how may we purify our hearts?

Titus 1:15,16 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

R2516 [col. 2 ¶7]:

The Apostle suggests of such that not only their minds become corrupted, but also their conscience; so that they will do evil, speak evil, think evil, and yet their consciences do not reprove them; because their consciences and minds work in harmony, and, as the Scriptures declare, they become blinded, self-deceived. What a terrible condition this is, and how careful all of the Lord’s

people should be, not only to have pure hearts, pure minds, but also to keep their consciences very tender, in close accord with the word of the Lord. This condition can only be maintained by judging ourselves, and that strictly and frequently, by the standard which God has given us, his law of Love.

R2517 [col. 1 ¶6 to end]. Reproduced at the end of this section, p. 425.

R3596 [col. 1 ¶2, 3]:

Be pure: maintain a conscience void of offense toward God and men. Begin with the heart—the thoughts: harbor no thoughts that in any sense of the word would be evil. To make sure of this, have Christ Jesus as your pattern, well and much before your mind. When evil is obtruded upon you, either from without or from within, lift your heart to him in prayer for the grace promised to help in every time of need. Keep constantly near you the thought and prayer, “Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.”

While treasuring and seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come into sympathy with the **principles which underlie** the divine law: this will enable us to judge of the right and the wrong of such of our words, thoughts and acts as may not be particularly specified in the Lord’s Word. Indeed, as we get to understand and sympathize with the principles of divine law, to that extent we are getting at the spirit of the divine Word.—See Psa. 119:97-105.

14. How is love the seal or evidence of our begetting as New Creatures?

E264 [¶2]:

To seal signifies to mark or designate. The children of this world may be distinguished by certain marks, and the children of God, the new creatures in Christ, by other marks or characteristics. The mark of the one class is the spirit (mind, disposition, will) of the world; in the other class the seal or mark is of the Spirit (mind, disposition, will) of God. From the moment of true consecration to God, the evidence, marks or sealing may be noted in the words, thoughts and conduct. These marks grow more and more distinct as the new mind grows in grace, knowledge and love. In other words, the Spirit (mind) of God becomes **our** mind or spirit, in proportion as we give up our human

will or spirit, and submit in all things to the will or Spirit of God. Thus we are exhorted to permit or **let** the same mind be in us which was also in Christ Jesus our Lord—a mind or disposition to do only the Father’s will. Hence, our **new** mind or Spirit is holy or God-directed. In the text under consideration the Apostle urges that we do nothing which would be a violation of our covenant—that we do nothing to cause grief to our new minds or smiting of conscience from dereliction of duty—nothing that would wound our conscience, as new creatures in Christ. Grieve not the holy Spirit, mind of God, in you, which is your seal of divine sonship.

E246 through E248—The Seal of the Spirit.

“In whom [Christ] ye also trusted, after that ye heard the word of Truth, the gospel of your salvation; in whom also, after that ye believed, ye were **sealed** with the holy Spirit of the promise, which is the earnest of our inheritance.”

Eph. 1:13,14

Seals in olden times were used for various purposes. (1) As a signet or signature, a mark of attestation or acknowledgment. (2) To make secret, to render secure against intrusion—as in Matt. 27:66; Rev. 10:4; 20:3.

It is in the first of these senses that the Lord’s people are said to be “sealed with the holy Spirit of the promise.” The Apostle does not say, as some seem to suppose, that we were sealed **by** the holy Spirit as a person, the so-called third

person of a trinity of coequal Gods: he declares that we were sealed “**with** the holy Spirit of **the promise**”; quite a different thought, as all will perceive. The holy Spirit is from the Father: he does the sealing through Christ **with** the holy Spirit, which itself is the **seal**. This is attested by the Apostle (Acts 2:33), and is in full accord with the record respecting our Lord Jesus, who was the first of the house of sons to be thus sealed. We read, “Him hath God the Father **sealed**”—**with**

the holy Spirit. John 6:27

The expression “Spirit of **the** promise,” like other terms used in reference to the holy influence of God, as the “Spirit of holiness,” “the Spirit of Truth,” is descriptive: it shows that there is a connection between this sealing and the **promise** which God has given us. It is an advanced evidence or attestation of God’s covenant with the “sealed” one, that “the exceeding great and precious promises” of the “things which God hath in reservation for them that love him [supremely]” are true; and that he shall inherit those promised blessings after he has endured faithfully the **tests** of his love and devotion which God will apply.

The Apostle refers to this same sealing later on in the same epistle, and there identifies the “promise” with the “day of deliverance.” (Eph. 4:30) In other words then, the seal of the Spirit of promise unto the day of deliverance is but another form of expressing the thought—we (the Church) “have the **first-fruits** of the Spirit”—the hand-payment as it were, binding the contract or covenant between the Lord and us, and assuring us that if we faint not we shall inherit the promise to the full.

This seal of covenant relationship, of sonship and heirship, is not an outward sign upon our foreheads; nor is it a mark or manifestation of God’s favor in earthly affairs, in worldly prosperity; nor is it now, nor was it ever, the “gifts” of healing, or of speaking with tongues, etc., for many who possessed those miraculous “gifts” lacked the seal and witness of the Spirit. Acts 8:13-23; 1 Cor. 13:1-3

The seal or pledge of the holy Spirit is in the heart of the sealed, and hence it is that no man knoweth it save he that receiveth it (Rev. 2:17), except as others may see the fruits of it in his daily life. “He who establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed

us and given the earnest of the Spirit in our hearts.” 2 Cor. 1:21,22

This earnest or seal of sonship is the Spirit of love which is at-one with the Father and all his holy arrangements, crying out, Abba, Father; I delight to do thy will, O my God. He who has this seal or mark of sonship is he who not only seeks to do the will of the Father, but doing it finds it “not grievous,” but delightful. 1 John 5:3

The Spirit of adoption or sealing as sons, the possession of the first-fruits or earnest of the coming inheritance, is, then, one of the most advanced “witnesses” of the Spirit—the very cream of Christian experiences in the present life. Before attaining this stage of experience we must receive our share of the **anointing** by coming into the anointed body of Christ, the Church, by being **begotten** of the Spirit of Truth unto sanctification of our spirits to know and do the Lord’s will. This experience comes after we have been **quicken**ed of the Spirit to the service of righteousness: it is an evidence, so to speak, that we have passed from the embryo condition to one in which God can consider us sons and seal us as such.

As all believers should seek to come under the anointing and begetting influence of the holy Spirit of God, the Spirit of the Truth—so all who have been thus begotten of the Spirit to sonship should seek to attain that position of fulness of harmony with the Father that he can acknowledge and seal. And having attained this position, let all be careful not to mar or blur the seal—not to quench or extinguish this precious treasure—not to turn this spirit of love and joy in the holy Spirit of fellowship and communion into a spirit of heaviness, darkness, grief. Not to spoil this seal, but to keep it ever bright and fresh, should be the constant effort of all who receive it.

R2225 [col. 1 ¶3 through col. 2 ¶1]:

As the Apostle John says, whoever has received the spirit of Love, the holy spirit or disposition, the spirit of the Truth, has an unction, anointing, lubrication from the Holy One: for it has no other author: it is the spirit of God, which proceedeth and came forth from him, bestowed upon his faithful. As the Apostle further declares, “Ye [who have received it] **all know it.**”

The possession of this spirit of Love, the spirit of the Truth, is an evidence that the possessor has been begotten of God and is a child of God; and that if faithful to his Lord and Head, even unto the end, he will by and by be made a joint-heir in his Kingdom. The possession of this spirit on the part of those who believe in the Lord Jesus as their Redeemer constitutes therefore, as the

Apostle says, the seal of their adoption into God's family—"whereby ye are **sealed** unto the day of redemption [deliverance]." (Eph. 4:30) The absence of this unction or anointing, even tho accompanied with some knowledge of the truth, is an evidence that the heart has not been fully consecrated to the Lord; the will not fully resigned to his will and Word.

In the beginning of the Gospel age it was proper that the manifestation of divine favor should be not only through the **fruits** of the spirit, faith, hope and love, but also that it should be manifested by outward **signs**, or "gifts" of the spirit,—tongues, miracles, prophesyings, etc. And hence the Pentecostal blessing not only sealed the Lord's people with his spirit of love, but also gave miraculous physical "gifts" to the Church: they however soon passed away—the power to **communicate** those gifts being limited to the Apostles.

The spirit of the Law age was the spirit of Justice. During that epoch God manifested the element of his character which we term Justice, and his Law, "an eye for an eye and a tooth for a tooth," was the one according to which the Jewish ideas formulated. But when in the fulness of time God manifested another element of his character, namely Love, then that became the pattern,—the next lesson for all who would be taught of him to learn. "Herein was **manifested the love** of God, in that he gave his only begotten Son;" "in this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation [satisfaction] for our sins." — 1 John 4:9,10.

Accordingly, we find our Redeemer, who was filled with the holy spirit of love himself, speaking as the mouthpiece of the Father and declaring, "A **new commandment** I give unto you, that ye love one another." We find him also explaining the Law, and showing that while it signified justice, yet it could be fulfilled only by love. "Love is the fulfilling of the Law." We hear him summing up the entire significance of all that had been taught to Israel, saying, (1) "Thou shalt love the Lord thy God with all thy heart, mind, soul [being] and strength;" and (2) "Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the prophets." The Apostle John and others of the Lord's disciples heard his wonderful teachings and witnessed his exemplification of this holy spirit of love and marveled; but it was not their privilege to possess the same spirit until Pentecost. Before that they received him and became his followers, disciples, and received some instruction respecting the way of life; but it was expedient for them that he should go away—that he should pay the ransom-price, be raised from the dead by the Father's power and ascend up on high to appear as their high priest and make an atonement for their sins—else the Comforter could not come, they could not receive and be begotten by the spirit of the truth, the spirit of love, the holy spirit. (John 14:16,17; 15:26; 16:7.) And this is the declaration of the Apostle John, "As many as received him [Jesus], to them gave he power [privilege] to become the sons of God [beginning at Pentecost]; even to them that believe on his name: which were begotten [beginning at Pentecost] not of blood, nor of the will of the flesh, nor of the will of man, but of God." — John 1:12,13.

15. Why is love called "*the mark*"?

R2753 [col. 1 ¶5] through R2754 [col. 1 ¶3]. Reproduced at the end of this section, p. 427.

16. What are the four “quarter-marks” of the Christian race-course?

F187 [¶2] through F189 [¶1]. Reproduced at the end of this section, p. 428.

F369 [¶2] through F373—Running for the Mark, and Standing Fast Thereat. Reproduced at the end of this section, p. 430.

17. How does the Church’s experience differ from that of her “Forerunner”?

F187 [¶1]:

The entering of the racecourse corresponds to our consecration. That was the start. We consecrated ourselves to the Lord—to be controlled by his spirit of love; yet we realized that by reason of the fall we sadly lacked in those elements of character which the Father would approve. We run, however, and persevere in the attainment of this character-likeness of his Son—which is his will respecting us, and the condition of our fellowship with him. In this respect

we differ from our Lord, for he being perfect could not attain one step or degree after another in the development of love. He was filled with the spirit from the beginning—he was at the **mark** from the beginning; his testing was to determine whether or not he would stand faithful at that mark of perfect love to God, and to his people, and to his enemies. We, however, need to run, to strive, to attain unto that mark.

18. What is the significance of love as “the girdle”?

Col. 3:14 And above all these things put on charity, which is the bond of perfectness.

R2481 [col. 2 ¶4]

But the Apostle, as the mouthpiece of the holy Spirit, is a thorough instructor: not only does he tell us what **dis-graces** to put off and what **graces** to put on, but viewing the Lord’s body arrayed in these glorious qualities of heart,—compassion, kindness, humility, meekness, patient endurance, forbearance and forgiveness—he adds, “And **above** all these put on love, which is the bond of perfectness.” Love is thus pictured as the “girdle” which binds and holds in place the folds of the robe of Christ’s righteousness, with its various graces. In other words, the Apostle would have us see that forbearance, meekness, patience, etc., must not be

matters of courtesy merely, or matters of policy merely, but however much they might partake of these qualities at the beginning, the wearers will not be perfected in heart, not be fit of the kingdom, until they have reached the place where these various graces of their wills, or intentions, are bound to them by the cords of love—love for the Lord, love for righteousness, love for the “brethren,” ad sympathetic love for the whole groaning creation. Love is indeed the bond of perfectness, the very spirit of the Lord.

19. How is love the ultimate “end of the commandment”?

1 Tim. 1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

R2734 [col. 2 ¶6] through R2735 [col. 1 ¶1]:

There will be a tendency on the part of the flesh, and the mind of the flesh, to deceive us in respect to this commandment of Love. The mind of the

flesh will seek to go into partnership with the new mind, and will be very ready to recognize love as the rule and law of life, **under certain**

conditions. The mind of the flesh would recognize love in words, in profession, in manners—a form of godliness, without its power. Gentle manners, such as love would demand, may be exercised by a selfish heart deceiving itself, and seeking to deceive others; on the lip may be the smile, the word of praise, of kindness, of gentleness, while in the heart may be feelings of selfishness, of grudge, of bitterness, of animosity, which, under favorable conditions, may manifest themselves in more or less carefully worded slander, or backbiting, or reproaches. Or these, continuing in the heart and rankling, may, under favorable conditions, bring forth anger, hatred, malice, strife and other wicked works of the flesh and of the devil, wholly contrary to the proper course of a pure heart, and at utter variance with the commandment of the law of the New Covenant—Love.

We are, therefore, to have clearly before our minds the fact that the **ultimate object** of all the divine dealings for us and with us, and the ultimate significance of all the divine promises made to us, is the development of love, which is

god-likeness, for God is love. And to have this love developed in us, in the sense and to the degree intended by the Lord, it is necessary that it shall come from a **pure** heart, in full accord with the Lord, and his law of love, and wholly antagonistic to the Adversary and his law of selfishness. To have this kind of love in its proper development requires also a good conscience: for be it remembered that there are bad consciences,—our consciences require regulating, as do all the other features of our fallen nature. If our consciences are to be regulated we must have some standard by which to set and regulate them. The conscience is like a watch whose dial is properly marked with the hours, but whose correctness as a time-keeper depends upon the proper regulating of its mainspring, so that it may point out the hours truthfully: so our consciences are ready to indicate right and wrong to us, but they can only be relied upon to tell us truly what is right and what is wrong after being regulated in connection with the new mainspring, the new heart, the pure will, brought into full harmony with the law of love, as presented to us in the Word of God.

20. How is love the “fulfilling of the Law”?

Romans 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

R3180 [col. 2 ¶1, 2]:

The Apostle calls attention to the comprehensive statement of the Law set forth by our Lord; viz., that love is the fulfilling of the law, and that, therefore, love for the neighbor signifies that the law of God is fulfilled toward our neighbor. It will be remembered, however, that the law of love is divided into two parts; first, love to God; second, love to our fellows; and the loving of our neighbor would, therefore, be only a part of the fulfilling of the entire love to God. After loving our neighbor, and even laying down our life for him, we would need to see to it that we do not neglect the first feature of this law; viz., that we should love God more than our neighbor and more than ourselves, so that every human interest and matter would be sacrificed gladly in response to our conviction of the divine will.

Going on to speak of the fulfilment of this second part of the Law of Love—the duty toward

the neighbor,—the Apostle enumerates the essence of some of the commandments respecting murder, adultery, false witness, theft, covetousness, and all other commandments that relate to our fellow-creatures—they are all met by the Law of Love to our neighbor. The commandments of the Decalogue were all of a negative character, “Thou shalt not” do this or that which would be injurious to thy neighbor. But the new Law of Love is positive, and declares, upon the other side of the question, “Thou shalt love” thy neighbor. Love, therefore, meets all the requirements of the “shalt nots” of the Ten Commandments and much more. For whosoever, in obedience to this Law of Love, is seeking to do good to his neighbor, will surely not slander him nor murder him nor steal from him nor covet his goods, nor otherwise do, or wish to do him injury, or even to think of him with unkindness.

21. How is love the “law of the New Creation”?

F364 [¶1] through F367 [¶2]. Reproduced at the end of this section, p. 432.

22. Why is love called “the perfect law of liberty”?

James 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

F377 through F378—The Perfect Law of Liberty

If any were at first disposed to think of the New Creation as being left of the Lord too free, without proper restraints and rules, they undoubtedly experienced a change of mind as they came to see the lengths and breadths and general comprehensiveness of this Law of God, briefly summed up in this one word, Love. “A law of liberty,” the Apostle calls it (Jas. 1:25); but God makes this law of liberty applicable only to the New Creation, begotten of his Spirit. It could be applicable to no others. Others are still under either the Mosaic Law, as servants not fit for “the liberty wherewith Christ makes free” the sons, or else they are under the condemnation of the original law—the condemnation of death, and as condemned sinners are still treated as strangers, aliens, and foreigners, who are without God and who have no hope in the world—they do not even know of the grace of God which bringeth salvation eventually to the world in general, but which at present has been manifested only to a comparative few, the great mass being hindered by the Adversary from hearing the message of divine love and redemption. He blinds the minds and stops the ears of the majority of mankind with doctrines of devils, etc. 2 Cor. 4:4; 1 Tim. 4:1

Liberty is not for the evilly disposed, as society witnesses when it imprisons them; and so the perfect Law of Liberty is not appropriate to the evilly disposed, but to the well disposed—to the perfect. The world will not be left to a Law of Love during the Millennium, but will be ruled with Justice and Mercy under a law of obedience to the Kingdom. Not until the close of the Kingdom (when the wilful evildoers shall have been cut off in the Second Death) will the race—proved perfect and fully in accord with the divine standard—be put under

the Law of Liberty—Love, and its Golden Rule. So long as they are minors they will be treated much as servants. (Heb. 13:17) The New Creation, now under the Law of Liberty, is so dealt with because to them “old things have passed away, all things have become new”—they now hate sin and love righteousness and use their liberty, not as an opportunity to gratify the flesh, but to mortify it—not to revel in sin, but to sacrifice earthly interests in cooperation with the Lord in putting away sin and ridding the world of it and its wages of death. Those begotten again to this new spirit or disposition—the Spirit of God—and who have become pupils in the school of Christ to learn of him and walk in his steps—these, and these alone, can be safely put under the Law of Liberty. And if they lose the spirit of their adoption, they cease to be sons, cease to be under this Law of Liberty.

Those who now learn to use the liberty wherewith Christ makes free—those who by consecration come under this perfect Law of Love, and who, under it, lay down their lives for the brethren and for the truth’s sake, and for righteousness’ sake—these faithful ones will be counted worthy to be the Lord’s agents and joint-heirs with his Beloved Son in the great work of blessing the world. And how necessary this qualification for their work—how necessary it evidently is that those who would be the teachers and helpers and judges and rulers of the world—thus blessing all the families of the earth during the Millennial age—should develop to the full and be tested in this qualification of Love, in order to be merciful and faithful Royal Priests!

R2440 [col. 1 ¶2-5]:

The general effect of the light of the truth, of which the Word of God is the lamp, is to break the shackles of superstition and to make people independent, but these effects are of questionable profit to those who are not disciples in the school of Christ. To others, freedom and light of knowledge are apt to bring nearly as much bane as blessing, leading often to arrogance, self-conceit, unkindness, boastfulness, combativeness, dissatisfaction and general unhappiness. These evil results come upon those who are made free in some respects only, and left bound in other respects: and this is the general and growing condition of the civilized world to-day, including the majority in the nominal Church.

But the true disciples, heeding the Word of the great Teacher, and continuing in all things to be his pupils, are not only set free from superstitions and ignorance, but also from the service of Sin; and receive instead a correct appreciation of their own natural weaknesses and blemishes, and of the divine mind—the truth. In consequence, their freedom is one which blesses instead of injuring them; one which brings humility instead of pride and boastfulness; one which brings

patience instead of anger; one which brings generosity and benevolence instead of spitefulness and selfishness; one which brings joy and peace instead of discontent and bitterness of spirit. Truly, the Son alone can make us free indeed.

And yet, be it remembered, our freedom is not a freedom of the flesh, but a freedom of the heart, the mind, the will, the new nature. And this freedom is necessarily incomplete so long as we have this treasure in an earthen vessel—so long as the new creature must use the imperfect body of the flesh as its instrument and exponent. These “brethren” of Christ, “sons of the highest,” will be free in the absolute sense only when they attain their share in the first resurrection,—“I shall be satisfied when I awake in thy likeness.”

Our Lord points out that those who commit sin are the servants of Sin, and are not free. The Apostle declares, “He that committeth sin is of the devil,” and yet declares that, “If we say we have no sin we deceive ourselves, and the truth is not in us.” (1 John 3:8; 1:8.) How, then, shall we reconcile these opposing statements and understand the Scripture which declares, “Being made free from sin, ye became the servants of righteousness?”—Rom. 6:18.

R3145 [col. 2 ¶2 to end]. Reproduced at the end of this section, p. 433.

23. How are the “fruits of the Spirit” but different manifestations of love?

F186 [¶1, 2]:

We have already seen that these conditions and limitations are, briefly, heart-likeness to God’s dear Son; but, analyzing this **likeness** more particularly, we find it to mean, as the Apostle Peter here points out, that we should have the fruits of the spirit of holiness. God is holy, and the elect are to have his spirit, his disposition of love for righteousness and opposition to iniquity. The Apostle in the above scripture shows up the various elements of this holy Spirit of God, and points out the fact that we do not attain to his perfect likeness (the perfection of love) at the beginning of our course; but, rather, that it is the **mark** or standard which indicates the end of the course. Love as a general expression covers all

these elements of character which are really parts of love. Meekness, gentleness, brotherly kindness, godliness, are all elements of love.

Some one has suggested that these fruits of the spirit of God might be defined as below, and we heartily agree:

- (1) Joy—Love exultant.
- (2) Peace—Love in repose.
- (3) Long-suffering—Love enduring.
- (4) Gentleness—Love in society.
- (5) Goodness—Love in action.
- (6) Faith—Love on the battlefield of life.
- (7) Meekness—Love in resignation.
- (8) Temperance (moderation)—Love in training.

24. How may we discern the *true* fruits of the holy Spirit?

R3545 [col. 2 ¶5] through R3546 [col. 1 ¶2]:

The fruits of the Spirit are sometimes taken to be activities in the service of the Truth, as, for instance, the scattering of the Truth, the talking of the Truth, the bringing of some out of darkness into the light and knowledge of the Truth, the expenditure of money for the publishing of the Truth,—all these are sometimes considered the fruits which the Lord expects of the branches. Not so! The fruits are something still nobler and grander than these things, and are described by the Apostle as the fruits of the Spirit. The Spirit of the Vine must permeate all the branches, and the fruit of the Vine must be in every branch. These fruits of the Spirit are enumerated—meekness, gentleness, patience, long suffering, brotherly kindness, love; if these things be in us and abound, says the Apostle, they make us to be neither barren nor unfruitful in the knowledge of our Lord and Savior.

These fruits are all one in some particulars: that is to say, the essence of proper Christian patience is love; the essence of hope and faith and joy is love for our Father, and our confidence in his love, as expressed in his promises to us. So the name of all these fruits and graces of the Spirit is expressed in the one word, Love. These are the fruits which must be found in every branch if it would retain its place as a branch and be of the glorified Vine by and by. Let us not deceive ourselves into thinking that other things will do, and that we may pass the divine inspection without these. The other things,

the good works, the seeking of the Truth, the distribution of the literature, etc., are only to be acceptable to the Father in proportion as they are the results of this fruitage in our hearts. The Apostle expresses this forcefully when he says, If I should give my body to be burned and all my goods to feed the poor, and have not love, it would profit me nothing.

The same thought is true in regard to service to the Lord: if we should spend every day and every hour in harvest work, if we should give all our money to printing tracts and books, or use ourselves in any other way for the service of the Lord's cause, it would profit nothing unless it were the result of love in our hearts. We see, then, that the thought is that we must cultivate in our hearts the graces of the holy Spirit, meekness, gentleness, patience, etc., love, and that we must have these in abounding measure to be pleasing to the Lord, to bear "much fruit." The expression of these fruits, therefore, undoubtedly will be through various channels, perhaps of giving goods to the poor, perhaps of such faithfulness in the presentation of the Truth as might lead us to martyrdom, that our bodies might be burned. If the burning of the body or the loss of all our goods comes in such a course through our faithfulness to the principles of righteousness, through our love and loyalty to the Lord, then happy are we indeed.

25. How is "zeal the measure of love"?

Luke 7:41-43 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

R2201 [col. 1 ¶4-7]:

What a comforting thought it should be to all who are of Mary's attitude of mind that it is still possible to wash and to anoint the Lord's feet. His own lips have declared that, whatever is done for the least one of his consecrated followers, is accepted by him as done unto himself. Ah! blessed thought;

the Lord is still in the flesh, representatively; his faithful are to be esteemed "members of his body," as new creatures. And while these are still in the flesh, the sufferings of Christ in the flesh are still in progress, and will not be finished until the last member has been glorified.—Col.

1:24.

Moreover, the Scriptural figure holds good: Christ is the Head of this body which is his Church, and which for eighteen hundred years has been in process of development; and now the last members of the body are here,—“The feet of him.” As members of the feet class many are weary, discouraged, needing rest, refreshment and comfort, such as was bestowed upon the literal feet of the Master.

Here comes in a test with respect to the symbolic feet of Christ, similar to that with respect to the natural feet which proved the great love of Mary and the slight of love of Simon. The members of the feet class are unpopular to-day as was the Master himself in his day, with a class corresponding to the scribes and Pharisees and doctors of the Law. Only those who love the Master much and appreciate greatly their own forgiveness will love his “feet members” in the present time to the extent that they would be willing to serve them and to fellowship them; while others like Nicodemus and Simon, altho well-meaning and considerably interested, will be ashamed of the gospel of the Nazarene in the present time, and ashamed of his feet, which published to Zion glad tidings, saying, “Thy God reigneth” —the Millennial age is dawning and the reign of Christ

has already begun. (Isa. 52:7.) But those who are ashamed either of the gospel or of its servants are ashamed of the Master and of the Father; and such cannot be recognized as “overcomers” of the world, because instead they are overcome by the world and its spirit. Such shall not be accounted worthy to progress into the full knowledge and privileges of discipleship.

How few there are who seem to have a large measure of the spirit of Mary Magdalene! How few are really very helpful to one another. How few pour upon one another the spikenard ointment of comforting words, helpful suggestions and encouragements. Those who are thus helpful will be found filled with a genuine love for the “head,” for the “body” in general and even for the “feet.” And the secret of their love as in Mary’s case will be found to be a large appreciation of their own imperfections and of the Lord’s mercy and grace toward them, in the forgiveness of their sins. The Apostle expresses the sentiments of these helpful and loving members of the body, who are the only ones who are making their calling and election sure, saying,—“For we thus judge, that if one died for all then were all dead; and that we who live should not henceforth live unto ourselves, but unto him who died for us and rose again.”

R3561 [col. 2 ¶1]:

Let us love much, and let us show our love by our zeal in cross-bearing; and if at any time that zeal grows cold, let us remember the axiom, “No cross, no crown;” let us remember the Apostle’s words, “If we suffer with him we shall also reign with him; if we be dead with him, we shall also live with him.” Yet neither the fear of death nor the appreciation of the crown must be the controlling motive. The mainspring of our devotion to the Lord must be an appreciation of what he has done for us, our love to him, and our desire

to do what would please him, and thus show a responsive love. Let us remember that while the Lord Jesus, the Head of the Church, was glorified long ago, there are still about us in the world those whom he recognizes as his brethren, as “members of his body,” and that whatsoever we do to one of the least of these, whatever assistance we render to these in the bearing of their crosses, is so much that he will appreciate as manifesting our love for him, as so much that is done unto him.

26. What is the importance of loving zeal and how may we cultivate it?

R2289 [col. 1 ¶4]:

There is a lesson here for us, to the effect that, if we would be closest to the Master and most frequently privileged to have fellowship with him, we should similarly have and cultivate this ear-

nest, zealous spirit. Cold, calculating people may have other good qualities, but there is no room for coldness or even luke-warmness on the part of those who have once tasted that the Lord is gra-

cious. With such, the love enkindled should lead to a consuming zeal. It was thus with our Lord Jesus, and this was one of the reasons why he was beloved of the Father. Speaking for him, the prophet said, "The zeal of thine house hath consumed me." Let all who desire to be pleasing in the Lord's sight become so filled with the same spirit of zeal for righteousness and truth that it will consume them as sacrifices upon the Lord's

R3199 [col. 2 ¶4, 5]:

How narrow this way! say some, contemptuously, of those who, like Paul, devote their energies to the **one thing**—the service of the truth. Yes, that will be the verdict against you, of all except the few who, like yourself, have carefully sought out this "narrow way," and who are determined to walk in it, regardless of the reproach it brings. The way to the mark for the prize of our high calling is not wide enough to admit all the vain philosophies and foolish questions and babblings and speculations of science, falsely so called. It is only wide enough to admit the Lord's plan and those who are willing to discard all other plans and projects and questionings and to devote themselves fully and entirely to its service, and who are quite willing to bear any reproach it may bring.

Consider your calling, brethren, for ye are a chosen generation, a royal priesthood to offer sacrifices acceptable to God; a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. The very object of our being called into this light is that we may let it shine. If

altar. Thus they will be most pleasing and acceptable to him through Jesus our Lord. As a rule, only the warm and zealous ever get free from Babylon. The others coolly calculate and weigh matters so long that the spirit of the world, the flesh and the devil puts fresh blinds on them, even after they have gotten into the light and see considerable.

we do not let it shine we are unworthy of it, and the treasure will be taken away and we will be left in darkness. If indeed we have received the light and have consecrated ourselves fully to God, let us ask ourselves. What am I doing to show forth the praises of him who hath called me out of darkness? Am I going forth with these tidings to my neighbors near and far? Am I busy from day to day in seeking to vindicate the divine character, and to make known God's righteous ways? Am I economizing time and means, and so arranging my temporal affairs as to give as much time as possible to the work? And, then, am I diligently studying to make myself thoroughly familiar with the truth, so that I may indeed be a living epistle known and read of all men within the circle of my influence?—a workman indeed that need not be ashamed? Can I truly affirm that I am

"All for Jesus, all for Jesus—
All my being's ransomed powers;
All my thoughts, and words, and doings,
All my days and all my hours"?

R2808 [col. 2 ¶3]—"If I Will That He Tarry Till I Come."

These our Lord's words respecting John, seem to have raised the suggestion in the minds of the disciples that John would not die—that while the others would die he would remain alive until the second coming of Christ. But John himself tells us that Jesus said nothing of this kind; it was purely an inference on the part of the disciples. We may see in John a figure of some of the Church living in the end of the Gospel age—unto the second presence of the Lord. John is not alive, but a class whom he represented has continued and still remains and will then be "changed," etc. Let us who are privileged to remain to this time of favor and blessing and enlightenment give glory to the Lord,

and see to it that the loving disposition of John is manifested in us, and also his energy, his zeal; for while he is called the loving disciple we are to remember also that he was, because of his impetuous zeal, styled, with his brother, Boanerges—sons of thunder. Let us be full of energy, full of sacrifices which love prompts, that we may glorify our Lord in our bodies and spirits which are his. To this end it will be well that we remember the Lord's words, which applied to the entire seven as well as to Peter, tho he was spokesman for the entire number: "Lovest thou me more than these?" The same question arises with all of the Lord's people today. It is necessary that we

have more or less contact with the world, with business, with home duties, with social amenities, etc., and the question is, How shall we discharge our duties, balancing them with our duties toward the Lord, as “new creatures,” his “royal priesthood”? Shall the Lord see that we love the earthly things better than him? If so, he declares that we are not worthy of him, and he

R2888 [col. 2 ¶3]:

Joseph’s head was not turned by the prosperity which came to him; he showed himself worthy of it—that he had profited by previous experiences, so as to know how to use the prosperity wisely. He was not slothful in business, but fervent in spirit; and seeing that the Lord had opened the way before him we find him immediately taking steps to carry out his mission. His first move was to travel throughout the lengths and breadths of Egypt, to determine the most eligible sites for the building of granaries, or storehouses; and the Lord’s blessing continued with him and prospered him in the work thus given him to do. So it should be with us; in whatever department of the Lord’s service he is pleased to

will not recognize us as members of his Bride. He will have in that select little flock only such as love him supremely—more than they love houses or lands, husbands or wives, or children, or any earthly thing.—Matt. 10:37.

open the door of opportunity to us, we should enter it promptly and with energy—with zeal for him and for the cause to which he has called us. This is one condition of our acceptableness with him. If we are slothful, inattentive to opportunities, undoubtedly they will be removed from us, and given to others, for the Lord is abundantly able to raise up one or another to serve his cause without interfering with, or overruling our free moral agency. Let us more and more appreciate what a privilege we enjoy in being co-laborers together with God, and especially in connection with this great service which our Lord and Master Jesus is executing, and to fellowship in which we have been called, as his bride and joint-heir.

R2006 [col. 1 ¶4, last third]:

If you have no burning zeal to preach the good tidings of great joy, pray earnestly and faithfully and persistently for it, and strive for it, and you will soon have it. If you have a zeal and love for the gospel, and lack ability to present it, pray for the ability while you make full use of what you have. If you have the zeal and the ability and

lack an opportunity, take it to the Lord in prayer as soon as you can, telling him that you are faithfully using all the opportunities you have. Then watch for more opportunities without slacking your hand to use the very humblest and smallest within your reach.

27. How may we cultivate loving submission?

R1944 [col. 2 ¶1, 2]:

It is in the school of experience that we learn our most valuable lessons; and the ripest saints, in whom we find the deepest sympathy, the most patient forbearance, and the most tender helpfulness and consideration, are those who have been through the fire of affliction, and who have been rightly exercised thereby. It was when the cross grew heaviest and the clouds were darkest, and when the tempest was highest, that the Master’s presence was most sensibly realized, and the blessed lessons of faith and trust and of the

Lord’s tender, personal love were sealed upon the hearts of the disciples. It is under such discipline that the soul is mellowed to a loving submission that calmly says, I can do all things, bear all things, through Christ who strengtheneth me. As gradually the dross of the old nature is consumed, and the gold becomes more and more manifest, these precious souls become ever dearer to their loving Lord. So dear are they to him that in every affliction he is near with his grace to sustain and his presence to cheer; and the deepest shades of sor-

row become memory's most hallowed resting places, where the Day Star shines the brightest.

Whenever a new trial is presented to the Christian, if he will but call to mind this precept of the Lord, "I counsel thee to buy of me gold tried in the fire," it will stimulate courage, nerve to patient endurance, and quicken to self-sacrifice. "Gold tried in the fire!" How can it be tried without the crucible and the flame? How otherwise can the dross be eliminated? There is no other way. "Wherefore, think it not strange:" let the fire burn; let the dross be consumed; and see to it, beloved, that in the heat of the flame you remove not the "living sacrifice" from the altar. Remember that the eye of the great Refiner is upon you; and as the refiner of gold watches the metal in the crucible to see his image reflected in it, so the Lord, the

great Refiner, has his eye upon you. He is watching to see how the precious metal of your character reflects his image. Or, in plain language, in every trial he watches to see what influences control our actions, whether they be influences of present advantage, or worldly policy, or personal friendship, or earthly loves—of husband, or wife, or children, or houses, or lands, or whether they be honor among men, or love of ease, or love of peace at any cost; or whether, on the other hand, we are controlled by the naked principles of truth and righteousness; and whether we will defend these principles with zeal and energy at any cost of labor or suffering, or both, and so fight the good fight of faith to the bitter end—even unto death.

R2412 [col. 2 ¶6] through R2413 [col. 1 ¶1]:

Are you tempted to repine, to feel disappointed at your lot in life or your experiences by the way? That is the time to remember that all repining, discontent and disappointments indicate that self-will in you is not so dead as you had hoped. For he who has buried his own will completely in the will of the Lord can know no disappointment; but in every affair of his life he sees by faith divine appointment or supervision, and hears the Word of the Lord in all of life's affairs assuring him: "All things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28.) It is one of the evidences of reaching the graduating condition of heart, when we are able to take the oppositions of the great Adversary and of the world and of our own flesh **patiently**, uncomplainingly, uncomplainingly, "joyfully"—as a part of the disciplinary experience meted out to us by our all-wise and all-loving Lord.

Such is the "good fight." The first battle is the severest, and each subsequent victory is easier; for

with each victory the new will (the Lord's will in us) grows stronger, and Hope's sight of the things God has in reservation for the faithful grows keener, and Faith's strength and endurance greater. And with the very first victory come blessings, which are added to after every victory: blessings of rest, peace, joy in the holy spirit and full assurance of faith, as our Teacher promised,—"**Blessed are ye** when men shall revile you and persecute you and say all manner of evil against you falsely, for my sake. **Rejoice and be exceedingly glad!**"

From this standpoint, and from no other, is it possible to accept with fortitude and resignation whatever tests of patience, perseverance, faith, hope and love the Lord may see fit to permit to come upon you. In this condition all our experiences will result in blessings, however unpropitious they may appear on the surface.

R3060 [col. 2 ¶5]:

So with spiritual Israelites: after the Lord has given us certain lessons and experiences, some of which come to us under quiet and restful conditions, the order of procedure may be changed, and the indication of the Lord's providences may lead to some breaking up of conditions which had been

both favorable and unfavorable in some respects—leading into new circumstances and conditions. It is not for the true spiritual Israelite to murmur or complain or even to express a choice; but to look to the Lord for guidance. If he can discern the leadings of divine providence, even

though it be in a wilderness condition more arid and undesirable than that in which he has previously been, he is to follow the Lord's leadings unquestioningly and with songs of faith and confidence. We are marching toward Canaan and know that other experiences are due us and must be undergone ere we can inherit the promises. The lesson for us is prompt and thorough obedi-

ence to the Lord's leadings without murmurings—with joyfulness; and this can only be expected on the part of those who have learned the lessons previously given them, and above all the lesson of faith,—confidence in the Lord's power and goodness and faithfulness.

28. Must perfect love include sinners and also our enemies? and how may we determine that it is the *sin* we hate and not the *sinner*?

Luke 6:27-28 But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you.

R2412 [col. 2 ¶4, 5]:

That is the time to "fight the good fight"—and, triumphing over self-will completely, to accept the buffetings and slanders and misrepresentations of good intentions and good deeds with meekness and patience. That is the time when the Lord's spirit of love, dwelling in us richly, will manifest itself in the control not only of our words and actions, but of our inmost thoughts. If even so much as a bitter feeling against our traducers and maligners arises, it is to be fought, and so complete a victory gained over it that every fiber of our beings will be in sweet accord with our Great Teacher's instructions, "Love your enemies. Pray for them which despitefully use you and persecute you. Bless and injure not."

Your earliest definition of "injure not" will probably have been that you should not kill or wound your enemies physically: but as you look to the Teacher and heed his word you will hear

him say, "Learn of me," and you will note with the Apostle, that tho he did no sin, neither was guile found in his mouth, yet, "When he was reviled he reviled not in return; when he suffered he threatened not; but committed his cause to him that judgeth righteously." (1 Pet. 2:22,23.) If you are a faithful pupil it will not be long until you see that the perfect law of liberty, the law of Christ, is a discernor of the very thoughts and intents of the heart, and that while you must hate all sin, you cannot hate any sinner and yet have the love of God perfected in your heart. You see that this means that you not only must not retaliate and revile your foes, but must not even **wish** to do so. The evil wish must be conquered and the selfish conditions which gave it birth must be utterly destroyed and replaced with love—the spirit of Christ.—Compare 1 Cor. 4:12 with 1 Cor. 6:10.

R2896 [col. 1 ¶1, 2]:

How great a blessing it would be for all spiritual Israelites to learn well this lesson; viz., that if we accept the results of any matter as being good, and if we realize that we were guided to those results by divine providence, we should think and feel most generously, most kindly, toward those who were the instruments used by providence, notwithstanding the fact that they might have been unwilling instructors, or, like Joseph's brethren, have verily intended opposite results. Those who are enabled to take such a view of af-

fairs and forces operating in their daily lives are enabled "always to triumph through the Lord," as the Apostle expresses it. And such find no room for bitterness or railing, either against Satan or against any of his servants. 2 Cor. 2:14; Jude 9.

This does not mean that they call the evil course good; nor that they will or should have any sympathy with the evil course; nor with the evil motives inspiring it; nor with the evil persons, so long as they are in harmony with the evil motives and evil course. But it does mean that their minds

will be so filled with the thought of divine supervision in their affairs, and how all the time they were safe under the protecting care, the shadow of the Almighty, and that all things are working for their good, however they outwardly appear, that they will not have any bitterness whatever, either of word or of heart, toward those who attempted to, and outwardly did, do them evil, but whose evil intentions and conduct were overruled by the Almighty. In proportion as the Lord's people get into the large place where they can take a broad

view of the situation, in that same proportion will they find themselves not only delivered from anger and malice and hatred and strife toward their opponents, but instead, possessed of "the peace of God which passeth all understanding," ruling in their hearts, keeping them secure amidst all of the storms and vicissitudes of life—because their anchor holds within the veil. They have "set to their seal that the Lord is true," and hence can rejoice always.

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Here is a way to examine the real disposition of your own heart toward such. Would you cheerfully do them kindness and help them to the extent of your ability to see the error of their way and to overcome it? Can you tenderly pray for them and patiently bear with their weakness, their ignorance and lack of development, and try by a

noble example to show them a more excellent way? If such be the case, then it is the sin that you despise, and not the sinner. The sin you should hate, but the sinner, never. Not until God's unerring judgment declares that the sin and the sinner are inseparably linked together may love let go its hold upon a brother man.

29. What is the relation between love and *justice*?

R3070—The Claims of Love and Justice. Reproduced at the end of this section, p. 436.

R3323 [col. 1 ¶1, 2]—The "Mark" Must Be Attained, Else The Prize Will Not Be Ours.

There is no standstill for the New Creature. He must go on and reach a certain standard of perfection, else he cannot be counted in as one of the Kingdom class. The Apostle does indeed speak of the New Creatures as at first being babes in Christ, but the Kingdom will not be made up of babes in Christ, but of overcomers, and the overcoming is not, as we know, a matter of age or physical stature, but a matter of spiritual development, of growth in grace and knowledge and love. We are to grow in love, and love is the principle thing, but before we can make much development in the cultivation of love, we must learn to be just, right, righteous. It is a proper presentation of the matter that is given in the proverb, that a man should be just before he is generous.

It behooves the Lord's people, therefore, the New Creation, that they study this subject of justice continually, and daily put into practice the les-

sons inculcated in the divine Word. All of the saints must be the foes of sin. Wherever sin is they must wage a warfare against it, and see to it that in their hearts at least they are free from sin, that in their hearts they do not countenance sin but oppose it, that sin finds no harboring place or sympathizing weakness in their hearts. This will make them radical as respects the words of their mouths, the conduct of life and the meditations of their hearts, that all of these shall be in absolute accord with the divine Word and its spirit of righteousness, holiness, truth, etc. Such as get this proper foundation of character before they begin to build love will find that they are making progress properly. All love that is founded upon injustice or wrong ideas of righteousness is delusive, is not the love which the Lord will require as the test of discipleship.

R3020 [col. 2 ¶2]:

Love would necessarily mean the according of justice; because the law or requirements of the Lord are based upon justice, “the foundation of his throne.” We are to view the commandments of the Lord from this standpoint, therefore, and to see first that our love for God is just,—must recognize that we owe him love, devotion, appreciation, because of what he has done and promises yet to do for us. Justice calls for our loving, reverential obedience to the Lord. It is the same with respect to our love for our fellowmen. Justice, as well as respect for our Heavenly Father’s regulations, calls on us to do right to our neighbor,—to do toward him as we would have him do toward us. This is not more than absolute justice, and yet it is the very essence and spirit of the divine law of love. But while justice is the first feature of the commandment of love, it is not the end of its requirements: it requires that

going beyond strict justice, our love shall prompt us to the exercise of mercy and forgiveness. And in thus exercising mercy, we are again but copying divine love; for our Heavenly Father not only deals with all his creatures according to justice but going beyond the lines of justice, in great compassion and mercy he provided in Christ Jesus a Redeemer for sinners. True, he did not provide this in violation of his justice; yet so far as we are concerned it is just the same as though, out of love and compassion, he had overridden justice in our assistance. Hence in our dealings with others, who like ourselves, are fallen and imperfect, we are to remember this feature and not only be just toward them but additionally to be merciful, generous, kind, even to the unthankful,—that thus we may be children of our Father in heaven.

R3635 [col. 2 ¶2, 3]:

Question.—In Proverbs 16:11 we read, “A just weight and balance are the Lord’s.” Should we not, therefore, seek to develop the characteristic of love, rather than of justice, leaving the matter of justice until such times as we shall be perfected and enthroned, and thus be enabled to act upon the principle of justice, the foundation of God’s throne?

Answer.—We should apprehend the principle of justice now without waiting until we are made perfect. We should seek to note the operation of divine justice and the operations of justice and injustice in humanity, with special notice and criticism of ourselves. He who fails

to appreciate justice must of necessity proportionately fail to appreciate mercy, for mercy is merely the difference between love and justice. We are to seek to note the principle of justice in our dealings with others, and to “deal justly and keep judgment,” as the Lord directs, but we are to compensate for our own imperfection and the imperfection of others by permitting love to govern, and to cover all the multitude of faults in those with whom we have to do. Nevertheless, we are to seek to view our own conduct in the light of justice, and with as few allowances as possible for our own imperfections.

30. What is the relation between love and *benevolence*?**R2853 [col. 1 ¶3, last sentence]:**

Much of the distress prevailing in the world is the direct or indirect result of selfishness, and all of the Lord’s people should be on the alert to practice and to exemplify the opposite spirit of benevolence in the little things as well as in the

great things of life; and should remember that selfishness is a depravity, which needs to be fought against, and to be, so far as possible, overcome by the new nature.

R2856—“The Fervent Prayer of Abraham” [first two paragraphs]

Abraham at the time of this lesson was ninety-nine years old. He was camping at Mamre with his family and household, servants, herdsmen, etc., over 1,000 persons. His faith still rested in the Lord's promise, which he evidently believed would be fulfilled through his son Ishmael, at this time thirteen years old. As he rested in the door of his tent three men approached him, and, after the manner of the sheiks of that country today, he arose to meet them most hospitably, and provided for their entertainment tho they were strangers to him. By and by he ascertained that his visitors were heavenly beings, who for the occasion had assumed human form—one of them being a special representative of Jehovah himself, either one of the chief angels, or, we think still more likely, the Lord Jesus in his pre-human condition. How glad Abraham must have felt when he learned who his visitors were, that he had entertained them so kindly and hospitably. The Apostle calls this matter to the attention of the Church and urges that the Lord's people always be on the alert to show hospitality, and citing this case he says, “Thus some have entertained angels unawares.” — Heb. 13:2.

True, circumstances are in many respects different today from what they were in olden times, in that now we have hotels and boarding houses for the accommodation of travelers; hence our responsibilities are lessened; this very fact, we fear, inclines us to be more selfish, less hospitable, than would be to our profit. The Lord's consecrated people will do well to cultivate hospitality, and

that of the kind which Abraham showed,—without waiting for it to be requested. A Scripture statement is, “There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.” (Prov. 11:24.) Another declaration is, “The liberal soul shall be made fat.” (Prov. 11:25.) In practicing liberality we are developing God-likeness, for is not God benevolent; is he not continually giving to his creatures? The greatest of all his gifts was the gift of his own dear Son to die for us—to ransom us. True, all cannot exercise liberality alike—those who are in debt or in poverty are properly to consider themselves hindered, limited in this direction by justice to their creditors, their families, etc. Nevertheless, the spirit of benevolence and hospitality should always abound in our hearts, whether we have much or little opportunity to manifest it; and rarely do those who exercise themselves in this respect fail to profit by this course, even in temporal matters. Where we cannot give all the succor needed, we can at least dispense words of consolation and cheer, which may prove of much greater value than money. Many need the spiritual counsel and advice and encouragement, which every true Christian should be able to give, far more than they need temporal assistance. To have Christ-likeness implies not only a **desire** to be helpful to the groaning creation and “especially to the household of faith,” but it means more,—it means the **effort** to assist them, even at the cost of our earthly comforts and pleasures.

31. What is the relation between love and fear?

1 John 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

R2289 [col. 2 ¶2-5]:

Not only is the fear of the Lord valuable as a beginning of true wisdom, but it is valuable all our journey through. One tendency amongst those who have received the light of present truth, and who lose thereby the terrible and slavish fear inspired by misrepresentations of the divine character and plan, is to lose all fear. And according to the Scriptures this is a very dangerous condition,

an ultra freedom that is apt to lead to license, under our present imperfect conditions.

It is true that “perfect love casteth out fear,” but it is also true that **perfect** love is a very scarce commodity on earth even amongst the saints. Hence the Apostle urges, “Let **us** fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it.” (Heb.

4:1.) The fear which we are to lose entirely is “the fear of man which bringeth a snare.” He who loses the fear of God, and the fear of losing the great prize which God has held out before us, is in a very dangerous position: he is likely to become self-conscious and self-satisfied, and readily drops into the condition where he does not believe even in the just sentence against sinners, the second death, and where he is proportionately careless respecting the keeping of his own words and thoughts and deeds in strictest alignment with the principles laid down in the Word of the Lord. Having lost his fear of the Lord, he rapidly loses carefulness respecting the Word of the Lord, and inclines more and more to “lean to his own understanding,” and becomes blinded to his own faults.

Let us note carefully additional encouragements to fear held out in the Scriptures. Some of these are as follows:—“O **fear** the Lord, ye his saints.” “Ye that **fear** the Lord, praise him.” “Let them now that **fear** the Lord say, that his mercy endureth forever.” “Like as a father pitieth his children, so the Lord pitieth them that **fear** him.” “The mercy of the Lord is from everlasting to everlasting upon them that **fear** him.” “He will fulfil the desire of them that **fear** him.” “The Lord taketh pleasure in them that **fear** him.” (Psa. 34:9; 22:23; 118:4; 103:13,17; 145:19; 147:11.) Our Lord says, “I will forewarn you whom ye shall **fear**.” (Luke 12:5.) The Apostle Paul says, “Be not high-minded, but **fear**.” “Let us also **fear**.” (Rom. 11:20; Heb. 4:1.) The Apostle Peter

says, “Honor men; **fear** God;” and “He that **fear-eth** him and worketh righteousness is accepted with him.” (1 Pet. 2:17; Acts 10:35.) God says through the prophet that they who **fear** his name, are the ones who speak often together, and of whom a book of remembrance is made. And again he promises, “To you that **fear** my name shall the Sun of Righteousness arise with healing in his beams.” (Mal. 3:16; 4:2.) Of our dear Redeemer himself it is recorded that Christ “was heard in that he **feared**.”—Heb. 5:7.

The lesson of these various scriptures is that, to lose fear of God, in the sense of losing fear of his displeasure or fearing to come short of the grand possibilities which he has so graciously put within our reach, would be a most serious loss, as it would probably cost us our eternal life; for those who have lost this fear are like steam-engines which have lost their governors, and are apt to run with too much liberty to self-destruction and unfitness for service. Hence, as the Apostle again says to the pilgrims who seek the heavenly country,—“If ye call on him as Father,... pass the time of your sojourning here in **fear**” (1 Pet. 1:17); not in levity, nor in worldly frivolities, nor in sensualities, nor in land and money grabbing, nor even carelessly and slothfully, but in earnest watchfulness of every word and act, to please the Lord and to copy his character and thus to make your calling and election sure to a place in his Kingdom, when it shall be established in power and great glory.

32. What is the relation between love and *knowledge*?

1 Cor. 8:1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

E239 [¶2]:

Each should ask himself whether or not he has this witness of the Spirit, this testimony to his growth as a new creature in Christ Jesus, and whether or not he is developing and maturing the kind of fruit here specified. Let us remember also that our growth in love and in all the fruits of the Spirit is dependent largely upon our growth in knowledge; and our growth in knowledge of divine things is dependent also upon our growth in the fruits of the Spirit. Each step of knowledge brings a corresponding step of duty

and obedience, and each step of duty and obedience taken will be followed by a further step in knowledge, for so, **the Spirit witnesseth**, shall be the experience of all those who shall be taught of God in the school of Christ. If we have this witness of the Spirit of growth, both in grace and in knowledge, let us rejoice therein, and let us follow on in the same pathway until it shall bring us, under divine guidance, to that which is perfect, both in knowledge and in grace.

R2649 [col. 2 ¶1, 2]:

Knowledge is valuable, but only incidentally; of itself the Apostle assures us knowledge would be inclined to puff us up, make us vain and boastful, and thus quite out of harmony with the spirit of God, the spirit of love, meekness, gentleness. Knowledge might make us merely tinkling cymbals giving out a sound, but possessing no real merit in the Lord's sight. But knowledge, when it serves its proper purpose, brings us to the appreciation of "the love [that is] of God" and to a realization of the wisdom of copying his character, that we should seek so far as possible to be like our Father which is in heaven, copies of his dear Son, our Lord. The Apostle brings this position clearly to our attention when he says, "That ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height and to know [appreciate] the love of Christ... and be filled with all the fulness of God.—Eph. 3:17-19.

R3145 [col. 1 ¶2]:

The Apostle intimates that the majority of the Church had such knowledge as enabled them to discern that an image of wood or stone, being no god, could neither improve nor injure the food in any sense or degree; but that this knowledge did not necessarily mean a great growth in spirituality. A very small mite of soap will make a large air bubble; and so, a comparatively little knowledge might puff one up greatly, without any solidity of character. He points out the advantage, therefore, of measuring oneself by growth in love, rather than by growth merely in knowledge—though, of course, to be great in both knowledge and love would be the ideal condition. The same lesson the Apostle inculcates further on (1 Cor. 13:2) asserting "though I have all knowledge and have not love I am nothing." Knowledge without love

Undoubtedly love is the principal thing to be studied, to be appreciated, to be copied and practiced in our lives. We trust that a large proportion of the WATCH TOWER readers have already become partakers of this "love of God," and that all such are seeking to have it perfected in them, and to be rooted and grounded in it. We have the Apostle's assurance that only those who take this standpoint can make permanent and thorough progress in grace and knowledge. Those who have entered the school of Christ, and who refuse to progress in it toward perfection, may assuredly expect that sooner or later their knowledge of the divine plan will slip from them; while those who do make progress in this proper direction may expect that the lengths and breadths of the divine plan will continue opening before them, and that their growth in knowledge will keep pace with their growth in love.

would be an injury, and to consider it otherwise would imply that real knowledge has not yet been secured; but, says the Apostle, to the contrary of this, "If any man love God, the same is known to him,"—acquainted with him. We might have a great deal of knowledge, and yet not know God, and not be known or recognized by him; but no man can have a large development of true love in his character without personally knowing the Lord and obtaining the spirit of love through fellowship with him. Hence, the getting of love is sure to build us up substantially (avoiding the inflation of pride) in all the various graces of the spirit, including meekness, gentleness, patience, long-suffering, brotherly kindness, knowledge, wisdom from above and the spirit of a sound mind.

33. What is the best evidence of our acceptableness with the Lord?**R2330 [col. 1 ¶2]:**

He who finds his heart not in harmony with this law of the New Covenant, love—mercy, kindness, gentleness, goodness—lacks the evidence of **proof** that he is in any sense of the word

accepted as a son of God, and a joint heir with Christ. If he have not this spirit of love, he will find it impossible to go far in the footsteps of the Master, for the sacrifice of Christ was not

vain-glorious, not for outward show, not for honor of men, but prompted by love—toward God and men. So likewise with us, if we have not love in our hearts for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit which will carry us through in making the sacrifices necessary under present conditions. It will only be a question of time with such when the power of pride or vain-glory, holding them in the way of sacrifice, will snap asunder, and selfishness take

full control. He who would be faithful even unto death, walking in the footsteps of the Master, must receive of the Master's spirit of love, before he can thus follow him. As the Apostle declares, "He that saith, I love God, and hateth his brother, is a liar. He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Hence, the Scriptures place the love of the brethren as one of the evidences of our having been begotten of the spirit, and of our being in touch with the Master.

R3150 [col. 1 ¶6]:

Amongst the gifts, prophecy or oratory was one which the Apostle commended. Knowledge of mysteries of God is also commended, and large faith is reckoned amongst the chief of the Christian requirements; yet the Apostle declares that if he possessed all of these in their fullest measure, and love were absent, he would be nothing,—a mere cipher—not a member of the New Creation at all, since love is the very spirit of the begetting to the new nature. What a wonderful test this is! let us each apply it to himself. Whether I am something or nothing in God's estimation is to be measured by **my love** for him, for his brethren,

for his cause, for the world in general, and even for my enemies,—rather than by my knowledge or fame or oratory. Yet we are not to understand that one could have a knowledge of the deep mysteries of God without having been begotten by the holy spirit of love; for the deep things of God knoweth no man, but by the spirit of God; but one might lose the spirit before losing the knowledge it brought him. In the measurement of character, therefore, we are to put love first, and to consider it the chief test of our nearness and acceptance to the Lord.

34. How may we become copies of God's dear Son?

R2330 [col. 2 ¶1, 2]:

The object of the present call of the Church, in advance of the call of the world, to share in the benefits and privileges of this New Covenant, is to select in advance, not those that are perfect, not those who are the copies of God's dear Son, but those who desire and will seek to become copies of God's dear Son, "conformed to the image of his Son." That image is love itself, for as God is love, so Christ's character is love, the express image of the Father. This is the mold into which we are to be fashioned. But God will not impress us into this mold; he will not force upon us these lines of character: rather, the only influences which he exerts to this end are the "exceeding great and precious promises; that by these we might become partakers of the divine nature" and impress upon ourselves the divine character

of love, and thus escape the corruption that is in the world through selfishness; or rather, we are to **keep ourselves** in the love of God while he causes the pressure of all things to deeply engrave it upon us.—Jude 21.

The matter is left open to us; we can either avail ourselves of these promises and permit them to mold and fashion us according to the copy, little by little, daily and hourly, in thought, in word and in deed, or we can resist their proper influence, and we can hold the truth in unrighteousness. Those who take the latter course are purchasing for themselves thereby bitter disappointment; for such are not of the kind to whom the Lord will say, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." The degree of our

devotion to the Lord, therefore, will be indicated in the degree of our love for him and his; and the degree of our love and devotion will be manifested by our activity in conquering self and its selfishness, in all its ramifications throughout the affairs of life, and bringing all our thoughts and talents, great or small, into active service, prompted by love to God and to his people. And

R3020 [col. 2 ¶3] through R3021 [col. 1 ¶3]:

The Lord through the Prophet expresses this thought of how the law of love is divisible and covers all the requirements of Christian character; he says, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8.) That these are very reasonable requirements will be conceded by all; that God could not require less from those whom he is educating for the future judging of the world, is evident: and, yet, all three of these qualities specified through the Prophet, are comprehended in the one word love. Love requires that we shall deal justly with our neighbors, with the brethren, with our families, with ourselves; that we shall seek to cultivate our appreciation of the rights of others,—their physical rights, their moral and intellectual rights, their liberties; and that, appreciating these, we shall in no sense of the word, seek to abridge or deny them.

To "love mercy" is to go even beyond loving justice, and signifies a delight in yielding personal rights and privileges in the interest of others, where no principles are involved. It implies readiness to forgive the faults of others—a disinclination to be too exacting in respect to others, as well as a desire to be very exacting in respect to our treatment of others. The humble walk with God is included, also, in the commandment of love; because, whoever loves his Creator and appreciates his provisions for his creatures, in natural and in spiritual things, will love and appreciate God in return. And having such a proper conception of the greatness of the Almighty and of his own littleness and insufficiency, except by divine grace, he will be disposed indeed, to walk humbly with the Lord—not seeking paths of his own, but, trustingly, seeking to walk in the path which the Lord has marked out—in the footsteps of Jesus.

The same Apostle John who recorded our Lord's words of our text, commented further upon

such will appreciate the sentiments of the Apostle, when he said, "We [who have received of the begetting of the holy spirit of our Master, the spirit of love, and who have grown to some extent in the knowledge of him—we] ought also to lay down our lives for the brethren."

this subject of the love of God and of Christ, saying, "This is the love of God [i.e., proves or demonstrates our love of God], that we keep his commandments, and his commandments are not grievous." (I John 5:3.) This gives us the suggestion that the Lord not only expects us to keep his commandments of love to him and to the brethren, but that he expects also that in keeping these we should become so filled with an appreciation of the commandments and the principles that underlie them, that we would delight therein; not merely because they are God's commandments, but, additionally, because they are right, good, proper. This thought the Apostle expresses in the words, "And his commandments are not grievous." It is one thing to keep the divine commands or to seek to do so, all the while feeling more or less of restraint, lack of liberty, compulsion, duty, etc.; it is another thing to obey joyfully.

It is not improper to expect something of this spirit at the beginning of our experience as the Lord's people, seeking to keep his commandments; but we should expect, also, that as we grow in grace and grow in knowledge and grow in love, all these feelings of constraint, duty, etc., would disappear; so that, instead, we should delight to do the Lord's will, delight to keep his commandments of love, delight to do justly, to love mercy, to walk humbly with God,—and that there should be a total absence of the feeling that the Lord's commandments are grievous, burdensome, irksome. This is the higher Christian development, and can only be found where the individual has become truly "a copy of God's dear Son," where the Father's spirit has developed and brought forth the ripe fruits of the spirit in abundant measure—meekness, patience, gentleness, brotherly kindness, love.

35. how must we *keep ourselves* in the love of God?

Jude 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

R2649 [col. 2 ¶3]:

Finally, in harmony with our text, let us remember that this is not a matter that God attends to, but a matter which requires our own attention. God has made all the provisions whereby we may know of his love, and may be constrained by it, and may be accepted into it, but it devolves upon us to keep ourselves in the love of God: and we can only thus **keep ourselves in his love** by seeking to practice in the daily affairs of life the principles of his love: permitting the love of God to constrain us daily to sacrifice ourselves in the Lord's service, for his honor and for the spread of his truth; permitting the love of the brethren to so fill our hearts that, as the Apostle expresses it, we may be glad to "lay down our lives for the brethren" (1 John 3:16); permitting

a sympathetic love for mankind in general, the "groaning creation," in all of its trials and difficulties, to exercise our hearts so that we shall more and more feel kindly and generously toward all with whom we have contact and to make us helpful to them as we have opportunity; permitting this love even to extend to the brute creation under our care, so that we will not be negligent of their interests; all this seems essential to our keeping ourselves in this love of God. Let us more and more practice, and thus become more and more perfected in this love, which is the spirit of our Father, the spirit of our Lord, and the spirit of all who are truly members of the body of Christ.

R3021—"Keep Yourselves in the Love of God"—Jude 21.

What then is the essence of what we have foregoing found to be the divine instruction upon this subject? It is this. (1) Our hearts from the very beginning are to appreciate the imperfections of our own flesh and to look away to the Lord for the needed assistance to abide in his love.

(2) The exceeding great and precious promises must be studied, earnestly, that we may thus have them constitute in us "the power of God" for good —keeping us in the knowledge of the Lord and, through obedience, in his love.

(3) This knowledge will profit us only as we put it in practice and seek to regulate our minds, our thoughts, our words, and so far as possible all our actions of life, according to this standard which God through his Word, established before us as an ideal. We are to remember that if we had all knowledge yet had not love, it would profit us nothing, but we are to remember, also, that in the divine arrangement it seems to be impossible that our knowledge should progress much in advance of our obedience to what we already know.

(4) We are to appreciate every evidence which we find, in ourselves or others, of such growth in obedience to the law of God,—the law of love

with its connections of justice and mercy and reverence.

(5) We are not to expect the full results of joy in doing the Father's will in the beginning of our experiences, nor are we to feel discouraged if in the beginning the motive be, to a considerable extent, duty-love instead of a love for principles. We are to seek at the Lord's hand further blessing and further filling of his spirit of love. We are to seek to study and to appreciate the basic principles upon which the Lord governs the universe, and are to seek to bring our hearts into sympathetic accord with that law and principle and spirit of righteousness. We are to remember that much of our lack of appreciation of the principles of righteousness is due to our ignorance; and we are to expect that as we come to know the Lord and to understand his plan better, the eyes of our understanding will open the wider so that it will be possible for us not only "to comprehend with all saints," but to appreciate with all saints, the principles underlying and constituting the divine law of love.

Thus we may daily and hourly keep ourselves in the Lord's love by obedience to, and a growing love for, the principles of righteousness. And we

are to rejoice in every experience in life,—its trials, difficulties, sorrows, disappointments, etc., no less than in its pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiencies, and a still clearer

insight into that perfect law of liberty and love which he has established, and to which he requires our full and loyal heart-submission.

R3553 [col. 2 ¶4]:

How wonderful is this love of God and love of Christ! How impossible it seems for us to measure its lengths and breadths and heights and depths! Those who have accepted the Lord as their Redeemer and have entered into covenant relationship with him, giving him their little all and accepting from him a participation in all these blessings of his provision, if ever cast down because of weakness or opposition or what not, should call to mind this great love which the Father has for us and which the Son shares, the love which not only redeemed us while we were yet sinners, but which since then has called us to such wonderful blessings and privileges, making us joint-heirs with Christ our Lord, if so be we suffer with him;—this love will not be lightly turned away, this love would chasten us rather than permit us to fall

away into the second death; this love will finally deliver, either in the little flock or in the great company, all who continue to trust in Jesus and continue to hold the faithful Word. But in proportion as this love of God dwells in us richly, in proportion as Christ is enthroned in our hearts, in that same proportion we will have a responsive love which will delight to do those things which are pleasing in our Father's sight and acceptable to our Lord, and in the same proportion we will be loth to do anything which would bring a cloud between the Lord and our souls. Let us, then, have fresh courage because of what we discern of the lengths and breadths and heights and depths of love divine, and let this love of God constrain us to greater zeal and devotion to him and to his cause.

R3546 [col. 2 ¶4, 5]:

The third fruit or evidence of this membership in the Vine and of our continued growth as branches is stated in verse nine, namely, that as the Father loved the Lord Jesus, the Vine, so our Redeemer loves us, his branches or members. What a wonderful thought this is, that our Master has toward us the same kind of love that the Father has toward him! Could our faith always grasp this thought and maintain this hold, we should indeed have nothing to wish or to fear—our summer would last all the year. The next thought suggested is that having reached, having attained this high position in the Lord's favor, if we are his disciples and truly appreciate what he has done for us in this respect, we will desire to continue in his love. Next in order come the terms and conditions upon which we may continue in that love, namely, that we keep his commandments.

By way of showing us that this is not an unreasonable proposition, our Lord declared that these are the same terms on which the Father deals with

him, namely, "Even as I have kept my Father's commandments and abide in his love." We cannot expect to abide in the Lord's love and be careless of his injunctions. The measure of our faithfulness to him will be indicated by our obedience to him, as the measure of his love for the Father was indicated by his obedience to the Father. The Apostle intimates this same thought and adds a little to it, saying, "For this is the love of God that we keep his commandments, and his commandments are not grievous." (1 John 5:3). It is not enough that we keep the commandments, but that we keep them lovingly and loyally, of good pleasure, that we do not consider them grievous but rather are to be glad to be in line, in harmony, with all the Lord's righteous provisions and arrangements. Let us all more and more seek this spirit of full heart-harmony with all the principles of righteousness laid down by our Lord Jesus—his commandments.

36. How should we examine ourselves and overcome the unlovely spirit of criticism and harsh judgment?

F402 [¶2] through F409—“Judge Not, that Ye Be Not Judged. For with What Judgment Ye Judge, Ye Shall Be Judged.” (Matt. 7:1,2). Reproduced at the end of this section, p. 438.

R2589 [col. 1 ¶6 through col. 2 ¶2]—Rafters in Their Eyes.

Emphasizing this lesson, our Lord suggests that those who are always finding fault with the “brethren” who, like themselves, are seeking to walk in the narrow way—who can never see the noble efforts of the “brethren” to copy the Master, but are continually picking at them, are the very ones who have the greatest of faults in themselves,—lovelessness. The exaggeration of our Lord’s words of reproof to this class seems to imply a vein of sarcasm, for literally he says, Why do you stare so at your fellow who is troubled with a grain of sawdust in his eye, while you have a whole rafter in your own eye? All the “brethren” are more or less troubled with difficulties of one kind or another, weaknesses of the flesh,—because all have the treasure of the new nature in imperfect earthen vessels—marred by original sin. “There is none righteous, no, not one” absolutely perfect. Yet the brethren whose hearts are full of love, even though they have sawdust in their eye of faith, or intellectual discernment or spiritual discernment, and perhaps also splinters in their hands, which affect all the deeds of life, and render their work imperfect, and tho many of them have splinters in their feet also, so that their walk is by no means perfect, as they would desire it to be—yet if they have the spirit of faith and of love and of sympathy, the spirit of Christ, they are his, and far more acceptable to him than any could possibly be who are devoid of the spirit of love and sympathy, and who therefore in this parable are represented as wholly perverted in their judgment of others, because possessing so little of the Lord’s spirit and so much of the spirit of the Adversary—the great “accuser of the brethren.”

This loveless, fault-finding, brethren-accusing class the Lord denominates hypocrites. Why? Because in finding fault with others they are evidently wishing to give the inference that they are not afflicted with the same malady of sin themselves; they evidently wish to give the impression that they are holy, and since they know in their own hearts that this is untrue, and that they have many failings, many imperfections—therefore their course is hypocritical, false, deceptive, displeasing to God. Their claim that their fault-finding is prompted by love for the erring and a hatred of sin is deceptive and hypocritical as our Lord’s words clearly show. Otherwise they would find plenty to do in hating and condemning and battling with their own sins and weaknesses;—casting out their own rafter of self-conceit and hypocrisy. The experiences thus gained would make them very tender and merciful and loving in their assistance of others.

All of the “brethren” should carefully view this picture which our Lord portrayed, and should note well to see whether or not they have any of the evil disposition of heart—fault-finding, nagging, harsh criticism and denunciation—different degrees of the same fault. If they find any trace of such a “beam” of lovelessness and self-conceit in their spiritual eye, they should go at once to the great Physician and have it thoroughly eradicated, that they thus may speedily become gentle, sympathetic assistants to the “brethren,” and be prepared as successful surgeons and physicians for the great work of the Millennial age—the kindly and sympathetic opening of the blind eyes of humanity and the healing of all the wounds of sin.

R2590 [col. 1 ¶2, 3]—How to Overcome Loveless Self-Conceit.

Returning to the lessons which the “brethren” must learn, and possibly having specially in mind the correction of the tendency to judge one another, our Lord gives instructions how these wrong qualities may be eradicated. We are to ask

of the Lord the needed measure of love and sympathy which will hinder us from judging others, and which will help us in correcting our own defects. If we ask sincerely, truly, we will receive his grace and help in this direction. And while asking,

it is our duty to be seeking the things which we lack, the holy spirit of love to fill our hearts; and if we seek it we shall find it. We are to knock upon the Lord's store-house of grace and blessing by continued efforts, as well as prayer without ceasing, and as a result it will surely be opened to us. The asking, the seeking, the knocking, will all imply faith in the Lord, which will be pleasing in his sight, and it will also imply faithfulness on our part and a desire to be conformed fully to the Lord's will. And these good desires of our hearts shall be gratified, because, as an earthly parent would respond to his child's request for earthly food, so will the Lord respond and supply grace in every time of need to his children. He will not deceive us nor give us evil things, when we desire the good, but will do for us exceedingly abundantly more than we could ask or think; for is not

our heavenly Father much better than any imperfect human father could possibly be?

Luke's reference to this discourse (11:13) declares that the good thing that God will be pleased to give these asking, seeking, knocking ones, is his holy spirit. And this is exactly what is needed, as an offset to the unholy, unloving, selfish, judging and fault-finding spirit of the flesh, which must be cast out. The antidote for the poison is that we should be filled with the holy spirit, the spirit of love, for "love worketh no ill to his neighbor;" love "suffereth long and is kind;" love "is not puffed up" to see the faults of others and to be blind to its own; it "vaunteth not itself" to be a general critic, fault-finder and "accuser of the brethren." Love is sympathetic, helpful, the spirit of God.—1 Cor. 13:4; Rom. 13:10.

R3316 [col. 2 ¶1, 2]—The Spirit of God's Requirement Is Mercy.

This fault-finding disposition, that is ready to accuse and condemn everybody, indicates a wrong condition of heart—one which all the Lord's people should be on guard against. It is not the spirit of mercy and kindness and love which, as the Apostle explains, thinketh no evil. It is a spirit out of harmony with God's disposition, for, as our Lord explains, God desires mercy rather than slaughter; and those who are ready to condemn others give evidence that they lack the Lord's spirit of mercy and forgiveness.

This was the offense which our Lord charged against two of his noblest disciples in the early part of their discipleship. When the people of Samaria refused to sell the disciples food, because the Lord did not stop with them and perform mir-

acles amongst them, as he was doing amongst the Jews, the disciples, James and John, were indignant, and said to the Lord, "Wilt thou that we command fire to come down from heaven and destroy these men and their city?" but Jesus answered, "Ye know not what manner of spirit ye are of: the Son of man came not to destroy men's lives but to save them." So with all of the Lord's disciples: their continual study should be to avoid that hypercritical disposition to sentence and to destroy other people while desiring mercy for themselves. The rule which the Lord establishes is that we must expect from him mercy only in proportion as we shall exercise this grace toward others.

37. How must love deal with evil surmisings?

R3594 [col. 1 ¶III to IV]. Reproduced at the end of this section, p. 441.

38. How shall we fulfil the command, "Love one another"?

R2453 [col. 2 ¶2-5]:

One of the final and most searching tests of these "brethren," and the one under which probably the most of those once awakened and armed will fall, will be,—love for the brethren. Seemingly many will fail at this point and be therefore accounted unworthy of an abundant entrance to the Kingdom on this score. Whoever has the spirit of love according to the pattern (Rom. 8:29), is expected to agree with the Apostle Paul's statement,—*"Because he laid down his life for us, we ought also to lay down our lives for the brethren."*—1 John 3:14,16; 1 Pet. 1:22; 3:8.

This, like all other tests, will be most pointed and conspicuous during this time of special privilege and special trial in the end of the age. (Rev. 3:10.) Let us consider how it will come that we may be the better prepared to meet it successfully. (a) It will recognize brotherhood neither along the narrow channels of sectarianism, nor on the unlimited plane of worldly disregard for the divine Word which declares for "the brotherhood of man." It will recognize children of the Evil One and children of God: and all of the latter will be esteemed and loved and served as "brethren"—all trusting in the precious blood of Christ for forgiveness, and fully consecrated to the Lord's service.

(b) If such are seen anywhere, in "Babylon" or out of her, asleep, fettered and blinded by false doctrines and superstitions, by a soldier of the cross who has gotten awake and put on the

armor, it is his duty, as it should be his pleasure, to speed to his relief in the wisest and best and quickest manner. Self-ease, self-repute nor any other self-ish spirit must hinder him; the spirit of love must energize him to do all in his power—even to the laying down of his life—for the brethren. All who have this spirit must yearn to help those in danger of losing their hold upon the Lord after the manner of those now blindly leading them into unbelief.

(c) The same spirit of the "Captain" (Heb. 2:10) will lead him to so love not only the brethren that are still asleep, but if possible still more ready to lay down life for the brethren who, like himself, have gotten awake and are putting on the armor. He will sympathize with their trials by the way and assist them to put on the sandals and to adjust every piece of the armor. Should any be specially weak and liable to stumble he will not despise him, nor revile him, even as the elder brother, the Captain, would not do so. On the contrary, he will be the more watchful and helpful toward the weaker even tho he most enjoy himself in the company of the stronger. This is not the time for the strong to gather by themselves for mutual admiration and enjoyment;—that will come later on to all such who so love the brethren as to lay down their lives on their behalf. These will hear the Master say, *"Well done, good and faithful servant: enter into the joys of thy Lord."*

R3180 [col. 1 ¶2]:

There is one thing, however, the Apostle implies we are continually owing to our fellow-creatures, not only to the members of our own family and our own neighborhood, but to all men; viz., love. We owe them this, under the divine law, and it is a part of Christian duty to discharge this obligation daily. A parent or member of the family is to see that he does his part in support of the home and its comforts and privileges and quiet and harmony, that his influence in his neighborhood amongst his friends and acquaintances shall be for good and not for evil, for peace and not for strife. And as the Apostle elsewhere remarks, if he is to do good unto all men, as he has opportu-

nity, and because he loves all and desires their welfare, much more especially is he to have such sentiments and conduct toward those of the household of faith. (Gal. 6:10.) He is to be ready to do good at the expense of his own time and convenience, to all men, but he is to be ready to lay down his life for the brethren—he is to seek opportunities for laying down his life day after day, in the sense of giving his time to the communication of the truth, or helping the Lord's brethren in any manner, to put on the whole armor of God, and to stand in the evil day.

R2330 [col. 1 ¶3, 4]—This Law in Practical Operation.

And love of the brethren does not mean merely love for a faction, or clique, or for some of the brethren who have natural qualities which we admire. It means love for all who have accepted the New Covenant and are seeking to walk by the Golden Rule of love. It means that if some have peculiarities of natural development and disposition, which are discordant to our ideas and sentiments, nevertheless, we will love and cherish them, and cheerfully serve them, because they are trusting in the Lord, and have been accepted of him, and have adopted the law of the New Covenant, the royal law of liberty and life, as their standard. We thenceforth know them not after the flesh, with its peculiarities and knots and twists: but after the new nature, as “new creatures.” It means also that each of us in proportion as we discover our own natural crooks and twists, which

are contrary to the law of love, will seek to get rid of these imperfections of the flesh as rapidly as possible, and to make them as little obtrusive and offensive to others as possible.

From this standpoint love will not be forever noting the defects of the various members of the body of Christ, nor holding them up to ridicule and scorn of others; but each will be, so far as possible, fully as anxious to cover the defects of others as to cover his own defects; and to sympathize with others in their conflicts with their besetments, as he sympathizes with himself, and desires that the Lord shall sympathize with him, in his own conflict with his own imperfections. “If any man have not the spirit of Christ [the disposition of Christ, love] he is none of his.”—Rom. 8:9.

R3547 [col. 1 ¶3]:

It does not astonish us that the Lord directs that we love one another, but we stand amazed with the thought contained in these words, “As I have loved you.” How can we love one another with the same love which the Lord has for each of us? is our first inquiry. We reply that this is impossible at first, but as we become more and more filled with the Spirit of the Lord, we approximate more nearly to this standard of perfect love to all that are his, a love that not only would refuse to do injury to another, but a love which would delight to do good to a brother, yea, to do good at the expense of one’s own time and convenience. Thus Je-

sus loved us all and redeemed us with his precious blood, and to whatever extent we grow in grace, knowledge and love of him, in that same proportion we are Christlike and have a Christlike love. This love is the fulfilling of the Law, and whoever has such a love for the brethren will have undoubtedly a full, sympathetic love for the whole groaning creation, and will be glad to do now the little that is possible to be done on their behalf, and doubly glad that the Lord in his own good time and pleasure has a great and wonderful blessing for every member of Adam’s race.

R3639 [col. 2 ¶4, 5]:

Flattery and vanity have been the tools of the Adversary for the injury of the Lord’s people and cause many a time, and all who recognize this fact should be specially on guard accordingly. True, none of the Lord’s consecrated ones are likely to be placed on a pinnacle of fame or of power as was Darius, nor are they likely to be offered literal worship; yet there are little worlds, little empires, so to speak, little circles of acquaintance, in which the same principles may more or less operate.

In every little group of the Lord’s people there may be one or more who, because of talents or other providential circumstances, may properly

have a prominent place in the love and esteem of the company, and the Word of the Lord indicates that this may not only be reasonable but just. If they are faithful stewards they should be loved and honored for their works’ sake. But it should be remembered that they are still brethren, and that in no sense should they be given the honor or reverence which belongs to the Lord only. No confederation of Church or State can interfere with this principle, that God should be recognized as in every way the Chief, the one alone worthy of worship. The brothers and sisters of the Church, while esteeming faithful leaders

very highly, should see to it that they do not flatter or puff up or in any other manner excite the vanity and thus lead to the undoing of those whom they may properly appreciate as servants of the Lord and of his flock. Likewise every leader in any capacity in the families of God should be on guard against the insidious influences of pride and fond desire and ambition, and

against accepting to himself the credit which is due to God for the Truth and the knowledge of it and for some ability in presenting it to others. Humility is undoubtedly one of the most important of our lessons—those who in any degree neglect it will surely find trouble as a result.

F489 [¶2] through F490—Promiscuous Association Not Implied

The Lord clearly teaches us, through the Apostle, that his preferences and favors are alike to all the New Creatures—according to their zeal, according to their love for him and the principles represented in him; and that conditions of sex, race, color, etc., of the mortal body have no bearing with him in his judgment of his people, in his estimation of them, and in the distribution of the final rewards. Knowing the Father's view of this matter, all of the New Creation must take a similar view of it, must esteem all New Creatures in Christ Jesus as "brethren," must be kindly affectioned toward all, must seek to serve all, must know no partiality amongst the brethren, except such as the Lord himself showed—in that he favored and honored those who showed the largest measure of zeal for his cause. But all this impartiality, this ignoring of sex, color, race, etc., belongs to us as the New Creation, and only partially affects our mortal bodies, and their relationship with each other and with the world. Hence, the proprieties of conduct and relationship between the sexes must be maintained by the New Creation.

These, indeed, should have a larger degree of wisdom and prudence than the world, by reason of their being begotten to the spirit of a sound mind. They accordingly should realize that as a New Creation, seeking to walk not after the flesh but after the Spirit, it would be appropriate for them to be even more careful than the worldly, the natural man, respecting the weakness of their flesh and respecting the propriety of certain metes and bounds of proper conduct, modesty,

reserve, etc., as between the sexes. In proportion as the New Creature is seeking the spiritual life, and in proportion as it realizes that sexual appetites war against the interests of the New Creation, in that same proportion should they endeavor, even more than the world in general, to make straight paths for their feet, and to erect as many barriers and as formidable ones as possible between themselves and temptations.

The same argument applies to racial distinctions. There is a relationship of the Spirit and a unity of the Spirit which is totally different from a relationship and a unity in the flesh. The interests of the New Creation will, we believe, be generally conserved by the preservation of a measure of separation in the flesh, because the ideals, tastes, appetites, dispositions, etc., of one race necessarily are more or less in conflict with the ideals, etc., of another; hence, the several races of humanity will probably find their spiritual interests as New Creatures best conserved by a measure of separateness. There will be no difficulty along these lines if the distinction between the New Creatures and the fleshly bodies is clearly discerned. As the Apostle's words at the beginning of this chapter would give no excuse for a common herding together of males and females, because they are "all one" brotherhood in Christ Jesus, so neither should they be understood to imply anything promiscuous as between different races. It does, however, set for us the standard of spiritual appreciation and relationship, and of obligation to each and to all in matters both spiritual and temporal.

39. Would it be showing partiality to manifest different degrees of love?

R3034 [col. 1 ¶3 through col. 2 ¶1]:

But now we come to another point. Our love for the brethren cannot be exactly of the same measure and exactly of the same intensity or fervency toward all. There is something which gauges or regulates it. What is it? It is that we love God and the glorious principles of righteousness, which are represented in his character; and we love our Lord Jesus from the same standpoint, as being the very exemplifications of all that is good, noble, true, just, generous, loving; and our love for the brethren must, of necessity, be in proportion as we find the brethren to be copies of our Lord. We do not mean copies in the flesh, but viewed from the Lord's standpoint; copies in spirit, copies in heart, copies in motive, copies in intention, copies in loving zeal for righteousness, truth, etc. Thus, as we grow in the love of God and in the love of Christ and in the love of the principles which they represent, we grow also in love toward all men and toward the brethren, but particularly toward those who are growing most in likeness to the Lord. This is not partiality; this is not doing to others different from what we should wish them to do to us. This is following the Lord Jesus' example; for we find that amongst his apostles, even, all of whom were chosen, there were three specially beloved; and of those three one is specially noted as "that disciple whom Jesus loved." He was specially loved, because he was specially lovable; and so with us and the brethren. We should love them all warmly, fervently, but of necessity with varying degrees of fervor, and the fervor should increase with each in proportion as we note his growth in heart-likeness to our Lord.

And if this be so, what shall we say of those who, after having come to a knowledge of the

truth, and after having tasted and appreciated its goodness, fall away into sin?—of those who cease to walk after the spirit, and begin to walk after the flesh? Can our love for them burn with the same fervency as before? By no means; it should not do so. As the Apostle says in our text, we should make a **difference**. In doing so we are following the example of our Heavenly Father; for we have just noted that only by walking after the spirit can any of us keep ourselves in the love of God. Only by following the same course, therefore, should any be able to keep himself in the love of the brethren. Any deflection should bring corresponding loss of brotherly love and fellowship.

This making of a difference is really essential to the purity and progress of the Church. If we make no difference between those brethren who walk after the spirit and those who walk disorderly, or after the flesh, we are taking away the very premium and blessing which the Lord intended should go to those who walk after the spirit; and we are giving a premium, which the Lord did not intend should be given, to those who walk contrary to his Word, after the flesh. It is as much our duty to withdraw fellowship from those who are unworthy of it as it is our duty to grant fellowship, and that with fervency, to those whom we see to be walking in the footsteps of Jesus. We are not to think that it is love that is prompting us to take the wrong course of encouraging wrong-doers,—it is not love, but ignorance; and the remedy for ignorance is to learn of the Lord, from his Word and from his example.

R3529 [col. 1 ¶4]:

It speaks volumes for the character of Lazarus as a man that he had the love of the Lord Jesus. We remember that in the record concerning the rich young ruler it is written that after he had related to the Lord that he had at least outwardly kept all the commandments from his youth, Jesus beholding him, loved him—even though he was not in the condition of heart to make a full con-

secration and thus to become a true disciple. So we are bound to love all in whom we see the beauties of a noble character, whether they be of the consecrated ones or not—but our love and esteem for them of course increases as we see them recognizing their "reasonable service" and presenting their bodies living sacrifices to him who redeemed us.

40. How may we “consider one another to provoke unto love”?

Hebrews 10:24 And let us consider one another to provoke unto love and to good works:

F308—“Let Us Consider One Another to Provoke Unto Love and to Good Works”

What a loving and beautiful thought is here expressed! While others consider their fellows to fault-find or discourage, or selfishly to take advantage of their weaknesses, the New Creation is to do the reverse—to study carefully each other’s dispositions with a view to avoiding the saying or doing of things which would unnecessarily wound, stir up anger, etc., but with a view to provoking them to love and good conduct.

And why not? Is not the whole attitude of

the world, the flesh and the devil provocative of envy, selfishness, jealousy, and full of evil enticement to sin, of thought, word and deed? Why, then, should not the New Creatures of the Christ body not only abstain from such provocations toward themselves and others, but engage in provoking or inciting in the reverse direction—toward love and good works? Surely this, like every admonition and exhortation of God’s Word, is reasonable as well as profitable.

41. How should we apply the Golden Rule?

Matthew 22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

R2445 [col. 1 ¶2]:

But some will object to limiting this liberty to cases of positive **knowledge**, and urge that absolute knowledge generally being small little could be said. We answer that this is in line with the Divine law,—“Love thy neighbor **as thyself**.” You would not want your neighbor to use brain and tongue in evil surmises and slanders against you; and you should not do so to him. The law of the land does not demand that you should tell one word more than you **know** (of personal knowledge) against your neighbor—it does not

ask your suspicions and evil surmisings. And on the contrary, the law of the Lord commands that all under the New Covenant shall not utter one solitary suspicion against a neighbor: and that if suspicion beyond knowledge is **forced** upon the mind by associated circumstances, the new mind shall promptly, with its native benevolence, counterbalance the suspicions by suggestions of the possibility of misinformation or misinterpretation and always give the apparently guilty the benefit of the doubt.

F375 through F376—The Golden Rule.

Gold, as we have already seen, is a symbol of that which is divine; hence, the Golden Rule is the divine rule. This is really a rule of Justice rather than of Love. The nearest approach to this Law of Justice that the natural man can now appreciate—the very highest standard known to the natural man, is “Thou shalt not do unto thy neighbor that which thou wouldest not have thy neighbor do unto thee.” This is negative goodness, at very most; but the Golden Rule which no others than the New Creation can at present appreciate, or even understand, is of a positive kind—“Do unto others as ye would that they should do unto you.” This is positive goodness,

but merely Justice. If members of the New Creation fail at times to comply with every feature of this Golden Rule, the simple law of Justice, it must be to their serious regret and chagrin unless they are merely “babes” in the new way. And if any violation of this rule brings pain and regret, it is a sure sign that the violation was not wilful, not of the heart, not the New Creature’s violation of principle, but, at most, a violation connived at or stumbled into by the flesh, contrary to the desires of the spirit or intention. However, in proportion as the new mind is alive toward God, and zealous to do his will, in that same proportion it will be quick, alert and energetic in guarding the “earthen ves-

sel" in which it resides. It will put on the armor of God, that it may be able to fight a good warfare against the weaknesses of the flesh. It will insist that if an error has been committed, either in word or deed, a restitution, with good interest, shall, if possible, be quickly rendered: that thus the "earthen vessel," finding itself opposed and put to shame, may become less active in its opposition to the new mind.

This divine law affects the New Creature's relationship to God. He recognizes the meaning of the expression, "Love the Lord with **all** thy heart, with **all** thy mind, with **all** thy being, with **all** thy strength." He finds no room for self here, except as self shall be fully in accord with God. This affects his relationship with the brethren, for how could he love God, whom he has not seen (except with the eye of faith), if he does not love the brethren who have God's Spirit and whom he has seen with the natural sight? (1 John 4:20,21) As he learns to consider carefully in his dealings with them, to do for them and toward them as he would that they should do for him and toward him, he finds that it effects a great transformation in life; that this is not at all the rule or law under which he himself and others have been accustomed to live, to think, to act, to speak.

He finds that as he would like brethren to act kindly toward him, and speak gently to him, so he should speak and act kindly and gently to them. As he would like to have them be patient with his imperfections and weaknesses, and to draw the mantle of charity over these human defects, so he should do toward them. He finds that as he would not like to have the brethren speak evil of him, even if the evil were true, so he should be kindly

affectioned toward them, and "speak evil of no man," but "do good unto all men," especially to the household of faith. As he would not like to have others expect of him more than he could reasonably do, so he would not expect of others more than they could reasonably do. The same principle would operate also in respect to the world and its affairs. The whole course of life is thus gradually changed; and, as the Apostle suggests, this change comes in proportion as we "behold the glory of the Lord"—in proportion as we come to appreciate and learn to copy the grandeur of the divine character ruled by this Golden Rule of perfect Justice, coupled with abounding Love.

As our new minds, new wills, begotten of the holy Spirit, develop, they are gradually "changed from glory to glory" of heart quality; and thus changed in our hearts, our minds, our wills, our intentions (and so far as possible also outwardly), we become fit or "meet," according to the divine promise, for the great and final resurrection **change**, when that which is sown in weakness and corruption shall be raised in power and glory, a spiritual New Creation—the Christ of God. Various good and helpful advices, admonitions and suggestions are given us by the apostles and repeated and indorsed by various of the brethren, as profitable for reproof, for correction, etc.; but the Law, the blessed Law, under which the New Creation is placed, is a Law of Love, surpassing the Golden Rule. Rightly appreciated, it would mean that many things now done by the New Creation would be done no longer; and many things now neglected by them would be performed with zeal and assiduity.

R2329 [col. 1 ¶3-5]:

Many who think that they have entered into the New Covenant relationship with the Lord are evidently mistaken. They have perhaps believed in Jesus, and in his sacrifice for sins, and have desired his blessing and liberty from the curse of death; but they have not recognized nor accepted the corresponding obligations on their part. They have not stood up before the Lord to swear allegiance to him and to the law of his covenant, and to be sealed with the blood which seals that covenant. They are deluding themselves in thinking they are under the terms of the New Covenant,

when they are not—not having taken the necessary second step to make them beneficiaries under its arrangement. They have heard of "the royal law of love," they know of it as the Golden Rule of the New Covenant, yet they have never, by consecration, put themselves under that law. They have never recognized it as being the law over them, by which they are to be controlled, and by which eventually they are to be judged. It is a work of kindness to such to point out to them clearly and distinctly that they are deceiving their own selves, and that those who do not ac-

cept of and come under the royal law of the New Covenant have neither part nor lot in the blessings which flow from that covenant.

It is time that all who profess faith and loyalty to the Lord and to the New Covenant should recognize themselves as Covenanters—those who have made a compact, a covenant, with the Lord through Christ Jesus, and who are bound by the law of that covenant. And if they have done this intelligently, it is high time that they should be measuring every act and word and thought of life by the Golden Rule of this Covenant, which our Lord Jesus expresses most succinctly, saying, “As ye would that men should do to you, do ye also to them likewise.”—Luke 6:31.

Our Lord and the Apostles, in all their teaching and writing, inculcated this royal law of the New Covenant. It was along this line that our Lord said to the disciples, “Judge not [harshly, unmercifully, ungenerously,] that ye be not [so]

judged; for with whatever measure of cold justice and mercilessness you measure others, the same shall be meted out to you. The Apostle James, in our text, repeats the same thought, saying, “He shall have judgment [just sentence] without mercy who hath showed no mercy.” That is to say, if we have come under the blessed provisions of the New Covenant, it means not only that we have accepted of God’s mercy through Christ in the forgiveness of our sins, but also that a **condition** upon which we receive divine mercy was that we ourselves would be governed by the same rule of love and mercy towards our fellow-creatures. If, therefore, we fail to follow the Golden Rule, we mark ourselves as rejectors of the covenant of grace, and as those who despise divine favor, and who trample upon and make light of the great sacrifice by which this favor of the New Covenant was made available to us.

R2330 [col. 1 ¶1 through col. 2 ¶1]:

And all of this which applies to the beast, to the home circle and family, applies with equal or still more force to the family of God, the Church; hence the Apostle urges that evil speaking, bitterness, anger, wrath, malice, hatreds, strifes, envyings, which are all parts of the old nature, the nature of the world and of the devil, be put away. These are to be supplanted by the new spirit of Christ, in harmony with the law of the New Covenant,—Love—with its gentleness, meekness, patience, long-suffering, brotherly-kindness. “If these things be in you and abound they shall make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence [to the cultivation of these graces] to make your calling and election sure; for if ye do **these things** ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.” —2 Pet. 1:8-11.

He who finds his heart not in harmony with this law of the New Covenant, love—mercy, kindness, gentleness, goodness—lacks the evidence of **proof** that he is in any sense of the

word accepted as a son of God, and a joint heir with Christ. If he have not this spirit of love, he will find it impossible to go far in the footsteps of the Master, for the sacrifice of Christ was not vain-glorious, not for outward show, not for honor of men, but prompted by love—toward God and men. So likewise with us, if we have not love in our hearts for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit which will carry us through in making the sacrifices necessary under present conditions. It will only be a question of time with such when the power of pride or vain-glory, holding them in the way of sacrifice, will snap asunder, and selfishness take full control. He who would be faithful even unto death, walking in the footsteps of the Master, must receive of the Master’s spirit of love, before he can thus follow him. As the Apostle declares, “He that saith, I love God, and hateth his brother, is a liar. He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?” Hence, the Scriptures place the love of the brethren as one of the evidences of our having been begotten of the spirit, and of our being in touch with the Master.

And love of the brethren does not mean merely love for a faction, or clique, or for some of the brethren who have natural qualities which we admire. It means love for all who have accepted the New Covenant and are seeking to walk by the Golden Rule of love. It means that if some have peculiarities of natural development and disposition, which are discordant to our ideas and sentiments, nevertheless, we will love and cherish them, and cheerfully serve them, because they are trusting in the Lord, and have been accepted of him, and have adopted the law of the New Covenant, the royal law of liberty and life, as their standard. We thenceforth know them not after the flesh, with its peculiarities and knots and twists: but after the new nature, as "new creatures." It means also that each of us in proportion as we discover our own natural crooks and twists, which are contrary to the law of love, will seek to get rid of these imperfections of the flesh as rapidly as possible, and to make them as little obtrusive and offensive to others as possible.

From this standpoint love will not be forever noting the defects of the various members of the body of Christ, nor holding them up to ridicule and scorn of others; but each will be, so far as possible, fully as anxious to cover the defects of others as to cover his own defects; and to sympathize with others in their conflicts with their

besetments, as he sympathizes with himself, and desires that the Lord shall sympathize with him, in his own conflict with his own imperfections. "If any man have not the spirit of Christ [the disposition of Christ, love] he is none of his." —Rom. 8:9.

The object of the present call of the Church, in advance of the call of the world, to share in the benefits and privileges of this New Covenant, is to select in advance, not those that are perfect, not those who are the copies of God's dear Son, but those who desire and will seek to become copies of God's dear Son, "conformed to the image of his Son." That image is love itself, for as God is love, so Christ's character is love, the express image of the Father. This is the mold into which we are to be fashioned. But God will not impress us into this mold; he will not force upon us these lines of character: rather, the only influences which he exerts to this end are the "exceeding great and precious promises; that by these we might become partakers of the divine nature" and impress upon ourselves the divine character of love, and thus escape the corruption that is in the world through selfishness; or rather, we are to **keep ourselves** in the love of God while he causes the pressure of all things to deeply engrave it upon us. —Jude 21.

42. How may love exercise combativeness?

R3595 [col. 2 last ¶] through R3596 [col. 2 ¶1]:

If by the grace of God we have in any degree been used by him in serving present harvest truths to others, we rejoice in the **service**, and will continue to strive to be faithful to our stewardship: but as for vanity on this account, we see no room or reason for it. We are well aware that our Master could readily have found many others as fit and worthy of the service, and many more capable naturally: we can only suppose, therefore, that herein as previously—"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of this world to confound the things that are mighty,...and the things that are despised...to bring to naught things that are; that no flesh should glory in his presence."—1 Cor. 1:27-29.

We therefore caution all who by the grace of God have been translated out of darkness into God's marvelous light, that they walk proportionately the more humbly before the Lord: because, if the light received should become darkness, how great would be the darkness, and how hopeless the condition! It would, as the Apostle declares, be better for such never to have known the way of life. If salt lose its flavor it is good for nothing more than sand.

"Blessed Are the Pure in Heart."

VII. Be pure: maintain a conscience void of offense toward God and men. Begin with the heart—the thoughts: harbor no thoughts that in any sense of the word would be evil. To make sure of this, have Christ Jesus as your pattern, well and much before your mind. When evil is

obtruded upon you, either from without or from within, lift your heart to him in prayer for the grace promised to help in every time of need. Keep constantly near you the thought and prayer, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

VIII. While treasuring and seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come into sympathy with the **principles which underlie** the divine law: this will enable us to judge of the right and the wrong of such of our words, thoughts and acts as may not be particularly specified in the Lord's Word. Indeed, as we get to understand and sympathize with the principles of divine law, to that extent we are getting at the spirit of the divine Word.—See Psa. 119:97-105.

IX. Shun a contentious and fault-finding disposition as contrary to the spirit or disposition of Christ—contrary to love.

A certain amount of combative courage is demanded in overcoming the world, the flesh and the devil and their various snares, and this fighting disposition may become a valuable aid to ourselves and the Master's cause if rightly and wisely directed;—against sin, first in ourselves and secondly in others; if used for the Lord and his people, and against Satan and all his powers of darkness and superstition. This in the Scriptures is called fighting the good fight: and we all

should be gallant soldiers in this battle for right and truth, lovingly defending our Captain's honor and his people's liberties.

Fight the Good Fight.

But such a good use of combativeness is not pleasing to the Prince of this world, and he will seek to pervert what he cannot directly use. Consequently he attempts with some to make combativeness appear a chief virtue: he encourages them to fight everything and everybody;—the brethren more than the powers of darkness;—nominal churchmen more than the errors and ignorance which blind them and make them such. Indeed his desire is to get us to "fight against God."

Let us be on guard on this point. Let us first of all **judge ourselves** lest we cast a stumbling block before others: let us fight down in our own hearts the wrong spirit which seeks to make mountains out of trifles and disposes us to be captious and contentious over little and nonessentials. "Greater is he that ruleth his own spirit than he that taketh a city." Let us guard ourselves that our defense of the truth be not from motives of self glorification; but from love for the truth, love for the Lord and love for his people, the brethren. If love be the impelling spirit or motive, it will show itself accordingly, in loving, gentle, patient, humble efforts toward the fellow-servants; and let us be "gentle toward all." Let "the sword of the spirit, the Word of God," which is quick and powerful, do all the **cutting**.

43. How should the spirit of love control the tongue?

F291 [¶1, 2]:

Oh, that the holy Spirit, the spirit of love, might dwell in every member of the Ecclesia so richly that it would give pain to hear a defamatory tale about any one, and especially about a fellow-member! This would at once eliminate one-half the friction, or more. Nor would the following of the above procedure, outlined by our Lord, lead to **frequent** church trials: rather, while removing the ground for animosities, it would inculcate a respect for the judgment of the Church as being the judgment of the Lord, and the voice of the Church would be heard and obeyed accordingly. Furthermore, with order and love thus prevailing we may be sure that each would seek as far

as possible to "mind his own business" and not attempt to reprove his brother or correct him, or bring the matter before a committee or the Church, unless the matter were one of some importance as concerned himself or the Church or the Truth.

Unquestionably, the majority of the Church troubles (and society and family troubles as well) spring not from a desire to wrong, nor even from a wrong unintentionally committed, but from misunderstandings and, at least, partial misinterpretations of intentions or motives. The tongue is the general mischief-maker; and it is part of the spirit of a sound mind, therefore, to set a guard upon the lips as well as upon the heart, from which proceed

the ungenerous sentiments which, the lips expressing, set fire to evil passions and often injure many. The New Creation—the Church—has strict instructions from their Lord and Head on this important subject. His spirit of love is to fill them as they go **alone**, privately, to the injuring person without previous conference or talking with anyone. They go not to make him (or her) **ashamed of his conduct**, nor to berate him or otherwise punish, but to secure a cessation of the wrong and, if possible, some recompense for injury already

R2928 [col. 1 ¶1 to end]:

The miraculous gift of tongues is no longer with us, yet the same spirit, received by us, dwelling in us richly and abounding more and more, gives us utterance, also, in respect to the **wonderful works of God**. This is still true of all the Royal Priesthood, the consecrated. As the Apostle expressed it in his day, “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye (for yourselves); for we cannot but speak the things which we have seen and heard.” (Acts 4:19, 20.) The enlightenment of our understanding has shown us Jesus as the Redeemer of the world, and our share in his redemptive work; and also our acceptance with the Father, through him, to be his joint-heirs in the Kingdom, and to be fellow-servants with him in the present time, in bearing the reproaches of the true Gospel in this time, when the great Adversary is deceiving the world in respect to these matters, putting light for darkness and darkness for light.

More and more we, too, speak with **other tongues**. Those whose tongues had blasphemed

received. Telling others of the wrong, first or afterward, is unkind, unloving—contrary to the Word and Spirit of our Head. Not even to ask **advice** should the matter be told: we have the Lord’s **advice** and should follow it. If the case be a peculiar one, the wisest of the elders should be asked for advice along the lines of a hypothetical case, so as not to disclose the real trouble and wrongdoer.

the holy name now give thanks and praise; those who had ignorantly misrepresented the divine character and plan now vie with each other in showing forth the praises of him who has called us out of darkness into his marvelous light. The influence of the holy spirit transforms our sentiments and expressions respecting the brethren also, and respecting the world, so that instead of hatred and anger and malice we have love and gentleness and patience; and instead of our tongues showing forth envy and bitterness and pride, worldly ambition, etc., they show forth the new mind in gentleness and wisdom, in helpfulness and love—toward all men, and especially toward the household of faith. These, our new tongues, and the new living epistles which they represent to our families, our neighbors and the world, are beautifully expressed by the Prophet to be our “song”—our praise, our acknowledgment to God for his grace and truth; as it is written, “He hath put a new song into my mouth, even the loving kindness of our God.”

F587 [¶1, 2]:

All know how difficult a matter it is to control the tongue, even after we realize its vicious disposition in our fallen nature. We, therefore, call attention to the only proper method of restraining or curbing the tongue, viz., through the heart. The inspired Word declares that “Out of the abundance of the heart the mouth speaketh.” This being true, it implies that when we have a great deal of difficulty with our tongues, there is a great deal that is not altogether right about our hearts; and that in proportion as we get our hearts right we will have the less difficulty in controlling our tongues. The lips which continually speak scornfully of others

indicate a proud, haughty, domineering, self-conscious condition of the heart. The lips which continually speak evil of others either directly or by insinuation, indicate that the heart back of the lips is not pure, not filled with the Lord’s spirit of love—for “Love worketh no ill to his neighbor,” not even in thought. It “thinketh no evil.” It would not permit itself to surmise evil respecting him. It will give him the benefit of every doubt, and rather surmise the favorable than the unfavorable.

Self-love is usually strong enough in all mankind to hinder the tongue from speaking any-

thing to its own injury; and proper love, unselfish, that would love the neighbor as himself, would be as loath to speak to the detriment of one's neighbor or brother, or even to cast a reflection against his conduct, as it would be unwilling to take such a course against itself. We see then, from whatever direction we look at the subject, that the matter of prime importance with the New Creation is the attainment of perfect love in our hearts. This toward God would stimulate us to the more zeal and energy and self-sacrifice in co-operating in the divine service, the service of the Truth; and toward men it would stimulate us not only to act justly and lovingly, but to think and speak graciously of all so far as pos-

sible. This is the holy Spirit, for which our Redeemer taught us that we should pray, and respecting which he declared that our Heavenly Father is more willing to give it to us than are earthly parents to give earthly good gifts to their children; and sincerity in praying for this spirit of holiness, spirit of love, implies earnest desire and striving that in thought and word and deed love may be shed abroad through all the avenues of our being. So shall we be the children of our Father which is in heaven, and be accounted worthy of his love and of all the precious things he has promised and has in reservation for those who love him.

44. What should be our attitude toward all our fellow creatures?

Romans 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

R3180 [col. 1 ¶2]:

There is one thing, however, the Apostle implies we are continually owing to our fellow-creatures, not only to the members of our own family and our own neighborhood, but to all men; viz., love. We owe them this, under the divine law, and it is a part of Christian duty to discharge this obligation daily. A parent or member of the family is to see that he does his part in support of the home and its comforts and privileges and quiet and harmony, that his influence in his neighborhood amongst his friends and acquaintances shall be for good and not for evil, for peace and not for strife. And as the Apostle elsewhere remarks, if

he is to do good unto all men, as he has opportunity, and because he loves all and desires their welfare, much more especially is he to have such sentiments and conduct toward those of the household of faith. (Gal. 6:10.) He is to be ready to do good at the expense of his own time and convenience, to all men, but he is to be ready to lay down his life for the brethren—he is to seek opportunities for laying down his life day after day, in the sense of giving his time to the communication of the truth, or helping the Lord's brethren in any manner, to put on the whole armor of God, and to stand in the evil day.

R1789 [col. 1 ¶1, 2]:

Verses 8-10 [of Rom. 13] need no comment. The truth of the statement, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law," is obvious to all. Love delights to bless, and against its pure and benevolent instincts there is no law. It recognizes the rights and liberties and proper relationship to God and fellow men of every individual, and in no sense interferes with those inalienable privileges of any of God's intelligent creatures; but rather delights in the largest development and most rapid progress of every individual. It is noble, generous, free, frank, unselfish, kind, tender-hearted, pitiful, helpful and true.

This noble benevolence, Paul says, we owe to every man.—"Owe no man any thing but to love one another." This debt we owe, not only to our brethren in Christ, but also to our brethren of the human family. Originally God created man in his own image, and though that image has been sadly defaced in all, he has planned to restore it, and himself so loved the world, even while they were yet sinners, that he redeemed them at great cost. And if God so loved the world, then we also should love them with the same benevolence, kindness and tender compassion; and if we love God and have our hearts filled with his spirit we will delight to do so.

R3029 [col. 1 ¶6 through col. 2 ¶5]:

The Apostle declared that he was a debtor both to the Jews and to the Greeks; and looking at matters from a similar standpoint, we may say likewise, that we are under many obligations to many people. We owe a real debt to our parents, through whom, in God's providence, we have come into being; we owe a debt to the community and commonwealth in which we live for the measure of peace, order, social convenience and advantages every way, which we, in common with others, share; we owe a debt to our nation at large in consideration of the many blessings, liberties, advantages, etc., which come to us through it by divine providence. And above and beyond all these debts to our fellow creatures, we recognize a debt and obligation to our Creator—not only for earthly life, its blessings, its privileges, its opportunities, such liberties as we enjoy; but still more for our redemption with the precious blood, for our knowledge of the same, for our call to joint-heirship with our Lord, for the begetting of the holy spirit, for the assistance and encouragement of the Word and its exceeding great and precious promises which strengthen, encourage, and direct us in the way of life eternal.

True, some arguments may be made on the other side of the proposition, but these are not for us; we had no claims, we had no riches, we had nothing until we had a being. We might perhaps wish that our parents might have been more wise, and that therefore we might have been born with a more liberal endowment mentally, morally and physically; we might perhaps wish that our community and commonwealth were still more advanced, still more beneficent, still more liberal than they are; we might perhaps wish that our nation had still better laws and still better regulations than it has; we might perhaps wish that our Creator had favored us with natural and earthly things still more than he has favored us. But, as before stated, we are debtors for all that we have; it is, therefore, appropriate that we should be thankful for everything that we do possess and enjoy, temporal and spiritual; and that we should realize that while it is our privilege to do for others and to assist others, to encourage and bless and help others, nevertheless, being debtors for all that we have, we have no grounds on which to claim more.

A realization of the subject, from this standpoint, should tend to make all of the Lord's people, all of the "new creatures in Christ Jesus," very contented, very appreciative, very thankful for mercies, both temporal and spiritual. Seeing that in all these respects we are debtors, we should seek to discharge our duty toward all our beneficiaries: toward God the fountain of every good and perfect gift toward our nation, toward our commonwealth and community, toward our parents. We should see to it not only that none of these are injured by reason of our living in the world, but that our lives shall in some measure and degree testify to our appreciation of them all, and directly or indirectly be a help, an assistance, toward the best interests of each and all with whom we have to do. This is but simple justice—justice demands that we pay our debts, that we owe no man anything.

But we are to go beyond this just discharge of our obligations and are to love God and our fellow man—to seek not only to do our duty, to pay our share of the taxes and burdens and responsibilities of life and social order and parental protection and comfort, but love is to prompt us according to our best judgment, guided by the new mind, the Lord's spirit, to do something more than mere duty might demand—to sacrifice something in the interests of the Lord's service and in the blessing and comforting of our fellow creatures, as the spirit of the Lord may direct through his inspired Word.

He that loveth all others so that he is constantly seeking to do them good, is following the holy law, the perfect will of God. It is less a question of outward conduct than of heart intention, though undoubtedly the heart intention will generally find appropriate expression through the lips and through the actions of life. The Lord, however, knows the imperfections of our judgments and the weaknesses of the flesh, and therefore, very graciously under the New Covenant accepts the perfection of our intentions, of our wills, as instead of the absolute perfection of our every word and deed. Thus "The righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit"—and as nearly up to the spirit as possible.

45. What is the significance of the warning, "Love not the world"?

1 John 2:15,16 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

R1955" —Love Not the World."

One can scarcely read this advice of the Apostle John without having another scripture suggested to his mind, which, at first sight, may seem contradictory; viz, "God so loved the world that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life." The two, however, are not antagonistic, but are in full harmony when rightly understood. If God so loved the world, even while they were yet sinners (Rom. 5:8), as to sacrifice the dearest treasure of his heart in order to redeem and save them, then such love and such benevolence toward the world on our part cannot be out of harmony with his will. Indeed, such is the direct teaching of the Word. "Do good to all men as you have opportunity;" "Love your enemies, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust....Be ye therefore perfect, even as your Father which is in heaven is perfect." —Matt. 5:44-48.

To love the world as God loves it, is not the sentiment against which the Apostle warns the Church, as the context clearly shows. That is a grand and ennobling love—a love which stands on the high plane of purity, and without having the least fellowship with the impure, nevertheless pities the fallen, and is active in efforts to rescue them from their degradation. This divine love, so worthy of our imitation, is that which benevolently ignores personal antagonisms and animosities, and, overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation.

But the love of the world to which John refers, as the context shows, is the love of fellowship, which implies the partaking of its spirit—its aims, ambitions and hopes, and its methods of

pursuing them. If any man love the world in this sense, surely the love of the Father is not in him; "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world [i.e., according to the spirit of this present evil world]. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

As children of God we have been called to a position of great favor and advantage. Our Heavenly Father has revealed to us his plans and purposes and has condescended to take us into his fellowship and active cooperation; and so grand and extensive is our outlook of the future that we are able to view the present life in a very different light from that in which the world views it. The world walks on in darkness without the light of life, and consequently to them the things of this present life, which we have learned to count but as dross, are to them of great value, and they strive and run and contend for the delusive prizes that bring with them only labor and sorrow and quickly pass away.

The Apostle has very briefly summed up the world's treasures as the lust of the flesh, the lust of the eyes, and the pride of life. The lust of the flesh includes all the fleshly appetites and passions, the merely animal instincts. To these thousands sacrifice all the higher interests. To fare sumptuously in eating and drinking and frolic and pleasure is their delight. The lust of the eyes demands luxury in dress and home appointments, and the gathering for self-gratification of all that is admired and desired. And the pride of life glories in the shame of that selfishness which has ignored the wants and woes of the needy and suffering, and complacently said to self, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." And it goes further: it despises the poor and needy and oppresses them.

Such is the spirit of this world. It is the very opposite of the spirit of God and of Christ; and

those who are led of the spirit of God should keep as far from it as possible. Their conduct, their dress, their home-life and home appointments must all speak a different language. We are to mind not high things, but to condescend to men of low estate; to show no preference to the man that wears the fine clothing or the gold ring, but, like our Master, to regard with highest esteem and Christian love those who do the will of our Heavenly Father.—Rom. 12:16; James 2:1-5.

“God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is love with us made perfect [completed] that we may have boldness in the day of judgment; because as he [God] is, so are we in this world.” As God is love, and is so manifested to all his creatures, so ought we to be love, and thus to shine as lights in the world. And if in this world we become living embodiments and representatives of love, we may be confident that at the end of our course we will stand approved before Him who seeks above all things to see in us this likeness to himself.—1 John 4:16-18.

F604 [¶2] through F606 [¶2]—The World as an Enemy of the New Creation.

Everything pertaining to this present evil world is more or less out of alignment with righteousness, and hence, more or less contrary to the New Creation and its righteous standard. The law of the world might in a general way be summed up as Selfishness; notwithstanding the world makes claims, and with considerable propriety, to a grand recognition of justice. We are not of those who believe that all the laws and all the regulations of the civilized world are evil; on the contrary, we have frequently been amazed to note how grand are the laws of Christendom—how wise, how just, how noble—many of them evidently enacted with a view to protecting the interests of the weak against the strong, and of doing justice to all. Nevertheless, with selfishness interwoven with every thought and word and act of the whole world, it is not surprising that its very highest conceptions of justice are sometimes bent and twisted—wrested.

Our surprise, on the contrary, may well be that poor fallen humanity should ever have attained to so grand a system of laws as are to be found on the statute books of Great Britain, the United States and other countries. We cannot doubt that the law

To fellowship the world is to walk in harmony with its ideas and to conform to its ways. In this sense we may not love it, but must be apart from it and in opposition to it. The way thus pointed out to us is, in some respects at least, a difficult way, and a lonely way; but it is the only way of peace and lasting happiness. This world with the lust thereof is rapidly passing away: it is hollow and unsatisfying and eventually leads to disaster and ruin; but those whose delight is in the Lord’s way have blessed communion and fellowship with him. Their joys come from a source which the world cannot comprehend. They live on a higher plane, breathe a purer atmosphere and enjoy a holier, sweeter friendship than the world could ever offer.

But if any man in Christ descend from these high privileges to partake of the poor substitutes which the world has to offer, he is thereby proving his lack of appreciation, and hence his unworthiness of the heavenly things: the love of the Father is not in him; and he may well fear the verdict of the day of decision.

given through Moses and exemplified, multiplied and made honorable and expounded by our Lord Jesus and his apostles has had much to do with—has been the basis, indeed—of these human laws. Nevertheless, as all will concede, the selfishness of man is continuously battling with man’s own definitions of justice, and seeking to set them aside either in part or in whole; and this, which is ceaselessly progressing on a large scale in the world, is one of the chief difficulties and battles of the New Creation.

The world and its spirit of pride, selfishness, etc., must be recognized as one of the chief foes of the New Creation. The whole world of mankind, operating under this general “spirit of the world,” is moving in one general direction, as a great river, in some parts of which there is greater swiftness, and in other parts greater sluggishness, but all, nevertheless, following in the same general selfish direction. The New Creature, by his consecration, by the spirit of his new mind, is obligated to an adverse course, and is, therefore, opposed by all the current of popular sentiment, theory, tradition, etc., and marked as peculiar. He has friction to contend with. He nec-

essarily is in antagonism to those who are going in the opposite direction, and who come in touch with him. This collision cannot be avoided. It means not outward peace but outward conflict; this outward conflict, however, may signify inward peace and joy because divine approval is realized.

The world's aims and objects and methods are not always ignoble and unjust; but even its noblest aims and objects are generally contrary to those of the New Creation, because the world is acting under the impulse of human wisdom, while the New Creation is actuated by the wisdom from above. Worldly wisdom has its own conceptions of religion as a means for holding wicked people in check. It has its own idea of morality, benevolence, faith, hope, love—cannot comprehend the different standpoint of the New Creation, and is apt to consider its views extreme, unreasonable, etc., not comprehending the divine plan, not appreciating from the divine standpoint the insignificance of the present life, as compared to the future one. Nor does worldly wisdom appreciate the impotence of all human effort as respects real human uplift, when contrasted with the great and grand arrangements which God has in reservation, and which will be fully brought to light and put into successful operation in the Kingdom, as soon as his work of the present age has been completed—as soon as the elect Church shall have been selected, polished, approved, glorified.

The New Creation must not, therefore, be surprised if the world hate it—even the morally and religiously well-disposed of the world. And this hatred and opposition of the world, at times so vexatious and trying to faithfulness and patience, is to be received meekly; with the remembrance that the world is still blinded by the “god of this world” and sees not the “exceeding great and precious things,” “the deep things of the Spirit,” in the light of which we, by the grace of God, are enabled to count all things—losses, trials, etc.—as but “loss and dross,” that we may win the wonderful things promised us in the Word.

To yield to the spirit of the world, to allow its sentiments to dominate us for the sake of its peace, would be giving evidence of an inferior appreciation of the Lord, his Truth, and the privileges of his service. The result would be that if we did not lose everything by going completely over to worldliness we might, at least, lose the prize, and have a portion with the “great company,” and come up through great tribulation to an inferior place in connection with the glories to follow.

The Apostle's strict injunction is, “Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him.” (1 John 2:15) We should be on guard, therefore, against every indication of sympathy or affiliation with the spirit of the world. This does not mean that we should be out of sympathy with our friends, whom we term the worldly—that we should be careless of their interests, etc.; but it does mean that while careful to discharge our obligations toward the worldly, and to render honor to whom honor is due, tribute to whom tribute is due, support to whom support is due, kindness to whom kindness is proper, sympathy to whom sympathy is proper, we are, nevertheless, to distinguish between our friends and neighbors, who are still under the influence of the Adversary, and the spirit, or disposition, which has actuated them and which is deluding them.

We are not to be in sympathy with any of the present institutions, which are based upon selfishness, and, in greater or less degree, are in opposition to the divine law, the Golden Rule. It may be necessary for us to conduct our affairs considerably along the lines of selfishness prevalent in the world; but without stopping to dispute the question continually, our hearts should be kept in that attitude in which we would be out of sympathy with selfish principles and longing for the reign of the Golden Rule absolutely in all the affairs of life, and, so far as possible, in our own intercourse with the world.

46. How should we examine ourselves lest our “heart” deceive us?

F600 [¶2] through F602 [¶2]:

The inspired Word declares that “the [natural] heart is deceitful above all things, and desperately wicked” (Jer. 17:9)—not the organ called the heart, but that which the heart represents in Scripture, viz., the natural affections. The New Creature gets a new heart, a new will, a new standard of affection, in which God and his righteousness and truth and plan and will are first; and in which all other things occupy a place of honor and love in proportion to their harmony with the Lord and his righteousness. To those possessing this new heart all the members of the New Creation are necessarily first and closest: hence, as the Apostle says, love of the brethren is one of the best tests of relationship to the Lord as New Creatures. But this, as already shown, must not interfere with a just recognition of obligations to others.

The New Creature, the new heart, with its new affections, is continually assailed by its enemies, the old heart, the old affections, the selfish disposition; and the latter, finding that the New Creature is bound by divine command to be considerate and generous toward others, frequently practices deceptions upon the new heart, and says in effect: Now you have reckoned me dead; you have put me out, and I am dead, as respects what I was. I am not the same old heart I was formerly; but you must give me some consideration. You must not treat me too rudely; you must concede that I have made considerable progress, and must not put too heavy a burden upon me; it would not be just. You ought to be selfish to a certain extent. You ought to look out for number one, and for your family; not merely for their necessities, but much more—and should endeavor to give them wealth and social advantages. You should sacrifice yourself for them.

How deceitful is this old heart! How specious are its false reasonings! How many have proven this to their sorrow! How many have been inveigled and had the new mind captivated by the old! How many have found themselves brought into bondage by the deceitfulness of the old heart! One of the favorite arguments is that the New Creation is commanded, “So far as lieth in you, live peaceably with all men.” This general advice of the Apostle it seeks to exalt far above his design, and to make it superior to the divine command (1) that we shall love and serve, honor and obey, the Lord with all our heart and all our mind, soul and

strength; and (2) that we shall love our neighbors as ourselves. This does not permit of peace at any price. If the old heart, the old mind, the old will, can get the new one to make a **compromise** of truth or duty for the sake of peace, there will be no end to the demands it will make; and the result will be that the New Creature would soon, in the interest of peace, be violating the very essence of his covenant with the Lord, and be fully submitting himself to the old will, although it desires not to do so—indeed striving against the old will, but led captive by it through its deceitfulness, and its skillful misinterpretations of the divine Word.

When thus assailed, the new will should freely declare that while peace is desirable in the home and everywhere, yet peace is not the primary condition, according to the Lord’s promise. Indeed, the Lord has warned those of the New Creation that so surely as they will live godly they must suffer persecution—and persecution does not signify peace with all, but the reverse. He has assured them that so surely as they let the light shine out, the darkness will hate the light and combat it, and, if possible, induce the owner of the light to put it under a bushel, to hide it; and that in order to induce this hiding of the light the darkness will wage a warfare which will mean anything else than peace. But the Lord assures us that these are tests for the New Creature—that he must determine that the peace which is of greatest importance to him is, not the peace of the flesh, but the peace of heart, “the peace of God, which passeth all understanding.”

The New Creature must learn that he may have this peace of God, which passeth all understanding, to rule in his heart, even while outward conditions are the reverse of peaceful; but that the condition of full harmony with the Lord is a reward for faithfulness to him, whatever the cost, whatever the sacrifice. Hence, when appealed to by the cravings of the flesh, and the arguments of those who are near and dear through earthly ties, the New Creature must first of all consider his primary obligation, viz., that he shall love and serve the Lord with all his heart, mind, being, strength, and that all dealings with family or flesh or neighbors must be subject to this primary law of obedience to God.

47. After having reached “the mark,” is activity still essential?

R2755 [col. 2 ¶3]:

It is indispensable to those who have reached the mark of perfect love that they shall keep actively engaged in the service of the Lord, laying down their lives for the brethren; because he who loveth not his brother, whom he hath seen, what assurance hath he that he really loves God, whom he hath not seen? (1 John 4:20.) Such must stand, not only as representatives of God and of the principles of righteousness, but as representatives of those strong in the Lord and in the power of his might, and in the faith of his Word,

F190 [¶1, 2]:

We must reach this climax of love before we can be counted worthy of a place in the New Creation, and we are not to expect that each one of the Lord’s followers will reach this mark just at the moment of expiring in death. Quite the contrary. We are to expect to reach it as early as possible in our Christian experience, and then to remember the words of the Apostle, “Having done all—Stand!” (Eph. 6:13) We require testings in love after we have reached the mark; and our exercises while at the mark—striving to maintain in our lives that mark, or standard—will be very strengthening to our characters. In this, especially, our experiences will correspond to those of our Lord; for while he did not need to run to attain the mark, he did need to fight a good fight of faith **at the mark**—not to be turned from it, not to be overcome by the various besetments of the world and the Adversary. “I press down upon the mark,” says the Apostle; and so must each of us hold fast that mark after we do attain it, and see to it that in all the testings which the Lord permits to come upon us we shall be ac-

F373 [¶2, 3]:

As our Lord was tested at the “mark” of perfect Love, so all of us are to be tested after we reach it. We are not, therefore, to expect to reach that “mark” merely with the last gasp of life; but as quickly as possible. The measure of our zeal and love will be indicated to God and to the brethren by the speed with which we attain to this “mark.”

The Apostle’s words, “Having done all, stand” (Eph. 6:13), imply that after we have reached the “mark” of perfect Love there will still be plenty of trials for us—trials of faith, trials of patience, trials of all the various elements of Love. The

—ready and willing and efficient in the encouragement of other runners in the race-course, that they likewise may attain to the “mark.” As the Apostle says: “As many, therefore, as are perfect, should be of this mind; and if in anything you think differently, God will reveal this to you; but to what we have attained, let us walk by the same line. Brethren, become joint-imitators of me, and watch those who are thus walking, as you have us for a pattern.” —Phil. 3:15-17, *Diaglott*.

counted of him as overcomers—not in our own strength, but in the strength of our Redeemer’s assistance.

Besetments will come against us to turn us from the perfect love toward the Father, to induce us to consent to render less than the full homage and obedience due to him. Temptations will come to us in respect to the brethren also, to suggest that we do not permit love for the brethren to cover a multitude of faults—suggestions that we become provoked with those whom we have learned to love and appreciate, and with whose weaknesses we have learned to sympathize. Besetments will come against us in respect to our enemies, after we have learned to love them—suggesting to us that there are exceptional cases and that our magnanimity toward them should have its limitations. Blessed are we if in these temptations we hold fast, bearing down upon the mark, striving to retain that position which we have already attained — fighting the good fight of faith—holding firmly to the eternal life which is counted ours through Jesus.

world is not a friend to grace, to help us onward in the right direction; Satan is still our Adversary, and will be able to stir up plenty of opposition—to force us back from the position attained. This is our testing. We must hold fast to all to which we attain; we must “press down upon the mark” until it shall cost us our earthly life—laying down our lives in God’s service for the brethren, and in doing good unto all men as we have opportunity. “Faithful is he who called us,” who promises us succor and every needed assistance in this way. His grace is sufficient for us. 1 Thess. 5:24; 2 Cor. 12:9

48. What should be the leading characteristic of an Elder?

Titus 1:7,8 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate;

R2446 [col. 2 ¶3]:

It is well for the Lord's people to take particular note of these divine instructions from two of the chiefest of the Apostles, and to remember that valuable tho they be, neither **oratory** nor **knowledge** are to be considered amongst the "brethren" as sure proofs of their being in the right way, nor that their influence might not be injurious instead of helpful. The **leading** characteristic to be looked for in everyone accepted as a servant of the Church, to minister in holy things, should be first of all the spirit of love. We do not mean to say that knowledge and ability should be entirely ignored, but we do mean to say that these should be considered of secondary and not of primary importance, as is always the tendency. Look out from among yourselves holy men, full of the holy spirit, that they may have the charge of the spiritual interests of

the different companies of the Lord's people. And for a divine explanation of how this holy spirit will manifest itself, of the qualities therefore that are to be looked for in the servants of the Church, see 1 Cor. 13:4-8; also 1 Pet. 1:22,23; 2 Pet. 1:1-13. For their own good, as well as for the good of the Church, all who, having other qualifications, give evidence of being puffed up and of desiring to lord it over God's heritage, the Church, or who manifest envy, strife, bitterness, evil-speaking—these should be passed by, as giving evidence of having the wrong spirit that cometh not from above, but is earthly, sensual, devilish. They are unsafe teachers, and are likely to do more harm than good, with whatever knowledge they may possess.

F251 [¶2]:

We read, "Let the elders that rule well be accounted worthy of double honor, especially they who labor in word and doctrine." (1 Tim. 5:17, 18) On the strength of these words the nominal church has built up a class of Ruling Elders; and has claimed for all elders a ruling or authoritative, if not a dictatorial, position amongst the brethren. Such a definition of "ruling" is contrary to all the presentations of the Scriptures on the subject. Timothy, occupying the position of a general overseer, or Elder, was instructed by the Apostle, saying, "Rebuke not an Elder, but exhort him as a brother," etc. "The servant of the Lord must not strive, but be gentle toward all men." Nothing here, certainly, would sanction an autocratic ruling, or dictatorial bearing—meekness, gentleness, long-suffering, brotherly-kindness, love, must be prominent qualifica-

tions of those recognized as elders. They must in every sense of the word be ensamples to the flock. If, therefore, they should be dictatorial, the example to the flock would be that all should be dictatorial; but if they should be meek, long-suffering, patient, gentle and loving, then the illustration to all would be in accordance therewith. A more literal rendering of the passage under consideration shows it to mean that honor should be given to the elders in proportion as they manifest faithfulness to the responsibilities of the service they have accepted. We might, therefore, render the passage thus: Let the prominent elders be accounted worthy of double honor, especially those bending down through hard work in preaching and teaching.

49. How does love enable us to be “comforters in Zion”?

R3434 [col. 2 ¶1-3]:

So far as the record shows, our Lord did not once mention to Peter either his profanity or his disloyalty. Peter knew about these without being told; he had already wept over them; a mere word from the Lord in chiding, reproof, might have discouraged him,—perhaps hopelessly. The nearest thing to a reproof in our Lord’s conduct and language was the inquiry, “Lovest thou me?” Let all who would be true sons and daughters of consolation in Zion learn this lesson from the great Teacher—not to strive to punish and correct and reprove and rebuke; but to avoid these so far as possible, and to inquire, not so much about the past as about the present—What is the offender’s present attitude toward the Lord and toward his flock?

It was with the full appreciation of the fact that the Church would need comfort rather than chiding and reproof that our Lord said, “If I go not away the Comforter [the holy Spirit] cannot come.” The ransom must be paid, must be presented in the “Most Holy,” to the heavenly Father, before his blessing could be bestowed. That blessing would yield the comfort of the begetting of the Spirit and the comfort of the exceeding great and precious promises to those who had accepted Jesus,—and to those who would believe on him through their word. True, our Lord spoke of the holy Spirit as reproofing—

R3436 [col. 2 ¶3]:

It is of this deliverance that the Apostle speaks, saying, that the Lord’s people should not sorrow as others who have no hope, because if we believe that Jesus died and rose again, let us believe also the record of the Scriptures, that his death was a sacrifice on our behalf, and on behalf of the sins of the whole world,—so that them which sleep in Jesus will God bring from the dead by and through him. (I Thess.

but not as reproofing the Church; he said, “He shall reprove the world of sin, of righteousness, and of a coming judgment.” The nearest suggestion to reproof in respect to the holy Spirit’s dealing with the Church is that given by the Apostle, when he says, “Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.” And again he says, “Quench not the Spirit.” — Eph. 4:30; I Thess. 5:19.

The grand provision made for the comfort of the Lord’s people clearly indicates a necessity for such comfort; nor is this necessity difficult to find. The Lord’s people are beset on every hand with adverse conditions—the world, the flesh, the adversary—seeking to intimidate or discourage or entrap the new creature, so as to hinder its development in grace, knowledge and love, and ultimately to hinder it from the attainment of the perfection and glory to follow, which God has promised to the faithful only. What we need, in order to make us sons and daughters of consolation in the Church, is a larger measure of love and sympathy in our hearts. In proportion as sympathy and love come in, they will crowd out the spirit of strife and contention and judging and fault-finding; even as they crowded out at first the spirit of the flesh,—anger, malice, hatred, strife, vain-glory.

4:13,14.) What a blessed, **comforting** thought it is that the whole world of mankind, which went down into death in Adam, has been bought, so that the death penalty shall be repealed, and thus their death be turned into a sleep, from which all shall be awakened in the Millennial morning, to have an opportunity to learn of the goodness of God, and, if they will, to accept of his favor unto eternal life, by obedience.

R3353 [col. 1 ¶5]:

“Be ye holy, even as your Father which is in heaven is holy.” That is to be the standard. However far short of it we may come, we can have no lower standard than that; and in pro-

portion as we are striving for that standard and realize our own weaknesses and imperfections, we should have proportionate compassion upon fellow-creatures and their shortcomings toward

us. This is love, sympathy, compassion,—and whoever does not attain this degree of love which will have compassion upon others and their weaknesses, and which would be ready to forgive them and glad to forgive them; and whoever does not succeed in this matter to the extent of being able to love his enemies, so as to even pray for them, that person fails to reach the mark of character which the Lord demands, and

he may be sure that his own deviations from perfect rectitude will not be overlooked, because he is lacking the one important quality of love, which covers a multitude of sins of every kind. None, surely, will gain a place in the Kingdom class, in the Bride class, except they have this forgiving quality, this quality of love.

R3646 [col. 2 last ¶] and R3647 [col. 1 ¶4 to end]:

Among the instructions to the children of God is the one above cited—“Bear ye one another’s burdens, and so fulfil the law of Christ.” The law of Christ we have seen to be the law of love: and Love says, “Bear ye one another’s burdens.” There are times in the experience of almost every one when the surges of trouble roll high, and the timid, shrinking soul is almost overwhelmed by them. And then how soothing is the sympathy and counsel of a fellow-member of the body of Christ! Worldly-minded friends may sympathize, but their counsel is almost sure to be wrong. Hence the necessity of fellowship in the body of Christ, and of disfellowship with the world.

In the body of Christ the various members have their various inherited weaknesses, against which they must wage a lifelong warfare; and these weaknesses are sometimes of such a nature as to interfere to some extent with the rights and comforts of others as well as of themselves. And just here the Apostle offers a word of counsel, saying, “We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves.” (Rom. 15:1,2.) This does not imply that we should not expostulate with such a one and endeavor to help him get rid of his infirmity. This we should do, in the spirit of meekness and kindness, while we patiently endure the trial of our patience, not seeking to please ourselves, but rather to help a weaker brother or sister. “Let every one of us,” as the Apostle counsels, “please his neighbor [brother] **for his good, to edification**”—i.e., not by simply ignoring his fault as though you considered it all right, but, while kindly urging him to strive against it, still humbly and patiently submitting to the discomfort it brings to you.

If this spirit prevails, the Apostle further shows (1 Cor. 12:24-26), there need be no schism in the body; because the members all have a mutual care

and a mutual love one for another—a care which seeks to encourage and strengthen all that is good and to discourage all that is unbecoming, and a love which throws its mantle over the deformity and endeavors to conceal a fault, rather than to expose the weaker brother to the reproach of others. Thus in the true body of Christ, which is knit together in love, if one member suffer, all the members suffer with him, in proportion as they are more or less directly associated with him; or, if one member be honored, all the members rejoice with him, and to some degree share the honor; just as when in an earthly family one member rises to honorable distinction all the members partake of the honor and the joy.

For such self-sacrificing love how necessary is the spirit of humility and gentleness and patience and faith! How forceful are the Master’s words, “Except ye be converted [from the spirit of the world to the spirit of Christ] and become as little children [in meekness and teachableness], ye shall not enter into the kingdom of heaven.”—Matt. 18:1-6.

And again says the Master, “Whoso shall receive one **such** little child [one such humble, teachable child of God] in my name receiveth me.” Let us, therefore, be in haste to receive and to heartily fellowship every such one.

And here he adds a caution which all would do well to heed, saying, “But whosoever shall ensnare one of the least of these who believe in me, it would be better for him that a millstone were hanged about his neck, and that he were sunk in the depth of the sea.” With what carefulness, then, should we regard one another.

Dearly beloved, bear ye one another’s burdens, and so fulfil the law of Christ—the law of love; and so bind up the body of Christ that there

be no schism in the body, but that it be more and more knit together in love. Let this blessed law of Christ rule more fully in all who have taken, by consecration, the name of Christ: and let its hallowed influence shine out upon the world, showing them how it brings peace and harmony and happiness—how it makes more tender and

devoted wives, more noble and good and kind husbands, more loyal and loving children, more kind and good neighbors; and how it puts oil upon all the troubled waters of present experience and prepares the heart for the enjoyment of all the fruits of righteousness.

50. Why is love one of the “tests of the harvest”?

R3437 [col. 2 ¶2]:

The tests of this “harvest” must be like those of the Jewish or typical “harvest”. One of them is **the cross**, another is **the presence** of Christ, another is **humility**, another is **love**. The Jews were reprov'd because they “knew not **the time** of their **visitation**.” (Luke 19:44.) The matter is

doubly distressing for those who have once seen the light of present Truth, and afterward go into the “outer darkness” of the world. It implies unfaithfulness. “If the light that is in thee be(come) darkness, how **great** is that darkness.”—Matt. 6:23.

51. Will our love be proven and tested to the utmost?

Deut. 13:3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

R2258 [col. 1 ¶2]:

In harmony with this thought are the words of the Lord to fleshly Israel, the typical people,—“The Lord your God **proveth you** to know whether ye love the Lord your God with **all** your heart and with **all** your soul.” (Deut. 13:3.) This explains the object and intent of the divine course with us, the true Israel, throughout the Gospel age: he has been proving his people, testing them, to ascertain the degree and the strength of their love for him. He tells us that “Not everyone that saith, Lord, Lord, shall enter the Kingdom:” that many who make the covenant of full consecration will fail to keep it, fail to obey its requirements, and that their failure will indicate a deficiency of love for him, and that

self-will still reigns in their hearts, giving God only the secondary place. And the Kingdom is only intended for those who by God’s grace shall at heart become like to the Lord Jesus, in that they will love the Lord with **all** their hearts, with **all** their souls, and be able to say, “Not my will, but thy will, O Lord, be done.” No other condition than this condition of full submission to the Lord can make us acceptable for the Kingdom; for no other condition represents full self-submission and full love to God. And let us not forget that all the heavenly things which “eye hath not seen nor ear heard, neither have entered into the heart of man,” God hath reserved for them that love him supremely.

F369 [¶1]:

While the Law of Love was the foundation of our Covenant with the Lord, under which we became New Creatures, nevertheless we did not at first fully comprehend that Law. We have since been in the school of Christ, learning the real meaning of Love in its fulness, in its completeness, growing in grace, and growing in knowledge, adding to our faith the various elements

and qualities of love—gentleness, patience, brotherly kindness, etc. We are being tested along the lines of Love, and our graduating examination will be specially on this point. Only those who attain the perfect Love, self-sacrificing Love, will be counted worthy to be of the New Creation, members of the Body of Christ.

52. Why does the Apostle rank patient-endurance above even love?

R2791[col. 2 ¶1] through R2792 [col. 1 ¶1]—The Necessity for Patient Endurance.

Here the question properly arises, Why is this so? In what sense is such endurance necessary? We answer that it is one of the conditions which God has attached to the call to joint-heirship in the Kingdom, and the wisdom of this is manifest when we consider the work to which we are called—the work of blessing all the families of the earth, as God's Millennial Kingdom, under and in joint-heirship with our Lord. That will be a great work, and it is eminently proper that the Lord should demand that those whom he would account worthy of it shall not only appreciate his goodness and his character, and prefer these to sin and iniquity, but that they should demonstrate their thorough loyalty to these principles to the extent of a joyful willingness to suffer on behalf of right, to endure patiently. A transitory endurance of one or two or three brief trials would not prove the person to have established character for righteousness; but a patient, cheerful endurance even unto death, would prove and demonstrate such a character.

We might illustrate this with the diamond. Suppose that we were able to make diamonds out of some plastic material, so that they would have the full diamond measure of brilliancy; and suppose that they became hard, but not so intensely hard as the diamond, would they have the value of the diamond? By no means. And so with the Christian; if we should suppose him possessed of every grace of character that could possibly belong to the sons of God except this one of firmness, of endurance, he would not be fit to be numbered amongst the Lord's jewels. Hence the Lord's demand is that the quality of firmness, cheerful endurance of whatever his providence may permit, shall be a characteristic of all those who will be fit for the Kingdom.

This importance of endurance in the Christian character is fully borne out by the Apostle Paul's use of the word; for on more than one occasion he ranks it as above and beyond Love, which we have seen is the "mark" of character for which we are to run,—the mark of the prize. For instance, in writing to Titus (2:2), enumerating the characteristics of the advanced Christian, the Apostle uses the following order: "Vigilant, grave, temperate, sound in faith, in charity [love], in **patience** [patient, cheerful endurance]." Tho we have all the other qualities, this final test of patient, cheerful

endurance must be passed before we could be accepted of the Lord as members of the "very elect."

Again, in writing to Timothy (2 Tim. 3:10) respecting himself, the Apostle again puts this quality of **patient endurance** in the place beyond Love saying, "Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, **patient endurance**."

It may be asked, How can this quality rank higher than love, if love is the fulfilling of the Law, and the mark of the prize of our high calling? We reply, that patient endurance does not merely come in at the close of our race, but is requisite all the way along the race course. We need this cheerful endurance of the earliest trials in the Christian way, and as we speed along in our race for the mark the spirit of cheerful endurance should be growing stronger and stronger at every step of the journey. It is with us at the first quarter mark, and at the second quarter mark, and at the third quarter mark, and still with us at the fourth quarter mark, the mark of the prize, perfect love. And when we have reached this mark of the race in which we love not only our friends, but our enemies, it is required of us that we shall stand up to the mark faithfully, cheerfully, **patiently enduring** the tests which the Lord will even then see proper to let come upon us. Hence it is that the Apostle exhorts us, "Having done all, **stand**"—**endure**. Having reached the "mark," "Let **patient endurance** have her perfect work," or "perfect her work." Let **patient endurance** demonstrate, not only that you have the character, the qualifications of love, demanded in the race for the prize, but also that you have it as an element of character, deep-rooted, immutable, so that you can endure oppositions cheerfully.

Ah yes! we can see now a reason for the Lord's arrangement that we should have our trial as the Master had his, under an evil environment—that we might not only have the qualities of character, but have them rooted, grounded, established, and that all this should be demonstrated and proven by our **cheerful endurance** of whatever divine providence shall see best to permit to befall us.

53. How will the law of love operate during the Millennial Age?

R2330 [col. 2 ¶ 3 through end]—The Royal Law During the Millennium.

These same principles will be applicable to some extent during the Millennial age: note some of the differences between then and now, in the operation of this New Covenant.

First, the Mediator shall then draw or call **all** men to a knowledge of the grace of God bestowed upon them in the provisions of this New Covenant; whereas now **all** are not called, but only “Whomsoever the Lord your God shall call,” for no man cometh unto the Son now, except the Father who sent the Son draw him. (Jno. 6:44.) Not **many** great, or wise, or learned, or rich are called.

Second, the acceptance of the New Covenant then will be less a matter of faith and more a matter of knowledge, than now; because the Lord shall take away the vail of ignorance which now is spread over all the earth, and the blinded eyes shall see out of the obscurity.—Isa. 25:7; 29:18.

Third, nevertheless it will be equally necessary that each one who would then avail himself of the blessed provisions of the New Covenant shall for himself enter into a positive covenant with the Mediator, that he will **obey** the law of the New Covenant, Love. Love is the voice or command of the great Teacher, who shall then stand up with authority, and cause that all the world of mankind shall hear this message. “It shall come to pass that whosoever will not hear [obey] that prophet shall be cut off from among his people.” All who will not conform themselves to the law of love, the law of the Millennial Kingdom, shall be cut off in the Second Death.

Fourth, but even in the Millennial age God will not compel mankind to be conformed to this law. He will compel them to bow to and acknowledge the rule of love, as it is written, “Every knee shall bow, and every tongue shall confess;” because, when the Kingdom is established, and righteousness is laid to the line, and justice to the plummet, every violation of the law of that Kingdom, the Golden Rule, will meet with swift punishment; to the intent that evil doers shall be afraid, and that the righteous shall flourish. But God will still not **impress** the law of love upon the hearts of any; he leaves that for each to do for himself, just as at the present time. Each then, as now, must “**put away**” from his heart selfishness and all of the concomitant evils

resulting from sin. Each then, as now, must “cleanse himself from all filthiness of the flesh and spirit, perfecting holiness in the reverence of the Lord” (2 Cor. 7:1); because God seeketh not such as are merely forced into obedience,—he “seeketh such to worship him as worship him in spirit and in truth”—such as love the law of God with all their heart, and who are at warfare with selfishness and sin, especially in themselves.

Hence we see that at the close of the Millennial age, after the full opportunity has been granted to the world to have two-fold experience—now, with sin and selfishness, and their misrule, and the evil results; and then, with righteousness and love, and their blessed rule of peace and joy—when all shall have had fullest opportunity to develop in their hearts the spirit of love, then will come a test, a trial, in the close of the Millennial age, which will prove and demonstrate those whose love and fidelity to the Lord are of the heart, versus those whose obedience has been because of expediency. This trial, we may suppose, will not be a trial to see whether or not they will commit some open and flagrant wrong, but rather like the trial of father Adam in his perfection, a trial along the lines of obedience and disobedience, and whether love has been permitted to rule and take full possession of the heart, with resultant faithfulness to God and every principle of righteousness which would trust the Lord and follow strictly in his way.

The result will be that all of the world who then shall not have the spirit of love properly developed, will be cut off in the Second Death, as unfit for eternal life, or to go beyond the Millennium into the grand conditions;—respecting which God has promised us that there shall be no more dying, no more sighing, no more crying, no more pain, there; because all the former things shall have passed away—all the things of sin, and all who have sympathy or love for sin.—Rev. 21:4.

The victory in this race is not because of willing, nor for perfect running, yet it is only to him that willeth and that so runneth—**through Christ**. Thus Mercy rejoiceth against Justice, yet he that shows no mercy and who thus shows himself lacking in love shall receive no mercy. He that dwelleth in love dwelleth in God, and for such are all the riches of divine mercy and grace.

R2607 [col. 2 ¶2, 3]:

Since all mankind will not be raised at once, but gradually, during the thousand years, each new group will find an army of helpers in those who will have preceded it. The love and benevolence which men will then show to each other (the brethren of Christ) the King will count as shown to him. No great deeds are assigned as the ground for the honors and favors conferred upon the righteous: they will have simply come into harmony with God's law of love and proved it by their works. "Love is the fulfilling of the law" (Rom. 13:10), and "God is love." So, when man is restored again to **the image of God**—"very good"—man also will be a living expression of love.

"Inherit the kingdom prepared for you from the foundation of the world," does not signify a rule independent of the divine law and supremacy: for

although God gave earth's dominion to man at first, and designs restoring it to him when he has prepared him for the great trust, we are not to suppose that God intends man to rule it, otherwise than as under, or in harmony with, his supreme law. "Thy will be done in earth as in heaven," must forever be the principle of government. Man thenceforth will rule his dominion in harmony with the law of heaven—delighting continually to do his will in whose favor is life, and at whose "right hand [condition of favor] there are pleasures forevermore." (Psa. 16:11.) Oh! who would not say, "Haste ye along, ages of glory!" and give glory and honor to him whose loving plans are blossoming into such fulness of blessing?

54. What is the bond of oneness in the Divine Family?

F467 [¶3] through F469:

As these grow in grace and knowledge and zeal they are every one enabled to weigh and judge the matter from the standpoint of the Apostle, when he said, respecting earthly favors and advantages, "I count all things but loss and dross." "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Phil. 3:8; Rom. 8:18

Another thought is in respect to the mutual love, sympathy and interest which should prevail amongst all the members of this "one body" of the Lord. As the Lord's Spirit comes more and more to rule in our hearts it will cause us to rejoice in every occasion to do good unto all men as we have opportunity, but especially unto the household of faith. As our sympathies grow and go out toward the whole world of mankind, they must grow especially toward the Lord, and, consequently, especially also toward those whom he recognizes, who have his Spirit, and who are seeking to walk in his footsteps. The Apostle indicates that the measure of our love for the Lord will be indicated by our love for the brethren, the fellow-members of his body. If our love is to be such as will endure all things and bear all things in respect to others, how much more will this be true as respects these fellow-members of the same body, so closely

united to us through our Head! No wonder the Apostle John declares that one of the prominent evidences of our having passed from death unto life is that we love the brethren. (1 John 3:14) Indeed, we remember that in speaking of our filling up the measure of the afflictions of Christ, the Apostle Paul adds, "for his body's sake, which is the Church." Col. 1:24

The same thought is again expressed in the words, "We ought also to lay down our lives for the brethren." (1 John 3:16) What a brotherhood is thus implied! Where else could we hope to find such love for the brethren as would lay down life itself on their behalf? We are not now speaking of how the Lord may be pleased to apply the sacrifice of the Church, represented in the "Lord's goat" as a part of the Atonement Day sacrifices.* We merely, with the Apostle, note the fact that, so far as we are concerned, the sacrifice, the laying down of life, is to be done in the main for the brethren—in their service; the service for the world belongs chiefly to the age to come, the Millennium. 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 Adversary 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 influ-

ence 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. As our Lord was for three and a half years breaking his body, and for three and a half years giving his blood, his life, and only finished these sacrifices at Calvary, so with us: the laying down of our lives for the brethren is in small affairs of service, either temporal or spiritual, the spiritual being the higher, and hence the more important, though he who would shut up his compassion toward a brother having temporal need would give evidence that he did not have the Spirit of the Lord ruling in his heart in any proper degree.

R3160—"The Oneness of the Divine Family." See *Tower* for the entire article.

R3553 [col. 1 ¶3 to end]—"That They All May Be One."

The spirit of trusts and combinations which is abroad in the world and which is permeating everything has the effect of combining congregations, combining denominations, and in general is leading on rapidly to the formation of great religious trusts, whose development will be a serious menace to the liberties of the Lord's truly consecrated people, but not an injury to their spiritual interests. On the contrary, it will prove a blessing to the Lord's little flock in that it will more particularly differentiate them and confirm to them the teachings of the Scriptures, separating them the more completely from the nominal systems and the binding in bundles of the tares, giving them the while the confirmations of the Scriptures, which clearly predict this condition in the end of this age as preceding the collapse of great Babylon.—Rev. 18:21.

Our Lord's prayer, "That they all may be one," has been fulfilled throughout the age. All who have been truly his have had a oneness of heart, a oneness of purpose, a oneness of spirit, with the Father and with the Son—a fellowship divine which cannot be produced by earthly creeds and fetters. So it is to-day, and so it is always between those who are truly the Lord's. They know each

other not by outward passwords or grips or signs, but by the touch of faith and love which it gives and which each recognizes. "By this shall all men know that ye are my disciples, in that ye have love one for another." "We know we have passed from death unto life because we love the brethren." True, we love all men and seek to serve all as we have opportunity, but, as the Apostle explains, "especially the household of faith," especially those who love the Lord and are trusting in the precious blood, and are fully consecrated to him and, so far as they are able, doing his will and seeking to further know that will day by day.

This union between those who are the Lord's people is evidently not the union of person. The Lord's followers are not one in person but in spirit. And this is the illustration which the Lord gives of the oneness which exists between himself and the Father—they are not one in person but one in spirit, purpose, will; for our Lord declares that he always does the Father's will, those things which are pleasing in the Father's sight. And thus we abide in his love and abide in him by doing his will, which is the Father's will, and thus Father and Son and the Church, the Bride, are all one—in spirit and in truth.

Our Lord's words (v. 24), "Father, I will that they also whom thou hast given me go with me where I am, that they may behold my glory which thou hast given me." This is not a petition, but a declaration of the Lord's will, as though he were saying, Father, I understand that this is thy will in respect to these my followers, and I will it also, acquiescing in this great and liberal arrangement which thou hast made. I will be glad to have my followers ultimately on the same plane of glory with me, and that they may there be blessed by seeing and sharing the glories thou hast conferred upon me whom thou hast loved always even before the foundations of the world—even before the arrangements were made for these my disciples.

The closing words of the prayer are beautiful and give us an insight into the Lord's confidence in the Father and fellowship with him. He knew the Father, and so he has declared respecting us that this is the highest evidence that could be granted us of our acceptance with the Father and of our participation in the life eternal which he has provided, namely, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Our Lord declares, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me." And I have made known unto them thy name, thy character, thy greatness, thy goodness, thy love, thy benefactions, and will make known still further as they are able to bear it, as they grow in knowledge of the Truth, that the love wherewith thou hast loved me may be in them and I in them.

How wonderful is this love of God and love of Christ! How impossible it seems for us to measure

its lengths and breadths and heights and depths! Those who have accepted the Lord as their Redeemer and have entered into covenant relationship with him, giving him their little all and accepting from him a participation in all these blessings of his provision, if ever cast down because of weakness or opposition or what not, should call to mind this great love which the Father has for us and which the Son shares, the love which not only redeemed us while we were yet sinners, but which since then has called us to such wonderful blessings and privileges, making us joint-heirs with Christ our Lord, if so be we suffer with him;—this love will not be lightly turned away, this love would chasten us rather than permit us to fall away into the second death; this love will finally deliver, either in the little flock or in the great company, all who continue to trust in Jesus and continue to hold the faithful Word. But in proportion as this love of God dwells in us richly, in proportion as Christ is enthroned in our hearts, in that same proportion we will have a responsive love which will delight to do those things which are pleasing in our Father's sight and acceptable to our Lord, and in the same proportion we will be loth to do anything which would bring a cloud between the Lord and our souls. Let us, then, have fresh courage because of what we discern of the lengths and breadths and heights and depths of love divine, and let this love of God constrain us to greater zeal and devotion to him and to his cause.

55. What was the greatest manifestation of love toward man on the part of him who "is love"?

1 John 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

R2713 [col. 2 ¶3]:

Coming back to the Prophet's testimony respecting the message, showing forth the Lord's honor and majesty, we find in the 7th verse [of Psalm

145] a wonderful testimony to the central feature and greatest manifestation of the divine character and plan. The Psalmist says (Leeser's transla-

tion), "The memorial of thy abundant goodness shall they loudly proclaim, and they shall sing joyfully of thy righteousness." What **memorial** has God given us of his abundant goodness? Which of all his great and wonderful works could be thus termed a **memorial** of divine favor? We answer that this memorial, this great act, was none other than the gift of God's dear Son, to be our redemption price, as the Apostle declares, "In this was manifested the love of God

toward us, because that God sent his only begotten Son into the world, that we might live through him." (1 John 4:9.) But as very few realize the great act of justice accomplished in the sentencing of father Adam and his race to death, so very few can appreciate, as a special manifestation of God's abundant goodness, the death of Christ as the full offset for Adam's sin, the full ransom, the full payment of his penalty and that of his race.

R3321 [col. 1 ¶5]:

The goodness of God is not seen in the severity, but, wholly separated, it stands side by side with it. God's goodness, his generosity, his mercy, kindness, love, which are not manifested in the sentence and in the execution of its penalties, are manifested in the great gift of his love—the Lord Jesus and the Redeemer provided in him—a redemption coextensive with the fall and with the condemnation. The Apostle expresses the matter pointedly in the words, "In this was manifested the love of God toward us, because that God sent

his only begotten Son into the world, that we might live through him." (1 John 4:9.) God's love was not previously manifested; for over four thousand years only the severity, the justice of the divine character was manifested, though a hint was given to Abraham and subsequently through the prophets, that God had kind sentiments toward the fallen and tainted race, which in due time would bring blessings to all the families of the earth.

E451 [¶1] through E452 [¶1]:

As soon as man violated the divine law, Justice stepped forward, pronouncing him a rebel, who had come under the sentence of death, and drove him from Eden, from the source of subsistence previously arranged for him, and delivered him over to Satan, to be buffeted by evil circumstances, and to the intent that the full penalty of the violated law might be inflicted—"Dying thou shalt die." While this element of the divine character (Justice) was dealing with man, the Love element was not indifferent, but it was powerless, for two reasons: First, it could not **oppose** Justice, could not hinder the execution of the sentence, could not deliver man from the power of Justice, because it is the very foundation of the divine government; secondly, Love could not at that time interfere to relieve man, by paying the ransom-sacrifice for sin, because that would have been in opposition to the plan already marked out by infinite Wisdom. Thus divine Love and divine Power were held for the time, unable to relieve mankind, and compelled to assent to the Justice of his execution and to the Wisdom which permitted it to proceed through six thousand

years of groanings, tribulation—death. In harmony with this, Love did not move to man's release, except to encourage and instruct him through promises and typical sacrifices, foreshadowing the method by which Love eventually, in Wisdom's due time, would accomplish man's rescue. Thus Love waited patiently for the auspicious moment when, under Wisdom's direction, it might act, and later might call to its aid divine Power.

That moment for Love to act finally came, in what the Scriptures term "the fulness of time" (Gal. 4:4), "in due time" (Rom. 5:6), when God sent forth his son as "the man Christ Jesus," that "he by the grace [favor, bounty, mercy] of God should taste death for every man." (1 Tim. 2:5; Heb. 2:9) Not until then was the divine Love manifested to mankind, although it had existed all along; as we read, "**Herein was MANIFESTED the Love of God,**" "in that while we were yet sinners, Christ died for us." 1 John 4:9; Rom. 5:8

By exercising itself in harmony with the law of God, and by meeting the requirements of that law, divine Love did not conflict with divine Justice. Love's method was not an attempt to

overrule and oppose the sentence, nor to interfere with its full execution, but to provide a substitute, a ransom, for man. By meeting for man the death-penalty inflicted by Justice, Love brought release to mankind from the Adamic curse (death) which divine Justice had inflicted. This was divine Love's triumph, no less than the

triumph of divine Justice. Love triumphed in offering the ransom-sacrifice, Jesus, to Justice—the element of God's character which enforces his righteous decrees and their penalties.

56. How should the contemplation of Jesus' life help us to "abide in the Father's love"?

R3021 [col. 1 ¶5]:

As we look back at the beautiful character of our Lord Jesus and see his love for righteousness, for truth, and his willingness to be obedient to his Father's arrangements—even unto death—we can perceive readily that our dear Master had a love for the principles which lie back of the Father's commandments. He obeyed the Father, not through restraint, not through fear, but from a perfect love. Recognizing the Father's commandments, but not as being grievous, using the language put by the Prophet into his mouth, his sentiment was, "I delight to do thy will, O my God, thy law is in my heart." (Psalm 40:8.) We are to understand the Lord, therefore, to mean, that in order to

abide in his love we must reach such a heart condition as this which he had;—a love for the Father's ways, for the principles of righteousness and truth. We may abide in his love at first under other conditions, feeling through our love the restraints of his commandment of love, but as we grow in knowledge, we must grow in grace, and outgrow those sentiments, and grow up into the Lord's spirit and sentiment in this matter; so that obedience to the Lord will be the delight of our hearts, and any failure to do his will would cause a pain, a shadow, an earth-born cloud, to hide us from the Father's smile.

57. What special experiences and practices have notably assisted you in developing more of the spirit of love?

Longer citations for some questions follow.

R2517 [col. 1 ¶6 to end] (see question #13).

What course should be pursued by those who find themselves possessed of impure minds,—minds inclined to surmise evil rather than good, envious minds, selfish, resentful, bitter, unforgiving, minds which love only those that love and flatter them? Is there any hope for these? Would God not utterly reject such?

God is very pitiful; and it was while all were thus “in the very gall of bitterness and bonds of iniquity” that he provided for our redemption. There is hope for all such who see their defilement and who desire to be cleansed.

“His blood can make the foulest clean;
His blood avails for me.”

But true repentance means both contrition and reformation: and for help in the latter we must go to the Great Physician who alone can cure such moral sickness; and of whom it is written, “Who healeth all thy diseases.” All of his sanctified ones, it is safe to say, were at one time more or less diseased thus, and proportionately “**worthless**” for his service. True, it is worse for those who were once cleansed, if they “like the sow return to the wallowing in the mire” of sin,—but still there is hope, if the Good Physician’s medicine be taken persistently the same as at first. The **danger** is that the **conscience**, becoming defiled, will so pervert the judgment that bitterness is esteemed to be sweetness, and envy and malice to be justice and duty, and the “mire” of sin to be beauty of holiness. Then only is the case practically a hopeless one.

Some of the Good Physician’s
Antidotes for Heart Impurity.

The Good Physician has pointed out antidotes for soul-poisoning,—medicines which if properly taken according to directions will sweeten the bitter heart. Instead of envy it will produce love; instead of malice and hatred and strife, love and concord; instead of evil-speaking and backbiting and scandal-mongering it will produce the love which thinketh no evil and which worketh no ill to his neighbor; which suffereth long and is kind, which vaunteth not itself, is not puffed up, which never faileth and which is the spirit of the Lord and the law of the spirit of life in Christ Jesus. Let us all take these medicines, for they are good not

only for the violently sick, but for the convalescing and the well. The following are some of the prescriptions:—

(1) “He that hath this hope in him purifieth himself even as he [the Lord] is pure.” —1 John 3:3.

The hope mentioned is that we have been adopted as sons of God, with the promise that if faithful we shall be like him and see him as he is and share his glory. As our minds and hearts expand with this hope and we begin to measure its lengths and breadths, its heights and depths, it surely does set before us the Heavenly Father’s love and the Redeemer’s love in rainbow colors and we more and more love the Father and the Son because they first loved us. The divine form of love becomes more and more our ideal; and as we seek to reciprocate it and to copy it, the cleansing and purifying of our hearts follows: for looking into the perfect law of liberty—Love—we become more and more ashamed of all the meanness and selfishness which the fall brought to us. And, once seen in their true light as works of the flesh and of the devil, all anger, malice, wrath, envy, strife, evil-speaking, evil-surmising, backbiting and slander become more and more repulsive to us. And finally when we see that such as to any degree sympathize with these evil qualities are unfit for the Kingdom and to every good work worthless, we flee from these evils of the soul as from deadly contagion. Our hearts (wills, intentions) become pure at once and we set a guard not only upon our lips but also upon our thoughts—that the words of our mouths and the meditations of our hearts may be acceptable to the Lord.

(2) “Who gave himself for us, that he might redeem us from all iniquity, and **purify** unto himself a peculiar people zealous of good works.” —Titus 2:14.

We might theorize much and very correctly upon how and when and by whom we were redeemed; but this all would avail little if we forgot **why** we were redeemed. The redemption was not merely a redemption from the power of the grave;—it was chiefly “**from all iniquity**.” And the Lord is not merely seeking a peculiar people, but specially a people peculiarly cleansed, purified. This medicine will surely serve to purge us from iniquity if we are anxious to make our calling and election sure.

(3) "Pursue righteousness, fidelity, love, peace, with all who call upon the Lord with a pure heart."—2 Tim. 2:22.

We not only need to start right, but also to **pursue** a right course. We may not follow unrighteousness even for a moment; whatever it may cost, justice and righteousness must be followed. But here a difficulty arises with some: they do not know how to judge righteous judgment. They are too apt to judge according to rumor or appearances, or to accept the judgment of scribes and Pharisees, as did the multitude which cried, "Crucify him! His blood be upon us and upon our children." Had they followed righteousness they would have seen the Lord's character in his good works as well as in his wonderful words of life: they would have seen that so far from being a blasphemer he was "holy, harmless, separate from sinners;" they would have seen that his accusers were moved by envy and hatred.

And it is just as necessary as ever to follow the Lord's injunction, "Judge righteous judgment," and whoever neglects it brings down "blood" upon his own head and becomes a sharer in the penalty due to false accusers. For as the Lord was treated so will his "brethren" be treated. And the more pure our hearts the less will they be affected by slanders and backbitings and evil-speakings, and the more will we realize that those who have bitter hearts from which arise bitter words are impure fountains in which is the gall of bitterness and not the sweetness of love.

Next comes fidelity, that is, faithfulness. The Lord declares his own fidelity or faithfulness and declares himself a friend that sticketh closer than a brother. And even the worldly recognize fidelity as a grace: and by such it is often given first place; for many would commit theft or perjury through fidelity to a friend. But notice that God's Word puts righteousness **first**. Fidelity, love and peace can only be exercised in harmony with righteousness; but unrighteousness not being proven against a brother, our fidelity and love and peace toward him must continue, and indeed must increase in proportion as envy and slander and all the fiery darts of the Wicked One assail him "without a cause." This valuable prescription will help to keep our hearts free from the poison and bitterness of roots of bitterness which the Adversary keeps busily planting.

Justice is **purity** of heart,—freedom from injustice.

Righteousness is **purity** of heart,—freedom from unrighteousness.

Love is **purity** of heart,—freedom from selfishness.

(4) "Seeing ye have **purified** your souls in obeying the truth through the spirit [the spirit of the truth] unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently."—1 Pet. 1:22.

This medicine is for those who have used the other prescriptions and gotten clean. It points out that the purity came not merely through **hearing** the truth, nor through **believing** the truth, but through **obeying** it. And not merely a **formal** obedience in outward ceremony and custom and polished manner, but through obedience to the **spirit** of the truth—its real import. All this brought you to the point where the love of the "brethren" of Christ was **unfeigned**, genuine. At first you treated all with courtesy, or at least without impoliteness; but many of them you did not **like**, much less did you love them: they were poor, or shabby, or ignorant, or peculiar. But obeying the **spirit** of the truth you recognized that all who trust in the precious blood and are consecrated to the dear Redeemer and seeking to follow his leadings are "brethren," regardless of race or color or education or poverty or homeliness. You reached the point where your heart is so free from envy and pride and selfishness, and so full of the spirit of the Master, that you can honestly say, I love all the "brethren" with a love that is sincere and not at all feigned.

Now having gotten thus far along in the good way, the Lord through the Apostle tells us what next—that we may preserve our hearts pure,—**"See that ye love one another with a pure heart fervently [intensely]."** Ah, yes, the pure heart must not be forgotten, else it might be but a step from pure love into a snare of the Adversary, carnal love. But the pure love is not to be cold and indifferent: it is to be so warm and so strong that we would be willing to "lay down our lives for the brethren."—1 John 3:16.

With such a love as this burning as incense to God upon the altar of our hearts there will be no room there for any selfish, envious thoughts or words or deeds. Oh how blessed would all the

gatherings of the “brethren” be, if such a spirit pervaded all of them! Can we doubt that, if it held sway in one-half or one-third or even one-fourth, it would speedily exercise a gracious influence upon all—for righteousness and fidelity

and love and peace, and against envy, strife, malice, slanders and backbitings?

Let all the “brethren” more and more take these medicines which tend to sanctify and prepare us for the Master’s service, here and hereafter.

R2753 [col. 1 ¶5] through R2754 [col. 1 ¶3] (see question #15).

The thought that a certain standard or mark of character is necessary to all who will pass divine approval as “overcomers,” and hear the Lord’s “Well done!” is an astounding one to many. Many have thought of the Christian race as merely an avoidance of open sin; others have included an avoidance of secret faults; others have gone still further, and have included a general disposition to sacrifice many interests of the present life; others have gone still further, and have understood the test of discipleship to be full self-surrender to the Lord, a full sacrifice of earthly life and all of its interests to the will of our Head, the Lord;—but almost none have the thought that all our sacrificings and experiences and self-denials must lead up toward and eventually bring us to the “mark” of character which God has set for the “elect;”—else they will not get the prize of joint-heirship with Christ in the Millennial Kingdom. Nothing, probably, has contributed so much to this oversight of a “mark” or fixed standard of character than the false interpretation given to our Lord’s conversation with the dying thief on Calvary.

It is indisputably reasonable, that God has some standard or test by which he will determine who are worthy to receive the great blessings and honors offered to the elect—who are worthy to be members of the body of Christ and to share his Millennial Kingdom—what shall constitute **faithfulness** in those who “seek for glory, honor and immortality,” and who are “the called and chosen and **faithful**.” The Apostle, in our text, unquestionably declares that there is such a mark, and that all who are running with any hope of attaining the desired prize must be running toward that mark, and must attain it or lose the prize. And we see, too, that the Apostle judges himself according to this standard, and declares that at the time he wrote he had not yet reached this mark or standard of character-development. Such reflections cannot but awaken in the hearts of all who are in this race earnest

desires to see distinctly the mark toward which we must run: and it should stimulate each and all of us to run the more patiently and the more perseveringly, and to watch day by day the measure of our progress toward the grand mark which the Lord our God has set before us.

We notice that the Apostle has in mind foot-races, and we see the forcefulness of the illustration: (1) As the racers must enter the race-course in a legitimate manner, so must we get on our race-course in a legitimate manner, through the only door—faith in the precious blood which redeemed us and justified us before God. (2) Those who enter the course must be regularly recorded or registered as runners; they must positively declare their intention, else they will not be in the race. So with us: having been “justified by faith,” and having been informed of our privileges in connection with this race, and the attainment of its prize, it was incumbent upon us to declare our intention—to make a covenant with the Lord, and to thus be regularly entered—our names being written, not upon earthly church rolls, but in the Lamb’s book of life—“written in heaven.”—Heb. 12:23.

With foot-racers there is a prize offered also, but it is not the prize that is hung out to their view while on the race-course; it is not the prize toward which they run, but the mark. There is the quarter-mile mark, the half-mile mark, the three-quarter-mile mark, and the mile mark at the close of the race; and each racer watches for and encourages himself as he passes one or another of these marks by the way, until finally he reaches the last one, the mark for the prize. And this watching of the marks by the way, and reckoning up to the standard, is a great incentive to him—an encouragement as he speeds along, a reminder if he is going slackly. So, too, it is with the Christian runner in the narrow way **toward the mark** of the great prize which God has promised—joint-heirship with his Son, the Lord of glory. It will encourage us to note the marks on our way, and to perceive

our progress—if we are coming nearer and nearer and nearer to “the mark for the prize”—the mark which wins the prize. And if any be careless, indifferent, slack, in his running, nothing could be a greater stimulus to him than the knowledge that only his own carelessness or slackness can lose him the prize.

What Is This Great “Mark” of Character Set Before Us By Our God?

We answer, it is stated under various names; as for instance, our Lord Jesus mentioned it when he said, “Be ye perfect, even as your Father in heaven is perfect.” (Matt. 5:48.) The same mark is mentioned by the Apostle when he says that God predestinated that all who will be of the elect must be “conformed to the image of his Son.” (Rom. 8:29.) These two statements differ in form, but are the same in substance. The same mark is mentioned again by the Apostle when he says, “The righteousness of the Law is fulfilled in us who walk not after the flesh but after the spirit.” And again he tells us that “Love is the fulfilling of the Law.” (Rom. 8:4; 13:10.) Here, then, we have an aggregated definition of what constitutes the “mark” of Christian character, in the elect: it is godlikeness, Christ-likeness, Love. The requirement, therefore, would seem to be that the Lord’s people, holy and elect, must attain to the same character or disposition of love that God possesses and that was manifested also by our Lord Jesus.

But some one will say, How can we, “who by nature are children of wrath, even as others,” ever hope to attain to so high a standard or mark of character as this, that we should love as God loves,

as Christ loves? We answer, that we need never hope to attain to this high standard as respects the flesh, for so long as we are in these mortal bodies, and obliged to use their brains, we will necessarily be more or less opposed by the selfishness which through the fall has come to have such complete possession of our race through the mental, moral and physical derangements incidental to six thousand years of depravity.

The attainment of this mark of perfect love is to be an attainment of the heart, of the will—the new will, “begotten, not of the will of the flesh, nor of the will of man, but of God,” through the holy spirit. Nor do we find, nor should we expect that the new mind would come up to this standard at the beginning of our Christian experience. The new mind, altho inspired of God through the exceeding great and precious promises of his Word, is nevertheless our own will, and more or less circumscribed by its channel and instrument, the human brain. Hence the Apostle informs us that the new mind must constantly fight a battle against the flesh, and that its victory means the death of the flesh—that it cannot be actually perfect until the “change” shall come, by which this newly begotten will shall receive its spiritual body in the first resurrection. But since the receiving of a spiritual body in the first resurrection will be the receiving of the prize, we see that the race toward the mark and the attainment of that mark must be made by the new mind while it is still in this mortal body or “earthen vessel.”—2 Cor. 5:2-4.

F187 [¶2] through F189 [¶1] (see question #16).

We might divide the racecourse into four quarters, and say that in the first quarter we recognize love as a divine **requirement** and seek to have it, though able to apprehend it only from the standpoint of **duty**. We feel a duty-love toward God because, as our Creator, he has a right to demand our obedience, our love, our devotion; a duty-love toward our Lord Jesus, also, because he loved us and we ought, in justice, to love him in return; and a duty love toward our fellows, because we realize that this is the will of God.

The second quarter of the racecourse brings us a little further along, a little nearer to the “mark,” so

that those things which we at first sought to do from a **duty-love**, we gradually considered in an appreciative manner and not merely as a duty. We thenceforth saw that the things which God commands us as right and duty, are **good things**; that the noblest principles of which we have any conception are identified with the Justice, Love and Wisdom which the Lord commands and sets before us, and which from that time we began to appreciate. We began to love God not merely because it was our duty toward our Creator, but additionally and especially because we saw him possessed of those grand elements of character

enjoined upon us—the personification of every grace and goodness. Those who attain to this two-quarter mark love the Lord not merely because he first loved us, and because it is our duty to love him in return, but because now the eyes of our understanding have been opened wide enough to permit us to see something of the glorious majesty of his character, something of the lengths and breadths and heights and depths of the Justice, Wisdom, Love and Power of our Creator.

The third-quarter mark on this racecourse we will call—love for the brethren. From the first we recognize a duty-love toward the brethren even as toward the Father, only in a less degree, because the brethren had done less for us; and we recognized them chiefly because such was the Father’s will. But as we got to see the principles of righteousness, and to appreciate the Father, and to see that the Father himself loveth us, notwithstanding our unintentional blemishes, our hearts began to broaden and deepen toward the brethren; and more and more we became able to overlook their unwilling imperfections and blemishes and mistakes, when we could see in them evidences of heart-desire to walk in the footsteps of Jesus and in accord with the principles of the divine character. Love for the brethren became distinctly marked in our experiences. Alas! evidently a good many of the Lord’s dear people have not yet reached this third-quarter mark on the race course toward the prize of our high calling. There is much need of developing the brotherly kindness, the long-suffering, the patience, which the Scriptures inculcate—and which are necessarily tried and tested more in our connection with the brethren than in our connection with the Father and our Lord. We can see the perfection of the Father and the Son, and that they have no imperfections; we can realize their magnanimity toward us and our own shortcomings toward them: but when we look toward the brethren we see in one this weakness, and in another that weakness; and the temptation is, alas, too common to say to a brother: “Let

me pick out the mote from thine eye”—instead of realizing that such a picking and nagging and fault-finding disposition toward the brethren is an evidence that we still have a large beam of impatience and lovelessness of our own to contend with. As we near this third-quarter mark, we gradually get the beam out of our own eyes—we get to see our own blemishes, and to appreciate more and more the riches of our Lord’s grace toward us; and the influence of this upon our hearts is to produce in us a greater degree of the spirit of meekness, patience, and gentleness toward all—and this again enables us to overlook or cover a multitude of sins, a multitude of imperfections in the brethren, so long as we realize that they are surely brethren—so long as they are trusting in the precious blood, and seeking to run this same racecourse for this same prize.

The fourth or final quarter-mark of our race is Perfect Love—toward God, toward our brethren, toward all men—and is the one we are all to seek earnestly to attain to, and that as quickly as possible. We are not to dally at the quarter marks, but to run on patiently, perseveringly, energetically. There is a sense in which we are to “love not the world, neither the things of the world”; but there is a sense in which we are to love and to “do good unto all men as we have opportunity, especially unto them who are of the household of faith”; (Gal. 6:10)—a love which includes even our enemies. This love does not annul or diminish our love for the Father and the principles of his character, and our love for the brethren, but it intensifies these; and in that intensification it enables us to include in the love of benevolence and sympathy all of the poor groaning creation, travailing in pain and waiting for the manifestation of the sons of God. “Love your enemies, do good to them that persecute you and hate you,” is the Master’s command; and not until we have attained to this degree of love—love even for enemies—are we to think for a moment that we have reached the **mark** which the Lord has set for us as his followers. Not until we have reached this position are we copies of God’s dear Son.

F369 [¶2] through F373—Running for the Mark, and Standing Fast Thereat (see question #16).

The Apostle, in another illustration, represents our present experiences as a racecourse; and exhorts that we lay aside every weight and every besetting sin, every weakness of the flesh, and every earthly ambition, that we may run with patience the race set before us in the Gospel—that we may attain unto the **mark** of the prize; and that having done all we should **stand**—faithful at that mark, complete in Christ. (Phil. 3:13,14; Heb. 12:1; Eph. 6:13) This gives us the thought of a racecourse, with its first, second, third and fourth quarter-marks, and the besetments and difficulties and oppositions and allurements en route, and of ourselves starting into this race, desiring to attain the mark of perfect Love—knowing that unless we do attain that mark we will not be copies of God's dear Son, and cannot, therefore, in the largest sense please God; and hence cannot be joint-heirs with Jesus in the Kingdom. The whole racecourse is Love, from gate to finish. As we enter the gate it is with grateful Love toward God for his favor toward us in Christ, in the forgiveness of our sins. It is this **duty-love** which at the beginning leads us to present our bodies living sacrifices. We say to ourselves that if God has done so much for us, we **ought** to show our appreciation: Christ laid down his life on our behalf, and we **ought** to lay down our lives for the brethren.

This ought-to, or duty-love, is quite proper, reasonable, true, but it is not sufficient. It must in turn lead us on to a still higher kind of Love, and by the time we have run to the first quarter-mark, we still have duty-love, but beyond it have attained a love of appreciation. We learn better to appreciate divine Love—to see that God's Love was in no sense of the word selfish, but the outworking of his grand, noble character. We come to appreciate something of divine justice, divine wisdom, divine power, divine love; and as we behold these qualities of our Creator we come to love them, and thenceforth we practice righteousness, not merely because it is our duty, but because we love righteousness.

Pressing along the racecourse still further, we attain to the second quarter-mark, and find that by this time we have not only learned to love righteousness, but proportionately are learning to hate sin; and we find in our hearts a growing sympathy with the divine program of rolling back the great wave of sin which has submerged the world and

brought with it its wages of death. This second quarter-mark begets in us an energy, a "quicken-ing," an activity for righteousness and against sin.

Our Love is growing, and we press along for the third quarter-mark. By the time we reach it, our duty-love, plus love for the principles of righteousness, has extended, not only to the divine character, and included dislike for every wicked thing doing injury to mankind, and contravening the divine character and plan, but at this mark we have attained a position of broader sympathy for others—we begin to share God's sentiment, not only of opposition to sin, but also of love for, and sympathy with, all who are seeking the way of righteousness and holiness. By this time we are able to recognize the brethren in a somewhat different light than ever before. We can now see them as New Creatures, and differentiate between **them** and their mortal bodies, whose imperfections are obvious to us. We learn to love the brethren as New Creatures, and to sympathize with them in the various weaknesses, misjudgments, etc., of their flesh. So keen becomes our Love for them that we have pleasure in laying down our lives on their behalf—daily, hourly, sacrificing our own earthly interests or pleasures, or conveniences, giving of our time, our influence, or what-not, to assist or serve them.

But still we press along the line and toward the "mark," for there is still a higher Love than this which we must attain—the fourth and last quarter-mark—"the mark of the prize." What Love is this? How can it be greater than self-sacrificing love for the brethren, in full devotion to God and to the principles of righteousness and Love? We answer that still greater Love is the kind which the Lord has stipulated, when he says that we must learn to love even our enemies also. It was while we were enemies, aliens, strangers from God through wicked works, that "God so loved the world"; it was while we were yet sinners that he gave his Only Begotten Son on our behalf. This is the standard of **perfect love**, and we must not stop short of it. Whoever would be accepted of the Lord as a member of the New Creation in glory must attain to this love of enemies.

Not that he is to love his enemies **as** he loves the brethren, for this is not the pattern set us—God does not love his enemies **as** he loves his sons, his friends; and Jesus did not love his enemies **as** he loved his disciples. But God loved his enemies so as to be ready and willing to do for them whatever could be justly done; and Jesus loved his enemies so that he was heartily willing to do good to them—he bears no enmity or grudge toward them in return for their hatred, but is ready to pour out upon them in due time his Millennial blessings, that they may all come to the knowledge of the truth, and that even those who pierced him may look upon him and weep when God shall pour upon them the spirit of prayer and supplication, in due time. (Zech. 12:10) We must have the love for enemies which our Lord describes, saying, “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.” (Matt. 5:44) We must let no bitterness, animosity or rancor of any kind dwell in our hearts. They must be so full of Love that not even an enemy could stir up in our hearts an evil or malicious sentiment.

Oh, what long-suffering and brotherly kindness is implied in such an attainment of character as would find nothing, even in an enemy, to stir it to malice, hatred or strife! And this is the “mark” for which we are to run, as New Creatures. We have professed appreciation of this spirit of Love; we have professed devotion to it; we have consecrated our lives in accord with its principles; and now we are being tested to see to what extent our professions were truthful. The Lord very graciously gives us time to run this race, to develop this character. “He knoweth our frame, he remembereth that we are dust.” Nevertheless, it is essential to us that we conform to these arrangements if we would be joint-heirs with God’s dear Son, as members of the New Creation.

Our Lord Jesus, the Captain of our salvation, did not need to run this race; did not need to develop these various features of Love; for being perfect he had these in perfection at the beginning of his career. His testing was whether or not he would stand firmly by these principles, characteristics, would continue to love God and righteousness supremely, and continue to love the

brethren so as to lay down his life for them, and continue to love his enemies so as to delight to do them good; whether he would stand firm at the standard of perfect Love. We know how he demonstrated his loyalty to Love in all its degrees, in that he laid down his life, not only for his friends, but also for his enemies, who crucified him. This experience also must be ours. We must **attain** to the standard of perfect Love in our hearts even though in our flesh we may not always be able fully to express the sentiments of our hearts.

Some may run the race very quickly—passing one after another these quarter-mile marks, they may speedily reach the position of perfect Love. Others imbued with less zeal, or looking less intently to the Author of our faith, make slower progress in the race, and for years content themselves with duty-love, or perhaps go a little further to love of the divine character and the principles of righteousness. Remarkably few have gone beyond this to attain further the love of the brethren, which would make them rejoice in self-denials, if thereby they might serve the household of faith; and still fewer have gone to the point of perfect Love—love for their enemies, which would not only refrain from injuring them, by word or deed, but additionally would delight in their blessing. If the Lord has been very patient with us, giving us abundant opportunity to reach the “mark,” we should rejoice in his compassion, and should be the more energetic now to attain to the “mark of the prize,” remembering that the time is short, and that nothing less than this character of perfect Love will be accepted of the Father in the New Creation.

As our Lord was tested at the “mark” of perfect Love, so all of us are to be tested after we reach it. We are not, therefore, to expect to reach that “mark” merely with the last gasp of life; but as quickly as possible. The measure of our zeal and love will be indicated to God and to the brethren by the speed with which we attain to this “mark.”

The Apostle’s words, “Having done all, stand” (Eph. 6:13), imply that after we have reached the “mark” of perfect Love there will still be plenty of trials for us—trials of faith, trials of patience, trials of all the various elements of Love. The world is not a friend to grace, to help us onward in the right direction; Satan is still our Adversary, and will be able to stir up plenty of opposition—to force us back from the position attained. This is

our testing. We must hold fast to all to which we attain; we must “press down upon the mark” until it shall cost us our earthly life—laying down our lives in God’s service for the brethren, and in doing good unto all men as we have opportunity.

F364 ¶1 through F367 ¶2 (see question #21).

The position of this New Creation toward God, toward his Law, etc., is separate and distinct from that of others. They have a new and reckoned standing with God—by faith—a standing of justification or reckoned rightness, as we have already seen. This reckoned rightness, imputed to them through the merit of Christ’s sacrifice, not only covers the imperfections of the past, but continues with them, a covering and justifying robe of righteousness, through whose merit every unwillful defect and blemish of word, thought or deed is covered. As New Creatures, they are all figuratively clothed in white raiment—the righteousness of the saints, the imputed righteousness of the Redeemer, their Head. These New Creatures are accepted to their standing and relationship as members of the Body of Christ upon their profession of Love. The declaration of their consecration is that they so appreciate God’s mercy and grace, manifested in the death of his Son, and their justification through him, and so **love** the Giver of all their favors, that they have pleasure in presenting their bodies living sacrifices, in harmony with the divine invitation.

This consecration, or sacrifice of earthly interests and hopes and aims and ambitions, is prompted, not by fear nor by selfish love of reward, but by a pure love—by appreciation of the divine love, and a responsive love which desires to manifest itself toward God and in cooperation with all of his wonderful plan. These confessions of love and devotion being accepted by the Lord, his Spirit is imparted, and such are counted as sons of God, begotten of the holy Spirit. “Beloved, now are we the sons of God; and it doth not yet appear what we shall be [how much of a change we shall experience when we shall receive the new resurrection bodies, which the Lord has promised us], but we know that when he shall appear we shall be like him, for we shall see him as he is [and this thought is satisfactory to us].” 1 John 3:2

Has the heavenly Father put his angelic sons under the Sinaitic Law? Does he warn them that

“Faithful is he who called us,” who promises us succor and every needed assistance in this way. His grace is sufficient for us. 1 Thess. 5:24; 2 Cor. 12:9

they shall have no other gods; that they shall not make images and worship them; that they shall not covet, nor steal, nor bear false witness, nor murder, etc.? We answer, No; assuredly he has not put such a law upon his angelic sons. Then why should we expect that such a law would be given to the New Creation? Has not the heavenly Father accepted these New Creatures as his sons? and has he not given them of his Spirit, and could it be necessary to give such laws to those who have received the holy Spirit as instead of their own natural selfish disposition, or will? We can see the appropriateness of putting servants under laws, because they are not vitally interested in the general welfare, and may not have the spirit or disposition of their master in full; but supposing a perfect master and supposing perfect sons, thoroughly infused with his spirit, and delighting to do his will, and rejoicing to be co-workers with him in all of his gracious plans, how could it be necessary for such a father to put such sons under such laws?

“Moses verily was faithful as a servant over all his house,” and that household of servants was properly under the Mosaic Law, “added because of transgression, until the promised Seed should come.” Jesus, according to the flesh, made himself of no reputation and became a bondman, a servant, under the Law, that he might demonstrate not only that the Law was just, but might demonstrate also his own perfection according to the flesh, and that he might redeem the world. It was when he arose from the dead, and became “the first-born from the dead,” that he became the first-born of many brethren—the Head of the New Creation. According to the flesh he was under the Law, but the New Creature, the risen Lord, is not under the Law, and he it is who has become the Head of the new house of sons; “Christ as a Son, over his own house [of sons], whose house are we if we hold fast,” etc. And although we are still **in** the flesh, as New Creatures, we are not **of** the flesh, and are not treated

as though we were flesh —not treated of God as the remainder of the world is treated; but as New Creatures, who for the time being are sojourning in the flesh as in a tabernacle or tent, waiting for the adoption, to wit, the deliverance of our entire body, to be with and like our already glorified Head. “Ye are not [considered of God as being] in the flesh, but in the spirit, if so be that the spirit of Christ dwell in you.” Rom. 8:8,9

None can realize this subject clearly except they take this, the divine standpoint, in viewing it. These New Creatures, all begotten of the holy Spirit, could not think of having any other god than one; they could not think of making images or worshipping them; they could not think of blaspheming God’s name; they could not think of stealing from others—very much would they prefer to give; they could not think of bearing false witness against another—much rather would the love which is in them seek to cover and to hide the blemishes, not only of the brethren, but of the world in general; they could not think of killing a fellow-creature—much rather would they give life to others and that more abundantly—yea, their holy spirit would prompt them rather to lay down their lives for the brethren, as the same holy Spirit prompted the Captain of our salvation to give himself a ransom for all. Do we not see, then, that if God had given a law to the New Creation, to the house of sons, such as he gave to the house of servants, it would have been entirely a misfit—wholly unsuitable? The members of this “house of sons” could not be amenable to such a law without losing the holy Spirit, without ceasing to be of the New Creation; “For if any man have not the **spirit**

[mind, disposition] of Christ he is none of his.” Rom. 8:9

But how can these New Creatures be without a law—without some regulations? We answer that the highest statement of the divine Law is Love. God’s commands are so comprehensive, so searching, so dividing between the joints and the marrow, that they cannot be fulfilled in the complete, absolute sense except by Love. If we could suppose every item of the Law performed strictly, and yet the **spirit** of loving devotion to God absent, the divine Law would not be satisfied. On the contrary, Love is the fulfilling of the Law, and where Love reigns every item and every feature of the divine arrangement will be sought after and heartily obeyed to the best of the ability of the creature; not of constraint, but of joy, of love.

Such love for God and his righteousness the New Creation professed at consecration; and Love there became its Law, and it is firmly bound by that Law of Love—even unto death. Any failure to obey that Law is a violation, to that extent, of the Covenant relationship. As obedience to that Law of Love, to the extent of knowledge and ability, means self-sacrifice and victory over the spirit of the world and the weaknesses of the flesh and the oppositions of the Adversary—the Lord’s grace compensating for unintentional blemishes, and bringing such off conquerors through his own name and merit—so, on the other hand, wilful disobedience to it, deliberate and persistent violation of this Law of Love, would mean a forfeiting of the spirit of adoption—would mean the quenching of the holy Spirit, would mean that the New Creature had died, **had ceased to be.**

R3145 [col. 2 ¶2 to end] (see question #22).

True, “whom the Son makes free is free indeed,” and we all should “seek to stand fast in the liberty wherewith Christ makes free;” but it is also true that we need to be on guard lest we use our liberty in such a manner as would stumble others more weak than ourselves,—not so able to use the liberty of Christ discriminatingly. The liberty wherewith Christ makes free may be viewed from two standpoints: if it gives us liberty to eat without restraint, in a manner that the Jews were

not at liberty to eat, it gives us liberty also to abstain;—and whoever has the spirit of Christ and is seeking to follow in his steps has already covenanted to the Lord to use his liberty, not in the promotion of his fleshly desires, ambitions and appetites; but in self-sacrifice, following in the footsteps of the Master, seeking to lay down his life, even, on behalf of the brethren—for their assistance. How different are these two uses of liberty! Its selfish use would mean self-gratification, re-

ardless of the interests of others; its loving use would prompt to self-sacrifice in the interests of others.

But why?—what principle is involved that would make it incumbent upon one whose conscience is clear to consider the conscience of another? Why not let the person of the weak conscience take care of his own conscience, and eat or abstain from eating as he felt disposed? The Apostle explains that this would be all right if it were possible; but that the person of weaker mind, feebleness of reasoning powers, is likely to be weaker in every respect and, hence, more susceptible to the leadings of others—into paths which his conscience could not approve, because of his weaker reasoning powers or inferior knowledge. One might, without violation of conscience, eat meat that had been offered to idols, or even sit at a feast in an idol temple, without injury to his conscience; but the other, **feeling** that such a course was wrong, might endeavor to follow the example of his stronger brother, and thus might violate his conscience, which would make it a sin to him. Every violation of conscience, whether the thing itself be right or wrong, is a step in the direction of wilful sin—it is a downward course, leading further and further away from the communion and fellowship with the Lord, and into grosser and grosser transgressions of conscience and, hence, possibly leading to the Second Death. Thus the Apostle presents the matter: “For through thy knowledge he that is weak perisheth,—the brother for whose sake Christ died.”

The question is not, Would it be a sin to eat the meat offered to idols? but, Would it be sin against the spirit of love, the law of the New Creation, to do **anything** which could reasonably prove a cause of stumbling to our brother;—not only to the brethren in Christ, the Church, but even to a fellow-creature according to the flesh?—for Christ died for the sins of the whole world. It is a very serious crime against the law of love and against the Lord’s injunction, to cause one of his brethren to stumble (Rom. 14:13,21; Matt. 18:6), but it would also be a crime in his sight for us to stumble others,—to hinder them from becoming brethren, and of the household of faith. Hence, it is clear that although knowledge might remove all prohibition of our consciences and all restraints of our liberty, yet love must first come in and approve the liberty

before we can exercise it. Love places a firm command upon us, saying,—Thou shalt love the Lord with all thine heart, and thy neighbor as thyself. Love, therefore, and not knowledge, not liberty, must finally decide every question.

Let us take our stand with the Lord, and determine that so far from using our liberties in any manner that might do injury to others we will refuse so to use them; and will rather **sacrifice** them for the benefit of others;—even as our Master, as our Redeemer, gave all that he had. Let us adopt the words of the Apostle in the last verse of this lesson, and determine once for all that anything that would injure a brother we will not do—any liberty of ours, however reasonable in itself, that would work our brother’s injury, that liberty we will not exercise; we will surrender it in his interest; we will sacrifice it; we will to that extent, on his behalf, lay down our life for him.

There is, perhaps, occasionally a danger of misapplication of this principle; as, for instance, the Doukhobors might say to us, We regard that it is wrong to eat any meat and wrong even to use the skins of animals for shoes, and you are to condescend to our weak consciences in this matter, and ought not to eat meat or wear shoes either. We answer that that is not a similar question to the one which the Apostle has explained in which we should surrender our liberties. On the contrary, the Word of the Lord and the customs of society are all opposed to these bewildered people, and to yield to their mental unbalance on this question would be to assist them in a wrong direction. Our abstaining from eating meat or from the wearing of shoes would in no sense of the word help them to better views; nor does our eating of meat or wearing of leather in any sense of the word **interfere with their consciences**. Other brethren have an antipathy to the use of instrumental music in the worship of God, as there used to be people who objected to having meeting places heated and provided with comfortable seats. These may sometimes abuse the Apostle’s argument, claiming that their consciences are injured by the liberties of the brethren; and that such liberties should be abridged in their interest. Our answer to them must also be,—that they misapply the Apostle’s argument: it is not his meaning that the Lord’s people are to favor the mental crotchets of each other in such a

manner as would be to the general injury of the Church. Superstitions are not to be encouraged in the Church, nor its spiritual advantages and liberties sacrificed on account of them. Nevertheless, love must always have a voice in all of the affairs of the Lord's people; and even such as would mistakenly impose upon their brethren upon the score of weakness, should be treated with love, and their objections, etc., should be reasoned upon. They should see that they have full liberty to do any and everything that the Lord requires of them, abstaining from every appearance of evil, and that their brethren should be accorded the same privileges. If they cannot conscientiously sing with instrumental music or sing hymns, let them keep silence, or for the time do their singing at home. Praising God with instruments is a very different question from eating in an idol's temple.

A somewhat similar question to this one which the Apostle decided, may come before us today in respect to attendance at public worship in the nominal churches, Protestant and Catholic—including the propriety of partaking of the "sacrament" or the "Mass." On such a question each has personal liberty; each should be fully persuaded in his own mind, and follow the direction of his own conscience. In our judgment it would be a much more serious offense to partake of the Mass in Roman Catholic, Greek Catholic or High Episcopal Church services, than to sit in an idol temple and partake of the foods offered to the idols; because the Mass is particularly an abomination before the Lord. (Heb. 7:25; 10:14.) As respects participation in the Lord's Supper, as observed by the majority of Protestants: We could see no harm in this of itself;—those participating might intelligently reverence and worship God in such a manner, even though realizing the inappropriateness, according to the Scriptures, of such a celebration. We would, however, think that a regular participation in the services of Babylon and in her misinterpretation of the Lord's Supper would be reprehensible;—injurious to our own spiritual progress, and dangerous also in the stumbling of some weaker in their discernments. Our advice, therefore, would be that on the one hand we do not feel such a restraint that we would fear to enter a nominal church building to hear a service there; and on

the other hand that we do not seem to give our assent to their errors by regular attendance and participation—except at such meetings as would afford us full opportunity for the presentation of the truth.

Another illustration of this principle in our times, is found in the liquor question. There will be no dispute that it would be wrong for any man to get drunk—to lose his senses, and additionally to render himself liable to do injury to others, and surely to dishonor his Creator. The question of liberty comes in only in respect to the use of liquors in such a manner as would work no dishonor to God and no injury either to ourselves or to our neighbors. All recognize the fact that intoxicating liquors are a dangerous temptation to the world in general, and our suggestion to the brethren who feel that they have full power of self-control in the use of liquors, is that they apply the argument of the Apostle in this lesson, and determine whether they could not more honor the Lord and help those who are weaker than themselves by using their liberty in the direction of total abstinence,—sacrifice of rights,—rather than by using it in moderate drinking.

So far as we are able to discern, intoxication is one of the most terrible evils scourging our race at the present time. Many are so weak through the fall, by heredity, that they are totally unable to resist the control of intoxicants, if once they yield to them. Is it too much to ask of those who have consecrated their lives to the Lord, to righteousness and to the blessing of others, that they should deny themselves in this matter, and thus lay down some liberties and privileges in the interest of the brethren, and in the interest of the world in general?

Similar arguments might be urged respecting the use of tobacco, cards and the various implements which the Adversary uses in luring mankind into sin. The whole, be it noted, is the argument of love. In proportion as we grow in the graces of our Lord, in his spirit of love, we will be glad, not only to put away all filthiness of the flesh for our own sakes, and to be more like the Lord, but also, at the instance of love, we would desire to put away from us everything that might have an evil influence upon others, whatever we might consider our personal liberties to be in respect to them.

Our Golden Text is in place here—it appeals to all who have become new creatures in Christ Jesus. “Let us, therefore, follow after the things which make for peace”—for the blessing of others

and for our own blessing and upbuilding as new creatures in Christ, members of his body.

R3070—The Claims of Love and Justice (see question #29).

There is nothing more necessary to the peace and prosperity of the Church of God than that its members should have a clear understanding and appreciation of moral principles, with a full determination to be controlled by them. Even among Christians there are often differences of opinion, with reference to principles of action, which greatly interfere with spiritual growth and prosperity. Such difficulties most frequently arise through a failure to rightly distinguish between the relative claims of love and justice. Therefore we deem it profitable briefly to consider these principles and their operation among the children of God.

Justice is sometimes represented by a pair of evenly poised balances, and sometimes by the square and compass, both of which are fitting emblems of its character. Justice knows no compromise and no deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for “good weight” or “good measure:” there is no grace in it, no heart, no love, no sympathy, no favor of any kind. It is the cold, calculating, exact measure of truth and righteousness. When justice is done, there is no thanks due to the one who metes it out: such a one has only done a **duty**, the neglect of which would have been culpable, and the doing of which merits no favor or praise. And yet, cold, firm and relentless as this principle is, it is declared to be the very foundation of God’s throne. It is the principle which underlies all his dealings with all his creatures: it is his **unchangeable business principle**. And how firmly he adheres to it is manifest to every one acquainted with the plan of salvation, the first step of which was to satisfy the claims of justice against our race. Though it cost the life of his only begotten and well beloved Son to do this, so important was this principle that he freely gave him up for us all—to satisfy its legal claims against us.

The principle of love, unlike that of justice, overflows with tenderness and longs to bless. It is full of grace, and delights in the bestowment of favor.

It is manifest, however, that no action can be regarded as a favor or a manifestation of love, which has not underneath it the substantial foundation of justice. Thus, for instance, if one comes to you with a gift, and at the same time disregards a just debt to you, the gift falls far short of appreciation as an expression of love; and you say, We should be just before we attempt to be generous.

And this is right: if justice is the foundation principle in all of God’s dealings, it should be in ours also; and none the less so among brethren in Christ than among those of the world. As brethren in Christ, we have no right to presume upon the favor of one another. All that we have a right to **claim** from one another is simple justice—justice in the payment of our honest debts to each other, justice in our judgment one of another (which must make due allowance for frailties, etc., because we realize in ourselves some measure of similar imperfection), and justice in fair and friendly treatment one of another. This is all we have any right to **claim**; and we must also bear in mind that while we have a right to claim this for ourselves from others, we are just as fully obligated to render the same to them.

But while we **may claim** justice—though there is no obligation to demand it for ourselves, and we may if we choose even suffer injustice uncomplainingly—we **must**, if we are Christ’s, **render** it. In other words, we are not responsible for the actions of others in these respects, but we are responsible for our own. And, therefore, we must see to it that all our actions are squared by the exact rule of justice, before we ever present a single act as an expression of love.

The principle of love is not an exact principle to be measured and weighed like that of justice. It is three-fold in its character, being pitiful, sympathetic or reverential, according to the object upon which it is centered. The love of pity is the lowest form of love: it takes cognizance of even the vile and degraded, and is active in measures

of relief. The love of sympathy rises higher, and proffers fellowship. But the love of reverence rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this latter sense we may indeed love God supremely, as the personification of all that is truly worthy of admiration and reverence, and our fellow men in proportion as they bear his likeness.

Although we owe to every man the duty of love in some one of these senses, we may not demand it one of another, as we may the principle of justice; for love is the overflow of justice. Justice fills the measure full, but love shakes it, presses it down, heaps it up and overflows justice. It is therefore something not to be demanded, nor its lack to be complained of, but to be gratefully appreciated as a favor and to be generously reciprocated. Every one who craves it at all should crave it in its highest sense—the sense of admiration and reverence. But this sort of love is the most costly, and the only way to secure it is to manifest that nobility of character which calls it forth from others who are truly noble.

The love of sympathy and fellowship is also very precious; but, if it come merely in response to a demand, it comes robbed of its choicest aroma: therefore never demand it, but rather by manifestation of it toward others court its reciprocation.

The love of pity is not called out by the nobility of the subject, but rather by the nobility of the bestower, who is so full of the principle of love that it overflows in its generous impulses toward even the unworthy. All of the objects of pity are not, however, unworthy of love in the higher senses; and some such often draw upon our love in all the senses.

To demand love's overflow of blessing—which is beyond the claims of justice—is only an exhibition of covetousness. We may act on this principle of love ourselves, but we may not claim it from others. The reverse of this exhibits a man-

ifest lack of love and a considerable measure of selfishness.

Thus, for instance, two of the Lord's children were once rooming together and, through a failure to rightly consider the relative claims of love and justice, one presumed upon the brotherly love of the other to the extent of expecting him to pay the entire rent; and when the other urged the claims of justice, he pushed the claim of brotherly love, and the former reluctantly yielded to it, not knowing how to refute the claim, yet feeling that somehow some Christians had less principle than many worldly people. How strange that any of God's children should take so narrow and one-sided a view! Cannot all see that love and justice should work both ways and that it is the business of each not to oversee others in these respects, but to look well to his own course, and, if he would teach others, let it be rather by example than by precept?

Let us beware of a disposition to covetousness, and let each remember that he is steward over his own goods, and not over his neighbor's, and that each is accountable to the Lord, and not to his brother, for the right use of that which the Master has entrusted to him. There is nothing much more unlovely and unbecoming to the children of God than a disposition to petty criticism of the individual affairs of one another. It is a business too small for the saints, and manifests a sad lack of that brotherly love which should be specially manifest in broad and generous consideration, which would rather cover a multitude of sins than magnify one.

May love and justice find their proper and relative places in the hearts of all of God's people, that so the enemy may have no occasion to glory! The Psalmist says, "Oh, how love I thy law [the law of love, whose foundation is justice]! it is my meditation all the day." (Psa. 119:97.) Surely, if it were the constant meditation of all, there would be fewer and less glaring mistakes than we often see. Let us watch and be sober, that the enemy may not gain an advantage over us.

F402 ¶2 through F409—“Judge Not, that Ye Be Not Judged. For with What Judgment Ye Judge, Ye Shall Be Judged” (see question #36).

The competent judges of the Church are the Father and the Son—the latter being the Father’s representative, to whom he has committed all judgment. (John 5:22,27) The New Creatures are not competent to be judges one of another for two reasons: (1) Few of them fully comprehend and appreciate the divine Law of Love governing all. (2) Evidently few can read their own hearts unerringly; many either judge themselves too severely or too leniently, and, hence, should modestly decline to sit in judgment of the heart of another whose motives may be far from appreciated. It is because of our incompetence for judging that the Lord—while assuring us that this shall be one of our future functions in the Kingdom, after being qualified by participation in the First Resurrection—forbids all private judgment amongst his followers now; and threatens them that if they persist in judging each other they must expect no more mercy and leniency than they show to others. (Matt. 7:2; Luke 6:38) The same thought is enforced in the sample prayer given us, “Forgive us our debts [trespasses] as we forgive our debtors.” Matt. 6:12

This is not an arbitrary ruling by which the Lord will deal unjustly and ungenerously with us, if we deal thus with others: on the contrary, a correct principle is involved. We are “by nature children of wrath,” “vessels fitted for destruction”; and although the Lord mercifully proposes to bless us and relieve us of our sins and weaknesses and to perfect us through our Redeemer, he will do this only on condition of our acceptance of his Law of Love, and our heart-conformity to it. He does not propose accepting unregenerates and having “children of wrath” in his family. To be fit for any place in the Father’s house of many mansions [planes of being] (John 14:2) all must cease to be children of wrath and become children of Love—being changed from glory to glory by the Spirit of our Lord, the spirit of Love. Whoever, therefore, refuses to develop the spirit of Love, and contrary to it insists on uncharitably judging fellow-disciples, proves that he is not growing in knowledge and grace, not being changed from glory to glory of heart-likeness to the Lord, not a true follower of the Lord, and, hence, should not have mercy extended to him beyond what he uses properly in

copying his Lord. The amount of his likeness to the Lord (in love) will be shown by his mercy, and generosity of thought, word and deed toward his fellows.

Oh, that all the Spirit-begotten ones, the “New Creation,” could realize that this spirit of judging (condemning), alas! so common (indeed, almost the “besetting sin” of the Lord’s people) measures their lack of the spirit of Love—their lack of the Spirit of Christ—which, totally absent, would prove us “none of his.” (Rom. 8:9) We are persuaded that the more speedily this fact is realized the more speedily will progress the great transformation “from glory to glory,” so essential to our ultimate acceptance as members of the New Creation.

But few of the Lord’s people realize to what extent they judge others, and that with a harshness which, if applied to them by the Lord, would surely bar them from the Kingdom. We might have feared that, under our Lord’s liberal promise that we shall be judged as leniently as we judge others, the tendency would be to too much benevolence, too much mercy, and that “thinketh no evil” might be carried to an extreme. But no! All the forces of our fallen nature are firmly set in the opposite direction. It is more than eighteen centuries since our Lord made this generous proposal to judge us as leniently as we will judge others, and yet, how few could claim much mercy under that promise! It will be profitable for us to examine our proneness to judge others. Let us do so, prayerfully.

The fallen or carnal mind is selfish; and proportionately as it is **for** self it is **against** others—disposed to approve or excuse self and to disapprove and condemn others. This is so thoroughly inbred as to be an unconscious habit, as when we wink or breathe. This habit is the more pronounced with advanced education. The mind recognizes higher ideals and standards and forthwith measures everyone by these, and, of course, finds something at fault in all. It delights in rehearsing the errors and weaknesses of others, while ignoring its own along the same or other lines—and sometimes, even, hypocritically denouncing the weaknesses of another for the very purpose of hiding its own or giving the im-

pression of superior character along the line in question. Such is the mean, contemptible disposition of the old fallen nature. The new mind, begotten of the Spirit of the Lord, the holy Spirit of Love, is in conflict with this old mind of selfishness from the start, under the guidance of the Word of the Lord—under the Law of Love and the Golden Rule, and becomes more and more so as we grow in grace and knowledge. At first all New Creatures are but “babes in Christ” and appreciate the new Law only vaguely; but unless growth is attained and the Law of Love appreciated and measured up to, the great prize will not be won.

The Law of Love says: For shame that the weaknesses and shortcomings of brethren or of others should be exposed before the world; for shame that pity and sympathy did not at once advance to speak a word in their defense, if too late to spread over their faults a mantle of charity to hide them entirely! As our noble, loving Master declared on one occasion, when asked to condemn a sinner: “Let him that is without sin among you cast the first stone.” The person without frailties of his own might be to some extent excusable for assuming unbidden of the Lord the position of executioner of Justice—taking vengeance on wrongdoers, exposing them, etc.; but we find that our Master, who knew no sin, had so much Love in his heart that he was disposed rather to condone and forgive than to punish and expose and berate. And so it will doubtless be with all begotten of his Spirit: in proportion as they grow up into his likeness they will be the last to pray for vengeance—the last to execute punishments by tongue or otherwise, until so commanded by the Great Judge. He now, on the contrary, instructs us, “Judge nothing before the time,” and declares, “Vengeance is mine.”

Well has the Apostle delineated the spirit of Love, saying, “Love suffereth long and is kind”—to the wrongdoer. “Love envieth not” the success of others, seeks not to detract from their honor nor to pull them back from it. “Love vaunteth not itself, is not puffed up,” and, consequently, never seeks to detract from the splendor of others to make self shine by contrast. It “doth not behave itself unbecomingly,” immoderately—it has no extreme and selfish desires and avoids extreme methods. Love “seeketh not that

which is not her own”—does not covet the honors or wealth or fame of others, but delights to see them blessed, and would rather add to than detract from these blessings. Love “is not easily provoked,” even to render just recompenses: remembering the present distress of the entire race through the fall, it is sympathetic rather than angry. Love “thinketh no evil”; it not only will not invent and imagine evil, but is so disposed to give the benefit of any doubt that “evil surmisings” are foreign to it. (Compare 1 Tim. 6:4.) Love “rejoiceth not with iniquity, but rejoices with the Truth [rightness]”: hence, it would delight to uncover and make known noble words or acts, but would take no pleasure in, but avoid, exposing ignoble words or deeds. Love “covereth all things,” as with a mantle of sympathy—for nothing and nobody is perfect, so as to stand full inspection. Love anticipates and has her mantle of benevolence always ready. Love “believes all things”—is not disposed to dispute claims of good intention, but rather to accept them. Love “hopes all things,” disputing the thought of total depravity so long as possible. Love “endures all things”; it is impossible to fix a limit where it would refuse the truly repentant one. “Love never faileth.” Other graces and gifts may serve their purposes and pass away; but Love is so elemental that, attained, it may always be ours—throughout eternity. Love is the principal thing. 1 Cor. 13:4-13

But if to tell uncomplimentary truth is to violate the Law of Love and the Golden Rule, what shall we say of the still more disreputable, still more unlovely, still more criminal habit so common, not only amongst the worldly and nominally Christian, but also among true Christians—that of telling about others disreputable things not positively known to be the truth. Oh shame! shame! that any of the Lord’s people should so overlook the Lord’s instruction, “speak evil of no man”; and that any but the merest babes and novices in the Law of Love should so misunderstand its message—that any without the most indubitable proofs at the mouth of two or three witnesses, and then reluctantly, should even believe evil of a brother or a neighbor, much less to repeat it—to slander him upon suspicion or hearsay evidence!

We Should Judge Ourselves

"If we would judge ourselves, we should not be judged [punished, corrected of the Lord]." 1 Cor. 11:31

The Golden Rule would surely settle this disposition to "gossip" about others and their affairs. What slanderer wishes to be slandered? What gossip wishes to have his matters and difficulties and weaknesses discussed either publicly or confidentially? The "world" has little else to talk about than gossip and scandal, but the New Creation should preferably be dumb until the love and plan of God have furnished them with the great theme of which the angels sang—"Glory to God in the highest; on earth peace, good will toward men." Then the "words of their mouths and the meditations of their hearts" will be acceptable to the Lord and a blessing to those with whom they come in contact.

The Apostle, commenting upon the tongue, shows that this little member of our bodies has great influence. It may scatter kind words that will never die, but go on and on blessing the living and through them the yet unborn. Or, "full of deadly poison," it may scatter poisonous seeds of thought to embitter the lives of some, and to blight and crush the lives of others. The Apostle says—"Therewith bless [honor] we God, even the Father; and therewith curse [injure] we men,...out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter?" James 3:8-11

"Out of the abundance of the heart the mouth speaketh"; so that when we are gossiping about others, "busybodying" in their affairs, it proves that a large corner of our hearts, if not more, is empty as respects the love and grace of God. This thought should lead us at once to the throne of grace and to the Word for a filling of the Spirit

such as the Lord has promised to those who hunger and thirst after it. If, still worse than idle gossiping and busybodying, we have **pleasure** in hearing or speaking evil of others, the heart condition is still worse: it is overflowing with bitterness—envy, malice, hatred, strife. And these qualities the Apostle declares are "works of the flesh and the devil." (Gal. 5:19-21) Would that we could astound and thoroughly awaken the "New Creation" on this subject; for if ye do these things ye will surely fall, and no entrance will be granted such into the everlasting Kingdom of our Lord and Savior Jesus Christ.

Fitting for the Kingdom leads us in the very opposite direction, as the Apostle Peter declares, "Add to your faith patience, brotherly kindness, **love**; for if ye do these things ye shall never fall; but gain an abundant entrance into the Kingdom." (2 Pet. 1:5-11) The Apostle James is very plain on the subject and says: "If ye have bitter envyings and strife in your hearts, glory not and **lie not against the truth**. This wisdom descendeth not from above, but is earthly, sensual, devilish." (James 3:14,15) Whoever has such a slanderous and bitter spirit has the very reverse of the Spirit of Christ, the holy Spirit, the spirit of Love: let him not lie either to himself or to others—let him not glory in his shame—let him not thus put darkness for light, the spirit of Satan for the Spirit of the Anointed.

Proceeding, the Apostle declares the secret of the confusion and unrest which has troubled the Lord's people at all times, to be in this unclean, only partially sanctified condition of the heart, saying, "where envying and strife is, there is confusion [disquiet, unrest] and every evil work." (James 3:16) If these weeds of the old fallen nature are permitted to grow they will not only be noxious but will gradually crowd out and kill all the sweet and beautiful flowers and graces of the Spirit.

R3594 [col. 1 ¶III to IV] (see question #37).

III. Do not be touchy and easily offended. Take a kindly, charitable view of the words and acts of others. A trifling slight or rebuff could well be passed unnoticed—covered with the mantle of generosity and love. A serious offense should be assumed to be **unintentional**, and inquiry should be kindly made in words that would not stir up anger, but in “speech seasoned with grace.” In a majority of cases it will prove that no offense was meant.

This rule in the Scriptures comes under the instructions not to indulge in “evil surmisings,”—imagining evil intentions and motives behind the words and acts of others. “Evil surmisings” is ranked by the Apostle as contrary to the words of our Lord Jesus, opposed to godliness, and of the same spirit as envy and strife—of a corrupt mind, works of the flesh and the devil.—1 Tim. 6:3-5; Gal. 5:19-21.

Love the Law of the Spirit.

The other side of this subject is brought out by the Apostle’s injunction respecting the elements of the spirit of love, of which God’s people are begotten and which they are to cultivate daily,—the development of which is one of the chief proofs of their being “overcomers.” He says, “Love suffereth long and is kind, ...is not easily offended, **thinketh no evil**,...beareth all things, believeth all things [favorably], hopeth all things, endureth all things.”

It may be urged that such a disposition would be imposed upon frequently, by the evilly disposed. We reply that those who possess this spirit of love are not necessarily obtuse nor soft: their experiences in cultivating this degree of love have served to develop them and make them of “quick understanding in the fear of the Lord.” They will be **cautious** where there is even the appearance of evil, even while avoiding the imputation of evil intentions until forced to concede them by indisputable evidence. Besides, it would be better far to take some trifling risks and suffer some slight losses, many times, than to accuse even one innocent person. And the Lord who has directed this course is abundantly able to compensate us for any losses experienced in following his counsel. He is both able and willing to make all such experiences work together for **good** to those who love him. He places **obedi-**

ence to his arrangements first (even before sacrifice) saying, “Ye are my disciples, **if ye do** whatsoever I command you.”

Whoever neglects the Lord’s commands along this line of “evil surmisings” weaves a web for his own ensnarement, however “circumspectly” he may walk as respects other matters; for a heart impregnated with doubt and suspicion toward fellow creatures is more than half prepared to doubt God; the spirit of sourness and bitterness implied is at war with the spirit of the Lord, the spirit of love. Either the one or the other will conquer. The wrong spirit must be gotten rid of, or it will defile the new creature and make of him a “castaway.” On the contrary, if the new nature conquer, as an “overcomer,” it will be along this line: if evil surmisings are overcome, half the battle against present difficulties and besetments is won. The surmisings are from the heart, and lead us either to good words and acts, or to evil words and acts.

IV. If you have been slandered, you may explain, to set yourself right, either publicly or privately; but surely avoid doing more than this. If you slander in return you make two wrongs out of one. Let no man render evil for evil to any one;—no, not even if what you should tell be the truth, while what your neighbor told was falsehood. And in contradicting and explaining false charges, remember not to go beyond this to make counter-charges against your defamer; for thus you also would become a slanderer.

The Golden Rule.

This is the Scriptural rule. We are to do unto others as **we would** that they should do unto us, and not as **they do** unto us. The wrongs done toward us will never justify wrong doing on our part. God’s true children are to have no sympathy with Satan’s delusion—“Do evil that good may result.” But while no Scripture forbids our explaining away the errors and false statements of slanderers, experience proves that, if we followed Satan and his deluded servants of unrighteousness around, to contradict every adverse criticism and evil report, we should be kept more than busy. And if Satan found us willing to do so, he would no doubt lead us such a chase as would prevent our having any time to tell forth the good tidings of great joy; thus he would gain a victory, and we should lose one.

Rather let us commit our reputation to the Lord, as a part of the sacrifice we laid at his feet when we surrendered all in obedience to the "call" to run the race for the great prize of our high calling. If thus we suffer some loss of reputation, by reason of our resolution not to neglect the King's business to fight for our own tinsel, we may be sure that it will count with him as so much **endured** for Christ's sake; and so much the more will be our reward in heaven, when the battle is over and the victors are crowned.

Meantime, however, it behooves each of the Lord's people to be as circumspect as possible at every step of the way. Remember that in proportion to faithfulness and zeal in letting the light shine we will have the malignant opposition of our great Adversary, who seeks to turn and twist and maliciously distort and discolor our every word and act;—because the accuser of the breth-

ren can find no real charges; and because he is exceeding mad against the humble servants of the truth, as he was against the Chief Servant—our Lord. He, let us remember, was crucified as a law-breaker, at the instance of the prominent ones of the church, and betrayed to them by one of his own disciples.

"Consider him who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds" when attacked by the Adversary,—whoever may be his agents and whatever their missiles. He cannot harm but will only increase our reputation in the Lord's sight, if we endure faithfully; and he can do no outward harm that God cannot overrule for the **good** of his cause —though that good may sometimes mean "siftings" of chaff and tares from the wheat.