

# Pilgrim Echoes

*B. H. Barton*

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# Pilgrim Echoes

## Publisher's Forward

It is with great pleasure that we bring these writings, letters and poems of Pilgrim Brother Benjamin H. Barton to the feet members of the body of Christ at this end of the Gospel Age.

Brother Barton was trained as an architect but gave up his trade for the Lord's work of building his own character and assisting others in attaining the full stature of Christ. In June of 1906 Brother Russell arranged for him to travel to the British Isles on a Pilgrim trip. After that he served continually in the Pilgrim ministry mostly in the United States and Canada until his death on June 24, 1916 in Portland, Oregon at the home of Bro. W. A. Baker.

The Portland Ecclesia considers it a fitting tribute to share the ministry of this noble brother whose earthly ended here more than seventy years ago. It is our wish that this work be considered as supplementary to the harvest message as presented through that "faithful and wise servant." It is our belief that these "echoes" of a ten year ministry will only stir us to greater faithfulness in our journey toward the kingdom.

Brother Barton's style of speaking and writing are not as polished as we are used to in the reading of Brother Russell's writings. Except for a few cases of misspelling or typing errors we have left the grammar as we found it. Nevertheless you will see in his style, the heart and mind of a saint of God.

Brother Russell delivered Brother Barton's funeral service in July 1916 (just five months before his own death), and we have included that service in this book. Some remarks by Brother Russell and Brother Baker's report can be found in the Tower of July 15, 1916 (R5930). We have made an effort to assemble all of Brother Barton's writings known to us. Some of his letters and articles were printed in the Towers, and we have not attempted to reprint these again as they are readily available to those wishing to read them there (R3644, 3818, 4101, 4141, 4450, 4695, 5865). A short synopsis of the source of each lesson is included with the table of contents, which we have arranged as much as possible in chronological order.

Brother Barton died before his father. His father found this consecration card among his effects:

## Consecration Card

I disclaim all right to myself from henceforth to my soul, my body, my time, my health, my reputation, my talents, or anything that belongs to me. I confess myself to be property of my glorious Redeemer. I dedicate myself to Him, to serve, love and trust Him as my life and my salvation to my life's end.

Signed, BENJAMIN H. BARTON May 19, 1895



Upon Brother Barton's death there were numerous memorials and tributes sent to the St. Paul Enterprise. We have chosen not to print all of them in this work. However here we would like to quote a short extract in a letter from Brother J. W. Gilbert.

"His heart seemed always overflowing with tenderness and love toward all, and many of his talks to the Friends were in the nature of a spiritual medicine specially adapted to the needs of the class at that particular time, and most wisely and lovingly administered."

Another letter was from Brother Coyle:

Bethel, Brooklyn, N.Y., July 4, 1916

Editor St. Paul Enterprise:

I should like to say just a word concerning our dear Brother Barton. He was a man of love--a lovely man, and was exceedingly kind. It has been my good pleasure to be with him, at times I have roomed with him, yet I never heard him murmur, complain, or seem troubled at the issues of life. I have heard him say, that one time he tried three times to arise and dress before he succeeded, then was able to preach a good strong sermon, by the Lord's help. He had a great mind and a greater heart; "he was one of Nature's noblemen, and Nature (the new nature) hath made him exceedingly well." Grand was his service, glorious his reward, like a bright and shining star in the heavens above.

He had the power of good suggestion, and used it ably and well; always drawing out the best in men, especially of the saints--a noble builder of Christian character. Remarkably humble, gentle and long suffering, yet withal, a tower of strength and ceaseless in energy in the Master's service. It can be truly said, "Know ye that there is a Prince and great Man fallen this day in Israel?"

With best wishes, in Christ our Lord.

J. H. COYLE

To this we add our "Amen."

1987

In bonds of grace.

Portland Area Bible Students

PO Box 23232

Tigard, Oregon 97223

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PE1

## THE KINGDOM OF GOD

Our subject this afternoon is the Kingdom of God. We will read the 145th Psalm, from 8th to the 17th: "The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all and his tender mercies are over all His works. All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee. They shall speak of the glory of thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. They eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. The Lord is righteous in all His ways, and holy in all His works."

We want to call attention, again, to the middle of the tenth to the last of the twelfth verse--"And Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom." This is the object of our meeting, this afternoon, to speak of His mighty acts, and the glorious majesty of His kingdom. The subject we have selected is an important one. It was evidently considered important by the Author of this Book. It was evidently esteemed important, also, by that heaven-sent founder of Christianity. That this subject was important to the Disciples is evident by the numerous references to it all through their writings. We have heard of the scarlet thread that runs through the Bible, but there is also a purple thread. While scarlet is the emblem of Christ's blood, purple is the emblem of royalty and power. We find that this subject has a prominent place in the songs of the Psalmist, in the Prophets, and in the discourses of the Master. It also has a place in all the discourses of the followers of the Master.

PE2

That it is important, might also be concluded from analogy itself. We find that the greater any kingdom is, the more important is the study of it. The kingdom of Bogodo, in South Africa, is of very little importance, but when we come to the kingdom of England we find it more important, for it is the greatest of all. But the kingdom of God is far greater than any of these earthly kingdoms, and so should be most important of all. We find much profit in the study of earthly kingdoms. If there can be profit, benefit or pleasure derived from the study of man's kingdoms, how much more should we find in the study of God's kingdom? We realize that there is often considerable

difference regarding the histories of earthly kingdoms, and we find the same in the history of God's kingdom. The Roman Catholics write and tell us one view of it; the Presbyterians tell us another. Nevertheless, if man makes blunders, how reliable it would be if we could get a history from the King Himself.

We have a Book that was written by the King Himself, and this is what we are going to refer to this afternoon. We find the general view prevalent among Christian people is, that God never had a kingdom until about eighteen hundred years ago. But that is a mistake. Away back, whether one million or ten billion years ago, there was a time when God alone existed, and away back there God created the first being. That is where God brought into existence His only begotten Son.

Many entertain wrong ideas about this subject; they have an idea that the Son existed as long as the Father. But the very words, that He is the Son of God, is proof that this idea is wrong. When God created His Son--that was when He created His kingdom. It take three things to constitute a kingdom--first, the King; secondly, the realm, and thirdly, the subjects. If either one of these three are lacking you do not have a kingdom. As long as our Heavenly Father had not created an intelligent being He was without a kingdom. God's realm was very large, but as yet, it was very thinly populated. But God had plans for populating His realm, and He set His Son at work creating. So we see the kingdom was growing with the creating of Heavenly hosts. It was a part of God's realm; there was not a corner in all the great universe that was not a part of the great realm of Jehovah.

When man was created he was in God's kingdom. So now we can see God's kingdom including every corner of the universe, and every being upon it; God held undisputed sway over all creation. So we can see that there has not been any age when God's kingdom has not been in existence. This, we can see, is why Paul says, in 1 Tim. 1:17, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever," and why we see, in Jer. 10:10, "But the Lord

PE3

is the true God. He is the living God, and an everlasting king."

However, about the beginning of the time of man's creation, there was one great being who began to desire to exalt himself. This was Lucifer, as we see in Isa. 14:13-14, "For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most high."

Lucifer should have crushed these rebellious thoughts, but he did not, and by and by these thoughts led to actions and he tempted Adam to rebel too. Satan, and the beings God created on earth, rebelled against God.

God could have instantly put the rebellion down, but He evidently had a wiser plan than that. You remember how Cuba rebelled against Spain? Spain sent over ships to put down the rebellion. Suppose that Spain had adopted a different course; that the King of Spain had said, "They think that they can get along without me, but they can't. I am the one who has been assisting and helping them. Now I am just going to let them be, and I will declare a blockade against their island. I will just show them how hard they will fare when they try to get along without me. After a while they will be glad, of their own free will, to lay down their arms and declare allegiance to me." This feebly illustrates God's plan. "For six thousand years," He might have said, "I will leave the earth to itself, in a large measure, and when the time comes to send My representatives, then they will be willing for Me to reign over them." We remember that He says in the 103 Psa., 10th verse: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities."

And thus it will be, that in due time, at the second advent of Jesus Christ, this evil king of the present world will be brought to an end and God's kingdom will once more illumine the earth. It has only been this little globe, the earth, that has rebelled--not the entire kingdom of God. God has kept Satan here on this earth, and blockaded this part of His realm to all blessings of the Heavenly Kingdom. God's kingdom has existed ever since the creation of His Son, but God's kingdom has not been here; this has been a foreign country.

During the early portion of time following the fall God had some "friends" who were not rebellious like the rest. You remember Abraham was called the "friend of God." However, we follow on down the pages about nineteen hundred years ago, and there read how God sent the highest subject in His realm. He sent His Son, not only with a message, but to live here, and to die here. The purpose of sending His Son here was to break down a certain barrier that existed.

What was the barrier?

PE4

Justice. It was necessary that this justice be satisfied; and this is just what Jesus did. That penalty of death imposed upon Adam had to be satisfied. There was no hope for man if he had to satisfy it himself; but Jesus came down to earth among a race of rebels and died to remove that barrier. Jesus didn't come to earth to become a citizen of Satan's kingdom. He openly confessed that His kingdom was not of

this world. On that account He refused to bow the knee to that arch enemy of righteousness, as we read in Matt. 4:8. We see here, that Jesus refused to render allegiance to Satan; refused to recognize him as His king. The same thought is brought out again in John 14:30, "For the prince of this world cometh, and hath nothing in me." He has not a subject in me; Jehovah is my king. And in His own life He expressed the same thing, John 15:18-20. Our Savior, here, would have us understand, that if we are following in His steps we will hold the same position to the world that He did.

During all our Savior's ministry He taught along this line, and continued to say, "The kingdom of heaven is at hand." But He did more than this; He said, "The time is coming when I shall set up my kingdom." Notice while Jesus preached the kingdom, at the first advent, He did not set up His kingdom then. He came to remove the barrier. But, some may not be satisfied on this point, and may say that God's kingdom was set up at the first advent. But it wasn't. If so, why do you pray, "Thy kingdom come, Thy will be done on earth as it is in heaven?"

Oh, some may say, I never understood that it was a real kingdom, but merely the preaching of the Gospel.

Did you never read the words of the Apostle Paul, where he says, "The kingdom of God is not in words only, but in power?"

If earthly kings have such power as they have what great power must God have? And then again I want you to notice that the word Kingdom is always in the singular. Different denominations do not consist God's kingdom.

We see the same thought again in Rev. 11:15. We would understand that to be at the time of the sounding of the Seventh Trumpet; and at the second advent of our Lord. And in John 18:36, Jesus speaks very emphatically to Pilate, when He answered: "My kingdom is not of this world, etc." We can see by our Lord's own words to Pilate, that as long as this world exists His kingdom will not be set up.

At the first advent the Lord taught us to seek the kingdom, but at the second advent every one will find himself in the kingdom. It will then be a case of striving to obey the laws of the kingdom instead of striving to get into the kingdom.

God has made provision for some of us to get into the kingdom now,

PE5

as we read in Col. 1:13. You know that if you desire to become a citizen of a place you must live there first, but God has made provision whereby we can become citizens of His kingdom without having to first live there. We must renounce allegiance to Satan, and consecrate our lives to God. In reality we are in Satan's kingdom, but

in the spirit of God's kingdom. We can see that this is the thought expressed in Acts 14:22.

Now, in the sixth chapter of first Corinthians, 9th to 10th verses, Paul has something peculiar to say respecting that kingdom. Notice that word "Inherit;" he shows us that in some sense we are going to inherit this kingdom. How can we inherit it? The same thought is expressed in James 2:5, when the Apostle says: "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" So, you see, the same thought is expressed by James that Paul has, previously expressed. That means just this--to say that we had entered the kingdom of England would mean that we had become citizens of that country, but to say that we had inherited would mean that we had been placed on the throne. Those who have accepted Christ are counted as citizens of God's kingdom, and then He invites them to His throne, as we read in Rev. 3:21, and as the Master said again in Luke 16:16. In Matt. 11:12 the Lord again makes reference to this glorious kingdom and to this class. The promise is that we shall be raised in the first resurrection, and shall be given a seat on His throne. But there must be a change of nature first. We read in 1 Cor. 15:50, that flesh and blood cannot inherit the kingdom of heaven. This does not say that flesh and blood cannot be in the kingdom, for Adam was flesh and blood, and he was in the kingdom.

For eighteen hundred years God has had a people in the world who have been praising and honoring Him, and trying to do His will. These are the people who are going to reign with Him; and you remember that the promise was "those that suffer shall also reign." See, also, Matt. 19:28, 1 Cor. 6:2. and Rev. 20:4 and 6. This is the class referred to in Rev. 5:9. In the 72nd Psalm, 6-13, this class is referred to. We would understand that there is a time when the Lord will establish His kingdom, when He will oppose Satan, and then Christ and His Church will possess the kingdom and reign. But notice, dear friends, I don't say that we will find ourselves citizens of the kingdom of God, but of the kingdom of heaven; there is a difference. At the second advent men will find themselves in the kingdom of God, but not in the kingdom of heaven.

The kingdom of heaven will consist of those who possess the spiritual nature only, while the kingdom of God will consist of all those upon

PE6

this earth. Since the fall, the kingdom class, the citizens of the kingdom of God, have been upon this earth, whether they have been prospective human, or prospective spiritual members, and thus the "kingdom of heaven" and the "kingdom of God" have been used



interchangeably. John the Baptist was said to be the greatest of all the prophets, yet the least in the kingdom of heaven will be greater than he. John the Baptist will be in the kingdom of God, but not in the kingdom of heaven. This, we see, is the reason why in Matthew Jesus said to the Scribes and Pharisees, "Verily I say unto you, the publicans and harlots go into the kingdom of God before you." Notice He didn't say, "You are not going into the kingdom," no, but that they would not go in then. A man cannot be tried outside of the kingdom. For eighteen hundred years God has not been trying the whole world, but only those who have become citizens. When the time comes that God's kingdom annexes this earth, then the world will have their trial and their opportunity.

We can see that a man's life here may affect his life in the kingdom times, by developing a wrong or a right character.

Adam's probation ceased and he was out of the kingdom as soon as he disobeyed. Jesus was on trial while He was on earth, but He still remained a citizen of God's kingdom.

The whole world of mankind, those that are dead, and those that are dying and those that are yet to be born, will be put on probation, to be tried by Christ and His Church. "Know ye not that the saints shall judge the world?"

Then, at the end of the millennium, when all evil has been put down, will our prayers have been answered--the kingdom will have come, God's will will be done. Then will the prayer of the thief on the cross be answered, and then will have been accomplished the saying of Daniel 7:27, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." And then we will find our text will have its fulfillment. No wonder the Psalmist should say, "They shall speak of the glory of Thy kingdom, and talk of Thy power."

The Lord has been keeping His hands closed, as it were, for the last six thousand years, and God has allowed men to rebel; but in that glorious age of blessing He is going to open His hands once more, and all those that will come into harmony with Him will be blessed, and all who will not, will be destroyed from the presence of the Lord. Amen.

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## ENCOURAGING LESSONS FROM ISRAEL'S TABERNACLE

The Gate represented the death of Jesus, so also the Door and the Veil. The white linen represented the purity and righteousness of Jesus' character. Blue represents his faithfulness; scarlet represents his blood shed for all; purple represents his royalty, he was of the royal line of David, Lord of the earth, and the inheritor of all the promises of God. (2 Cor. 1:20.)

There were 5 posts in the Gate. The common version reads 4, but since the Gate was 20 cubits wide, and the posts were set 5 cubits apart (Exod. 27:13-15), then there were 4 spaces, each 5 cubits square, of the curtain, and hence 5 posts would be needed to hold up the curtain, else the outer edge of the last space would have no support.

The Hebrew character for four is very similar to the character for five, and the error here may be just such a one as is mentioned in B. 53 (Dawn. 2, 53). These posts may represent the five justified believers who most conspicuously held up Christ's character before the world: Matthew, Mark, Luke, John and Paul.

The posts of the Court represented the Justified believer, enveloped by the Righteousness of Christ. (The white curtain.) The cords of the Court, which tied the posts to the ground, represented the things which tie the justified believer to the earth; and there were two sets of cords and pins, one set inside the Court, the other, outside. The set outside of the Court, outside of the justified state, represented the sin in the flesh which ties the believer to the world; the set inside the Court represented the earthly things: joys, studies, music, etc., right enough in themselves, which bind the believer to the world. These are the weights. (Heb. 12:1)

The silver hooks in the court, which held up the curtain, being set in the top of the posts, represented the Divine truth, by the knowledge of which the justified believer holds on to the righteousness of Christ. As these hooks were small in size they represent the small amount of truth necessary to justify one.

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The Altar consecrated the sacrifice.

The Laver, as a whole represented the word of God, Jesus was the word; he cleanses the believer through the washing of water by the word. (Eph. 5:26.) The Laver was made of polished copper, (Exod. 38:8) representing the brightness of Jesus' perfection. As the priests looked into the laver, they could see the faces reflected in its polished surface, so the consecrated see the imperfections and failings of their

own characters when they compare these characters to the bright perfection of Jesus by looking unto him.

The priests did not bathe in the Laver, but washed their hands and feet. (Exod. 40:31,32.) So we cleanse our hands that they may do the will of God, and our feet that they may walk in Jesus' footsteps, in the straight and narrow way.

The copper pitcher was of great help and convenience about the Laver. The priests could not wash in it, but it was a help to them in getting the water. So we are greatly helped by concordances, dictionaries, etc. We cannot wash in them, but they help us in getting the truth.

The cloud over the tabernacle is stated to have been a pillar (Exod. 40:34-38), and probably had its base right on the curtain over the Most Holy, seeming to say that there was a connection between the real Heaven above, where God's throne is, and its type below.

The candlestick, as a whole represented Christ and the Church giving forth their light. The central candlestick typified Christ Jesus; it had its own foundation, and its course was straight upward from the very start. On the other hand, the branches, representing the true, consecrated church, had no base of their own, their support being the main candlestick; also their course was not straight upward, but at the start they were almost horizontal, parallel to the earth, but gradually their course changed upward until at last they ran parallel to the main candlestick. So with the consecrated: We have no standing in ourselves, our support, our foundation is in Him. And at the beginning of our consecration, our course was not so very different from what it had been before; we still followed many earthly things; but as we grew in grace and in the knowledge of the truth our course bent more and more upward until at last, if we are faithful, at the end of our course, we will be going in the same direction as our blessed Master. Some of the branches were longer than others, but all held the same amount of oil in their lamps and all gave out the same light. So there are many whose course is longer than that of others, but the shorter can shine just as brightly as the longer, and can hold as much of the Lord's spirit.

The word of God is represented in the court by the silver hooks (that portion of

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the word which justifies) and by the Laver (that portion of the word which cleanses). In the Holy, the word is represented by the Shew-bread. The two piles represented the Old and New Testaments.

Those outside the court could see its silver hooks (the unjustified can see some truths of the word, calling them to repentance); and those in

the court could wash in the laver. (the justified cleanse themselves in the word of God); but only the priests were privileged to see the Shew-bread, which they alone could eat. Thus only the truly consecrated can see the deep, hidden things of God's word, and feed upon them.

By the Incense Altar the church is represented in the attitude of worship. The incense is the prayers of the Saints. And as the priests, when at the Incense Altar, was nearest the Most Holy; so we, when in prayer and communion with our Father and Jesus, are nearest Heaven.

The bowing of the priest before the second vail represents our bowing in death when we pass beneath the vail. When Jesus was crucified the vail of the temple was rent in twain from top to bottom. (Mark 15:38; Matt. 27:51). This beginning at the top and rending to the bottom represents that the rending of the vail began away back in the beginning in God's mind, and it reached the bottom, the rending was completed at Calvary (Heb. 9:7,8). None could enter the presence of God before the vail was completely rent, as the way into the holiest of all was not yet made manifest.

Jesus' followers were represented in the court condition by three things: the posts, the brazen altar, and the laver; in the holy condition by three things: the candlestick, the table of Shew-bread, and the golden altar; and in the Most Holy condition by three things: the three contents of the Ark. The Manna eaten by the camp of Israel would decay under certain conditions and would well represent mortality; while that kept in the pot in the Ark did not decay, and would fitly represent immortality, which the church with her Lord will possess when resurrected into glory. Aaron's rod that budded represented that the church is an elect class. The tables of the law would represent their perfection. They will be able to keep a perfect law perfectly.

The boards of the tabernacle proper were put as near together as possible, and were very hard to get apart. While in the Court the justified believer is bound to earthly things by cords, when he consecrates, he cuts these cords and becomes free. The boards were not tied to the earth in any way. They were morticed into the sockets, and moisture would swell the joint and tighten it. The fact that they were joined in the same way in the Most Holy as they were in the Holy, illustrates that the union and fellowship which we now enjoy are a counterpart and foretaste of what we will have when united with our Lord.

Rings were attached to the back of the boards, and through these

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rings were put bars overlaid with gold, as were the boards, the middle bar running from end to end without a break. The shorter bars went only part way, their connection was broken. These bars may represent: 1, One Hope; 2, One Spirit; 3, One Lord; 4, One experience; 5; One Word. The bonds of hope, spirit, experience, and the word have sometimes been broken in the true church, but the headship of the Lord has never been broken in the true church.

There were four coverings over the tabernacle: 1, white linen; 2, goat hair; 3, rams' skin dyed red; 4, seal skins. These would represent four things which prevent the world from seeing the hidden conditions represented inside the tabernacle. It is not known whether the outer covering was of seal skins or of badgers' skins, or of what creature. It was a peculiar skin and this illustrates the peculiarity of God's people. The world does not like this peculiarity and considers us a bit out of our minds.

The rams' skins dyed red imply sacrifice, and the world does not like sacrifice. The goats hair curtain would represent the remains of the old nature in us. People often do not want to associate with the consecrated because of the remains of the goat nature. This curtain was doubled over in front of the tabernacle, which may signify that when we begin our consecration we have a double measure of goat nature, but less of it later on.

The outer curtains were attached to the earth by cords and pins, showing that our disagreeable peculiarities are of the earth and are not part of the new nature, represented by the boards, linen covering, etc., which are free from the earth.

The Tabernacle was probably very ugly, like a box, and men may have wondered why it was not made attractive and beautiful like other temples. Josephus seems to have thought it improbable that it was as ugly as described, and he described it with ornaments, and a high roof, and decorations like a circus tent. The world now sees only the ugly, unattractive side of the Church, but in the Millennium they will see it cleared of all these unattractive conditions, and she will then be seen in her glory and grandeur; just as the temple, a type of the glorified church, was covered with plates of gold, there were no ugly skins.

The gate of the Court, and the other entrances, were all toward the east. The course of the priest in sacrificing was toward the west, opposite to the course of the earth in its daily rotation (west to east, so the sun appears to rise in the east). Thus the course of the church now, in the flesh, is opposite to that of the world, upward instead of downward. In returning, the priest, when going out to bless the

people, went from west to east, in the same direction as the earth rotates. So

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in the new world, the courses of the church and the world will be in the same direction, because the world then will be the new heavens and earth, the old world will have passed away.

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## **ECHOES FROM SOUTH BOSTON**

Let us each one in our daily lives conceal our own personality and show forth the Head. We read in Acts 11:20 that the disciples were called Christians first in Antioch, a city where Paul had labored much. They were not "Paulites," for Paul and all the apostles had kept their own personalities buried out of sight, and had always kept Jesus Christ to the front. It was Christ in all their words, and so the people said: "Why these people must be 'Christians.'"

So let us speak as the oracles of God. The oracles of old days were either images or natural objects (like the one at Delphi), and the deity worshipped there was supposed to speak through the image or object. So our words and answers should come from God and not from us. We are ambassadors of God in the world, and as ambassadors have no right to speak their own mind upon any subject or question, to the enemy or nation to which they are sent, but only the expressed opinion of the government which they represent; so we have no right to give our own opinion upon any matter, for all we have and hold are His, and our answers should come from His Word. Let us weigh every word, not speak hastily. In the figure the head speaks for the whole body.

How little wisdom we possess in comparison to that of our great head. We cannot see our own course. The head is far above all the other members, and how foolish it would be if the hands or the feet should insist on guiding themselves. They would soon be in a snare, or would pull different ways, and discord would result. Only the head, Christ Jesus, can safely direct us.

In the tabernacle types, the high priest had to have a completely formed, healthy body. If a Levite had anything superfluous or insufficient, such as a finger too many or too few, he could never be a priest. So the body of Christ must be complete, and perfect, nothing superfluous, nothing wanting, and if we are not faithful some one will take our crown. (1 Cor. 12:12-30; Rev. 3:11.) Let us attend to this one thing.

Each member has a work to do different from that of the others, and let us do with our might what our hands find to do. God has set every

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member in the body as it has pleased Him, not as it pleased us. So if we think our cross a hard one, and our lot difficult, remember God has placed us there for our good, and we should do our part and glorify him. All the members are helpful one to the other.

As in the figure, the neck would represent the apostles and the shoulders the apostolic days of the church. Here the body broadens out very rapidly, and we read of the wonderful growth of the church then, how hundreds and sometimes thousands were added to the church in a single day. (Acts 2:41.)

Later on persecution scattered the church into the two arms and the body (Acts 8:1; 11:19, examples of the later scattering). Here it was that the nails were driven into the hands, the persecution was so great, and here also came the Dark Ages, when as the Psalmist says (Psa. 129:3): "They plowed long furrows upon my back," the persecution was so terrible. We see also that the body here is less solid and firm than at the shoulders, so the church grew less solid, less firm, lost its substance. (Then came the birth of the reformation and the division of the church into Protestant and Catholic.--This not by Bro. Barton.)

As we reach the feet we find that they meet more stumbling stones, and so today there is more false doctrines and deceptions than ever before, when the feet-members of that body are being trained. We notice also that while the rest of the body is straight, the feet turn sharply out, so now the call has gone forth: "Come out of her my people."

The separation of the toes might indicate the stopping of the privilege of meeting together in fellowship, the closing of the door. The door will not close everywhere at the same time, but sooner in some places than in others, just as some of the toes come to an end sooner than others. We remember also that nails were driven into our Lord's feet, so the nails of persecution will be driven into the feet members of Christ's body before the end.

Grace to overcome seldom comes instantly; the reason for much of the delay being, that we have not been willing to receive His grace in the way He sends it.

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## **PSALM 91**

There are over 3,000 independent promises in the Scriptures, it is said, and of these there are two classes: 1, conditional; and 2, unconditional. Such passages as (Isa. 35), "The earth shall blossom as the rose," are to come to pass whether we are good or bad, the earth will blossom, there are no conditions. This is part of the glad tidings

which shall be to all people. Such passages as (Rev. 3:21), "He that overcometh will I grant to sit with him on my throne" is promised only to those who overcome, hence it is conditional. So with regard to a promise there are three questions: 1, "Is it conditional or not?" 2, "If there are conditions, what are they?" 3, "Are we fulfilling these conditions?"

1--The first verse tells us who have the promises of this psalm. They are only for those who dwell in the secret place of the Most High. Place is used to mean either locality or position, here it means the position occupied by the truly consecrated, very near to the Father, which is a secret, a mystery to the world. Jesus' life was a mystery; people could not understand how a man of such talent could give up all to lead the lowly life he led. The Apostles were poor uneducated men, yet they were in this secret place. It is not for the merely justified, not even for all the consecrated, but only for those who are willing to be misunderstood, to be a mystery. Abide (Margin to Lodge), another translation gives "to pass the night" which is very appropriate. The day is coming but it is night now and has been for the past six thousand years. We pass the night under his shadow, his protection. Shadows are very indistinct during the night, but when the sun rises they become clearly marked, so in the Millennial morning it will be known clearly who has been and is in the shadow of the Almighty.

2--Who is speaking here? David wrote the psalm, but it is one of those instances, and they are many, in which David is a type of Christ. In this whole psalm it is Christ who is speaking. Lord--Jehovah (always so if in capital letters, otherwise it refers to 'Elohim' (mighty one) etc. or may refer to Jehovah.) Here it refers to Jehovah. Refuge-place to flee

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to when in trouble, to hide in. Fortress-place which can protect when one flees to it. Many have refuges, such as secret societies, unions, etc., but these are not fortresses for they will fail in the time of trouble. Jesus said Jehovah was his refuge and fortress, his God. Such a fortress cannot fail. He will be a protection in the greatest, the seventh trouble. He is our God; and we are as safe in him as Jesus was, but only while we remain in him.

3--A fowler is one who catches birds. Satan is the great fowler, and the birds are the Lord's people. Fishes live in the water, the animals live on the land, but the birds are far above the world, so are the Lord's people. ("They shall mount up on wings like eagles"). Birds have more liberty than other creatures. So the children of God have the unbounded liberty which Christ gives; not the liberty to sin, nor to



work merely for one's self, that is not liberty but license; but liberty from thralldom of sin and of self.

The amount of liberty which a bird has depends on the plane of his flight. If it flies in a very high plane, there will be nothing to obstruct the view or its flight. If the plane is near the earth, the tree-tops and the buildings will be in its way, and it can neither fly so freely nor see so far; if the plane be still lower the trees and the fences are in its way until it has not much more liberty than the animals, and it is in danger of many snares. Likewise the Christian, his liberty depends on the height of his plane of flight, his spiritual plane. If it is very high, he is in no danger of snares or of obstructions to clear sight, but the nearer we come to earth the more danger there is for snares, and we may allow ourselves to get so low as to have but little more liberty than the world.

Birds can see farther than other creatures. So of the Christian it is written:--"Thine eye shall behold the land that is very far off." And we can see that land, the Kingdom of God, now very near, while those on the earth can see nothing of it, and refuse to believe us. Just as a bird flying high in the air might say to a little dog on the earth: "I see over yonder a beautiful lake"; and the dog would say: "I don't believe it, I cannot see any lake. There is no lake there or I could see it as well as you." So the world refuses to believe the glad tidings.

Satan is not a fisherman or a hunter. He does not care for those beneath the level of the world, nor yet for those who are of the world, for these are already under his power; but he is after the birds, those who are out of his power.

Snare-systems of false teachings and false doctrines. A snare has two parts: a, the bait; b, the snare proper. The bait is the amount of truth which may be in any of these systems. There is a great difference in the setting of snares, some have more bait than others. Mormonism has

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but little bait, and so does not attract many. The error in the system is the snare. The snare is usually hidden but the bait is in open view; so the truths of these systems are pressed to the front in full view, while the error is not often seen until the bait is swallowed. Keep in the narrow way, for it contains no snares; the snares are set by the wayside. There are many stones and obstructions in the narrow way and many turn aside to seek easier, smoother paths and fall into these snares.

Satan catches us to put us in a cage. The organizations is the cage, and is based on the snare. For instance: when one accepts the Christian Science doctrine, he has swallowed the bait and is caught in

the snare; but when he joins the Christian Science Church, he is in the cage. There are many cages, and having been made free let us not go back into any of them.

"Flee like a bird to the mountains" (God's kingdom), that is by progressive steps upward. Only birds flee upwards above the earth. He will deliver thee from the snare of the fowler. (See Psalm 11:1.)

Noisome pestilence (*Hebrew*-wordy) is the pestilence of false doctrines now abroad over the earth as never before, and at last will become so great as to deceive all but the very elect. Those will not be deceived, for He will deliver them.

4--"Cover thee with his feathers." The Lord Jehovah is the mother bird. What are the Lord's feathers? In nature we do not see the bird itself, but its feathers. He is clothed with light (Psalm 104:2). We see the light (the feathers) but not Him.

The wings enable the mother bird to fly to its children. What brought the Lord to us? The death and resurrection of Jesus (Eph. 2:16). Love provided the death of Jesus, and power raised him from the dead (John 3:16; Acts 13:30). Hence, love and power are two wings, and under these we find shelter (Leeser). And if He, in his love and power, did so much for us when we were yet sinners, what will He not do for us now that we love him. (Rom. 5:10.)

His truth, God's word; "Thy word is truth." (John 17:17.) Shield is a part of the armor which goes ahead of the body. So the Old Testament is the shield which went before the body of Christ, it existed before the body was begun. The buckler fitted tight against the body, and fitly represents the New Testament. Satan tries to induce Christians to lay aside their shield and buckler. Some are willing, others object but are willing to split the difference, and cast away their shield, as many today have discarded the Old Testament.

5--Here, and in verse six are named four trials, which if we are faithful we shall escape, and we need not fear any of them. 1, Terror by night--time of trouble. We are not afraid, because we can see why it must be,

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and the glory beyond it; but the world fears it for they cannot see ahead. 2, Arrow that flieth by day--persecution. The wicked shoot arrows at the righteous, even bitter words." (Psa. 64:3)

6--3, Pestilence walking in darkness--false doctrines. 4, Destruction that wasteth at noon-day. Noon-day (full light) in the heart of the consecrated, the time when a full and sufficient knowledge for the condition is reached. If we fall away after we receive full light there remaineth only second death. (Heb. 6:4-8; 10:26-31) Hence the destruction wasting at noon-day--second death.

7--A thousand fall at thy side--those all about us, the number falling away at our side is increasing. Ten thousand at thy right hand--our best friends. First those around us, and then our closest friends. They fall to a lower level, the trouble does not come to the saints, those who are faithful.

8--Only with thine eyes shalt thou see: see the fall of the unfaithful, drifting into outer darkness.

10--No evil befall thee.--We do not always discern rightly what is for our good, or what is for our ill, and we often think those things evil which God knows are for our good, if we will receive them rightly. Plagues are the spiritual plagues and diseases; none of these things shall befall us because we have made the Most High our habitation.

11,12--Satan quoted these verses to our Lord, but left out the middle part, misapplying the verse. It is dangerous to let Satan quote scripture to us. These angels keep us, not in all things, but only in our ways. They help us overcome the obstacles and trials, suggest scripture texts to us at the time when, and of the kind most needed. We have consecrated to God's way, not our own, or anyone else's way, and hence this promise holds good to us only when our ways are his ways. ("In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3:6)

13--Lion and Adder--Satan, who was the serpent in Eden, and who now goes about as a roaring lion. Do not turn out for him, tread on the Lion and Adder. Young lion and dragon--those used by him (young in iniquity as compared to him).

14--Because we set our love on Him he will deliver us, not because of any merit on our part, in ourselves. Set Him on high; God's idea of high is very high; His day--1000 years with us--365,000 of our days; hence high--immortality and to share his throne.

Suppose there was a very wealthy man who owned a fine estate, and in conversation with a poor man, should describe the estate. The poor man remarks: "How beautiful an estate that is, and how pleasant it must be to live there!" The owner says: "Yes, it is a very beautiful estate, it is worth over a million dollars, in fact I have been offered that much

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for it. How would you like to have it?" "I, why I could not buy such a beautiful estate as that, I am a poor man."--"But how much would you give for it?"--"What! I could not buy it, I have nothing to pay for such an estate: Why all I have in the world is only 5 cents."--"Now, I'll tell you what I'll do; I'll give you that estate for your own if you will give me the 5 cents."--"What! Sell a million-dollar estate for 5 cents! What do you mean?"--"I mean that I will give you that estate

to be yours if you will give me the 5 cents"--"Well! Well! That is certainly a magnificent offer. H'mm! But 5 cents is all I have, can't you let me have it for 3 cents? I must have at least 2 cents."--"No, I want the 5 cents, all you have."--"Well, I'll split the difference, I'll give you 4 cents for it."--"Man, you cannot have the estate at all, you are not worthy of it!"

So the Lord has offered out, during this gospel age, the wonderful and beautiful estate of the High Calling, the Divine Nature, asking in return for its immeasurable value our little all, not part of what we have, but all we have, which in comparison with the Divine Nature is in vastly inferior ratio that is 5 cents to a million dollars. Yet some people have tried to Jew the Lord down, and give him only a portion of their all. Verily, such are not worthy of such an estate.

15--"He shall call upon me and I will answer him." God does not always answer as we expect. He answers yes or no, as his wisdom directs, and always for our good. He will be with us in trouble, and will deliver us. He delivers us here from worry and care, and the snares of evil, and later we shall be completely delivered from this body of sinful flesh to the divine nature. It is now the cross, but then the crown. What a small change of two letters, makes of a cross, a crown! 'S' stands for many evils; sin, sickness, sorrow, suffering, etc. From all evil we will be delivered and shall have the crown of life, if we are faithful. And he will honor us, we shall have his approval and great honor. (Psa. 149:7,8,9.)

16--"With long life will I satisfy Him." God's idea of long is eternal, he will give us immortality, the divine nature. "I shall be satisfied when I awake in thy likeness." (Psa. 17:15.)

"I will show Him my salvation." Jesus is speaking, His salvation is to the divine nature. To be shown this, one must share it.

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## **THE HARP OF GOD**

*PSALM 33:2; 92:3; 144:9*

One gets natural melody out of a natural harp, and spiritual melody out of a spiritual harp. Nominal Christendom can tell us something about the historical features of the Bible, but they cannot tell us about its music. They have not ears that can hear. A harp consists of so many strings, so that it may have perfect harmony, so in God's harp, there are ten great strings. "I will praise thee upon an instrument of ten strings" (Psa. 144:9), ten great themes. It requires all the strings to make good music.

There was a time when a great many harped on Sanctification, Sanctification, Sanctification! We realize that this is one of the divine

strings, but our friends misunderstood the meaning of sanctification, because they neglected the other strings. Our Seventh Day Adventist friends make some music: they are harping on the law! the law! the law! The law is one of the strings in God's great harp. We are glad that the law string is there. There is the creation string, which is followed by the condemnation string, and the whole race falls into sin. Then comes the law and the ransom, followed by the resurrection, justification, consecration and sanctification, joint-heirship, and restitution; the tenth string is the second death. There is a true octave on these strings, just as there is on a natural instrument.

The passage of scripture from which we are going to get music this time is found in the fourth and fifth chapters of Zachariah, which refer to the Gospel age and to the Millennial age, the church and the world, the peculiar position which the church holds and the blessings she enjoys.

The first thing is to be "awakened." Over and over again the prophets tell us that they were in a deep sleep, and had to be awakened first. The great majority of the race are asleep. If they are going to know anything about God's truth, they will have to be awakened. They do not want to be awakened. (Song of Solomon 5.) "I have put off my coat; how shall I put it on?" "I have washed my feet; how shall I defile them?" The Lord is looking for those who prefer to be awake: "Set a mark upon

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the foreheads of the men that sigh and that cry for all the abominations that are done in the midst of Babylon." (Ezek. 9:4.) If we have been awakened by the Lord's grace and riches, and have passed not only from death unto life, but from sleep unto consciousness, let our action fit His will.

After Zachariah was awakened by the angel (Zach. 4:1), the latter said unto him: "What seest thou?" and he answered, "Behold a candlestick all of gold, etc." We remember that was a golden candlestick with seven lamps in the Tabernacle and a similar one in Solomon's Temple. In Revelations the church is represented by seven candlesticks, the seven different periods through which the church has passed, seven stages of development. The branches consist of those who are buffeted and persecuted. If you are among those who are letting their light shine, then you are part of the Golden Candlestick. If I am one of those, then it includes me. This candlestick is represented as being all of gold, which represents the divine nature. The church is thus represented not because we are actually divine yet, not at all; but that if we remain faithful we will have a place in this golden candlestick.

"An olive tree." We read in Rom. 11 of the great olive tree into which some are being grafted. The fact that we are letting our light shine today is no proof that we shall be members of the "Little Flock." God does not however, deal with us suspiciously. He deals with us as though we were going to remain faithful. If He had dealt suspiciously with Adam, the latter could have said: "It was through your discouragement." There is a difference between predestination and fore-knowledge. While our heavenly Father knows who will and who will not be faithful, yet He does not tell us anything about it. Those faithful will be in the candlestick ultimately when it is raised to the divine nature itself.

"A bowl upon the top of it." Who is over the church? Christ is the head over all things to the church (Eph. 1:22). "And seven lamps thereon, and seven pipes to the seven lamps." Here was a candlestick with seven lamps, and the seven lamps all connected with that bowl--connected by golden pipes, all the oil in the lamps flowed from the bowl; all the measures of God's spirit are received from Christ, the bowl. The oil from the bowl had to come through the pipes. "The anointing which we have received of Him abideth in us"--received through His Son, we do not receive the spirit direct (1 John 2:27).

"And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." In Revelations the olive trees represent the Old and New Testaments (Rev. 11:3,4). The fact that there are two of these olive trees shows the two sides of God's Word, one the right hand side, and the other the left hand side. One part of God's Word

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was on one side of our Savior and the other on the other side (the Old on the left, the New on the right). He stands between the two, He is the dividing line between the Old and New Testaments.

"So I spake to the angel: 'What are these my Lord?' This is the word of the Lord to Zerubbabel." The Lord waited, and this would indicate that the Lord wanted to keep his people waiting for it. The angel did not answer immediately. A great many do not take this waiting in the spirit of the prophet; they get impatient; they do not say: "I will try to get some meaning out of this." The prophet was willing to wait, and the answer came: "This is the word of the Lord unto Zerubbabel." Zerubbabel led many of the children of Israel back from the captivity in Babylon to aid in rebuilding the Temple (Ezra 2:2; 3:8-13). Our Lord Jesus, who delivers his people, is going to build the great spiritual temple, and Zerubbabel is here a type of Christ. "Not by might nor by power, but by my spirit, saith the Lord of Hosts." Many in nominal christendom make the mistake of expecting that God was going to do things by might (margin: army-numbers), and they say:

"The Lord wants things done in this way." Not at all! "Not by numbers, nor by power." Such is not the Lord's arrangement, it is not numbers, nor power, nor force, but the Lord's spirit which is going to and does count in His purpose for this age. God's spirit accomplishes what man's might and numbers could not accomplish.

"Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." \*(A mountain symbolizes a kingdom; and the one here represented as an obstruction before Zerubbabel typifies Satan's kingdom--the dominion of evil under the prince of this world. Zerubbabel typifies Christ. His name signifies "a shoot (or sprout) out of Babylon." Literally he was a son or shoot out of David and Jesse (as our Lord also is called), and secondly as a sprout out of Babylon(confusion) he was a further type of Christ, who was out of and yet separate from sin and all admixture of evil. Undoubtedly the people of that day understood Zerubbabel to be the "branch," or "shoot" mentioned in the vision of chapter 3-8, not realizing that Zerubbabel and Joshua were but types of Christ (sign-men), in whom the two offices of King and Priest would be combined.

Verses 9 and 10 blend the type and the antitype. Zerubbabel had begun the rebuilding of the literal temple, and the people understood that it would be completed by him. They might not then despise the humble beginning of the work, but rejoice to see it progress under his directing; realizing that the seven eyes (i.e. the perfect wisdom of God--seven represents perfection, and an eye represents knowledge -- which holds survey of all the earth) were superintending all the work.

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The real application of these verses is to Christ, who began the construction of the true Temple of God--"which temple ye are." His earthly ministry and the work of his followers have all along seemed small and weak, and far from what might be expected by any respecting so great a temple for so grand a purpose. But those who realize the situation from God's standpoint can rejoice in the outcome, realizing the Lord's promise that "the day of small things," the day of suffering, the day of trials, will soon give place to the Millennial Day of joy, perfection and blessing. The despised "little flock" which the world knows not, even as it knew not its master, will soon be glorified with him and share his Kingdom.--Z.W.T. Jan. 1, 1893.)\*

The kingdom of Satan will utterly pass away before Christ's power, and the next age, the day of great things will be ushered in. Now we are like the great ocean; its usefulness depends upon the consistency of the molecules of water. If these were too sticky, too light, or too heavy, its usefulness would be much lessened, boats could not navigate it. So our usefulness by and by will depend upon the care we

take of the small things now. We must not despise the small beginnings of spiritual graces in our hearts, but cultivate them carefully, the small seeds of humility and love, etc., else we never will be ready for the great things by and by.\*

The headstone of this great Temple is our Lord, brought forth 1900 years ago. The "plummet," or plumb-line the perfect standard of righteousness let down from heaven, in Jesus' hands (see Isa. 28:17). "The plummet in the hand of Zerubbabel with those seven lamps (verse 2). They are the eyes of the Lord," his consecrated church, because they view things from God's standpoint, spiritually discerned. If we continue faithful here we will hold up the standard of righteousness with Christ Jesus. "Run to and fro through the whole earth." The truly consecrated run to do His bidding, are willing to go anywhere in the Lord's service. The tribulation class may seek to do His will, but they do not run to do it.

Chapter 5: While the fourth chapter relates to the blessing, the fifth refers to the curse: "The Flying Roll;" the curse that has gone over the face of the whole earth. This curse is the immortality of the soul. "Flying" shows the rapidity with which this false doctrine has spread. It has been elevated by man's hand to a spiritual place. No subject outside the Bible, no false doctrine has had so much written upon it to uphold it. It is called the 'seed of Satan,' because he is the father of lies. To this teaching, other lies have been added, built upon it, and still others till the system is like a great tree, with many branches. The doctrine has had such a great influence on man's mind, that one might expect it would be foretold in the Bible as to its effects in the church (deceiving spiritual thieves and false swearers). It has warped the mind of man. "I will bring

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it forth:" God's people are no longer deceived by it.

\*Bro. Barton's treatment of V. 7 could not be obtained clearly, so Tower extract used.

*"Little drops of water  
Little grains of sand  
Make the mighty ocean  
And the beautiful land.*

*"Little deeds of kindness  
Little acts of love  
Make our hearts grow heavenly  
Like that heart above."*



## **EIGHTY-FOUR REASONS WHY WE BELIEVE THAT WE HAVE THE TRUTH**

We should be able to give a reason for the hope that is in us to everyone that asketh us. No one of the reasons given below is a proof in itself, but taken altogether they are very convincing. If one wished to buy a house, and had decided upon the kind of house he wanted, and the price he could pay, the fact that the price of a particular house was suitable would not be proof that that house was the one wanted. The house must satisfy all the conditions demanded. And so, if we found a belief that satisfied all the conditions and answered all objections, then we could feel sure that we had the truth, otherwise we would have doubts.

We believe we have the Truth because:--

1--Our belief is scriptural. If they speak not according to this word there is no light in them (Isa. 8:20). Others claim that their beliefs are scriptural, but they do not stand the test.

2--Those who hold to these views make so much use of the Bible. The WatchTower literature is noted for its much use of Scripture.

3--It gives us a use for all of the Bible. Paul believed all the Scriptures (Acts 24:14). Many now neglect and have no use for the Old Testament, and many who do accept it as a whole reject parts of it. We have a larger use for the whole Bible than any other class.

4--It harmonizes the seemingly conflicting Scriptures, uniting the whole Bible, leaving no conflicting statements.

5--It leads to a comparison of Scriptures. No prophecy of Scripture is of private interpretation (2 Peter 1:20)--is its own solution. The view is consistent with all that is said in the Word.

6--It leads to such a dividing of the Bible. Many suppose that it must not be divided; they suppose that the promises to the good and obedient are for all who are reasonably good, and that the punishments for the wicked are for all who are bad. As one man, now in the truth, said in one of his testimonies, before he received the truth, that he wanted to be an overcomer, to go up the Highway of Holiness, and to

be of that Great Company standing before the throne, having palm branches in their hands; not realizing that these three classes and conditions were entirely different ones.

7--It is the only theme which gives a meaning to so many obscure passages. Few understand these at all. See Isa. 65:20, one of the obscure passages. Why should the Bible tell us Adam's age when Seth was born? Now that we see why, we see also that we could not do without it. The truth makes such passages full of meaning.

8--There is no harping on one class of passages. Adventists harp on the Sabbath, etc. The truth makes all points prominent, and cannot stop to play on one key.

9--It is not necessary to give special theological meanings to certain words in any passage. We give them their proper usual meanings, as the dictionary gives them. The Devil seems to have his own dictionary with which he succeeds in blinding many Christians, thus, in ordinary life, when one sees the word destroy he knows it means to blot out, to cause to cease to exist; but in certain passages (Psa. 145:20) when the word destroy is met, they say: destroy means to preserve everlastingly in fire and brimstone.

10--It makes allowance for an increase of light. The Bible shows that the light will increase. (Prov. 4:18) Many boast that they know no more of the Bible than did their grandfathers. But the creeds were long ago fixed. Truth not only provides for the increase of light, but it contains all the light that is now due.

11--Those who believe it have so carefully investigated it, in most instances. Many men are more careful with money than they are of their faith. A man entering a church usually does not ask for a complete account of the tenets of that church, before he enters it. Few Christians have studied the tenets of their respective denominations. Few Presbyterians could give a good reason why they are not Methodists. The Truth people investigate.

12--So many of those who accept it were once so bitterly opposed to it. Many have believed it because of the investigation which they made with a desire to overthrow it. One minister, who was warning his people, said "that all who read those books are convinced by them.

13--Our very enemies' works help to support it. Mr. Wilson, author of the "Emphatic Diaglott," was a bitter enemy of the truth. He said before his death that if he had thought the Diaglott would be so much help to the Dawn people, he never would have published it.

14--The very arguments used against it are so puerile. One would be ashamed of such reason and argument if it were presented in every-day matters. The Christadelphians have issued a book called, "Russellism

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Exposed," and it contains the statement that, "Of course, if this doctrine of the Ransom were true, the rest of their belief would follow as a natural consequence." One can easily see that such a statement is a fine recommendation of the Dawns.

Mr. Moorehead, who has written a tract against the Truth, mentioned in it the very low price of the Watch Tower publications, the Dawns especially; and this statement has been used successfully to sell the Dawns in Sweden. So the arguments used against the truth, often help it.

15--It provides so much reading of the Bible. It sends people to the word. Notice the Bereans in Paul's experience.

16--Those who believe it give such prominence to the Bible in their conversation, letters, and daily lives. It occupies all our time.

17--It presents a plan, just, wise and perfect, a plan incapable of improvement. Man's works can be improved, but God's work, never.

18--Its plan is superhuman, no human being or mortal could devise such a plan. It is wonderful, coming as it does from God, but it would be still more wonderful if it came out of man's puny mind, as some claim, saying that it is only Bro. Russell's idea. 19--It is so reasonable. The common belief of salvation is so crude, the latter could not have come from the same hand that created the Universe. The truth is in perfect accord with what we would expect of the Creator of all.

20--It magnifies God's character. Before we received the truth, the Lord was to some of us like a powerful giant. Now He is the God of love.

21--It gives such conspicuousness to Christ's death. The record of Calvary is commonly used to stir men up. Some hold that His death and life were merely an example to us, something as the life of Washington is.

22--it answers our different questions: Why evil was permitted, what is to become of the heathen, etc?

23--It explains why God's children have been found in nearly all denominations. Many cannot understand why. Each denomination used to teach that salvation was to be found only in its church. Yet they have had to admit that good people, just as good as in their church, have been found in other denominations. The call is now given: "Come out of her, my people." God has not been dealing with earthly denominations but with the true church, whose names are written in heaven.

24--It is so comforting.

25--It creates such a respect for the Father, for Jesus, and for the Bible. People in the nominal churches sometimes are heard to swear, and to speak lightly of God and Christ. Evidently their belief does not create much respect.

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26--It so completely overthrows the arguments of infidelity. Other theories try to do so, but with poor success. Mr. Ingersol's objections are fully answered.

27--It so completely overthrows the theories of Christian Science, Spiritualism, etc. Many Orthodox have felt that these were wrong beliefs, but cannot tell wherein they have felt that these were wrong. Orthodoxy is a half-way step to Christian Science and Spiritualism.

28--People are so afraid of it. In one case a little sister stirred up a whole town. It is as the Scripture says (Josh. 23:10). "One shall chase a thousand."

29--The miraculous way in which many get the truth. In one case a certain brother wrote a letter to Bro. Russell stating how much he enjoyed the Dawns, how they had helped him, and the peace and comfort of heart they had brought. At the same time he wrote a letter to a distant friend and by mistake he placed the letter for Bro. Russell in the envelope addressed to his friend, and the friend's letter went to Bro. Russell. The friend opened the letter he received, saw there was some mistake, and yet he read the letter over. He said to himself, "I wonder what it is that has so rejoiced this man; he talks as if he had made the greatest find of his life. I would like to know about it." So he sent to the office, got some literature, and is now in the truth.

Again: There were two sisters (after the flesh) living together, and they had been watching two birds building their nests in a tree. They watched them bring up their young and noticed their care over them. Then, when the summer had gone, and the birds had left the nest, the sisters took the nest down and into the house, intending to keep it as a memento of the birds. While looking it over they noticed a piece of colored printed paper in amongst the other material of the nest. They took it out and found it to be a religious tract. They read it over and became so interested that they sent to the office for more literature and are now in the truth. Again: A shoemaker had a pair of shoes left with him to be repaired. Someone had left some of our tracts at his shop that morning. Finding a cavity in the heel of the shoe, he tore a sheet off one of the tracts (which he had not read), filled the cavity with it and put the new heel on over it. The customer came for the shoes, wore them for some time and then brought them back to be repaired again by the same shoemaker. The latter saw that they were the same shoes he had repaired once before. In repairing the heel he found the same paper which he had put in there some time before.

Being curious as to what it might be, he read it, became very much interested, sent for more literature and came into the truth. Soon after he sold out his business and became a colporteur.

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30--The way in which further light comes, often without any effort of our own. The Lord's hand is seen in it all. The light comes just when most needed.

31--The truth reaches each one at just the right psychological moment, neither too early nor too late. The Lord sends it when each is ripe for it.

32--Those whose a little of the truth usually see all of it, when they get on the right basis (the Ransom), it all follows so logically and simply.

33--The extent to which those who believe, see eye to eye. The Orthodox belief may usually be briefly stated. Yet, though it covers so little ground, there is great confusion. The truth covers so much ground on every subject that it would take much space to merely state it. The Millennium is a very confusing point to nominal Christianity. We read "Thy watchmen shall see eye to eye." (Isa. 52:8.)

34--It is corroborated by the signs of the times.

35--It explains the events around us:the differences between capital and labor, and the shaking in religious circles.

36--It makes the Bible inexhaustible. The churches usually make it very shallow. Their sermons are full of anecdotes, and the meat in them could be condensed into fifteen minutes. The preachers think the text easily exhaustible and think they must fill up with anecdotes.

37--It takes away the stinginess of salvation. The common belief, that only the church will be saved is a very stingy one. God is interested in and merciful to all men, and to all his creatures. Not a sparrow falls to the ground but he knows it.

38--It makes the work of salvation anything but a careless one. The general view, that a man will be saved if he lives a fairly decent life, makes God more careless in his plan of salvation than a farmer would be in hiring his help.

39--It is so unpopular.

40--It is evil spoken of. "Woe unto you when all men shall speak well of you."

41--The advocates of it are so few. It is a narrow way.

42--Those who believe it are so persecuted because of it.

43--Its enemies are united against it, just as they were against Jesus when he was in the flesh.

44--Money is out of sight. The poor have the Gospel preached to them. The poor have but small chance in most of the churches of today. There is no begging when the money gives out, the work will stop. If money were in sight, there would be something wrong. The books are cheap, we are not working for money.

45--It costs so much of self sacrifice in worldly interests, reputation, etc.

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46--Yet really costs so little. The cost is small in comparison to the blessings obtained now and those promised to us if faithful. It is so precious to us.

47--Only a certain class can appreciate it. Worldly wisdom or wealth is of no avail. (1 Cor. 1:26.) The churches in general boast of their great men, and this is one of the proofs that they have not the truth.

48--Those who believe it put their religion before everything else.

49--Those who believe it do not get tired of it.

50--Believers have such charity for their persecutors. If our opponents were more generous and sympathetic we might think there was some power of God behind their religion.

51--Believers lives are in accordance with the truth as much as possible. The truth takes the cream of men.

52--Those accepting it are so wonderfully converted. Though we profess that we are not now trying to convert the world, yet we actually do more real converting than those who profess to make it their business. The truth, without specially trying to do so, can beat error every time, even though the latter make conversion its special business. The truth gives something better in return, for the giving up of sin.

53--Those unfaithful to it lose the light, as the Bible foretold.

54--It requires such consistency in church membership. In the churches many believe contrary to their creeds. Such act a lie, for they give their moral support to their creeds before the world.

55--It brings us so near to our Lord. We were not near the Lord before the truth found us, most of us.

56--It creates such a love for the Brethren.

57--It divides families, as our Master said the truth would do. Many families will allow a member to believe anything popular, be a member of any church, and there is no trouble. But let one of them

receive the truth and in many cases that one is cut off from fellowship with the rest of the family, the others will not associate with him or her; and in some instances that one has been driven from home.

58--It separates us from the world. (John 17:14,16.)

59--The world knows us not. (1 John 3:1.)

60--It makes every believer a preacher. All are anointed to preach in one way or another. 61--The world itself watches believers so carefully.

62--It so wonderfully unites those who had been enemies before they had received the truth. Bro. Hay when in Canada was at enmity with another man. Soon after he received the truth, he heard that this enemy had also received it. He went right over to see him and they have been the best of friends ever since.

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63--It unites such different characters.

64--Those who receive it recognize their unworthiness of the favor.

65--It leads to such sacrifice. In one case a brother in Colorado, 74 years old, is in the habit of walking forty miles from his home in the country to the town where a pilgrim usually comes. He never misses a Pilgrim visit.

66--The effect it exerts upon those who indirectly come under its influence, such as our families, acquaintances, friends.

67--The peace and happiness it brings, even in the midst of trouble.

68--If you believe it, someone will certainly call you crazy. So they called Jesus. "He hath a devil." (John 7:20; 8:48,52); and the apostles at Pentecost (Acts 2:13); and Paul (Acts 26:24). Bro. Edgar, before he received the truth, was once sent as a physician to test the sanity of a sister who had received the truth, and he became as crazy as she was, for he got the truth from her.

69--The Lord has, to such a large extent used one channel for dispensing the truth. In a small banquet or a picnic there may be many cooks and laborers. But in a great banquet it is necessary to give chief authority to one head and so have order in everything. Thus all down the Gospel age, since the early church, the truth has come through many channels, but at the great banquet at the end of this age, when Christ, Himself is serving us, it is absolutely necessary that there be one principal channel through which the meat in due season may come, that all things may be done in order. It was foretold that there would be one servant who should have charge of all goods. (Matt. 24:45-47; Luke 12:41-44.)

70--The truth came in exactly the manner foretold. We believe the "seven thunders" of Rev. 10:3,4 are the seven volumes of Millennial Dawn. 71--It comes from the United States. The further unfolding of truth is each time further west. First, Jerusalem, then Rome, Switzerland, Germany, Holland, England and Scotland, United States. The light of truth progresses westward, just as does the light of day.

72--It came exactly at the time prophesied, at the end of 1335 days.

73--It is so thoroughly in harmony with true science.

74--It is corroborated by the Great Pyramid.

75--It advocates show the same spirit as did the early church. Meetings are held in homes, no outward show.

76--Believers are being continually confused with every other religious sect. Some have thought us Mormons, Adventists, etc. The world knows us not.

77--There are so many points in common between it and the 'Heresies' of the Dark Ages. Aryans were then persecuted because they did not believe in the Trinity.

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78--It dispels confusion and sets things in order.

79--It gives courage.

80--Many who do not believe it only wish they could.

81--Those opposing us are so generally lacking in the spirit of consecration.

82--It agrees with the original manuscripts. 83--Those who persecute believers think that they are glorifying God by so doing. (Isa. 66:5.)

84--It sets such a high standard of righteousness.

PE35

**ALL THINGS WORK TOGETHER  
FOR GOOD TO THOSE WHO LOVE GOD | TO  
THEM WHO ARE CALLED  
ACCORDING TO HIS PURPOSE**

***ROMANS 8:28***

Our text is a very appropriate one, very comforting and helpful. It begins with "And," thus implying a connection between what precedes and what follows. In verse 27 we are told that God knows something, that he searches all hearts and he knows the mind of the spirit. God does not judge according to the outward appearance, and



glad we are that that is so, if it were otherwise we could not stand. He knows the mind or intention of our spirit.

We would be misjudging God if we judged Him by outward appearance, the evil and trouble we now see on every side. We should judge of Him by His intentions, and these we find expressed in His word. "The Lord will do nothing, but he revealeth his secret unto His servants, the Prophets." (Amos 3:7.)

Many believe that if God really loved us there would be no evil and sorrow about us. On the contrary it is one of the greatest proofs that he does love us. We have three great proofs of His love: 1, He have his Son for us. 2, He allows all the evil and sorrow that we have. 3, He will give us wonderful blessings in the future.

God does not cause the evil. He has power to prevent it if He would. He could stop all sin in an instant, and since He has the power and yet does not use it, then He permits it for some reason. God does nothing without a good and sufficient cause (Ezek. 14:23), and these reasons will redound to man's blessing, and to God's glory. Therefore it is not because God is indifferent, or does not care, that all this evil has come upon us. To Adam, God said, "Cursed is the ground for thy sake," that is, the rest of the earth (outside Eden) was left in that barren, cursed condition for man's own good. How awful would it have been for the race in its fallen, sinful condition, if it had been allowed to be in idleness! "Behold, this was the iniquity of Sodom; pride, fullness of bread, and abundance of idleness was in her." (Ezek. 16:49.) Therefore God took them away as He saw good.

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A man does not realize the value of a home, until he loses it. Adam appreciated Eden most after he lost it. If he had been allowed to return he would have valued it highly. We do not rightly value our health, happiness, homes and sight until we have lost them. The evil and suffering and sorrow seem awful while we are passing through them (Heb. 12:11), just as a child feels that its parent is cruel and hard hearted, and the punishment more than is needed, while it is being punished. But in after years he looks back and rejoices for those corrections, by the parent, for they kept his feet in the right path, and taught him to do right.

How much of all the sorrow and pain and suffering that is in the world did you ever see? Only the small portion about your own home, or if you traveled, then it was only a small portion. While we know so little and see so little, God sees it all. His eyes are over the evil and the good. He knows what pain and anguish burdens that heart, he knows what caused that terrible accident in which so many lives were lost, and so many homes robbed of their dear ones, he knows what caused that little one to die and broke the mother's heart.

It is said that every heart knows its own bitterness, but God knows the bitterness of every heart.

How much grief does sin cause you, how much pain does an untruth give you? You have heard them so often that it does not hurt much. How many tears did you shed for the troubles and sorrows in Europe? Very few, for none of your loved ones were there, none of the sufferers were near and dear to you. We have become selfish and hard hearted through the fall, and it is only when these evils strike near us that we sorrow and are pained much. But God feels them. It was His loved one who sinned, it was His dear one who was killed, or whose heart was broken. While our heart is hardened and our views and sympathies narrow, God's heart is not hard. He who is the source of all that is good has a heart infinitely more tender and sympathetic than ours. He feels every ache and pain and woe of us all. He knows all the sorrow and sin.

Every untruth, every sin is terrible to God; He suffers grief and pain for it all. At the time just before the flood, God did not repent that He had made man in the sense that we use the word now. He was grieved, displeased that man had become so corrupt, and determined to give the race a new start, and in love to permit man's sin to go no farther. Sin is more awful to God than to us. We suffer for only a few years, thirty or forty, or three score and ten, but he has suffered for six thousand years. We get used to it, He never can get used to it. He sees the awful sights and sounds, he hears the children cry for bread, he sees the tears which are shed, all the woe and grief and misery. Not a sparrow falls to the ground but He knows it. (Matt. 10:29-31; Luke 12:6,7.)

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Yet, in His great love, He says: "If enduring this will help my dear ones the better to enjoy the blessings of eternity, then I will go through it, I will endure it." It costs him nothing to give blessings, but it is infinitely harder to withhold them. If you saw your child longing for a Christmas present, and you had the means to give it, which would cost you the most, to give or to withhold it? Sin now costs God, for the past six thousand years, more than it will cost him to shower blessings to all eternity. Who, then, has suffered the most, who has endured the most anguish?

"We know" only a certain class knows, the wheat class. This may sound very egotistical, but it is actually the reverse. It requires humility to believe that we can know. To state the opposite is egotistical, to say that we do not know even when God says so, is putting your own judgment before God's word. We know some of the things we read about in the newspaper, we did not see them happen,

yet we believe that they did happen. How much more should we credit the word of God! We know also by evidence and experience.

"We know that all things, etc." We do not know all things, nor all of the Bible, but we know this special fact.

"We know that all things work, etc." Not merely religious things, but all our woes, our sickness, our health, our poverty, wealth, enemies, persecutions, etc., all. How much easier this would be to endure if we only knew thoroughly that all these work for our good! We often have much trouble and sorrow because we do not know. Let us watch and study that we may know.

"All things work." There is no idleness, to the class mentioned they work for good.

"All things work together." In the world things work out of harmony. Not so with Christians, these things never work contrary to them, but all together. No matter how they may seem to work, we should have faith that it is for our good. To many God's work seems confusion, they cannot understand it, but by and by we all shall know and understand, and know as we are known. God never causes a needless tear. Now we see as through a glass dimly.

All things work together not to make our path smooth and easy, but for our good. To our health, bodily comfort? No! We remember that Solomon, because of this choice of wisdom, received everything else with it. What would we wish most for? Our greatest desire is to see God occupy that place in the hearts of His creatures which he deserves to have, our greatest desire is to see Him glorified. What would we desire for ourselves? A character like that of Jesus, as gentle, as loving, as merciful, as good to enemies as his character; that is most to be desired.

PE38

When we first entered the race the prize appeared to take up all our hopes, we wanted to win that prize. We did not discern the goal as clearly then as now. But as we progressed in the race, we saw the goal more clearly, saw its beauty, and its inestimable value; and then we began to strive to reach the goal for its own sake, as we saw how much to be desired it was, what a blessing it would be to have a character like Jesus; and we left the prize to the Father, knowing that His promises are sure, and that if we reached the mark the prize would be ours. Who would not want to reach that goal of perfect love? In Rom. 2:7 we see that the glory (character of Jesus) and the Honor (commendation of Jehovah) are placed first, and the prize, immortality, is put last; the other two must be attained first, before the prize can be given. Our Father loves this spirit, and we should strive to have it; we can leave the prize to his care, for he is just.

Rom. 5:3. "We glory in tribulation," not as fanatics, but because it works out for us a far more exceeding and eternal weight of glory, making us more like Jesus. Tribulation worketh patience, while we long for the end of our course and this dark night to be ended, enables us to patiently wait God's due time. Blessed are they who hunger and thirst after righteousness, who long for it. Such are willing to pay a good price to get it. Many want righteousness, but there are few who hunger and thirst after it. The Lord does not give righteousness to those who regard the cost. We must be willing to endure anything, sickness or loss of property, etc., in order to obtain it, saying: "Lord, let the trials come, I must have the character at any price."

The word does not say that all things are good. Sickness, disease, troubles are not good; but they work for our good if we love God and are called according to His purpose. How can we love our enemies if we never have any enemies? How can we learn patience, if our patience is never tried? Those who love wealth think that to gain wealth is good; those who love power think that to be powerful is good. Those who know God and who love Him will want to be like Him, that will be for their good, and our good. But knowing God and knowing about Him are quite different from each other.

We look at one another through our eyes, but we look at God through our hearts, and so our view of Him will depend upon the condition of our heart. It is like looking at the world through a colored glass. If you use a red glass, everything looks red, the trees, the flowers, sky, houses, people. If we use a blue glass all these things will look blue. Likewise if we look at God through a hard, selfish heart, we will not see a kind, loving God. Take for example the case of a father who is always harsh and cruel to his children, who punishes them severely

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for little things, so that they fear him rather than love him. They dare not make any noise when he is around. So he has lived his life, and when he is on his death bed he fears to die, fear of the recompense beyond the grave, fear that God will deal out severe punishment for his sins, and will show no mercy, makes him terribly afraid. Why? Because he looks at God through a harsh, cruel heart, and hence sees only a stern, unrelenting God. It has been truly said that a man's character or disposition is shown by the way he speaks of others.

Suppose a brother who always takes one of the front seats in every meeting is viewed from the standpoints of two other brethren. The first one, who has a natural tendency to put himself forward, and finds hard work in overcoming it may say: "Look at that brother, he always takes a front seat so everyone will see him. He wants people to notice him. I think he is proud." The other one who is more meek and humble and generous minded may say: "What an earnest brother

that is. He is always so attentive and takes a front seat so he will not miss anything the speaker says." Hear then are two opposite views of the same action of one person; the heart of the first brother was evidently affected with pride not yet conquered. While the heart of the meeker brother was measurably free from pride. Thus the condition of our heart influences all our judgment. "Unto the pure all things are pure." (Titus 1:15.) If our heart is clear and failings of others to something else than to bad intentions. Therefore it much behooves us to look at the world through a clear glass that we may see things in their true colors; to get a pure, clear heart, that we may know God aright, and may view our fellow men generously, justly, knowing that we ourselves are imperfect and blemished. If we look at God through such a heart, which is in harmony with the Word, how glorious and beautiful He appears. We think that the stable in which Jesus was born was too dirty a place for Him who was to be King of Kings and Lords of Lords. And so it was, but the hearts of many of us, when He found us, were far dirtier than that stable. "He that hath this hope in him, purifieth himself, even as He is pure."

Jesus said: "He that hath seen me hath seen the Father." He was a photograph of the Father; so we want to be copies, photographs of Jesus, and thus be likeness of the Father. We cannot say that we are now, but we hope to grow. We want to be better likeness of Jesus every day, changed from glory to glory. (2 Cor. 3:18.) The likeness will be exact in the resurrection, we will be satisfied then. (Psa. 17:15). The photographer puts the photo in a bath of chemicals, to bring out the likeness of the original, sharply and clearly. So God puts us in a bath of troubles, trials, testings, difficulties and persecutions, to bring us more

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and more into the likeness of Jesus, and we should be able to see our growth.

Christians should be blessing gatherers, to gather blessings from sickness, persecutions, troubles, etc., continually building up our characters according to the grand pattern. Bees gather honey only from certain flowers, but we may gather from all sources. Men are like nuts, some are easy to break and to get the meat from, others require much hammering to crack and the meat is hard to get out. We need these experiences, for from some we gather patience, from others meekness, faith, etc. We will need patience in the next age, for it will require a great deal of it to give the incorrigible their full hundred years of trial. It does not matter how the blessings come, as long as we get them. A man does not squabble over the looks of the messenger who brings important papers for which he has anxiously waited. He is only too glad to get them.

There is no room for murmuring or rebellion. Let us cast the word "disappointed" out of our vocabulary, for all things work together for our good.

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## **AIDS TO SPIRITUAL HEALTH -- GREAT PHYSICIAN**

We find that many diseases of the flesh have their counterparts in the condition of the spiritual health, and a study and comparison of these diseases of the flesh and of the spirit may help us the better to analyze our own spiritual condition, to find out the trouble, if there be any, and then to remedy it. First let us consider what are the aids to our health, and we come first to:--Knowledge is necessary if we are to maintain our physical health. We cannot eat anything that comes along, be careless of rest, exercise or cleanliness and then expect to keep in good health. A knowledge of what the body needs and when to take what is needed is necessary to our good health. Likewise we cannot neglect our spiritual food, or rest, or exercise, if we wish to have spiritual good health. Knowledge of our condition, of what we need and where to get it, and of the proper regulation of food, rest, and exercise is necessary to our spiritual health.

The presence of the Great Physician, the frequency of our visits to Him. We should go to him often not only for ourselves, but for others. If we had a child who, through injury, became unconscious, we would not think of waiting until he regained consciousness, and of then sending him for the doctor. We would summon the doctor ourselves, as soon as possible. Likewise, if a brother or sister have some spiritual illness, and is unconscious of it, we should not wait until he sees his error and then let himself pray for help, but we should bear him up before the throne of Grace, that he might receive the attendance of the Great Physician.

**Dieting:**--We should regulate our reading matter properly. If, when one rises in the morning, one takes for breakfast the newspaper account of a murder trial, some suicides, and a few society scandals; and for dinner some novel, and for supper something similar to the breakfast; what wonder is it if one is spiritually sick. Our food is contained in God's Word in great abundance and variety; all we need. (2 Tim. 3:16,17.)

**Cleanliness:**--As we need frequent bathing to keep our body clean, and as we need warm water; so also we should bathe frequently in God's

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Word to keep ourselves spiritually clean ("Washing of water by the Word" Eph. 5:26); and we must use warm water, that is, put zeal and determination into the cleansing and study.

**Exercise:**--As our natural food and bathing would not keep us in health, unless we took exercise, so our spiritual food and cleansing by the Word will not keep us spiritually healthful unless we exercise, work for the Master, entering with zeal and whole-heartedness into whatever service He may have for us, be up and doing for Him. We may learn about patience, love and humility, but we cannot develop these unless we go out, and in His service have our patience and love and humility severely tried and tested.

**Rest:**--Faith gives rest and peace. We must trust him in all things. The Lord never sleeps. "His eyelids try us". How? Suppose you were the proprietor of a store, and you suspected that one of your clerks, who seemed to work all right when you were around, was very careless and negligent when you were away. And one day resolved to try him, so you went into the back of the store and sitting comfortably down, closed your eyelids as if you were going in for a nap. Suppose that after a while, the clerk thinking you were asleep, should stop working and take it easy for awhile, not tending to business. Now you have found him out, and you say, you do not want such an untrustworthy clerk to work for you. While you were asleep there your eyelids tried him, you only seemed to sleep. So the Heavenly Father often seems to withdraw His presence from us, to sleep; but really He never sleeps, nothing is hid from him. So even when he seems to have left us, and we seem alone, He is only trying our faith, our patience, our loyalty to Him. We know that He is always with us, for He hath said: "I will never leave thee nor forsake thee."

**Cheerfulness:**--If any one should be cheerful, a Christian should be, for we have hopes and promises which the world does not have. God cares for us, why should we be sorrowful? Bro. Barton once saw a double picture in one half of which was portrayed a large rock on which were the words; "Our Troubles." Beneath the rock, staggering under its weight, was a woman, her face filled with anguish and grief. In the other side of the picture was the same rock, but here the woman stood above the rock and her face was cheerful and happy. Underneath the two pictures were words to this effect: "Is your life a happy one? That depends upon whether your troubles are above or below you. Where are your troubles?"

In one of Bro. Barton's pilgrim tours, he came to a town where the Friends met once a week for a testimony meeting, and formerly this meeting had always been very solemn and sad. The Friends all told of

their troubles and sorrows, and there was weeping and some sobbing, etc. One of the sisters had a husband who was not at all interested,

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did not pretend to be a Christian. One night he decided to attend the meeting, and the Friends were quite surprised. The meeting was of the usual character, some crying and sobbing, and very sad. During a pause the man rose and said: "I am glad to be here tonight. My wife has often spoken about 'The Great Tribulation Class,' and I could not understand what she meant. And so I am glad to have met you people, for this certainly must be the 'Great Tribulation Class.'" The Friends took the hint and held no more tribulation meetings, but pleasanter, happier ones.

So if we have troubles let us stand above them, and not try to put one end of our cross on our brother's shoulders, but to cast all our care upon God for He careth for us. If we have joys, let us tell them, that we may make our brother's path lighter. It is right to bear one another's burdens, to be always willing to help, but not to force our sorrows upon others. Be a helper not a hindrance.

The care and medicine of the Great Physician. We expect that the advice of our earthly physician is the best for us, then how much more should we trust to the advice and care of the Great Physician. Suppose a man who has received a severe wound goes to the doctor to have it dressed. The doctor says to him: "That is a serious wound, it will have to be cauterized to prevent blood poisoning." The man answers: "Oh! No! Doctor that will be too painful, I could not endure it. I will wait." So the man goes away, hoping that the wound will heal of itself, but it gets worse and finally blood poisoning sets in, and the wound becomes so painful that the man finally decides that he would be willing to endure cauterizing if only his wound would get well. So he returns to the doctor saying: "Doctor I guess you may cauterize this now." The doctor examines the wound and says: "My dear man, it is too late to cauterize now, blood poisoning has set in and you will have to lose your finger." "No! Doctor I can't lose my finger, I can't endure it, No!" The doctor warns him of the consequences of his course, but the man won't listen, and goes away fondly hoping that finger will get well. But it gets worse, and the man returns to the doctor. "Doctor I am willing to have my finger cut off now." But the doctor, looking at the finger says: "You have waited too long, the poison has got into your hand, and I shall have to cut the hand off." But the man is unwilling to lose his hand. "What an awful thing it would be," he said, "not to have any hand!" And he goes away, but returns after awhile, for he can endure the pain no longer. But the doctor says: "It is too late, the poison has got into your arm, and you will have to lose your whole arm and it is doubtful now if your life can be saved at all."



So it is spiritually. God recognizes that some have bad wounds, bad inclinations in some particular direction, and sometimes sees it

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necessary to cauterize, to burn away the dead flesh by painful, burning experiences. Sometimes the flesh will cry out: "Oh, I can't endure this, it is too much, Lord, I cannot," and we refuse to be healed. What is the result? The condition grows worse, and the Lord may find it necessary to amputate health or opportunities. If we will not be healed, if we do not submit willingly to his care, our condition may reach such a point that our spiritual life itself may be in danger, in danger of the Second Death. Let us therefore attend to these spiritual wounds, or sores, and submit willingly to his care, for He will not cause us needless pain, His love is too tender for that.

We need also to properly analyze our trouble, that we may get the right medicine from the medicine chest. Some of the Lord's people sometimes get the wrong medicine for their ills. Consider the case of two brethren, one of whom has very little ability in any direction; he is awkward in body and in speech, and when he gives a testimony he stumbles over his words and takes a long time to say very little. The other brother, well educated, and somewhat sensitive, finds the first brother's awkwardness very hard to bear, and says: "I like to hear someone talk who knows how, and if a man cannot speak clearly let him keep still." So he goes to his Bible to see what to do in such a case, and comes to (2 Thess. 3:6) "Withdraw yourselves from every brother that walketh disorderly." "There, that's what I'll do, I'll not associate with that course brother, nor have anything more to do with him." What is the trouble? He has taken the wrong medicine, he did not properly analyze his own condition. Pride was the trouble with him, and he should have found medicine for that.

Let us now consider some of the symptoms of disease:

**The tongue:**--Physicians often look at the tongue to learn the patient's condition. So the tongue is also an indicator of the spiritual health. "Out of the abundance of the heart, the mouth speaketh." (Matt. 12:34.) The tongue is a faithful servant, but a hard master. If we find our tongue given to pride, boastfulness, back-biting, it indicates that we need heart medicine from the word. "As He who hath called you is holy, so be ye holy in all manner of conversation." (1 Peter 1:15.)

**Weariness:**--Do not be weary in well doing. If we see a child who is weary and tired-looking all the time, we know there is something the matter with him. It is not a question of being weary of meeting with the friends, for one can come to these meetings and enjoy the fellowship and music, and still be weary in well doing. But how much are we willing to sacrifice to find and help a hungry heart? We

also find much in the weaker brethren which we can help and thus help ourselves.

**Pain** is a symptom of disease. If we find that we are pained only when

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we make a mistake which others know about, and not when the error is a hidden one, this is a symptom of pride.

**Love of solitude:**--Do not forsake the meeting of the friends. In ordinary life, if we see a person who does not like to associate with others, but is morose and prefers to be alone, we say that something is the matter with him. If our spiritual condition is healthy, we will find a heart-felt pleasure in meeting with the friends to help others, and be helped ourselves.

## **DISEASES**

**Eye troubles:**--Two common defects in physical sight are near-sightedness and far sightedness. Those near-sighted can see clearly only those things near to them. So there is a spiritual near-sightedness, which can discern only the present earthly joys and pleasures, and cannot see far enough ahead by faith to know that these are temporary and delusive, nor can correctly weigh the present seeming advantages, against the incomparable joys of the future. They have not faith enough in the fulfillment of God's promises. Such are mentioned in (2 Peter 1:9). This is akin to blindness. There is also a spiritual far-sightedness which can see and think upon only the joys of the future and is blind to present opportunities and spiritual privileges. Let us have our eyes anointed with the eye-salve of meekness from the Great Physician that we may discern aright. Then we shall see clearly not only the great blessings by and bye (Rev. 3:21), but also see the blessed present opportunities for service now, and the present joys.

**Cataract:**--The spiritual disease which corresponds to this, seems to be pride. Nothing blinds one's clear view of his own condition as much as does pride. It was pride which caused Satan's fall. (Isa. 14:13-15.) Many wonder why Satan does not seem to know that he will be destroyed, when the word tells so much about his ultimate destruction: but he is so blinded by pride that he cannot see his false position, and believes that in some way he can yet outwit Jehovah. During the thousand years when he will be bound, there will be plenty of time for him to repent, but the scriptures indicate that he will be only hatching plots whereby he may yet get the victory.

So pride acts upon all and blinds the unconscious victim more and more. If pride is in our hearts, and we are wrong in any matter, it will

prevent us from seeing that we are wrong, and we will be sure that the other is wrong. Those who have this disease usually do not know that they are proud and haughty. Let us keep our eyes anointed with the Great Physician's eye-salve of meekness, that he may see clearly.

**Indigestion:**--There are some people who cannot digest milk. and others who cannot digest much of anything else. So there is a spiritual

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indigestion which has no taste for the ransom or washing by the blood, but believes only some of the deeper prophecies etc., which such as are afflicted with this disease think can be understood on another basis than the Ransom. And there is also a spiritual indigestion which can believe only the milk of the word and cannot digest the stronger meat. The healthy spiritual condition can use and appropriate the whole of the word.

**Heart troubles:**--Faint heartedness, lack of courage, lack of determination. What have we to fear, and why tremble before the enemy? "The Lord of hosts is with us, the God of Jacob is our refuge."

**Nervousness, Nervous Prostration:**--Do not be so nervous as to imagine that evil is spoken or intended to you. Put a generous construction on all that is said, even when it does appear to be evil speaking. Don't be too sensitive. When one has nervous prostration every little noise is intensified and aggravated, when a chair is moved across the room the noise sounds like the rattle of a heavy wagon. So also too great nervousness, sensitiveness spiritually, magnifies every little thing, and imagines evil and injury when none is intended.

**Paralysis:**--Persons that are paralyzed cannot move or use their members. So sometimes we hear of people who get the truth in some measure, who dare not hand out a tract, or speak, or contend for the truth, because they fear men. They are completely paralyzed with fear. Let us get that perfect love which casteth out fear.

Fever is like impatience. Let patience have her perfect work. Have patience that God will work in the hearts of those searching for the truth. Be zealous but not hasty. Even when there seems to be no fruit to your labor, have patience. It may be that God hides the fruits of your labor from you, for your own good, and again remember that while you may be instrumental in planting or in watering, yet it is God who giveth the increase; that is His part, not yours.

## **"BIND THE SACRIFICE EVEN TO THE HORNS OF THE ALTAR."**

*Psa. 116:12; 118:27*

The ten lepers whom Jesus cleansed over 1900 years ago, being told to go and show themselves to the priest, found as they went that they were cleansed. One of them in gratitude returned to Jesus and thanked him, but the others went on their way. Jesus said to him who had returned: "There were ten cleansed, but where are the nine?" And he who returned was a Samaritan.

Today there are thousands of Christians like the nine lepers, but very few like the tenth. They are glad that Jesus did so much for them, but they are not willing to go out of their way for him, not willing to sacrifice for his sake. The tenth leper went out of his way to return thanks.

What are his benefits to us, mentioned in our first text? Everything which we have that is worth having, all the good that we know, all that we hope for: for life, though now fallen, yet what we have we owe to God; these bodies, our eyes and ears, and all the good things that we hear or see; our minds and all our good thoughts. We owe for every mouthful of food, for clothes, for homes. God gave man the ingenuity to build houses. We owe for the gift of his dear Son. How much would it cost us to give the life of our child for our enemy? Then how much more it would have cost him none can conceive; he could not have given us anything dearer. We owe for the Bible. All that we owe to others is not to be compared to what we owe God.

The spirit which would do nothing for God, when he has done so much for us, is a despicable one. We cannot estimate our indebtedness to him, for the better we know him the greater our debt appears. What then can we render unto him for all his benefits? We never can fully repay him. Let us consider, for example, the case of Mr. Smith who owes Mr. Jones \$100,000, and all he has in the world is his little home and his store, which together amount to not over \$500. Mr. Smith certainly cannot pay the debt, and he recognizes that fact. So he goes to Mr. Jones and says: "Mr. Jones I owe you \$100,000, but I cannot pay it, for all my possessions do not exceed \$500 in value. But to show you that I would

pay it if I possibly could, I will do the next best thing. I will turn over to you all my property, worth about \$500, as part payment of my debt. That is all I am able to do." Mr. Jones answers: "I know you cannot pay the debt and so I will consider this amount as payment.

Yet as I do not need the property I will put it under your care to be used in my service, you being the steward."

We have given all to God, all that we have and are and hope to be. We belong to him; our time, money, hands, intellect are all his. Yet he has not actually taken these, but has put us as stewards over our former possessions. He now has the right to say what shall be done. He restores our goods to us to be used in his service.

What then may we give? (1 Cor. 6:19,20; 10:31.)

1--Our body (Rom. 12:1). Once we chose our paths, and what our hands should do; we said what pleased us or what was bright and popular. But our life, and hands and feet, our tongue are now his. We should not say anything which we would be ashamed to say if he were visibly present.

2--Our mind (1 Cor. 6:20). Once we were very careless about our thoughts, now we strive to think of the things that are pure, good, lovely. We have no right to think of things displeasing to him. Christians are ashamed to offer God any less than all they have. Our life, though imperfect, is his and would be if it were 100,000 times better than it is. The Christian has nothing for he holds it all for the Lord, yet by faith he possesses all things. Christ is the head of the church, which is his body. The head controls the body, directs its every movement. This is what it means to be a member of his body; he controls us. Our consecration affects all our life and possessions. It is a very narrow way and we have to look to our footsteps. A man can ordinarily walk along a plank 6 inches wide without difficulty, but if he were intoxicated a 20 foot sidewalk would not be wide enough for him. So if we are clear, single-eyed we may walk that narrow way, but if we become intoxicated with the deceitful riches and pleasures of this world, we will not be able to walk it. "Many are called but few are chosen."

It will not be an easy, popular way. From the world's standpoint it costs much in the way of sacrifice, difficulties, persecutions, self-denial and cross-bearing. We can live godly according to the estimate of the world, but it is a different thing, and not so easy to live godly in Christ Jesus. He often wants us to do things which may cost the loss of earthly possessions, or poverty or hardship. Here comes in our second text. Who can live such a life, and how?

"Bind your sacrifice even to the horns of the altar." There were four horns on the brazen altar and hence four cords. If we bind our sacrifice with these four cords we can do anything which comes before us. (Phil. 4:13.)

The horns were to keep the sacrifice in place, the latter being bound with cords to the horns. It was easy to bind a dead bullock, but not so a living one. Ours is not a dead sacrifice, but is very much alive. When we begin to sacrifice we feel the hot coals burning away some of our pleasures and comforts.

1--The cord of love (1 John 4:18). Love has no fear. When a child is taken ill with a dangerous disease the mother does not fear for herself, but is willing to risk her life for the love of the child. We are willing to sacrifice the most for whatever we love the most. It is always a question of which do we love the most. How much do we love God? More than our neighbor? Then we would not consider what our friends and neighbors would have us do, but would say of God, "What would thou have me to do?" We must love him better than the approval of the world. If we love him with all our hearts then we will serve him with all our heart. Some trials cause us to shrink, but love for the Father and for Jesus comes to our aid. Let us love not in tongue only, but in very deed and truth. How much are we willing to sacrifice for God? Are we in the Truth only, or also of the Truth? If we are only in the Truth, then what we have is only knowledge, but if we are of the Truth then we have gained the spirit of it also. Many waters cannot drown love (Cant. 8:7).

A cord is something specific, and is made up of a number of strands. This cord being love, the strands are: love for God, love for the brethren, for our neighbor, for the world, for our enemies. The strength of the cord depends upon the way in which the strands are introduced and woven together. We distribute tracts because we love our brethren who are yet blind. God loved the world while yet it was in sin (Rom. 5:8), hence we also should love them. Many sacrifice much to enable the physically blind to see, how much more would we sacrifice to help our spiritually blind brethren?

2--The cord of Faith, Trust, Confidence. The strands of this cord would be: faith in the precious promises of the Bible having reference to the present life. We remember Paul's thorn in the flesh, and how God's grace was sufficient for him, so that he could say that he gloried in his infirmities most gladly (2 Cor. 12:5,10). What do these promises mean to us? They are given for us to feed and live upon. If our next trial is 1,000 times greater than any previous one, grace 1,000 times greater will be given. The Bible gives us grace. In the dark ages by these promises God enabled even the women to suffer tortures.

The Lord is our shepherd, we shall not want. We often think that we want better health, etc., but God knows best. We have nothing to fear; let us remember God's care over his own in the past: The passage

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of the Red Sea; Daniel and the lions, and the lessons of our own past lives. Let us realize that it is only God's grace which has made us as good as we are. How can we show him that we are thankful for his grace? By accepting and using the grace in the way he sends it. (Jas. 5:10,11.)

3--The cord of Hope. The strands here are the precious promises of the future life. Our light afflictions work out for us a far more exceeding and eternal weight of glory. Our present sufferings are not worthy to be compared to the glory which shall be revealed in us. If others sacrifice willingly for earthly blessings, how much more should we be willing to sacrifice for the heavenly glories.

Let us suppose that a certain man lived between two railroad stations. The road to the nearest was smooth and easy to travel; while the way to the other was not much used, and was covered with stones, was muddy and very hard to travel. One morning the man received a message stating that if he would be at the nearest station to meet a certain train a man would restore to him a \$1 bill he had borrowed some time ago. And as he was getting ready he received another telegram asking him to meet another wealthy man at the distant station at such a time, who would hand over to his use \$1,000. Have we any doubt as to which way the man would go? Would we not think him very lacking in discernment if he preferred the easy road with the one dollar at its end, to the rougher one with the \$1,000 at the end? So we should be willing to sacrifice if only restitution were offered, but when such an incomparable glory is held out shall we draw back because of the roughness of the way? Surely we would then be devoid of judgement.

4--The cord of Joy. The strands here are the present joyous and blessed experiences. No followers of earthly pleasures ever enjoyed a small part of what we enjoy. We exchange things worth nothing for those worth everything, dirt for diamonds, poor friends for friends worth having. By our loss we gain far more than we had before. We receive now a hundred fold for what we have left, even though we left fathers, mothers, sons or daughters. This does not mean that if we leave a house we will get a hundred houses, etc., but we get something worth a hundred times as much. Grace will be multiplied unto us. We must do the adding and God will multiply blessings and favors. We should count the cost not only first, or last, or in between, but every day, for we learn daily to count more correctly. At first we overvalued what we would lose, and undervalued what we might gain; the cross was then so heavy, but it is lighter now. We cannot estimate the value of the reward. There is a reward now for every act of faithfulness, besides our future glory. We cannot see our cross if

we are continually nailed to it. The more we pay our Lord the more we shall see that we owe him, until it reaches

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out into an eternal debt of gratitude.

So let us pull the cords tight, even if they do cut the flesh. What will it matter? For the toils of the road will seem nothing when we come to the end of the way.

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## **THE RICH MAN AND LAZARUS**

*Luke 16:19-31*

In Revelations 17,18 we read of a certain very wicked woman called "Babylon the Great." It is generally believed in Protestant churches that this is the great Apostasy. The true church is also compared to a woman, a pure chaste virgin, but Babylon the Great is a vile degenerate woman. Just as surely as the woman represents the great apostasy, so surely does the cup represent the Bible, containing the water of life, divine truth. Nothing is said against the cup, there was nothing wrong with it, but the abominable things put into it were without divine authority. She introduced the abominable idea that God instituted man, the Pope to the head of God's church, that men should worship the Virgin Mary, and that they should confess their sins to the priests. There is not the slightest scriptural support to any of them. Martin Luther perceived that this was the case, and started the work of cleaning the golden cup of the errors attached to it during the Dark Ages. He stopped before it was cleaned, so others took up the work to carry it on, and the cleaning has continued to the present time. We call these our brethren, although we are not Lutherans or Baptists, for they have the characteristics which we would expect to find in the true child of God. We also have this desire to see the golden cup cleansed, but it has not yet been cleansed.

One of the most abominable things put into the golden cup has not yet been removed, namely that our Heavenly Father has promised to torment nearly all of earth's billions through all eternity. This was put in to frighten the heathen into the church. No one could be so full of sin as to deserve such a punishment. This idea more than any other has made many infidels. Nine out of every ten infidels have been made such directly or indirectly by this dreadful doctrine. Any one who believes this doctrine is near to infidelity. This is not a part of the golden cup, but was put into it. None who really believe in Christ as the sacrifice for sins can believe this doctrine. If the penalty for sin were eternal torment then Christ would have had to suffer it in order to pay the penalty. There is no eternal life for the wicked (Psa. 145:20), so they cannot



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suffer eternal torment. All who have eternal life will be in harmony with God (1 Cor. 15:28; Rom. 6:23). The Bible presentation of God is everywhere that He is love. He would not allow the eternal torment of any of His creatures. Moloch, a heathen idol, has great arms which were heated and children put into them as secrecies, and God declares in (Jer. 32:35) that such a thing as that never came into His mind. If any were eternally tormented, all would be, for the knowledge of what the evil were suffering would be torment to the righteous. God's indignation and anger will cease with the destruction of the wicked (Isa. 10:25), for all the wicked are to be destroyed, and none will any more cause Him to be angry. (Rev. 21:4,8) Pain will have accomplished its mission, and shall be no more.

It is very easy to say that Hell is the place of eternal torment, but it is not so easy to prove it. A man who dies goes to hell, the grave, the tomb. Our savior when he died went to hell (Acts 2:27), but God raised Him out of hell the third day. None are put alive into hell. All the incorrigible will be returned into hell. While it is God's purpose to bring all out of hell, yet the willfully wicked will go back to the second hell, the second death. There is a resemblance between the first and second deaths, hells, but there is a difference too, because there will be a resurrection from the first, but never from the second. There is a likeness to fire and brimstone, because these are so destructive, no form of life can withstand its destructiveness. Those who die in the second death will die as the beasts, who perish in corruption. We believe in hell, but not in eternal torment. Many Jews rejected Jesus because they could not believe that He was right and their Scribes and Pharisees were wrong. They rejected the Apostles also. It was just the same with Martin Luther, the people could not believe that the Catholic priests were wrong. We believe in a hell not because great men have believed it, but because the Bible teaches it.

Those who believe in eternal torture have only eight passages in the Bible which seem to teach it. Of these eight every one is highly figurative, not one of them is a straight statement. Two are from Revelations, a book they do not pretend to understand. (Rev. 14:10,11; 20:10.) The Adventists find that there is no eternal torment taught in the Bible, so they understand more of this book than those who believe that doctrine. Of the other six: Two are in the parables of our Lord (Matt. 25:31-46; Luke 16:19-31), two more are His statements (Mark 9:42-48,49), one in Isaiah (Isa. 66:24), and one in Jude 7. (see Isa. 30:33.) Paul said he was not ashamed to declare the whole counsel of God, and in all that he has written he has not mentioned eternal torment, while he has touched on every other doctrine of theology. Surely he would not have

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failed to speak of it if it were true. He did say: "Our God is a consuming fire" (Heb. 12:28), but not a preserving fire.

Luke 16:19-31: This is a parable, though it is not called a parable, for it is not a literal statement. In a parable the thing said is not to be understood as the thing meant. The rich man represents one class, and the poor man another class. The rich man is the class to whom Jesus was speaking, the Jewish nation. It is customary to compare nations to men; we call the United States, 'Uncle Sam,' and England is called 'John Bull,' Turkey the 'Sick man of the East.' So the Jewish nation is compared to a rich man because she had enjoyed much more of God's favor and blessing than had any other nation; to them were given the promises of God, and the just laws which placed their social condition far in advance of that of any nation of that day, and also the patriarchs and prophets (Rom. 3:1,2; Acts 3:25,26). Where was there another nation to which was shown so much of God's goodness? The rich man was clothed with purple and fine linen. Purple represents royalty, the royal family from which the King was taken; Israel was a royal nation. (Exod. 19:5,6.) Fine linen represents their righteousness; they were not actually righteous, but typically, reckonedly so, because of their sacrifices for sin. (Lev. 16:29-31.) Where was there a nation which favored so sumptuously as this on the messages of God sent to them? (Deut. 4:6-8,32-34.) From this view the whole parable is easily explained. In Matt. 12:36 we read that every idle word that men shall speak they shall give account thereof in the day of judgment. If this parable supports the doctrine of eternal torment than over half the words in it are idle words, but our Lord spoke in no idle words. This explanation is the only one which makes use of every word. The dog was an unclean animal to the Jew (Lev. 12:27), and the epithet was often applied to the Gentiles by the Jews. The beggar would represent those Gentiles who afterwards accepted Christ. The wall would represent the Law covenant (Eph. 2:14); the gate, circumcision; those outside the gate, who did not circumcise, the Gentiles; Beggar, those Gentiles who afterwards accepted Christ; dogs, those Gentiles who never accepted Christ. (See Mark 7:25-28.) The beggar is described as being full of sores; these are not literal sores, but the fears, doubts which filled the minds of those who searched earnestly for truth, anxieties concerning the future life, which puzzled their minds and worried them, mental sores. The dogs licked his sores; the heathen philosophers came and tried to comfort these worried ones, and showed them sympathy by giving their theories of the future life; but this could not cure their troubles.

The rich man died. Has the Jewish nation died? It surely has. Where is the Jewish nation today? It does not exist. For the past 1900 years

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nearly, since A.D. 70, the Jews have been scattered, buried among all nations, the victims of the worst persecutions that men could devise, despised, hated, trodden down by all men, most badly treated by those whose faith should have taught them mercy, by nominal Christians; surely that nation has been dead, and its people in torment.

Abraham is here a type of Jehovah, as in the figure, wherein he offered up Isaac, typifying Jehovah, offering his only Son, Jesus, for our sins. Since the death of the Jewish nation God has been afar off from them, and His favor withdrawn from them.

Lazarus also died and was taken to Abraham's bosom: The Jews were rejected, and the beggar class of Gentiles also died to their old condition.

Previously they had been without God and without hope in the world, they had no share in the promises, and were aliens from God. (Eph. 2:12). But these old conditions passed away, a change came. It was not an individual death, but death to old conditions. To be received into one's bosom means to be adopted into one's family. (See Num. 11:12.) So these Gentiles were adopted into God's family in place of the rejected Jews. The rich man implored that Lazarus might come to soothe his agony. 'Angels' are messengers, sometimes heavenly, sometimes earthly. Peter was the angel who was sent to convert Cornelius; the apostles were the angels who carried the Gentiles into God's family. Thus the Jews have seen the Gentiles exalted and themselves debased. They have implored the Christians for hundreds of years for relief from their sufferings, but none came, their heaven was like iron. (Lev. 26:19). There was a great gulf, a religious and social gulf that none could pass. It is not so wide in the United States as in Russia, nor so wide now as in the Dark Ages, but none can cross it, not even those Jews who become Christians can cross the social gulf. The Jews seemed to realize that if any help came it must come through Christians. The five brethren were Jews also, for Christians have more than Moses and the Prophets, the New Testament. The Jewish nation consisted of twelve tribes, the two tribes of Judah and Benjamin as the Kingdom of Judah, and the other ten tribes of Israel. These were taken captives to Assyria or to Babylon, and later Cyrus gave all the Jews in his dominions liberty to return to Jerusalem. Some of all the tribes returned and most of Judah and Benjamin. If the rich man represents the two tribes of Judah and Benjamin composing most of the returned nation), then five men would represent the ten tribes. So the Jews prayed that their brethren might escape such torment as was theirs.

This was not a warning of eternal torment for they would have found nothing about that in the scriptures. If it were true, he should have sent them to certain works of theology which treat the subject. The Jews

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were to be persecuted until the end of the Times of the Gentiles. The Gentiles are now comforted as they exercise faith in Christ. Instead of accepting Jesus' messages the Jews rejected Him and them; and it does not follow that they would be equally blessed in the new age because they were in the old. If the Israelites would not believe Moses and the Prophets, neither would they believe one from those dead to the world and to sin. This parable illustrates Israel's woes.

The destruction of the wicked will be complete. Eternal torment would be vindictive on God's part, but He has no such punishment for any of His creatures. The punishment is everlasting death, with no resurrection. All the righteous will live forever. All places in the Universe will be happy places. (Psa. 37:10.) But would it not be dangerous to preach this, would it not make men worse, if this fear were removed? We have yet to hear of a single case of a person's being made worse by knowing that God was more loving than he had believed. Indeed the most of our criminals are from that class which most apparently believes that doctrine.

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## **ECHOES FROM GREENWOOD**

There is now more light for the Lord's people, and more darkness for the world. The ridicule to which the Bible has been subjected by the Higher Critics, etc., has never hurt the Lord's people. Gen. 10:11,12 was used to prove that the Bible is untrue. The scripture says that a great city called "Resen" was built between Nineveh and Calah, and these scientists said that was false, for if such a great city had existed they would certainly have discovered it's remains. But not long ago some one went out there to excavate and discovered the remains of a city as great as Nineveh, and records were found showing that as the two cities grew they united, the name Nineveh being retained, and Resen was forgotten, although for some time the absorbed city was know as the Resen district. It was a case similar to the absorption by Boston of some of the surrounding towns. Thus the Bible was corroborated. The more effort there is to ridicule the Bible, the greater is the evidence of its truth.

Not long ago a brother was talking with a person who said he did not believe all the Bible, but was an Evolutionist. And in illustrating his reason for discrediting the Bible the stranger said that it could not

have been true that Moses was set afloat in an ark of bulrushes on the Nile, because the Nile had so many crocodiles there. The brother says that he never thought before of answering just as he did, but it came to him at the moment, and he answered that however many crocodiles are there now, there could not have been so very many then, because Pharaoh's daughter was accustomed to bathe there.

So every objection brought against the Bible will bring out some new truth in it. Is it at all surprising that the world does not understand the Bible, when even the apostle Peter says in 2 Peter 3:15,16, that some of Paul's writings were hard to understand?

"Now is Christ risen from the dead and become the first fruits of them that slept." (1 Cor. 15:20.) "As in Adam all die, so in Christ shall all be made alive. But every man in his own order, Christ the first fruits; afterwards they that are Christ's at His presence." (1 Cor. 15:22,23.) The

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Christ is really of two parts: 1--Jesus, the head, and 2--the church, His body. "Christ" means "anointed," both the head and body are anointed (2 Cor. 1:21; Psa. 133). As in the beginning when God created Adam and Eve, God called their name Adam. So with the Second Adam and Eve. Both together are called Christ, and such is the meaning in 1 Cor. 15:13. Jesus was first to be awakened as Paul says (Acts 26:23). He was resurrected to perfection. Lazarus and some others were awakened but not resurrected. Resurrection means more than an awakening from the dead. Lazarus and these others died again. Resurrection in the Greek, (anastasis) means a standing up straight, as when rising from a kneeling posture before a king. Some are to come forth to a resurrection of life, and the wicked to the resurrection of judgment, and upon their trial will depend whether they obtain a complete resurrection or not. Jesus and the church will be raised to a perfect state. (1 Cor. 15:52-54.) First fruits imply that there are later fruits. Every man in his own order. There is order in all of God's plans. (See Dan. 12:13.) Daniel is to stand in his place at the end of the days. Christ the first fruits."--The entire Christ, head and body. This is one of Paul's writings hard to understand. Jesus is called a first fruit, and the church also are called a first fruit (James 1:18; Rev. 14:4). In the Jewish law the first fruits were offered to the Lord, and sometimes we hear of a first of the first fruits (such as Jesus). So during the Gospel Age the church, a kind of first fruit is being gathered, and the Millennium will be the great harvest, fruit will be plenty then; just as in the type the gathering of the first fruits was followed by a general harvest. It takes more care to develop the first fruits, and they bring higher price in the market. So the Lord has wonderfully provided for the development of the church, and she will

receive the special reward, the "great salvation," the divine nature and its honors, while the other fruits get less honor.

"Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." (James 5:7.) Jehovah is the husbandman (John 15:1), and the first fruits are gathered in the Gospel age, it taking 1900 years to develop the church, so we see how patiently the Father has waited. Precious fruit of the earth is elsewhere called jewels (Mal. 3:17). (In James 5:7 "Ho" could equally well be rendered "it.") This thought of the latter rain is much used in the scriptures. Israel's climate was overruled so as to be typical of the spiritual climate of the Gospel age. The season began with an early rain, and the seed was started. Then followed a season of drought, and afterwards the latter rain. God's truth is often compared to rain. The seed of truth was sown early in the Gospel age by Jesus, and the early rain of truth was poured out by God's holy spirit through

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the apostles. Then came a season of dearth of the word of God (Amos 8:11,12), when the Bible was buried under dead languages. Now we are receiving the latter rain.

Hosea 6:1-3--"After two days he will receive us, in the third day he will raise us up." After 2,000 years (days), Israel will be revived, and in the third day the Millennium, God will raise them and the race in general up. The Millennium is the seventh day since man's creation; the seventh thousand-year period, the day of rest from sin and from Satan's power. Jesus was crucified on the fifth day (fifth 1,000-year day), then came the sixth day, and now after the fifth and sixth days (the two days of Hosea 6:3) we see Israel is beginning to be raised up. "It shall come as the latter rain upon the earth" (the former rain is omitted, see Leeser). The former rain was at the first advent, and the latter rain at the second advent.

Joel 2:23-35--"The former rain moderately." At the first advent the truth came moderately, but now the truth is poured out in abundance, during "the first month," or first thirty years. "I will restore to you the years that the cankerworm hath eaten," etc. We now have restored to us the truths which were lost. In these past 1900 years, He has been pouring out His spirit upon His handmaidens, afterwards He will pour it out upon all flesh. (v. 28.) (Notice in those days v. 29, and afterwards v. 28 the order is reversed in the fulfillment, to what it is in the text.)

Zech. 10:1--"Ask of the Lord rain in the time of the latter rain. "Pray for light then, for it will then be poured out abundantly from bright clouds or lightnings. The idols, the creeds, have spoken vanity, untruth, falsehood.

Rev. 11:6--"These (two witnesses) have power to shut heaven, that it rain not in the days of their prophecy." That is: the Bible had foretold, in the types by Elijah, that there should be no rain for a period of 3-1/2 years (James 5:17,18; 1 Kings 17:1), and this was antitypically fulfilled in the 1260 years (days in type) of Papacy's rule (539-1799 A.D.), wherein very little truth was given. Thus the Two Witnesses, the Old and New Testaments had power to fulfill whatever was prophesied should come to pass. After these 1260 years the truth began to come to light again.

The Bible makes a wonderful distinction upon the first born, first-fruits, firstling of the flock, etc. The law provided that the eldest son should have a double portion of the inheritance. So God's first-born is to have the greatest inheritance.

The Church are not the only ones to be saved. God is interested in all others. Israel was the most wicked nation upon earth, not in the amount of crime committed, but in that it sinned against greater light

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than any other nation had. Sodom and Gomorrah were not as wicked (Ezek. 16:48). The promises being so rich toward Israel, God used that nation to show that he had blessings for all other nations.

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## **THE FIRST AND SECOND ADAM -- THEIR BRIDES AND CHILDREN**

*1 Cor. 15:45-50*

There are several ways of conveying a thought to the mind of another. Suppose we wished to convey the thought of a house, we might do so in three ways: 1, By describing it. 2, By making a sketch. 3, By showing a house like the one we are thinking of. God has described and illustrated His plan, and He has taken the events of history and drawn comparisons and contrasts between them and spiritual things.

The first blood that was shed was when God provided the skins of some animals as coverings for Adam and Eve; blood had to be shed here (Gen. 3:21). Next Able was slain, sacrificed by his brother, then there came the sacrifices which Noah offered, and those of Abraham, Isaac, Jacob, and then followed the sacrifices of the law, the slaying of bulls and goats. What did this all mean? How does it concern us? There was this stream of blood beginning at the fall, and growing wider and wider until it ended at the cross of Christ. There it ceased, bloody sacrifices were no longer acceptable after that. This stream of blood was like a bloody finger pointing to the cross of Christ. Thus

the Law was a school master to bring the Jews to Christ, and it would have let them there if the Jews had striven to obey it.

There is also a long string of marriages recorded in the Scriptures. We read of Adam's bride, the bride of Isaac, Jacob, Joseph, Moses, Boaz, David, Solomon, Ahashuerus. Of what use are all these accounts to us? What difference does it make? The marriages lead us to one in Cana of Galilee, where the wine supply gave out and Jesus turned water into wine. The Greek word here translated "woman" is a term of endearment or esteem: "Woman, what have I to do with thee?" I am to have a marriage and there will be no lack of wine. Jesus here turned water into wine, and manifested beforehand His glory. Here was a type of Jesus' marriage. His will not, however, be a natural marriage, but of a higher order, just as His sacrifice, was of a higher order than that of bulls and goats. The book of Revelations makes Jesus' marriage prominent.

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Jesus was the second Adam, as our text states, he was typified by Adam. The latter originally had perfect life, but he impaired it by sin before he transmitted it; and since he could not give his children any better life than he himself possessed, they received only a condemned and dying life. Yet they did not go into death without hope. (Rom. 8:19-21 Diaglott). His children will get a better life, for Jesus and His church is to be the new father of the race, and these possess a perfect life which He may give to as many as He will (though not the same kind as His own life). Isa. 9:6 speaks of Christ as the everlasting, or age-lasting Father, for He will give everlasting life to the race. None received such a life from Adam. The first father sinned, the second father never sinned; the sin of the first meant ruin and death to the race, while the righteousness of the second will mean everlasting life to the race. It took Adam 930 years to transmit his life to his children, 928 years after the fall and as it took the first Adam nearly 1000 years to give life to his children, so it will take nearly 1000 years to give life under the second Adam. (Rev. 20:4-6).

This thousand-year period is the Judgment Day, which is not a twenty-four hour day, as stated in 2 Peter 3:7,8:--"But the Heavens and earth, which are now, are reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that a day with the Lord is as a thousand years, and a thousand years as one day". The absurdity of the twenty-four hour idea is evident when we consider that fact that all of earth's billions of dead and living are to be judged, for men would have to pass before the throne, have their lives read and judgment passed upon the same at the rate of many thousands per second.



The wicked are often such through ignorance, it is not wholly their own fault. A thousand years will determine who the really wicked at heart are and such will be destroyed. (Psa. 145:20). The main purpose of that age will be to give life to all the willing and obedient.

Adam was not alone in his transgression, he had a bride, Eve. So the second Adam will have the Church as his bride, the second Eve. The Church is compared to mother Eve in 2 Cor. 11:1-3. The relations between Christ and His Church are similar to the relations between Adam and Eve. Eve received her life from Adam, so the Church receives her life from Christ. Adam went into a deep sleep and a rib was taken from his side and thus Eve came into being; so Jesus went into the sleep of death, and by the blood which flowed from the wound in His side the Church obtained her life. There would have been no hope of life for us if Jesus had not died. (John 6:51; Acts 4:12). When Eve received her life she shared her husband's name and possessions; so the Church,

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when it obtains its full life, will share the name and possessions of her Lord (Rev. 3:21), for she is anointed with Him (2 Cor. 1:21). She is the body of Christ, a people for His name (1 Cor. 12:27; Acts 15:14). "To him that overcometh, I will write upon him my new name." (Rev. 3:12). His first name was Jesus, a Savior, for He was to save the people from their sins (Matt. 1:21); at His baptism He was called Christ, the anointed, but his new name shall be "The Righteousness of Jehovah."--Jer. 23:6; 33:16 (Margin).

He is the root and offspring of David, and the bright and morning star. As Eve had blessings because of Adam, so we the church, have none except through Jesus. The first pair were tried, and both fell; but the second pair will be tried and be victorious. Adam was tempted through Eve, so Jesus was tempted through His followers. (See Matt. 16:21-23).

Adam and Eve were created perfect, but their children did not receive a perfect life; so Jesus and the Church will give a different, a lower life to the world than they themselves possess. Adam and Eve received life in Eden, but their children received life in the outside world; so Jesus and the Church have their life in heaven, but their children will receive their life on the earth, a human life. Adam had a perfect dominion, but his children never shared it; so Jesus and the Church will have all power in Heaven and in earth, but their children will receive rule over the earth only, not so great authority.

The work of the bride during the past 1900 years, have been to make herself ready. "Thou art, fairer than the children of Adam." (Hebrew word often used for man, Psa. 45:2), He is the chief of ten thousand, the one altogether lovely. He is anointed with oil above His fellows,

brethren. To Him was given the spirit without measure. (John 3:34). Psa. 45:9: Queen-bride; "In gold of Ophir:" the best gold of David's time came from Ophir, gold is a symbol of the divine nature, which the Church will have. Verse 10: Daughter-bride; "forget thy father's house" (Adam's house, the race of man). The bride of the second Adam is selected from the children of the first Adam. "So shall the King (Jesus) greatly desire thy beauty." He will take us to His home.

A man is very careful in his choice of a bride; how much more careful would Jesus be in selecting the bride who is to spend eternity with Him? It is necessary that this class be thoroughly tested and tried. It is not the greatest preachers who are to be chosen, not many great, or wise or learned, but chiefly the poor of the earth, rich in faith; these shall be heirs of the Kingdom, if faithful unto death. Do we our service because we love him or only for honor of men? As the Lord is very careful in choosing His bride, so let us be very careful to please Him. A great many overvalue their attainments and progress, and the earthly

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bride who does this may be disappointed in her love, and so how much more should we be humble!

The Lord is now visiting the prospective members of His bride at their homes, their hearts, afterward He will take His bride to His own home. Suppose that the natural bride did not pay any attention to her visiting lover, but went on with her own pleasures, painting, music, etc. Her lover would soon grow tired of such a girl, and would not take her. So we must give Him all our time and attention or we will fail to be selected.

The marriages of the Scriptures were pictures of Christ's marriage. Isaac was a type of Christ, and Abraham of Jehovah. Abraham sent Eleazar telling him not to choose a bride for his son from among the people around them, but to go to a distant country, find some of Abraham's own people, and choose a bride from among them. So the Heavenly Father sent His holy spirit to choose Jesus' bride not from among the angels, but from among men, to those who still loved righteousness among men. Eleazar came to a well of water where he waited and prayed for guidance in his choice. He was to ask for a drink and the one who gave water not only to him but also to all his camels was to be his choice. Rebecca was chosen because she was willing to do more than she was asked. So Jesus' bride is chosen out of those who are willing to do more than they are asked to do; we must do, not because He commands it, but because it pleases Him. Eleazar took ten camels (Gen. 24:10). A camel is not like a horse, in drinking, but has the peculiarity of being able to drink enough water to last it a week, so Rebecca did a great deal in giving all these water.

These marriages point to the great marriage feast of the lamb. Many stop here in this chain of thought, forgetting the object of a marriage; for if there is a marriage it means that there will be children. The Lord and His bride are united for the purpose of giving life to mankind, she is to rule and reign with Him. "The Lord cometh with 10,000 of His saints" (Jude 14), the object of the coming being to bless and give life to mankind. As in the type Adam really gave the life, but through Eve, so the Church as His bride, His body, are to share in giving life to the world.

Isa. 49: The Lord Jehovah is speaking of His son Jesus. Verse 17 refers to the children of the Church (Zion, verse 14), (not the children of the nominal Church, for such, if counted at all, are counted as members). There are no children yet, not till after the marriage. Verse 21: Where are these children now? They are even captives of the mighty (the captivity of the just, verse 24, margin). "Just," here means that they have been under just condemnation to death. The time is to come when the prey of the terrible is to be delivered, because justice will be satisfied. Verse 25: "Prey of the terrible"--prey of death, which is terrible to all.

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All that are in the graves will hear His voice and come forth. Verse 25: "I will contend with him that contendeth with thee." With whom does the Church contend? Our warfare is with Satan and his emissaries (Eph. 6:12), and he is to be bound 1000 years so that he can contend no longer.

"I will save thy children." The children are all mankind brought forth to be children of our Lord and the church. Psa. 45:16 "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." The "fathers" as the Israelites called them were the ancient worthies (Heb. 11), and these instead of them being fathers shall be the children of the church, of Zion. "The works that I do ye will do, and greater Works than these, because I go to the Father" (John 14:12). The church will do, in the 1000 years of her reign with him, the works that Jesus did at his first advent, and greater works, for the blessings He gave then, by healing, were only temporary, but those given during that reign will be eternal, eternal life, sight, hearing, health, etc.

Verse 19: The church is now in a narrow place, desolate. The narrow way is now sufficiently large to hold all of Jesus' followers. But then the dead will be brought forth, all of mankind, to be saved and blessed, and this way will then be too narrow to hold its inhabitants, then the highway will be opened up.

Isa. 54: "Sing, O barren, thou that didst not bear." 1900 years have passed, and the true church has seemed to have accomplished so

little, to have borne so little fruit, while others seem to have accomplished so much, as we note the numbers and wealth and following of the nominal church. But Zion's time is not yet come.

"Enlarge the place of thy tent, let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes. For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (verse 2). More are to be the children of the desolate (the Abrahamic Covenant, typified by Sarah, the seed of which is Christ and the church, and their children are the world of mankind), than the children of the married wife. (The Law covenant, typified by Hagar, which brought forth as children the ancient worthies.) The church is to give to all an opportunity to have eternal life. Whatever was lost by Adam's sin will be regained by Jesus' righteousness and sacrifice.

Then did Adam lose eternal life? No. He lost only the opportunity of having eternal life (He lost for us that opportunity), a man cannot lose what he has not yet. So in Jesus all will have an opportunity of gaining eternal life. If Adam had not sinned, we would not necessarily have had eternal life, but each an opportunity of gaining and keeping eternal life. Mankind will first be saved from the condemnation of the

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Adamic death, and come to a knowledge of the truth, then all may, if they will, have eternal life, eternal salvation. The children will not have immortal life in Heaven, but everlasting life sustained by God's favor and power.

Moses was a type in his choice of a bride. The people of Israel were slaves in Egypt, so the race of mankind are slaves of sin in spiritual Egypt, the world (Rev. 11:8). Moses alone was free, and Jesus alone of all the race was free from the curse of sin. Moses slew the Egyptian to save one of his own people, Jesus sacrificed himself to save the race. Moses then went away and came to a well of water. Seven women came to the well to draw water for their flocks. But the shepherds came and stoned them and drove them away, and Moses helped them, and delivered them, and out of the seven he chose one to wife. So Jesus went away to Heaven and the holy spirit, the well of water, was given, and from among those who have come to the Word to get life Jesus has chose His bride. (The nominal churches are called 'seven women' in Isa. 4:1.) Jesus also will deliver His church from the false shepherds who try to hinder her from getting the holy spirit from the Word, and who, in company with the world, have stoned, persecuted her. And as Moses returned with his bride and delivered the balance of Israel, so Jesus will return with His bride and

deliver the balance of the race. (Note: To this may be added that Moses was forty years old when he slew the Egyptian (Acts 7:23). Then he went away and chose his bride, and after 40 more years (Acts 7:30), he returned and saved Israel. These two 40-year periods are typical of the Jewish and Gospel ages, equal in length (1845 years). And as the Law Covenant was given during the Jewish age, and as Moses, at the end of the first 40 years, was able to save only one of his people, so the Law Covenant could give life to only one, Jesus, and he gave his life for the race.

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## THE SONG OF SOLOMON

In Isa. 58:11 the Lord's people are compared to a flower-garden. We are enabled by our Heavenly Father to take the weeds of error from our flower-garden. Our Lord had a perfect garden, but Satan tried to sow weeds in it. The church is compared to a garden, and each of us to a flower in it, which the Lord is trying to raise. For 1900 years He has been looking for plants to transplant into His flower garden, and He finds these amongst all classes.

1:1 - The Song of Songs. This is the Hebrew way of using the superlative degree. This is the grandest of all songs, the song of Christ and his love for the church, and of the church's love for him. There is a song mentioned in Rev. 14:3. Nothing can be so grand and wonderful as that new song, which none can sing but the 144,000. Many can sing the words, but only these can sing it from the heart. Verse 4 "Draw me and we will run after thee." The Lord is drawing not merely a class but individuals, those who are willing to run after him. Some ran before him, but not in the same way. Only those can follow in his footsteps who love him more than anything of earth. The church of Christ is not to remember the reward above all else, nor the glory, but His love and approval. We are not to think of the reward as the principal thing, but the attitude of our hearts should be: "I love God and Christ so much that if there was no reward at all I would rejoice just the same in my privilege of laying down my life for Him." As we can be selfish in other things, we can also be selfish in walking the narrow way, thinking that we are going to have a reward higher than most people will have. We want the divine nature, not because of its glory and honor, and the power we shall have, but because it is the reward which the Lord wants us to have, and because we can praise him then as we cannot now, and we could love and serve Him there as we could on no other plane. Verse 5: "Black, but comely." As far as the old nature is concerned we are black; the comeliness is in the new nature, but it is hidden so only the Lord can see it. The Lord may see that some who make the most show are

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worse at heart, and that others who make little show are beautiful within. "Tents of Kedar:" Kedar was the name of a large tribe of Arabs, descendants of Ishmael (Gen. 25:13; 16:12; 21:20). Their tents were made of goats' hair or skins (see Smith's Bible Dictionary "Kedar" and "tents"), these were of goatskins, while the curtains of Solomon were of fine white linen. The old nature is like goat skin, and the new nature like the curtains of Solomon. Verse 6: "Look not upon me, but upon the Lord, for I am black." We have been exposed to the sun and have lost the delicate condition of our skin. The church has to acknowledge that she has been in the world and become tainted with sin, and has nothing to boast of. Verse 7: Their cry has been: "I do not want to go into any other field, nor follow any other shepherd." Others may follow false shepherds, who will lead them on to sciences and philosophy, but the Lord is the Shepherd we want. Verse 8: Various organizations are compared to women. (Isa. 4:1) The Lord realizes that those who follow in his footsteps are the fairest. He will not say: If you want to be with me you must do something great, or give up all forms of business, and spend all your time preaching. No. He will say: Just do your duty, great works will not count with me, but the way you think of me and love me, this will please me. (1 Cor. 7:24; 1 Peter 3:4)

2:1 - The church is represented as speaking here. The rose is not Christ Jesus, but his followers. He is referred to as something grander by far. This rose is not the kind we have now, but some red flower. The red rose represents the old nature; guilty, condemned, convicted of sin, red. (Isa. 1:18). The lily of verse 2 represents the new nature; clean, pure, perfect, with nothing to mar it's beauty. There never was a man in this life, except our Savior, who could avoid sin absolutely, and make no mistakes. If there ever had been, what a mistake our Lord made in providing a robe to cover our imperfections! The new nature is begotten of God, our new mind, our new will. It commits no sin, it is the flesh which commits all the sin (1 John 3:9; 1 Cor. 6:18). The new creature can stand in judgement before God, but the flesh cannot, it is reckoned as already dead. (Gal. 5:24; Rom. 8:8-10)

2:1 - From this time forward the rose drops out of sight but the lily is often mentioned. We are reckoned dead unto sin, and to all that pertains to the flesh: we must attend to its necessities, supply food for it, but that is not to take the first place, but the Lords will. (Matt. 6:31-34; Rom. 6:11; 8:1,2,8-10) 'Ye,' the identity, are not in the flesh, but in the spirit. It is the spirit which the Lord called 'Ye,' and we should recognize it in one another. The new creature is referred to, and beautifully too, as the lily of the valley. A valley is a low place, and not until we get into the low valley of humiliation are we willing

to make a consecration, and be recognized by Him as a lily. Very few are willing to go

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into the valley, and so few are able to share in its blessings. (Isa. 66:2)

2:2 - In verse 1 the church was speaking, and now Christ answers, as in a dialogue. For 1900 years the church has found herself among thorns. Our human weaknesses are thorns to our new natures, and again, when we see so many who are not willing, nor inclined to think about God and love Him, it is like a thorn to us. Our Savior wants us to know that He understands us. We are glad that we have a place in his garden among His flowers. He knows what the thorns are like, and so He sympathizes with us.

2:3 - The church is speaking, and compares Him, not to a lily, but to a tree, a very valuable fruit tree, with citrus fruit, but not an apple, as we know apples. The Lord's people have been sitting under His shadow, and later have begun to partake of the fruit. We began to taste of His love and we assimilated it.

2:4 - God's people are now in the banqueting house, eating of the things on the table. This banquet will soon be over, and we will go into the marriage. There was usually a feast before the marriage, and a greater one after.

2:5 - The Lord gives us strength to bear the trials that come and to endure all things. The church has made herself sick in her love and sacrificing for him. It not only makes her sick, but causes her death, and only those who go thus far does the Lord want for his bride. Verse 6: The Lord has been upholding His people through all their trials. The old nature must not dictate, but must give place to the will of God. Verses 7, 8: The church has not actually been with the Lord, but has seen Him with the eye of faith. Verse 9: Our flesh has been like a wall, obstructing our vision of the Lord, so that we could not see clearly. The wall is made us of selfishness, impatience, and various other weaknesses of the flesh: and between these we have seen our Lord, but O how imperfectly. Verse 10: The time has come for the Lord to call His people to wake up. He is bidding us to come out of Babylon, for restitution signs are around us, and the Millennial day is soon to come. Verse 13: The fig tree represents the Jewish nation. The Lord came to that nation, and it was cursed because it bore not fruit (Matt. 21:19,43). Now the time of her curse, her "double" is over, and the Jewish nation is giving signs of returning life, and leaves are budding forth. Verse 14: The Lord's people are like birds in the cleft of the rock, in Christ. The secret stairs are up the narrow way, secret as far as the world is concerned.

2:16 - The Lord has been feeding among the lilies, and has not been in among the world. This compares with chapter 6:2,3, which takes us down to the second advent, and shows His works on His return. It is not to gather roses, for they are dead: the flesh is not to be

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redeemed, it is the redemption of the new nature that we long for.

Chapter 4:10 - The church, His love, is His sister, because His father is her father. O how fair is the love of the church prospective in comparison with the love of the world. He does not say: how fair her words, her actions or her thoughts, but how fair is her love. Verse 11: He is the one who puts sweet things in our lips and enables us to say them. There is a difference between honey and the honey-comb, the latter is not the extracted form. We wish that we might say we were in the extracted form, free from wax, but there is always some of the flesh mixed with what we say. Verse 12: His sister is enclosed by God's providences. It will not always be a spring shut up, but it will be opened, and the water of life will flow to the world when he has broken the seal. At the foot of Lebanon were gardens fed with streams from the mountain. We are represented as being in the valley, and Christ in the mountain, in heaven, and we receive streams of grace from him. We now receive more than ever before, for we are under the sun and the snows are being melted and are coming down upon us. Verse 16: "Come bitter experiences and blow upon this garden, and come pleasant experiences and blow upon the garden." We need all these experiences to develop us, both north and south winds.

Chapter 5:1 - He has arrived now and it will be only a few more years until the lilies will all be gathered and glorified, and then the springs of truth will be opened and all the earth will be refreshed. Verse 7: Some want to make it out that we need no robe of Christ and no sacrifice for sins. Verse 9: Some believe that He was no better than another. Verse 10: White, purity: ruddy, strong. He is purer than all others for they are imperfect, fallen, sinful. He was holy, harmless, and undefiled. (Heb. 7:26) He is strong, while all others have lost their strength. He is the chiefest among those from whom He shall take His bride. Many call themselves Christians, but there is only one class whom He will recognize as His bride, to be sharers of His throne and His glory. It is our privilege to be of that one class, the Bride of Christ, His Church, and be at last accounted worthy to lift up earth's inhabitants; and in the ages to come show the riches of his grace.



## **WHY HAS GOD GIVEN US A BIBLE SO HARD TO UNDERSTAND**

The text on which we will base at least a portion of our remarks tonight, is found in Isaiah 55:8-11, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Many are the strange questions that have been aroused by religious thought, and many are the answers that have been received; speculative, philosophical, scientific, superstitious answers besides the authoritative answer which comes only from the Bible. The Bible gives us an answer such as we cannot get from any other source. The above question has puzzled Christians from the days of our Savior, but the answer can come only from His Word.

The reason we can stand here and take this question as a topic is not because we are wiser than others, for others have been more wise and learned than we; nor because we are better than others; nor because we have a new revelation, for God's people are furnished with all that is necessary from His Word. Some may ask: "Why can you get the answer from the Bible, while others more wise than you could not?" Because it was not the due time then for men to get it. The question with Israel under the Mosaic law with its sacrifices was: "Why did God require the blood of bulls and goats to take away sin?" This stream of blood, from Adam to the end of the Jewish age was as a bloody finger pointing to the sacrifice of Christ (Isa. 53:7). When Luther came it was not because he was wiser or better than others that he saw so much truth, but because God saw that he was a fit man to be given the truths then due. Prophecies have to be fulfilled when the due time comes (Luke 19:40). We are now living in a time when certain truths that have been covered are being brought to view, because the due time has arrived, and he is making known these truths to those who are in the right attitude of heart. (Dan. 12:4; Hab. 2:2,3; Jer. 23:18-20) We are living in the time that was foretold, the "Time of the End."

This may mean a test to some here. How many of us have faith in the Bible? (Luke 18:8.) Some say that there is much faith in the earth. Many have faith in the church, and minister, and creed, but very few have faith in the Bible. We should be in the attitude to say: "If that is the truth and testimony of God's Word, then it is a secondary matter what our fathers and mothers believed. We will abide by God's Word and be faithful and loyal to it."

It seems that the great God who created the Universe is thoughtful of all the interests of his people. All their needs have been supplied as far as He has seen good. We need food for the nourishment of our bodies, and beautiful things for our eyes, and sweet sounds for our ears. If He would provide these for us, would he not also provide things for our minds concerning the future? If we had been living before God gave His people a Bible, and He had told us that He would give man His revelation in a book, we would have looked forward to it eagerly, and with pleasant anticipation, and we would wonder what kind of a book it would be. A man who writes a book tries to make his subject as plain as possible, so that his meaning can be easily understood. We might conclude that if God wrote a book, He would make it so plain that none could fail to understand. We might expect that it would be so wonderful, that it could not be written by man, but by angels; that He would put a halo around it, so all would know that it was His book; that it would have a miraculous power which would heal the sick; and if anyone should say anything against it, he would drop dead instantly; and that all might be born with a Bible, and be able to understand it. When we turn to our text we answer: "No!" That is the kind we would have thought, but God has given a Bible very different from that, as different as could possibly be. Instead of angels writing it, poor imperfect men wrote it. The only halo it has is a very dusty one. Instead of curing diseases, it has no healing power. None drop dead for talking against it, but if one had eloquence enough, like Ingersoll and others, a few hundred dollars might drop into his pocket. God might have put a preaching pocket on his Bible so that the missionaries, when they might need money, could open one and find all the money they want. Instead if this we find many begging money for missions all over the world. Seventy-five millions do not even know that there is a Bible, and those who have it do not know what it teaches. If all could unite on one interpretation of the Bible how few would not know about it. There would be no room for infidelity. He could have made His Bible so plain that one could not get more than one meaning from it. How easily the world could be converted; it would not be a question as to whether one had a Bible, but whether he would live up to it. It must be because the Bible which we have is the best kind of a Bible, better for us than the miraculous kind would have been. It is a mistake to suppose that God is not interested in the conversion of the world. (2 Peter 3:9; Matt. 10;29-31.) He is far more interested in it than the missionaries themselves. Why then did He not give us a simple Bible? The reason for its obscurity must be that men have failed to grasp the heavenly Father's plan and purpose for this Gospel age. He showed that there would be some misconception and misunderstanding of Him and His plan. It is the grasping of the plan that enables us to answer the question.

The Jews could not be saved by the Law, so it took courage for Peter and Paul and others to stand up and say they were no longer under the Law. It was the same with Martin Luther, and the other reformers. It was hard for them to say that they had been mistaken. In Acts 10, we are told that Peter was called to partake of what was unclean. The sheet was let down three times. The disciples were unclean in the sight of the Jews, because they believed what the Pharisees thought was contrary to the Law. This was the first letting down of the sheet. It was let down in the days of the Reformers, with some truths then. It has now come down the third time with things that have been hidden until this harvest. The reason God has given us a Bible so hard to understand is that is not the work of the Bible in this age to convert the world of mankind. We know this, because the world is not converted, this outside of Bible evidence (Acts 15:14-17). If such were God's purpose then the Bible did not accomplish its work, but failed. God has not tried to convert the world. He does not have to try, because He is omnipotent (John 12:37-40). If they had seen these things clearly and had understood they would have believed, but that was not God's purpose (Matt. 13:10-17; 11:23; 10:5,6; Acts 16:6,7; 1 Peter 1:10-12). God did not intend that they should never be converted, for the work of the church is the conversion of the world, but this has not yet begun, nor will it be accomplished in this age (2 Tim. 3:1,2; 2 Peter 3:3,4; Matt. 24:37; Isa. 6:9-12; Dan. 12:1; Zeph. 3:8-13). The "Time of Trouble" is foretold in the Bible under many different figures. This age at the second presence of Christ, is to end with the Time of Trouble, a time of great distress and sorrow. It does not mean the destruction of this planet, for the earth shall blossom as the rose. (Isa. 35:1,2; Gen. 8:21,22; Eccl. 1:4; Isa. 45:17,18; Gen 13:15; 15:18; Acts 7:4,5). The present order of things will be destroyed, and a new order of things established. God's Word will continue to be misunderstood until this age is over (Zeph. 3:8,9), then the obscurity of God's Word will be removed (Isa. 25:7; Hag. 2:7). God has purposed the conversion of the world, but not during the past 1900 years. The reason why He has given a Bible so hard to understand was that his plans might be hidden from all but the meek and lowly of heart, until the due time came for all to know. Our Lord was glad that these things were hidden, and thought just as the heavenly Father did. He was not anxious that the Gospel should go to the Gentiles until the due time. One truth has not been concealed that is that the sacrifice of Christ provided the only means whereby we may return to God's favor.

There are three classes of people who go to the Word of God: 1--A class who see in it many strange things hard to understand, and they give the whole matter up. 2--Some who realize that they will have to do some digging, that the nuggets do not lie on the surface; but they find these things unpopular and keep them to themselves. 3--Those

who care not for unpopularity, and who cling to the truth even if it costs sacrifice. Because the Bible is difficult to understand it is possible to distinguish between those who love the Lord on the surface and those who love Him deeply. The apostles would not have had sufferings and afflictions and battles with the world if they had preached popular truths. It was the same at the Reformation; Luther boldly stood up for the Truth and for Christ and suffered for it. The obscurity of the Bible helps to show how much we love the Father and Jesus. If the Jews had known Him they would not have crucified the Lord of Glory, their hearts were not ready to receive Him. Yet they were not guilty to the last degree, but were measurably blinded. "I wot that through ignorance ye did it" (Acts 3:17).

Jesus said: "If any man will come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24). There would not be any crosses if the obscurity of the Bible did not help to make them. Many are called but few are chosen; the way is narrow and but few find it. The obscurity of the Bible has tested the faith of Christians as nothing else could. It shows forth the measure of charity which we possess. Why are believers persecuted today? Because they proclaim truths contrary to orthodoxy. We do not wish to make others believe as we do. Shall we injure another because he differs with us, in order to make him believe as we do? If we do, then we have been tested and found deficient in love. We should be kind, charitable to all even if they do not believe as we do.

God chooses a little class because he is interested in all, for the church, a "Little Flock" (Luke 12:32) is to be God's instrument for the blessing of the world (Gen. 26:4; Gal. 3:16,19), but not while she is in the flesh (1 Cor. 15:50). Many can see that the Bible declares that perilous times shall come in the last days, men will be lovers of pleasure rather than lovers of God, and they cannot harmonize these statements with their belief that the world must be converted before His second coming, or presence of Christ. It is not the apostles who were in error, there will be perilous times (2 Tim. 3:1,2), and afterwards a better day will be ushered in.

In Isa. 29:11 it is declared prophetically that the vision of all things (Leeser) is become as the words of a sealed book. Men have turned things upside down, as was foretold (v. 16). Men say that the conversion of the world must come before the second presence of Christ, but the Bible states the opposite (Isa. 40). "His reward is with Him and His work before Him." (The reward for the church, his work is the conversion of the world.)

The day in which the world is to be converted is the Judgment Day, to begin with the second presence of Christ. It is not a 24-hour-day, but as shown in 2 Peter 3:7,8, it is a 1,000 year day. The absurdity of a 24-hour day for that work is evident. It is supposed that the Lord

will set up his throne at Jerusalem, and judge the world assembled before him. The people from Europe and Asia would arrive too late unless they were miraculously caught up. John Wesley said he thought it would be a 1,000 year day, as that was the opinion of many of the early fathers. \*(Moreover, the life of each person must be read and judgment passed upon it, and thus the decisions would have to be given at the rate of 1,000 per second.)

What now stands in the way of the conversion of the world? 1--Satan puts evil thoughts and desires into men's minds. Hence, if the world is to be converted Satan must be bound. 2--The missionaries now lack power and means to accomplish the work. The heathen governments interfere. It will not be so in that day, for the entire world will be under the control of Christ and the Church. 3--Suitably trained missionaries must be chosen. Men have thought that they could choose and train them, but only God could do that, and instead of a three years' training it takes all of a consecrated life-time. 4--Ignorance, darkness, confusion prevail now, and there are so many false doctrines; but in that day the knowledge of God will fill the earth, and all will know Him. The book which is now so obscure will then be opened. Will God give a new Bible? No. We now have the old Testament exactly as the Jews had it, but to us it is not obscure, for God has taken the obscurity away. So then God will remove the veil that is before the face of all nations, and the passages now so dark will then be clear. The way will be made so plain that even a foolish man will not err therein, but now the Bible is so obscure that even the wise men stumble at it. The Day of Judgment is called the morning, when the Sun of Righteousness will arise with healing in his beams; the righteous shall shine forth as the sun in the Kingdom of the Father. When he appears we shall be like him (Mal. 4:2; Matt. 13:43; 1 John 3:2).

Some say that it will be too late then, but God is never too late. Billions have died without seeing that day, but these shall be awakened (John 5:28). Jesus is the true light which lighteth every man that cometh into the world (John 1:9). The light will enter their hearts also. (1 Tim. 1:4). "God will have all men to be saved, and come to a knowledge of the truth." The general belief puts it the other way about; that men must come to a knowledge of the truth and then be saved. But the Bible says that men are first to be saved (saved from the Adamic curse, and from sin) and then they will receive a knowledge of the truth.

God is now selecting His missionaries. Who of the missionaries of this day ever thought of bringing forth the dead to convert them? Yet the missionaries whom God is now selecting will do this; they will convert not only man, but the wild beasts as well. (Isa. 11:9) And even the desert shall bloom. What missionary could ever do this?

Then all will be saved? No. Psa. 18:44; 66:3. As soon as they hear of him they will obey him, but with his enemies it will be only a feigned obedience (see margin). With some of these latter, as they see the goodness of God and the blessings of righteousness, this feigned obedience will change to heart obedience. But others will refuse to obey at heart. Isa. 26:10, "Show favor to the wicked, yet he will not learn righteousness. In the land of uprightness will he deal falsely." Some will thus show that they are wicked at heart. For such there will be no excuse. There will then be no inherited weaknesses, and none will suffer for the sins of others; it will no longer be said that "the fathers have eaten the sour grapes, and the children's teeth are set on edge." (Jer. 31:27-30)

Will it then be a second chance? No. In one sense all have had a trial, for we were all in Adam when he fell, but that was not an individual trial for us. In that day all will be tried individually. Yet none who have ever had a full opportunity (except Adam and Eve) will ever have another one (Heb. 6:4-8; 10:26-29). A full opportunity means one that is broad and complete, such as few have had. Those who have had 1/2 or 3/4 of a chance in this age will receive the other 1/2 or 1/4 of it then; God is no respecter of persons. We remember that in the vicinity of Boston there is a man sentenced to life imprisonment for murder. Just before he was born the mother used to watch the sights in her husband's slaughter-house, and when born he inherited a thirst for blood. Can one say that this man received a chance in this life? Such as he will get their first chance in the next age, when those who submit to that righteous rule will gain a glorious eternity.

No passage in the Bible states that all the saved will spend eternity either in heaven or on earth, as many suppose one or the other; but there are a great many passages which prove that part of the saved will spend eternity in heaven, and other verses show that part will spend eternity on earth. Both are true, and both classes will be fully satisfied with their respective abodes. Today the earth is imperfect, and yet men are loth to leave it, and they fight death with all their will power. Then the earth will be glorious and beautiful, and man will be fully satisfied.

The Gospel has not been preached in this age to convert the world, but "to take out a people for his name." But in that day all shall know the truth. God's Word shall prosper and accomplish that whereto He sent it.

## **LIVING STONES OF THE TEMPLE**

*"Ye also as lively stones are built up a spiritual house" 1 Peter 2:5*

When the King James version of the Bible was made or finished in A.D. 1611, the word "lively" meant "living;" but it has undergone a change of meaning since then, and now means "quick," "active."

Christ and the church are spoken of together in many ways: He is the shepherd, the church are the sheep; He the vine, she the branches; He the bridegroom, she the bride; etc. Here Christ is spoken of as the great chief corner stone of the spiritual temple, and we, the church, are built up upon Him. It is not a frame house, nor a brick house, but a solid stone house.

In the erection of any house of importance there are four stages:

1--the building exists only in the mind of the architect.

2--It is planned on paper.

3--It is constructed.

4--It is put to use.

The first thing one does when one wishes to build a house is to go to the architect, state what you wish to have and give him the particulars. As he thinks it over the house is builded in his mind. So the church existed in the mind of God years back into the far distant past. The plan was laid out long before the church was ever started. Thus Jesus is spoken of as the Lamb slain before the foundation of the world (Rev. 13:). It was predestinated that such a class, the church, should be.

After the architect has thought it over, he draws views of the front, sides, roof, different floors of the house; drawings are given from all standpoints. Similarly God has given us illustrations of this great temple. The Old Testament is a long series of pictures of the church; the Passover Lamb, the Law sacrifice, the Tabernacle, Solomon's temple, are all pictures of the church; and the illustrations are given from every standpoint. The architect does not make the drawings to tell himself about the building, but for the use of the workmen. Thus God has conveyed to the workmen the pictures and plans of this great building.

After the drawings are completed the specifications come, telling how

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the house is to be made, of what material, how finished, etc. So God has given us the drawings-the Old Testament, and the specifications

in the New Testament. The New explains the Old, both are needed. Sometimes men go ahead and begin the work of building before the specifications come. So in the Old Testament the ground was prepared for the building, when Christ came the foundation was laid in Him; and then came the specifications.

The builders go to the quarry to get the stones. The world is the quarry from which the living stones are taken (John 15:19). The stones are all taken from the same quarry. So God takes all the living stones out of the world. He got the great corner stone here. The stone must be cut out of the quarry. At the point of consecration the Christian is cut out of the world; he then makes a covenant to serve God only. He is no longer a part of the world, but is cut out of the world (John 17:14,16).

In looking around the quarry one notices a great difference in the ways of quarrying the stone. Sometimes the workman uses a little steel wedge to get out a great stone. So with some of us, the love of God enters our hearts and is sufficient to separate us completely from the world. But this is not always the case. With other stones, it is no use to use the little wedge. On such the workman use a hard, diamond-point drill. They drill a small hole, fill it with dynamite and blast the stone out. So with some Christians; they know of God, of His love, His goodness, and His wonderful promises, but they still go on serving the world, until some great calamity such as the loss of a child, the loss of property, or the ruin of all their plans and hopes overtakes them and opens their eyes to the folly of their course, and blasts them out of the world. Thereafter they are determined to serve God alone.

But no matter how the stone is cut out, once out it is ready to be prepared for the Temple. The stone has to be entirely cut out, the Christian has to be entirely cut out of the world, 1/2 or 1/4 or 3/4 of a consecration will not do, it must be entire or not at all. The Lord compares his followers to soldiers. Previous to becoming a soldier he had a will of his own, he went where he chose to go, he wore his own clothes, controlled his own time, etc., but when he enlisted, he ceased to have any will of his own, he thereafter goes where he is told, and wears a uniform which is provided for him. So it is with us; we have no will of our own, and our robe is that provided by Christ, the merit of his righteousness. It must be an unconditional surrender to his will. If we say that we will try to obey him as long as it does not conflict with our interests, as we see them, then we are not consecrated.

Once out the stone is out for good, it can never again become part of the quarry. So with the Christian; one consecration is sufficient, let



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us be faithful to the one already made. There is only one consecration, which means for all eternity, 1/2 or 3/4 or nine-tenths of one is none at all. It is impossible to become again part of the world after the one consecration. One may want to do so, but one never can. Often the stone is left for a long time in the quarry before it is carried away, but nevertheless it is separate from the quarry. So the Christian may be left alone for some time after his consecration (not be used by the Lord, apparently), but nevertheless he is no longer a part of the world.

The suitable stones are taken away from the quarry. The mason looks for stones answering to certain conditions. He looks first for the color of the stone, for this is to be a snow-white temple (Rev. 3:5). If we have not accepted Jesus as our Savior and Redeemer we are not of the right color. No streaks are allowed; some of us have only little streaks, but we must be washed white in Jesus' blood.

Not all of even the white stones are taken. If they are too hard they cannot be carved and finished; others may be too soft so as to crumble away or peel off. Some Christians have the right color, have accepted Jesus as their Savior and Redeemer; but they are too hard, they have too strong a will of their own, and refuse to yield to the Lord's will. Others of the right color have love, but no strength of character, they are too soft, and trial and suffering make them crumble away; they cannot bear the cross. All such stones are passed by, as far as the temple is concerned.

Still the stone is not yet ready for the temple. It must be chiseled to the right size and shape and finished. So when the Christian is chosen out of the world the excrescencies of pride, selfishness, etc., must be chiseled and rubbed away. Some are easily finished, but others take a longer time. How quickly the character of Stephen was finished, perfected, in the early days of the church! Others, of different mould, took longer periods.

There is a great difference in the stones. Here is a stone that is large and clear and beautiful even in the quarry; how much more beautiful it will be when polished and finished! So we meet some Christians who are beautiful characters even in the beginning of their course, how much more beautiful such will appear when their polishing is completed. But again, yonder is a rough stone, not very beautiful; but as the mason works carefully at it, he brings out wonderful luster and beauty and polish, so that it is as beautiful as the other stone when finished. So the Lord is now taking out of the world some who are rough and uncouth and disagreeable, and by much careful chiseling and polishing by trials and testings and some bitter experiences he

brings them out beautiful stones for that great temple, as beautiful and shining as the others.

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It is not because God likes to hurt us, but because he loves us and is interested in us, and he knows what polishing is needed. We must, when finished, be without spot or wrinkle, or any such thing (Eph. 5:27). The blood of Jesus cleanseth us from all sin (1 Jno. 1:7), and makes us whiter than snow. But the wrinkles of pride, selfishness, etc., must be ironed out with the hot iron of affliction and suffering, to fit such for the kingdom.

On one of the stones we noticed that the mason used a little chisel and a small hammer and chipped away bit by bit; on another he used a heavy hammer and large chisel, and took off great, large chips. But the large chisel and hammer would not do for the first stone, it would break it to pieces; neither would the small chisel and hammer do for the other stone, it would have no effect. So one Christian differs from another; some of us require severe afflictions to fit us for that temple, while others are not able to bear such harsh treatment to prepare and polish them. The Lord knows best what we need, and he will not suffer us to be tempted above what we are able to bear (1 Cor. 10:13).

We remember the beautiful little poem which appeared in the Tower some time back, of how a sister was much worried over her troubles and thought her cross was too hard for her, thought that if she could only have some of the more pleasant crosses which her neighbors had, how happy she would be. She had a dream in which an angel took her to a place where were crosses of all kinds, and bid her take her choice. She saw one covered with roses, recognized it as the cross of one of her neighbors, and saying she would like one like that she stooped to pick it up. But ah! She did not think of the sharp thorns which were among the roses, and they pierced her fingers. No she could not bear such a cross as that, and she pitied her neighbor. Then she saw a jeweled cross, scintillating and sparkling; how beautiful it was, and how nice it would be to have a cross like that! But when she tried to lift it, she found she could not; and she wondered how Sister \_\_\_\_\_ could bear a cross like that, wondered why it did not crush her. And so one after another she tried the crosses, but could find none that suited her, and she began to weep because there was no cross for her; when the angel took one, a very plain cross, with only words of love inscribed on it, she liked it and lo, it was her own old cross. She resolved never again to complain of her cross, but to bear it patiently. The Lord knows best what we need: "He gives the very best to those who leave the choice with him." (See Z.W.T. August 1, 1905)

So let us be thankful to the Lord for his mercy and love, and rejoice in what we have. We must receive our chiseling and polishing here;

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we cannot be perfect in our flesh, but we can in our hearts, in our intentions. Solomon's Temple was a type of the great spiritual temple. The stones for Solomon's Temple were fitted and prepared far away from the temple, were fitted and carved and polished, so that when the time came to set up the temple, every stone fitted into its place, and the building was put together without the sound of a hammer. So when the time comes to set up that spiritual temple, there will be no noise or confusion, everything will be ready and complete.

More stones are cut out of the quarry than are needed in the building of the temple. These have too many flaws, and would soon crumble to pieces, so some are put in the rubbish heap; others are too good for the rubbish heap, and too bad for the temple; such are laid aside for some other use. So we, if faithful, will go into the great temple structure, but if we refuse to be chiseled and polished, and are disobedient, we will go either into the Great Company or into the rubbish heap; the Second Death.

The stones which were quarried before the building was begun, are put in a store yard, till the building is ready for them. So the Christians of the past did not receive their reward at death, but have slept as has Stephen. They all arise when the seventh trumpet begins to sound. The other stones, which are cut out after the building is under way do not need to be stored, but go immediately to their places in the building. So we shall not all sleep, but we shall all be changed. The dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. Blessed are the dead that die in the Lord from henceforth. (1 Cor. 15:51; 1 Thess. 4:16,17; Rev.14:13.)

Many suppose that glorification of the church will end God's plan for the race of mankind. But the great work of the plan will then be only beginning. The real work of the church is beyond the veil, after her glorification. The church will not be a monument to God's grace for a monument is of no use after it is finished, except to look at. The Church and her head, the Christ, will be God's dwelling place, a house which will give shelter to the human race from the storm and rain and heat, from the curse of sin and death, and from the power of Satan.

So let us be faithful, that we may have our place in that glorious temple, and enter into the joy of our Lord. "Him that overcometh will I make a pillar in the temple of my God, and he shall no more go out." Rev. 3:12.

***"Thou therefore endure hardness; as a good soldier of  
Jesus Christ." - 2 Timothy 2:3***

Our earth is a great battle ground. Some political party, some sin, some vice, insects, disease. Some make it a business to fight--the soldier. We have to fight for our daily bread. When we become a Christian we do not stop fighting, but fight harder than ever, along different lines. We fight the good fight of faith. Many enlist; the Scriptures give comfort and encouragement for such.

Nineteen hundred years ago the first enlistment office was opened in Palestine; since thousands and thousands have enlisted.

There are many points of similarity between being a soldier in the natural army and being a soldier in the spiritual army. One may enlist in the natural army for five years or ten years only, but one enlists in the spiritual army for eternity. Everyone and anyone cannot enlist in the natural army; they must be so tall, must have a certain degree of health, etc. Even though one might be able to fight better, if they cannot stand the tests they won't have them. To enlist in the Lord's army certain qualifications are necessary. They must first have accepted the Lord as their Savior and Redeemer. No matter how many good works you may have done, how intellectual you are, you will not be accepted unless you have fulfilled this first requirement.

What does enlistment mean? What is required in any army? You have to go to the recruiting office, sign certain papers, surrender your right to yourself, have no will of your own. Your will must be your Captain's will, you must go where he orders.

When you join the Lord's army consecration is enlistment. You must give up the fight for self and fight for the Lord--whether it is honor or dishonor. When you have taken this step you are in the Lord's army (Rom. 12:1). Some fight once in a while, suffer a little, but how many are so wholly given up that they make it their chief aim?

What prompts us to enlist in the Lord's army? Five things:

1. Love and gratitude for what He has done for us. How strange if we were not willing to suffer a little! If we had the proper love and gratitude no one could keep us from enlisting.

2. Because it is in harmony with nobility of character. There is nothing grander nor better than to fight for our Heavenly Father and His Son.

3. Because we realize the reward at the end is grander and greater than in any other fight. See what the world gives! See what we get (2 Cor. 4:17,18).

4. Because we realize that present wages are higher and more to be desired than wages in other armies. We get a hundred-fold. Nor could any say it is all trials. We have much joy and many blessings.

5. Because those who become good soldiers will have opportunity for blessing the world and helping those around them more than any other way of living.

Don't think everything is to be easy, it would be the wrong way to compare it to a soldier if we didn't have hardness to endure. Hardness offset by joys outweigh the longest battle. The words fighting and striving show it will cost something. "Fight" (agonize) indicate there is agony in the Christian life, nevertheless we have no reason to fear the trials because of the help of Christ. Who are our enemies? If we are soldiers we must be fighting. Where is the enemy to fight? The principal one is Satan himself (Eph. 6:12). We are small and weak in comparison with this great enemy. But "Fear not, they that be with us are more than they that be with them."--2 Kings 6:16.

"Marvel not, my brethren, if the world hate you," 1 John 3:13. Shows the world is against us. "Know ye not that he that is a friend of the world is an enemy of God."--James 4:14.

The worst enemy is in ourselves. We want to keep the spirit of bitterness, malice, envy, from getting a hold on our hearts. Anything which has a tendency to draw us away from our Lord is our enemy, no matter in what line.

We need instructions how to fight (Psa. 144:1). Our Heavenly Father is our teacher; He shows us what to do, how to act toward our enemy that we may gain the victory. Various things we have to learn to be good soldiers. One essential is temperance (1 Cor. 9:25). If athletes will go through so much to get their desire, how much a Christian should be willing to sacrifice. Soldiers endure much to get away from the enemy, sometimes throw away guns and blankets even though needed for their comfort; what should we be willing to sacrifice that we might escape the clutches of Satan?

If our religion is worth anything, it is worth everything--business, society, affections, etc. How temperate we should be, we should use self-control in respect to appetites, desire for good things to eat, wealth, ambition. "No man that warreth entangleth himself with the

things of this life." They are generally careful to select soldiers who are single, not

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entangled; if their mind is not on their business they will not make a good soldier. It isn't wrong for a Christian to marry, the Apostle and our Lord show it is right; we have no right to judge anyone, it may be right in their case; but if it is possible to remain single, how much more we can do for His service. "He that marrieth doeth well, but he that marrieth not doeth better." It is necessary for us to keep our eyes open lest the enemy entangle us and keep us from being good soldiers. Are we ordering our affairs so as to give the Lord more of our time? Are we giving more of our affection? Is our mind reverting to how we can do more for the Lord? (1 Thess. 5:5-8.) Be sober, soldiers who carouse and drink at night are not fit for the battle in the morning. If we take our fill of pleasure and the good things of this life, we will be unable to battle and will fail to get the victory. Therefore are other things needed, courage, earnestness and faithfulness.

Song of Solomon 6:4, "Terrible as an army with banners." This seems puzzling, army with banners, why terrible? I asked a soldier, When men are at the point of giving up, the enemy strong, everything about to be lost, if a couple men run to the front and wave their banners, it renews the army's earnestness and zeal; they rally and fight like demons; there is nothing so terrible as an army with banners. What are our banners? Song of Solomon 2:4.

Love for Him, for the cause; there is no fear in love. Obedience is required, not only obedience but prompt obedience. Many are obedient but do not see the value of promptness to obey, don't hesitate--promptness in practice, prompt in battle. If we cultivate the spirit which instantly obeys it will be easy to gain the battle. If the Lord commands us to do some little thing, if we lack the promptness we will fail when a decision is required. Study 1 Cor. 9:26. We are not to fight in any kind of a way. When two men are fighting one might gain the victory though the weaker, because his blows were studied, not in the air. Look and see what blows the Lord wants us to strike. Don't think any kind of activity counts.--2 Tim. 2:5.

What are our weapons? (2 Cor. 10:4,5.) Our weapons are not carnal, we are not to fight with bitterness, malice, etc., we are not to hurt others. "Casting down imaginations" (Eph. 6:11). "No weapon formed against thee shall prosper" (Psa. 149:6; Psa 144:2). A fortress, who needs a fortress? Only a soldier and all others things our Heavenly Father will supply. A commissary department is run only for the soldier, all others will be turned away. Many want to know why it is they go to the Bible and can't see these wonderful things that

others see. The Bible is food for the soldier and no other can enjoy it until he becomes a soldier (1 Cor. 9:7). Do they go at their own charges? Doesn't the government provide?

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And will the Lord not provide for us? "My God shall supply all your need."

It would be a great blessing if we could realize what a fortress we have in our Heavenly Father. Many have trust, but do we have great trust? We should have. "If God be for us, who can be against us?" Why no one can. Is not Satan against us with all his forces? He means to be against us, but in reality is for us; he is trying to injure God's people, but he helps to develop us; his opposition stirs us up and when resisted we are strengthened and helped; he is really polishing us (Psa. 2:1-4). They might as well try to blow the sun out of existence; they can't hurt the sun, neither can they hurt the plan. He laughs when He thinks of puny man trying to overthrow His plan.

Soldiers are happy, light-hearted, with beautiful uniforms, but when hard work comes they don't look so happy. We are light-hearted, but when more severe experiences come we may not feel so happy, but we may be just as determined to do the Lord's will as ever. We don't have severe fighting at first, but must first practice before being sent out. It doesn't matter if he hit the mark then; but he is supposed to do his very best. The zeal with which he practiced will tell in the great battle. The way we gain the victory in little things shows if we are going to gain in the big battle; great victory is made up of little victories. What makes us gain the victory? Faith, faith in the promises, God has put in His Word.

The first victory gained is the victory gained at consecration. The Adversary and all our enemies will strive to prevent our making a consecration, and it is a question of how we are going to gain the victory. If we have faith in the Scriptures we see it is a reasonable service, we are not willing to do unreasonable service. If the Lord says it is reasonable we will do it. What gained the victory? Faith. It sometimes seems as if we can't do it, are we going to gain the victory over that discouragement? It depends on faith. How? If we have faith in it, it will gain the victory. If my Heavenly Father has made provision for covering my imperfections, He knows I need it. There are battles in other lines--Pride--"Pride goes before destruction." If we believe it we will try and put pride away. God gives us the victory. How? He gives us the promises. We want to understand what victory means. It does not mean to get the best of an argument. If I could get him to acknowledge he was wrong and I was right, would that be victory? No. We may have had to say some very unkind

things. The convincing of that man has lost the victory if we have been a little sarcastic, etc.; it wouldn't be Christ-like, and even at that expense he may not be convinced. Our greatest defeats are often our greatest victories. Does knowledge of the Bible gain the victory? No. If we come off victor we may not have known as much of the Bible



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as we might otherwise have known. Should we spend the time in studying if we have opportunity to go in the work? When have we any time to study; if I stayed at home that would have cost me the victory. I might have known more about the letter of the Word, where the verse was, etc.

Victory means in every case to put the Lord's will first; it is a secondary matter what the result is. The Adversary is very wise and crafty, he tries to attract us from some important attack to some minor attack. Pay tithes of mint, or anise, and cummin, and omit the weightier matters of the Law. They didn't know the first principles of what the Lord required of His followers. We should fear lest the Adversary defraud us out of the fruits of the fight. At the beginning of a war they were very strict in regard to desertion, in the latter part they gave men chances to desert. Why? All the men who deserted, though they fought all the four years lost an honorable discharge and a pension. If they fought only the last three months they got an honorable discharge and pension. The parallel is--At first the Lord hedges us in, though he doesn't interfere with our free will; He has special care over the babies, but in time the Lord withdraws barriers and gives us a chance to desert; but it means the loss of all. Remember, there are two things every soldier has to learn:

First--To attain the mark.

Second--To retain our position.

Lay hold on eternal life. Keep on faithful unto the end.

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## **SPIRITUAL SICKNESSES; THEIR CAUSES AND CURE**

The passage which I have chosen, not as a text, but as an introductory statement for our morning's discourse, is found in Luke's gospel, 5th chapter, verses 30-32: "But their scribes and pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician, but they that are sick." It is this little verse we want to lay special stress upon: "And Jesus answering said unto them, they that are whole need not a physician; but they that are sick."

We have thought of Jesus as the Great Shepherd, and the Church as His sheep; we have thought Jesus as the Vine, and His Church as the Branches; we have thought of Jesus as the Captain, and the Church as His soldiers; we have thought of Him as the Bridegroom, and the

Church as the members of the Bride; we have thought of Him as the Teacher, and they as the Disciples, the learners; we have thought of Him as the Master, and they as the Servants; and we have thought of Him as the great Chief Corner Stone, and they as the Stones who may be erected upon Him as a foundation--built up into that Chief Corner Stone; but this morning, dear brothers and sisters, I want to invite your attention to Jesus as our Great Physician, and ourselves as the Patients of that Physician.

You remember this was a relationship which our heavenly Father very prominently sustained to Israel. You remember how He expressed it in Exodus 15:26, saying: "I am the Lord that healeth thee." You remember his expression in the 103rd Psalm, "Who forgiveth all thine iniquities, who healeth all thy diseases." You remember how often He reminded Israel that if they were obedient, He would not put upon them the diseases and the afflictions that had been placed upon the Egyptians. You remember, He reminded them that obedience would indicate the proportion of their good health, and you remember how often He rebuked the kings, because instead of looking to Him for healing they sought

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the natural physician. And some one may say, do those promises mean anything to us? Have we a right to claim them. I answer, dear friends, that God never made a promise to natural Israel but what that promise means more even to the Spiritual Israelite than it did to the members of Natural Israel. You remember how God told Israel of the world that if they were faithful He would bless them and their basket and store; you remember He reminded them how He would multiply their flocks, and increase their herds, and would bless their wheat, and wine, and oil. And all of those promises mean more to us today than they did to Israel of the world. Why, one says, that is surprising; I never thought we had any right to claim those promises! I always thought that if we were faithful to our Lord we would expect to suffer, that we might anticipate trials; that there would be a sacrifice to bear; and do you mean to say that if we are faithful to our Lord it will mean worldly prosperity, that we will have the measure of our earthly wealth increased, and that instead of a cross we will find a bed of roses? And I answer no, dear friends, not at all. The following in the footsteps of our Lord Jesus Christ will mean a cross; it will have its trials, it will mean sorrows; there will be thorns in our pathway. But you ask, how can that be? If all these promises are for us, and if the Lord should fulfill such promises to us, would there be any cross to bear? Would there be any trials or difficulties with promises like those being fulfilled day by day? O, dear brethren and sisters, you do not get the thought.

Let me put it this way: God never made a promise to Israel of the world but that Spiritual Israel has even more right to claim that promise than natural Israel had. But when we claim these promises, we must translate them from natural promises into spiritual promises. In other words, whatever God promised Natural Israel along natural lines, He promises Spiritual Israel along spiritual lines. You remember how He told them that if they were faithful and obedient to Him, He would bless their wheat and their wine and their oil and their flocks and He promises the same thing to us, but it is the spiritual wheat, it is the spiritual wine, it is the spiritual oil, and it is the spiritual flock that is to enjoy the blessings in this case.

Do you not recollect the way God spoke to Israel, saying, O Israel, if you had hearkened unto my commandments, then I would have fed you with the finest of the wheat. But very few of the Israelites ever tasted of the finest of the wheat. The finest of the wheat was not the wheat that grew out of the fields of Palestine; that was the most ordinary, the commonest, of the wheat. The finest of the wheat is that wheat that 1900 years ago God began to feed His children upon. So then, dear friends, while a few of those Israelites, like Peter, Paul, James and John,

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were sufficiently faithful to be permitted to partake of the finest of the wheat, the largest part of them never tasted anything better than the commonest of the wheat.

And the same thing with respect to sickness. We do not understand we are to expect that our heavenly Father and His heavenly Son are to be our physicians to heal us along natural lines; it is not the natural diseases they have promised to relieve you and me of, but it is the spiritual diseases--pride, selfishness, impatience, malice and envy, etc. We use the words "spiritual sickness" in rather an accommodated sense this morning. In the true sense, these are not spiritual diseases. We might say they are figurative diseases, but as the word spiritual is often used in a sense synonymous with the word figurative, we will use it in that sense this morning. And so we are not going to tell you today about natural consumption, natural diphtheria, and natural paralysis, but we want to talk to you about spiritual consumption, and spiritual diphtheria, and spiritual paralysis. We find, dear friends, that God always intended that His children should use their good common sense when it came down to the treatment of natural diseases. When we feel cold, we do not pray the Lord to miraculously make us feel warm, but we go to the fire, and thank Him for the fire that made us warm. When we feel hungry we do not pray the Lord to perform a miracle and take away that hungry feeling, but we go to the table and eat the food that takes that hunger away. And just as we go to the table to have that hunger cured, and just as we go to the fire to have

that cold feeling cured, so likewise we believe God would have us make use of any of the natural remedies that might help our natural health. And just as we thank Him for the fire and the food, so likewise should we thank Him for the medicine or the remedy, whatever it was, that gave us the relief along natural lines. Indeed, dear friends, I think that the Lord's word is just full of this thought. Many references are made throughout God's Word to medicines, and the way in which we should make use of them. I think indeed it is true that the strongest passage in the Bible to support the view of the faith healers really contradicts their view most emphatically. They often quote that passage in the 5th chapter of James, "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." We do not understand that anointing with the oil was a ceremony. We do not think that God through His Son left us three ordinances,--baptism, the Lord's Supper, and the anointing with oil; not at all. We know that to a large extent oils constitute a very important portion of our medicine. We know how sweet oil and cod-liver oil and vaseline are use so largely as remedies, and in the Bible we learn that, with the exception

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of a few roots, and herbs, and balms, the oils were among their very chiefest remedies; and to anoint with oil was equivalent to giving medicine. It was not merely part of a ceremony, such as perhaps today many seem to think, who entertain wrong ideas along the lines of faith healing. However, dear friends, that is not what we are going to talk about today. It is these other diseases we are more interested in. To the consecrated child of God, pride is a more terrible disease than pneumonia. To one following in the Master's footsteps, selfishness is far more awful than scarlet-fever. What would a man do to get rid of his natural disease? How much money would he not spend, and how far would he not be willing to travel, and how much inconvenience would he not be ready to suffer, if thereby he could find an improvement in his natural health? And what should not a Christian be willing to sacrifice for better spiritual health, and what inconvenience should he not be willing to endure, what sufferings should he not be willing to go through, and what sacrifice should he not be prompted to make if thereby he could find an improvement in his spiritual health? And I trust, dear friends, that as a result of our Convention here, we may all go away with a larger measure of spiritual health, no matter whether we go away with a better degree of natural health or not. Not only so, but I would also like to say that in addition to God and His dear Son being our great physicians, there is a certain sense in which we should all remember that we are to be under physicians--physicians to one another. You know how it is frequently the case, that if a patient has been under the care of a

doctor for many years, he learns many of the methods of the doctor, and in case a friend of the patient should be taken sick, he would say to that friend, Now when I am troubled like that, the doctor generally advises me to do so and so; you try it, I think it will help you. So it should be with us: if we have been under the care of the Great Spiritual Physician for a number of years, it ought not only to have made an improvement in our spiritual health, but put us in a position to assist our brothers and sisters to a better degree of spiritual health as well. What an awful thing it would be if one of our brothers or sisters would be heard to say, Well, I am sorry to come in contact with him, for every time I meet him, it seems that it gives a set back to my spiritual health. And on the other hand, what a glorious thing if your brothers and sisters can say, I am glad to meet with him, for it seems every time I come in contact with him, it means an uplift to my spiritual health, and I come away feeling that my spiritual health is better as a result of that season of communion with him.

Now we know that our Lord never used an illustration that was inappropriate. We are sure He never inspired His apostles to use an  
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inappropriate illustration. Therefore when in this passage our Lord, and in another passage, our Heavenly Father, are compared to our physicians, we recognize that there must be something very appropriate to this illustration. And dear friends, I am sure you will all find that it is so. We will find that there is a wonderful parallel between the natural and the spiritual diseases. We will find that every natural affliction has some corresponding spiritual sickness; that just as there is natural pneumonia, so there is spiritual pneumonia; that just as there is natural paralysis, there is something corresponding with it along spiritual lines; that just as there are various ailments of the flesh, so we find there are corresponding, or parallel, ailments along spiritual lines. We will not only find that these different diseases have their parallels, but we will find the method of their treatment likewise so; we will find that all of the different indications of the presence of disease have also their correspondences. We will find that all the various aids to health along natural lines have their corresponding aids to health along spiritual lines. One reason why I think it will be especially helpful to us to use this illustration this morning is the fact that it is of such a well-known character that we will not only be better able to grasp the various lessons, but probably more likely to retain them. If I should stand here and illustrate some of these spiritual lessons by some very abstruse propositions in astronomy, it might be said that it would sound very nice while I was telling it, but how soon would we have forgotten all about it? On the other hand, if we take such an ordinary thing as suffering and sickness and disease, and if we draw this parallel, we trust it may

have the effect of enabling you to draw such parallels constantly day after day during your life. I hope that after this morning, you will never think of a doctor, but that it will remind you of that Great Physician. I hope that you will never hear of a person being paralyzed, but that you will stop and begin to think and notice whether you are spiritually paralyzed; that you will never begin to feel pains or aches but that it will remind you of some of these spiritual pains and aches, and that as a consequence instead of this being a sermon for this morning, it will be a sermon for every day in our lives, that every experience of suffering and sickness, and things incidentally thereto, will remind us anew of these spiritual diseases, and set us to thinking in our own case to see if we have any of them.

### **AIDS TO HEALTH:**

Now the first thing I am going to talk about is Aids to Health. We know that there are a great many aids to natural health, and all of those aids to natural health find their corresponding aids to spiritual health.

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### **KNOWLEDGE:**

The first aid to health we want to mention is a proper knowledge on one's condition. You know a man or woman would be considered very foolish who had some very strange appearances manifest themselves upon his or her body, and yet gave no thought as to what they were. How foolish a man would be who had some strange appearance upon his finger and yet neglected it, and paid no attention to it, until at last it proved to be blood poisoning and ultimately resulted in his death. And the same way along spiritual lines, dear friends. We realize that every one of us is in a better condition spiritually in proportion as we are diligent to know about what may be our state along this line. We do not want to be of that class, who close their eyes to their weaknesses. You remember the way the Apostle advises us to examine ourselves. Why examine ourselves? To find out whether we have any weaknesses; we could not tell that without an examination. And we examine ourselves to find what those weaknesses are, which we believe we have.

You remember that there is a class of people very numerous today who are termed Christian Scientists. You know they believe that sickness and suffering is merely a delusion, merely a work of the mortal mind; they are the people who say there are no headaches--we never have any headaches, they say, etc. I do not think there is any such thing as a headache; a headache is merely a delusion, a deception, a germ of the imagination. Now, dear friends, there is another kind of Christian Scientist, who does not call himself one, but

he is one just as much as the other man. He is the one who says, I have no selfishness, I am just as unselfish as anybody in Indianapolis. He is a Christian Scientist too, whether he calls himself by that name or not. We realize that along natural lines, that the man or woman who understands what his or her trouble is, is in a better position to get more quickly and promptly cured than the man who is blind to that fact. How foolish we consider the one that would say, Well, I have a little cold, I know it is unpleasant, but I won't pay any attention to it. If the cold gets so bad that it develops into pneumonia, then I will go to a doctor to see if he can cure me. You would say, What a foolish man he is! How much easier it would have been for him to be cured while it was in the cold stage than to wait until it reached the pneumonia stage! So it is along spiritual lines. Your pride may not have reached a very serious stage yet; that pride that is in your heart may be a very little matter, a little thing, but it is just like that cold, so gradually and yet so seriously it develops, and likewise that pride grows and grows, and the longer you wait, the longer

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before the treatment begins, the greater the danger that it is not going to be cured at all. We realize the necessity for a knowledge of our condition. We do not want to shut our eyes, we want to know what our weaknesses are. It is not going to benefit me to know what weaknesses you have, and it is not going to benefit you to know what weaknesses I have, but it is going to benefit me tremendously if I know what my weakness are, and it will benefit you immensely if you know what weaknesses you have.

### **THE PHYSICIAN:**

The next aid to health I would like to mention is an aid to natural health and it is equally an aid to spiritual health, and even more so, we might say. It is the presence and assistance of THE PHYSICIAN. You know how it is, you go to the doctor and tell him of your condition, you ask him for his advice and for his assistance and help, and he will prescribe the proper remedy. So it is in regard to spiritual sickness. We go to the Great Physician in prayer and say to Him, " O, Great Physician, I have an awful attack of impatience, and now, Great Physician, I want your help; you are the one that can help and cure me of this awful attack; I must look to you for assistance." Dear friends, we ought to go to Him frequently in our petitions, seeking more and more of this spiritual strength.

But another thing before we pass from that point is this; not only should we go to the Great Physician for ourselves, but we ought also to go to the Great Physician for our brothers and sisters. You know very frequently you will have a friend or a member of your family who is sick and unable to go for the doctor, and you go to the doctor

for that one. Sometimes, there might even be some one who is unconscious and cannot go himself, and what do you do for him? Suppose you had a son and he is sick and unconscious; how do you act? Do you say, "O, there is my son, he is unconscious, he is sick, he knows nothing; why, what a terrible state he is in! I hope he will come to consciousness again, and then I will send him for the doctor." Why, not at all. You do not wait for him to come to consciousness, but you go immediately for the doctor yourself and say, "Come to my boy; he is sick and unconscious." So it is along spiritual lines. Not only do we go to the Great Physician for ourselves, but we want to go to Him for our brethren and our sisters as well. Sometimes you may find some brother who has some of these spiritual diseases, and is unconscious of them; he may have a measure of pride and he fails to realize it. What should be your duty? Should you say merely, "I hope some of these days that brother will recognize that he has pride and will go to the Great Physician and get

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cured." No, dear friends, you want to go to the Great Physician for that brother, and, as the Scriptures say, Pray for one another that ye may be healed.

I believe that is one of the ways we may properly judge of the strength of our spiritual health. I suppose almost all of us have come into contact with some brother that may have offended us, and now, dear friends, how do you feel toward such a brother? Imagine there is such a brother. Can you think of one? See if you can think of some brother in your neighborhood with whom it has been very hard for you to get along, who all the time seems to want to show the wrong spirit, etc. Now, then, what have you done about that brother's case? How often have you prayed for the brother? Why, you say, I never thought of praying for him once. Then you had better go to the Great Physician, for you need Him as much as your brother does. And if you can say, Well, I have prayed for that brother frequently, then, dear brother, you can rejoice, for your spiritual pulse is in good condition.

### **DIET:**

I would also like to speak about another aid to health; it is an aid to natural health and also an aid to spiritual health; and that is the proper kind of DIET. You know how a doctor will say to a patient: "Now, it does not matter how much you send for me, and it does not matter how much of my medicine you take, if you are not going to give up drinking so much of that strong coffee, it will not do you any good. My medicine won't help you." So it is, dear friends, along spiritual lines. It does not matter how many conventions you attend, it does not matter how much you read of God's Word, it does not matter how



often you attend the meetings in your home town, etc., if you are not regulating your diet according to the prescription of the Great Physician, you cannot expect to have better spiritual health. And what is our spiritual diet? Why, just as our natural diet consists of the things we eat, our spiritual diet consists of the things we read. You remember the Scripture says, "Thy Word was found, and I did eat it." Dear brothers and sisters, if when you get up in the morning the first thing you take for breakfast is one or two accounts of some murder trials in the morning paper, then a couple chapters out of some novel for dinner, then a divorce case or two from the evening paper for supper, not only will your spiritual health be very poor, but it cannot thrive on a diet like that. Somebody says, is there anything wrong with that; is there anything wrong or sinful in reading novels? What a foolish question! What do you think,--suppose I was sick, and the doctor came and would say to me, "Well, it does not matter how often you send for me, you are not going

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to improve until you stop drinking that strong coffee; your heart won't stand it." And I say, "O, doctor, do I have to give up that coffee? Why is there anything sinful in drinking coffee?" He would say to me, "Why, you foolish man; it is not a case of whether it is sinful or not, it is a case of whether it will help your health or not." Now, that is the way it is on spiritual lines. It is not a question of whether reading novels is sinful or not, but a question of whether or not it will help our spiritual health. And I will say that it never gave anybody real spiritual health.

### **CLEANLINESS:**

I might also speak about another aid to health; it is both an aid to natural, and an aid to spiritual health; and that is CLEANLINESS. You know how the doctor will say to the patient, "Well, you must bathe frequently and keep the pores open, if you want to progress as favorably as you may." So, dear friends, along spiritual lines, if we want to have spiritual health, we must learn to keep clean spiritually. You remember how it speaks, in the 5th chapter of Ephesians, of the washing of water through the Word; and you remember in the 119th Psalm and the 19th verse, it reads, "Wherewithal shall a young man cleanse his ways? By taking heed thereto according to thy Word." God's Word is the water in which we are to wash and be clean in this higher sense.

But there is another thought here: You know that very frequently the water will not cleanse you, or you cannot cleanse yourself so effectively, unless you have warm water. You know warm water is a so much better cleanser than cold water. What makes it warm? It is put in fire. So, if you want to get clean along spiritual lines, it will not

do for you to take the Lord's Word and read it merely in an informal way--that is using the water too cold. We want to put the fire of zeal into it, then we will be able to get clean. You know sometimes in our travels, we come across a brother who probably has been addicted to the use of tobacco; and in talking with the brother, he will say, I would like to give it up, I would like to get clean along this line, but I have tried and it does not seem that I am able to do it; I don't seem to be able to give it up at all. And probably you will meet that brother years afterwards, and behold he is just as free from bondage to tobacco as anybody in the world. And you say, "Brother, how was this? I thought you told me you could not give it up before, that it was impossible?" "Well, you see, I found afterwards that I was not zealous enough about it. If I had had enough zeal, I could have given it up then." You see the trouble with him was, he did not have the water warm enough, as it were; and so, dear brethren, probably you have not had enough zeal; probably the water has not been warm enough to permit you to cleanse yourself as thoroughly as it might otherwise have done.

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### **EXERCISE:**

I would also like to speak about another aid; it is an aid to natural, and also an aid to spiritual health; and that is EXERCISE. It will not do for you to eat heavily every day and then get no exercise at all, but you must go out and exercise more; so, dear friends, if you and I want better spiritual health, we must learn to exercise; we must learn to use the strength, the spiritual food God gives us. If you go to God's Word, and feast there at the table on His Word, and feast there once or twice every day, and then you are not exercised, you are sure to have spiritual gout, or something of that kind. We see that a great many of the Lord's people fail to realize this. This is what the light is for. Our light is not to be put under a bushel. Our light is not merely that we might know more than others, but God has given us the light so that we might be workmen approved unto Him. This reminds me of a statement I saw over in Scotland. I happened to pick up an old Scotch book there, and this statement was in it, which I thought was very much to the point. It said, "Don't put your light under a bushel, for if you do, either the light will go out or else it will set the bushel on fire and you will have a bigger blaze than you bargained for." I do not think we want to be in that condition. The Lord has given us light that we might exercise, and the more we do exercise, the better will be our spiritual health.

I am acquainted with a case of a sister in Canada. I had heard of her very often and everybody seemed to have such great ideas of her spirituality. Why, it just seemed as though she must have been a giant

along spiritual lines, but I had not had the pleasure of meeting her. At last it was my privilege to go to the town where she lived. When I arrived at the town, I found she was from a natural standpoint just about as ordinary a young woman as one could meet; nothing especially attractive appeared from the natural standpoint; and yet I soon found myself entertaining the same idea everybody else had. She was such a spiritual giant. And it did not take me long to find out what the reason was. She told me after she had come to a knowledge of these truths, she had taken some sheets of paper and on those sheets of paper she first put down the name of every relative she had in the world; after that she put down the name of every friend she had in the world, and after that the name of every person she really knew in the world; and she said she never stopped until she had mailed to every one of them some literature that would put them in the way of knowledge and some of the blessings she enjoyed. I remember how, driving along the road, a brother and I were in a carriage ahead, and she and two sisters in

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a carriage behind, and I remember how she would stop her carriage and get out, and the brother told me as he looked back that she had gotten out to give those farmers some tracts. She never thought of taking a ride in her carriage, or going anywhere, but that she had a supply of tracts along. She was always on the lookout for opportunities of service. She was exercising, dear friends; that is one of the ways of exercising. We realize there are different ways of exercising. We can exercise in our own home. What grand opportunities the wife has of exercising patience, long suffering, gentleness and resignation in connection even with her own house work. There are opportunities of exercising everywhere, and the thing for us to do is to use these opportunities of exercise. You remember how the Scripture says, "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." (Heb. 12:11). Everything wants exercise, whether it is chastisement, or discipline of a mild character, or not.

### **ATMOSPHERE:**

We might speak of another aid to health! It is an aid to natural health and also an aid to spiritual health; and that is the proper kind of ATMOSPHERE. You know how the doctor will say, "Well, you must get the patient out of this stuffy room, it is too close, the ventilation is not good enough." So, dear friends, proper atmosphere is necessary for the natural health. And pure atmosphere is necessary also for the spiritual health. What kind of an atmosphere do God's people breathe? We answer, that atmosphere is God's Holy Spirit.

That is what the Apostle Paul says, "Withdraw yourselves from every brother that walketh disorderly." Why? Because that is not the proper kind of atmosphere with which we want to come into contact. We do not want to hold communion or fellowship with one who walks disorderly, with one who is in the habit of becoming intoxicated, or walking inconsistently with the spirit of morality, to say nothing of the spirit of Christianity. That is not the kind of an atmosphere that is suited for the betterment of our spiritual health. "Evil communications corrupt good manners," the scriptures truthfully say.

### **REST:**

I would like to speak about another aid to health; it is an aid to natural health and also an aid to spiritual health; and that is proper REST. You know how the doctor will advise the patient to give up business for a few days to take a rest, to go out to the mountains or to the seashore. So, dear friends, rest is an essential for spiritual health.

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What kind of rest? The rest of faith, the rest that depends on such promises as, "I will never leave thee nor forsake thee." Who could not rest on a promise like that; the rest that is founded upon such a glorious Scripture as that where our Lord said, "My grace is sufficient for thee." Dear friends, if you are not resting on these promises, it is because you have not the proper faith in the promises. Faith is what we want. I find so many of the world who have faith in their feelings, and faith in the attitude of their friends, and faith in this thing, and faith in that thing, but very little faith in the statement of God's Word. You and I ought to have that faith that will say, I will have more faith in God's Word than I will have in my feelings, or my friends, or anything else, for He has said, "I will never leave thee nor forsake thee." If there is any leaving or forsaking, dear friends, it is you that have done it; you may have left or forsaken Him, but He will never leave nor forsake you. We know sometimes the Lord's people are sorely puzzled in what seems to them almost that the Lord has forsaken them. It is well illustrated in that passage in Psalms, "His eyes behold, his eyelids try, the children of men." You know something of what the first part of that means, "His eyes behold." The Lord is looking down on us; He beholds us; and He says, "His eyelids try the children of men." What does that mean? What are the eyelids? The eyelids are what we use when we go to sleep; when we go to sleep we close down the lids, then we are ready to sleep. But His watchful eyes never slumber nor sleep. God's Word says: He does not go to sleep, but sometimes he seems to go to sleep.

Suppose we put it like this: Imagine I have a little shop, and I employ a man to help me; and this man seemed to be very attentive to business when I was present, but when I would go away, no matter

how important the work was, he would neglect it. So I thought to myself, I am going to prove that man one of these days. I am going to see if I have a man who is reliable when I am away as well as when I am present. So one day, he and I had considerable work to do, work that was very important, and that we were in a hurry for, and we were laboring away at it. I got through with my share of the work and I went and took my seat and leaned back and closed my eyes. He looked over and thought, the boss is asleep and I will take it easy. So he stopped working. I was not asleep at all. I was really looking out under the corners of my eyelids; my eyelids were only trying him. When I find that man is unreliable, I cannot trust him. And that is the way with our Heavenly Father. He never goes to sleep, but sometimes his eyelids try us. We cry out and it does not seem as though he hears; we are in distress and it does not look as though he pays any attention, and it almost appears as though the Lord was asleep; but no, He is not asleep; His

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eyelids are only trying us. He wants to see whether we will say, Well, if the Lord is asleep, I am going to stop and take it easy. The Lord is looking for those who from the depths of their heart say, No matter whether he is awake or asleep, I am going to be just as faithful in the one case as I would be in the other.

### **CHEERFULNESS:**

Now, dear friends, I would like to speak about another aid to health; it is an aid to natural health and also an aid to spiritual health. Just as we have seen that this faith will mean better spiritual health when we have the faith to rest on His promises, so likewise, dear friends, another very important aid to health is CHEERFULNESS.

You know that the doctor will often say to his patient, "Cheer up, you are too depressed." And so, if cheerfulness is of such wonderful help in regard to natural health, it is equally and even more helpful in the matter of spiritual health. If you are spending all of your days worrying about your trials and your difficulties, no wonder you have not very good spiritual health; you could not have under those circumstances. You must learn, as the Apostle Paul has put it, to forget the things that are behind, and reaching forth unto the things that are before, press toward the mark for the prize of the high calling of God in Christ Jesus. Some time ago, one of our brethren drew a picture, and on one side there was a big block of stone, probably fifteen feet in each direction, and underneath that block of stone there was a woman screaming with pain. On the side of the block of stone was carved the words, "Our trials." There that woman was being crushed to death with those trials. And in another picture, the same block of stone is represented, but there the woman had gotten above,

and she seemed so happy and cheerful standing there on top of that block of stone; and underneath the picture were these words: "Are your trials burdens or blessings? That depends on whether you live above them or below them. Where do you live?" Now that is the question with every one of us: "Where do you live?" If we are living under our trials, no wonder we do not find very much help there, but if we are living up above our trials, then what blessings we can even get from the trials themselves.

I have no doubt that we will be very much surprised if we can find how our great trials grew from such small beginnings. You know someone, and probably one who is not in sympathy with your belief, makes some remark about you, probably it is some little ungenerous remark about your religion. Now it would have been best for you to take that pleasantly and to pass the remark by, but you don't do it; you think that it is awful, that it is a terrible thing for him to say anything like

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that to me; I do not think that is right. And we start away, and by the time we get down to the corner, we conclude that it is worse than we thought it was. Then we meet a brother, and say, Well, I have had a very severe trial; I met a neighbor and he insulted me on account of my religion. And when we tell him about that, it sounds worse; we never knew it was so bad until we told him about it, and as the brother sympathized with us he expresses sorrow that we had had such a trial and we think, Now I know this brother would not express that sorrow if it had not been something bad; it must have been something bad or he would not have sympathized with us. And thus that trial keeps growing, growing, growing, until at last that little mole-hill has become a big mountain. You and I do not want to lack the faith that could turn mole-hills into mountains, but we want to have the faith that will turn mountains into mole-hills. Our spiritual health cannot be very good under conditions like that. Not only will cheerfulness mean a great aid to our own spiritual health, but it will mean help to the spiritual health of our brothers and sisters likewise.

I am sure that everyone of you has a cross to bear; you all have trials, and I think it would be very ungenerous of me to want to put some of my cross on you and make you bear a little more than you have to bear. No, I do not think that is the advice the Word of the Lord gives us. Does the Word of God say, "Casting all your care on your brethren for they care for you?" No it does not say that at all. It says, "Casting all your care upon him." Dear friends, if I have a joy, if I have a pleasant experience, if I have had some experience that has been uplifting, some experience that is sweet, I want to tell you about that experience, for that will help you; but if I have had an experience that has been trying and burdensome, an experience that has

produced pain, I want to tell the Lord about that; he is the one with whom to share that.

This reminds me of one of the classes out west, one of the grandest classes in the western part of the United States, where this little incident happened. One of the brethren there told me about it, and I think it illustrates the point very well. This brother said that every Wednesday night they had a prayer and testimony meeting in that town, and these meetings became very serious occasions, perhaps almost every Wednesday night there would be two or three sisters weep a little, and two or three brothers would talk as if they did not cry, they would like to, and generally when the meeting was over all were so sad and depressed they hardly knew what to do, longing for someone to lift the weight and relieve them of their burdens. The brother said that this had kept up for quite a while, and one Wednesday night there was a sister present who was accompanied by her husband, a man who was

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not only not in the truth, but made no profession of Christianity at all. He had no special interest in religion, but he accompanied his wife to this experience meeting. And the brother said that this meeting was just like all the others, it was a very serious time, they all had so many trials to tell about, and they all had their difficulties and their hardships, and they had failed to gain victories that they had hoped to gain, and they were almost crushed to the ground with the experiences that night. And toward the latter part of the meeting, this sister's husband stood up to speak and they were all surprised, as they knew he made no profession of religion at all, and did not see what he would have to say. But he stood up and said, "Friends, I am glad I have been here tonight, for I have learned something. Ever since my wife got interested in this religion, she talked about so many mysterious things that I could not begin to make head or tail out of it; she talks about it in a way that I cannot understand, but every once in a while, something would be said that would make some matter clear and plain, and that is the reason why I am glad I am here tonight. There is one thing she used to talk about from the very time she first became interested in this, and I never could make out what she meant by it, but tonight it has been made perfectly clear and plain. She used to talk so much about the Great Tribulation Class, and I never knew what the Great Tribulation Class was until I came over here tonight." They all took it to heart, and that was not the Great Tribulation Class after that. They took their trials and sorrows first to the Lord and when they came together, it was with more cheerful and more pleasant experiences.

Now we realize this spirit that beareth the sorrowful and unpleasant things, exults the good, sweet and helpful things, will not only help

your spiritual health, but will help the spiritual health of your brothers and sisters also. You remember we need the charity that will cover a multitude of sins. Be sure we have that charity.

Sometime ago a sister said to me, a grand good sister too, but I could not help thinking at least it was probably a little bit of envy that had prompted it--but she started to complain about a brother connected with a class where she was, a grand brother, a man that I esteemed very highly, and thought much of him, and I tried to get the sister to stop, but she could not stop, she had to tell about this brother, and about this thing, and about that thing, and about the other thing, I guess for about a quarter of an hour, and all my suggestions that she should not speak about those things were of no avail. At last when she had talked about a quarter of an hour she said, "O well, it is all buried." I said, "No, sister, it is not buried." She said, "Yes it is." And I said, "Sister, it is not all buried." "Why, Brother Barton, what do you mean? It is buried." "Well,

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sister, if it is buried, then you dug it all up this afternoon, because I have seen it here just as prominent as if it had never been beneath the ground."

Now, dear friends, let us have the spirit that when we say we forgive, that we do forgive; that when we say we bury anything we bury it; that when we say we cover a multitude of sins, we cover them; and not spread the cover over the multitude of sins like this. (Brother Barton placing his handkerchief over the back of the chair) and say, "Oh yes, we have forgiven that brother, we have covered all the sins, but you know what he did when he did so and so (pulling up one corner of the handkerchief) and then the other time, you know he did this (lifting another corner of the handkerchief), and then there is that other thing that he did (lifting another corner of the handkerchief)--but I have covered it all with charity." Now, dear friends, I am afraid a good many of us have that kind of forgiveness.

You and I want to have a little grave yard all our own, and we want to have plenty of little graves open all the time. And then the Bible speaks about dead works, and when you find any of those dead works, put them in one of those little graves. You know that if you lived in a house, and you found there were dead rats on the mantel-piece and dead dogs on the sideboard, and say other kinds of dead animals elsewhere, it would not be a very healthy house would it? So, dear friends, if your houses are filled with these dead works, those unkind things others have said about you, those misrepresentations, and those little things that you are treasuring up, you cannot have very good spiritual health in a house like that. And yet at the same time, let us remember that when any of those unkind things are said,



we want to put them immediately in one of those little graves. If a brother says something unkind about you, see how quick you can bury it. If you can bury it as quick as he says it, all the better. And we do not want to erect a tomb stone over it, and on the tomb stone say, "Here is buried the unkind thing that John Smith said about me the other day when he said so and so." But we want to forget that we have buried it there. We want to bury it so deep that it cannot be resurrected.

We might say a little here, before we pass to the next side of our subject, about the care of the physician and the work he has to perform. You know sometimes a case becomes so serious that the physician even has to do some amputating; he has to amputate a finger, or an arm, or a limb; and so, dear friends, the Great Physician has to do some amputating; sometimes he has to amputate our opportunities for service, and sometimes he may have to amputate our health, or some of our worldly possessions, or this thing, or that thing, But just as the wise

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surgeon never does any amputating unless it is absolutely necessary, so the Great Physician never does any amputating unless it is absolutely required for our spiritual health. But then, dear friends, how often this amputating might have been avoided if we had been more faithful! You know that a man, for instance, has cut his finger and got some poison in the cut, and he goes to the doctor and says, "Doctor, I am afraid this is blood poison here, what can you do for it?" And the doctor will say, "Well, I guess I will have to cauterize that." "But, doctor, that is painful." "Yes, it is rather painful." "Well, I cannot let you do it; I don't want that suffering, so I will not have it done." And he goes away and comes back a few days afterward and says, "Doctor that finger is worse; you can cauterize it now." The doctor will say, "It is too late now, blood poison has set in, and cauterizing will do no good; the only thing now is to cut the finger off." "Cut the finger off? Why, doctor, I cannot permit that." "Well, I will have to do it." "I cannot, I will not let you do it." So he goes home and comes back in a few days and says, "Doctor, it is worse, and you can cut the finger off now." "Why, it is too late, the whole arm will have to come off now, it has become so serious."

And so, dear friends, along spiritual lines; it may be sometimes we have done something that is unkind or ungenerous and it requires cauterizing; we have to apologize to some brother because we have mistreated him, or because we have not acted as generously towards him as we should have done; it is painful, we do not like to make that apology; we do not like to cauterize that wound. And it gets worse and worse until at last it results in amputation; amputation may become necessary, and you are deprived of some of the blessed

privileges you have in the Lord's service. And, even then, it may ultimately result in the second death itself. But as the Master said, It is better to enter into life with one arm than to have the two arms and run the danger of the second death.

### **MEDICINE:**

Then, dear friends, we also think about the medicines. You know that the natural physician has a great many remedies, and so has the Great Physician. The natural physician has a great many remedies that are quite bitter, and so the Great Physician has many remedies that are very bitter, but the Great Physician does not give us these bitter remedies because He is not interested in us. You know when the doctor gives some bad tasting medicine to his patient, he does not do so because he wants to see what kind of face the patient will make, but because that is the only medicine that will do the work. So the Great Physician, when He has given you some bitter medicine, He does so because He knows it is the medicine that will best help your case.

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We might say that the Bible is like a great medicine chest. You and I want to go to the Bible, and we want to learn to get the remedies there that will fit our case. We want to apply these remedies intelligently. Let us be careful that we get the right remedy. You know that when a man goes to a medicine chest to get out the medicine he needs, he is very careful to select the right remedy. He does not hastily pick up the first thing he lays his hand upon. If he has a little cold, he does not hastily pick out just any medicine, and run the risk of getting a bottle of laudanum and kill himself. He is careful to choose the right remedy. So along spiritual lines, dear friends. When we go to the Lord's word for the remedies, let us be careful that we get the right remedy, the remedy that is most needed.

To illustrate the matter, I will imagine there is a brother who is spiritually sick. We will suppose there was a class of the Lord's people and in it one brother who was very learned; he was educated and knew just how to say anything, and say it in the most beautiful way and when he talked, everyone listened at the wonderful words that come from his lips. And imagine there was another brother in this class who was very ignorant; this brother had not had the advantages of a college education and if he wanted to say anything, he had to go all the way around the circle, and then in the end you had to guess at what he meant. And imagine this learned brother did not like that; he says, "I do not like to hear that man talk; I like to hear a man talk that knows how to explain himself, who can give you the idea that is in his mind; I do not like the language of that brother." You see he is sick spiritually, dear friends, it gives him a pain

whenever he hears that poor ignorant brother talk. And now imagine he goes to get the remedy, and he says, "I know I am sick, and I must go and get some remedy; I must get help; I cannot stand to be in the presence of this ignorant brother! What shall I do?" And he goes and looks through the medicine chest for the remedy, and at last that passage in Thessalonians occurs to him, which says: "Withdraw from every brother that walketh disorderly," and he thinks "Now that is it; I will withdraw myself from that ignorant brother, I will not have anything more to do with him, he is not talented enough for my association."

Now dear friends, he has gotten the wrong remedy, and indeed if that brother does not discover his mistake in time, the result might even be the second death. The trouble with him is pride, and that remedy was not intended for a case of pride. We might say here also, dear friends, that there is one great distinction between the natural and the spiritual remedies. Natural remedies, even when we get the right ones, we have

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to take in very small quantities, but it is different with spiritual remedies; when you get the right spiritual remedy, you can take it down sixty times a day by the gallon, and the more you take the better. The more we take of the glorious remedies of the wise and great Physician, just so much the better.

### **SYMPTOMS OF DISEASE:**

Now, I am going to say a few words about the next phase of our subject, as we will be far more able to say what we would like to say in this matter by so doing; so I will say just a few words about the symptoms of diseases. We know there are various things indicative of the state of one's natural health; and so these things have their correspondences in other things indicative of the state of our spiritual health. For instance, one of the very common ways of telling the state of one's health is by looking at his tongue. You know how often the doctor will tell one's condition by the tongue of the patient. And that is a very good way of telling the state of the spiritual health too. All we have to do is just to listen to the tongue a little while and we can tell what is the state of the spiritual health of the one that uses that tongue.

Then we know another indication of disease, or sickness, is pain. If there is pain, it indicates something wrong. And we know, too, that the kind of a pain indicates what the trouble is. The doctor will say, "How does that pain come on, quickly? And is it soon over? Or, does it come on very slowly, and stay with you for a long period?" And

from the description you give him, he will be able to tell about what the trouble is.

So we see, dear friends, pain is indicative of spiritual disease. If you are pained because people don't pay enough attention to you, if you are pained because this one doesn't recognize you, and that one doesn't recognize you, when you come here to Convention, if you are aggrieved because you are not called on to take a prominent part in the meetings, etc., it indicates sickness, spiritual sickness, and the kind of pain even indicates what the trouble is. I will imagine that I am sick spiritually. Whenever I make a mistake it gives me such an awful pain. So I go to the Great Physician and say, "Great Physician, I know that I am sick, because whenever I make a mistake, what a terrible pain I have; I have an awful pain. And he would say, "Do you have that pain whenever you make a mistake?" "Yes, whenever I make a mistake." "Are you sure? Is it whenever you make a mistake, or when you only happen to make mistakes that other people know about?" "Why, I haven't any pain when nobody knows about it." "Then pride is your trouble." If we had the right spirit, we would be sorry for the mistakes that nobody knew about, as well as for the mistakes that everybody knows about. But if we can

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say that it is only the mistakes others recognize and see that we are sorry for, then the right condition is not present, and it indicates that pride is present. But if on the other hand we can truly say that we are as sorry for the mistakes nobody knows about as for those that everybody knows about, it is an indication that we are imperfect but it also shows that the healing work is going on.

Weariness: I will also say that another indication of disease is weariness. You know that often men and women will say, "Well, I cannot be well; it seems I cannot keep up the way I usually do; something must be wrong." And so with us, dear friends; if we are becoming weary in well doing, it is an indication that we need some kind of a spiritual tonic, as it were. It is an indication that our spiritual health is not as good as it ought to be. Yet, when I say, "Weary in well doing," do not get the wrong thought; do not think I mean, weary in coming to conventions, not that; that is not the thought. Some of you might deceive yourselves with that. You might think, "O, I know that I am deeply consecrated, because, look at the sacrifice I made to come to this convention; look how much I was willing to suffer to get here, etc. That shows the state of my spiritual health." Oh, no, it does not, at all. Why was it you made that sacrifice to come here? Because you thought you would have such a glorious time; because you thought you would meet so many of the dear brothers and sisters with whom you had a previous acquaintance. But, dear friends, would you have made as great a sacrifice to do

something the Lord desired you should do, that would have been as unpleasant as this is pleasant? Would you have made as great a sacrifice to go into the colporteur work as you have made to get here? Would you be willing to strain as many points to carry the truth to someone else miles from where you are living as you would make to come here to get some of that glorious truth? That is to judge of the spiritual health. If you want to know whether your spiritual condition is good, don't think of that day when everything went along smoothly, but think of the day when everything seemed to go wrong. When you want to find out whether you have any zeal, don't think how when that man came first to you and you could not get out of it, you told him what you believed, but think of how far you have gone out of your way to carry the truth to those who might have a hungering and thirsting for it. That is the way to judge of the state of your spiritual health.

Isolation: Then dear friends, another indication of sickness is the desire for isolation. You know how often the parent will say, "Well that child cannot be well today, he does not seem to care to go out with the children the way he usually does. And so we say, if you begin to feel your love for association with the people of God diminishing, it

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is an indication that your spiritual health is not as good as it might be; and if you do not care to meet with God's people, unless it happens to be at a convention, or during the Pilgrim visits in your town, or something of that kind, it does not speak well for your spiritual health, for the Apostle said, We are not to forsake the assembling of ourselves together and so much the more as you see that day drawing nigh.

### **SPIRITUAL DISEASES:**

Now I will have to be quite brief in enumerating some of the spiritual diseases. I will not have to go very deeply into this matter. We find there are all kinds of natural diseases and all kinds of spiritual diseases. In the first place, we know that we have trouble with our natural sight. So often people have trouble also with their spiritual sight. For instance, I am, as they usually say, near sighted. I cannot see anything at a distance; I cannot recognize anyone in the audience. If I want to see anything I have to hold the book quite close to my eyes. I am near-sighted. So some of the Lord's people are spiritually near-sighted. We meet a great many people who cannot see the millennium and all its blessings; that is too far away. They can only see the things as are right close by. That is as far as they can see. They are near-sighted.

And then, dear friends, we meet others who are far-sighted. They are so far-sighted that if they want to read a book, they have to hold it away a long distance; they cannot see very well nearby; but they can see clearly at great distances. And so, we meet some spiritually far-sighted. Sometimes we meet brethren who are so far-sighted they can see way down to the end of the Millennial Age and yet cannot see the weaknesses in their flesh; they cannot see opportunities for services right around their own homes.

There is another trouble common with the sight, here in the United States, and that is what we usually speak of as cataracts. You know how there is something wrong that occurs to the visual part of the eye and keeps getting worse and worse, until at last it completely obscures the vision. Nothing agrees with that so well as pride. Just as that cataract begins in such a little way, so it is with pride. Pride begins by blindness to our own faculties. When we make a mistake we do not want to see it, we do not mind seeing other people's mistakes, but we do not want to see our own; and that pride keeps growing and growing, and gets worse and worse, until at last it results in total blindness itself.

Now when we meet anybody who has had any of these troubles with his spiritual sight, let us send him to the Great Spiritual Specialist, let us send him to that Great Spiritual Physician who makes a specialty of all these various ailments, you might say, and let us remember the

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way the Apostle John puts it in Revelation, "Anoint they eyes with eye-salve, that thou mayest see."

Hearing: We might also say a little bit about trouble with the hearing. We have trouble with the natural hearing and also trouble with the spiritual hearing. We find some that are hard of hearing, and some that are deaf. How many there are who are spiritually hard of hearing. They are indifferent. They cannot hear unless the Lord shouts, and if He shouts loud enough then they will hear Him; but they never hear the "still small voice." If when walking along the streets there is an opportunity for service, an opportunity to carry the truth to some of those that are passing, they do not hear that. If there is an opportunity and the Lord should say to that brother, "Don't you see there is somebody to whom you could give a tract?" probably he thinks about it; but he does not hear unless it is in a voice of thunder. But how often it is with the spiritual as it is with the natural, that indifference grows, and gets worse and worse and worse until at last it results in total deafness itself.

Indigestion: Then I might say a word or two about stomach troubles. You know we have trouble with natural digestion, and also with spiritual digestion. You know there are many forms of natural

indigestion and so there are many forms of spiritual indigestion. There is one very common form of indigestion peculiar to almost all of us. In the natural form, it is that the patient can take nothing except milk. When one has such a form of indigestion as that he has to live on milk exclusively, sometimes for years. So some of the Lord's people have a similar spiritual indigestion, they cannot take anything but milk; they do not want to hear about anything except faith and repentance, and if you go to tell them about restitution, or about some of these other glorious things, they will say, "O, I cannot listen to that; I cannot take any of that; I have indigestion, I must keep on the milk diet." I feel sorry for them.

There is another form of indigestion, just the reverse of that. There is a form of natural indigestion where the patient can take anything but milk; milk is the very worst thing, and the stomach rebels against it in the smallest quantity. So, we meet some of those with that kind of indigestion--some that can take anything but the milk of the Word. They do not want to talk about anything but the time prophecies, and the types and the shadows, and the book of Revelation. And if they come to meeting and find that the love of God is going to be the theme, they will say, "Well, I wish I had stayed home and read Revelation." Now that is spiritual indigestion also. We do not want to have that form of indigestion. We want to be of those who have their spiritual stomachs in such condition that they can appreciate the milk of the Word, and can appreciate the strong meat also. Let us see that our spiritual food

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is pure, but if it is pure, and not contaminated with the traditions of men, then let us be satisfied and let us enjoy it, whether it is milk or whether it is meat.

Heart troubles: We might say a little about spiritual heart troubles. You know trouble with the heart is very serious. And so spiritual heart trouble is very serious, because the heart is simply the intention of the will, the motive, the desire. There are none of these spiritual diseases so dangerous as those that affect and influence our motives, our intentions, our wills, our desires. There are different kinds of heart troubles, natural and also spiritual. The Bible speaks of some being double-hearted, and some that are hard hearted, and as having hearts that are over-charged with the cares of this world, and some as being faint-hearted. And faint-heartedness is a very contagious disease. You know when those spies were sent to spy out the promised land, they did not seem to have faint-heartedness, but they got it down there. When some of the spies returned and said. "It will never do for us to try to take that land, the cities are all walled up to heaven and there are giants in the land, beside whom we are but as grasshoppers." That faintheartedness soon spread to all the nation of

Israel, and the next thing we know, there were only two men who lived through it to enter the promised land--Caleb and Joshua. So if we have any of that faint-heartedness in us, let us go to the Great Physician and get Him to inoculate us that we may be immune against the terrible effects of that awful disease.

Paralysis: I might say a little about paralysis. There is natural paralysis, and there is spiritual paralysis. You know how, at times you will go into a house and there is a big, strong, healthy looking man, who just looks as though he could do as good a day's work as any man in the world, and he cannot do anything; he cannot move his hands, he cannot move his feet; and he cannot move his tongue. What is the matter? He is paralyzed. So, dear friends, sometimes we come across a Christian, a big, noble looking Christian who looks like he has as much time as any of the rest of us have, and he has as great ability as any of us have, and he has just as many opportunities as any of us, and he is doing nothing. What is the matter? He is paralyzed with fear, dear friends. You know there are different kinds of paralysis; paralysis is not always total; sometimes it is only partial. Sometimes there will be a man whose arm is paralyzed, and that is all. Sometimes it would be only one half of the body. So dear friends, in spiritual ways, it is not always total paralysis; sometimes it is only partial paralysis. Sometimes, it is only partial paralysis when it comes to doing Volunteer work; sometimes it is only partial paralysis when it comes to speaking about the truth in their

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homes, etc. Dear friends, let us remember that the Scripture says, "Perfect love casteth out all fear." Let us go to the Great Physician and get more and more of that perfect love which is an antidote for this spiritual paralysis. Nervousness: I might say a word here, also, about spiritual nervousness. You know there is natural nervousness and there is spiritual nervousness. You know what a miserable state a man is in who has nervousness, especially in its worst form, nervous prostration; you know how everything is exaggerated. If there is a beautiful piece of music played, he does not hear music, it is awful to him. And so, dear friends, along spiritual lines, we find sometimes those who have the spiritual nervousness; they are very sensitive and exaggerate everything. It does not matter how nicely they are treated, they are sure to find something to be insulted over; they are just sure that that man meant to insult them, just sure of it, no question about it, it is just so. Now, dear friends, we need to have more of that spirit the Scripture speaks of saying, "Love thinketh no evil." We want that love that does not all the time endeavor to impute evil motives to what others are doing. Let us go to the Great Physician and get rid of this awful monster, spiritual nervousness.



Fevers: And then I might just say a word or two about spiritual fevers. There are natural fevers and there are spiritual fevers. There is the fever of impatience. How often we speak of people being feverishly impatient. You know there are all kinds of fevers, and there all kinds of impatience; there is impatience to be rich, impatience to make a man acknowledge that you have the better argument, and impatience to have your own way. There is a difference in fevers; yellow fever is more terrible than typhoid. So there is a difference in impatience. It is worse to be impatient to be rich than to be impatient to convince anybody that you are right. But, nevertheless, we do not want any of these forms of impatience at all. We remember how, when Simon Peter's wife's mother was sick of the fever, and he sent for Jesus and He came down there and laid His hand on her feverish brow and said for the fever to leave her, she arose and ministered to those in the house. And so with us, if we have any of that impatient fever, let us call for our Master, let the Great Physician lay His blessed palm on our fevered brow so that the fever may leave us, and we may be better able to patiently, not impatiently, minister to Him and to the members of His household. And the secret of it all is to keep spiritual health in normal condition. You know that if a man's natural health is in good condition, he might cut himself with an old rusty nail and it would do him no harm; on the other hand, if that man's health was not good, he might run a small splinter into his finger and the result would be blood poisoning. So,

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in spiritual ways; if a man's spiritual health is in good condition, someone who calls himself a brother in Christ might cheat him out of every dollar he had in the world and it would not affect his spiritual health, but it could not help but affect his esteem for that brother; still it would not affect his spiritual health. On the other hand, if his spiritual health was not in good condition, someone might say some little thing about him, which was not worthy of any notice, and that thing would be exaggerated and treasured up in his mind and might result in outer darkness, and at last in the second death itself.

#### **UNDER-PHYSICIANS:**

O, how we ought to praise our Father in heaven for condescending to recognize us as His patients, and to delegate His Son to be our Great Physician! And, dear friends, if you and I submit to the treatment of this Great Physician, in God's providence, there is a time coming when we may share with Him as the physicians in healing the world of mankind, not only along figurative lines but along natural lines as well. How we rejoice as we realize our need of a physician and that we have One whom our Heavenly Father has provided.

## **"THE HIGHEST MOTIVE"**

Dear Brethren and Sisters:

We know it is customary to take a text and then to preach a sermon from that text, but this afternoon we will reverse the usual order and put our text at the end of the sermon. We have a special reason for doing so. Very frequently the text that has been announced is a passage well known, and some have almost thought exhausted by various speakers, so that those in the audience have been tempted to think, "Well, I wish you had chosen something else, I do not see what you will ever get out of that." And I am sure, dear friends, that that is the case with our text this afternoon. It is a very well known text, and seemingly a very simple one, and now I am inclined to think that if I were to tell you what it was, it might prevent you from really enjoying the full depth of what we have to say. So, dear friends, our entire discourse will be to prepare you for the text, and then whether you remember a thing we say or not, we hope you will remember the text, and we are sure you will get a blessing.

We have found from God's Word that every single member of the human race will have to spend eternity in one of four conditions. I have sometimes thought that probably the Lord meant to illustrate this by the statement we have in the second chapter of Genesis from the 10th down to the 14th verse, inclusive. You remember we read there, "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison; that is which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: where there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is which goeth toward the east of Assyria. And the fourth river is Euphrates." We know, dear friends, that describes a geographical fact respecting the garden of Eden, and yet we find very often under these geographical facts various lessons relating to God's great plan typified or illustrated; and I think very likely it is so in the case

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of that river. We remember that sometimes in God's Word, peoples are compared to rivers. We remember how, in the 17th chapter of Revelation, verse 15, we read, "The water whereon the woman sitteth are nations, and kindreds, and tongues, and peoples." And so dear friends, it seems to me that probably God intended the river that flowed out of Eden should represent a race of people, the human race. That river had its origin in Eden. The human race had its origin in

Eden. That river flowed out of it. The human race has gone out of Eden because of sin. After that river left Eden, it was divided into four parts; and since the human race left the garden of Eden, it has been in process of being divided into four parts.

We remember the first part of the branch of the river called Pison, which flowed into the land of Havilah, where there was gold, and the gold of that land was good. We remember in our Tabernacle studies gold was used to symbolize the divine nature. There is one division, in God's providence, of this human race that is going to attain the divine nature. We remember the second division of the river flowed into the land of Ethiopia; and we remember that Ethiopia from time immemorial has been a symbol of servitude; and so there is a second division of the human race, the division of the human race that is going to constitute the servants before the throne, the palm-bearers of Revelation. And then again, we remember there was a third division of that river, represented in the great restitution hosts. There was a fourth division of the river called the Euphrates. Euphrates was the river that Cyrus dried up. So there is to be a fourth division of our race that is to be dried up in the second death as unworthy of any place in God's great universe.

It is your desire and my desire that we might be in the class represented by the Pison branch of the river, the class that may be heirs of God and joint-heirs with Christ, the class that may be partakers of the divine nature. But there is a question here, dear friends, and the question is this: Why do you desire to be a partaker of the divine nature? Why would you rather be in that class than to be amongst the restitution host? Why do you prefer to be in that chosen company rather than amongst the great multitude that shall stand before the throne, with palms in their hands? There must be a reason; there must be a motive. What is your reason? What is your motive? Suppose we ask you to think that over for a moment. I do not want you to answer the question to me, but in your own mind and heart answer that question. What is the real foundation motive that prompts you to desire to be of that elect company?

Well, dear friends, the text that we have chosen answers that question.

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But let us consider some of the motives that have been entertained by some. We may imagine someone saying, "Well, I will tell you why I want to be of that class. It is because I want the very best. Others may take the second best, but I want the very best." Dear friends, I say that if you have no better motive than that, and never obtain any better motive than that, you will never be one of that company, for that is nothing more or less than selfishness, and selfishness will never win

the prize. It seems to me that the Christian battle is very much like the natural warfare. You know how it is in natural warfare:--two armies come face to face, they give battle, and the one army is defeated, and what becomes of the defeated army? Does it immediately vanish? No, it merely retreats a few miles, entrenches itself in a new position, and now it has to be dislodged from the second position; and then when it is dislodged from that position, it retreats a few miles farther and fortifies itself in a new place, and now the same enemy has to be fought on a third ground. And so, dear friends, in the Christian warfare. First of all, we had a battle with selfish pride; it was that selfish pride that wanted us to live in better houses than other people could live in; that wanted us to wear better clothes than other people could wear, and we fought that spirit and gained the victory; but what became of that enemy? Did it disappear entirely? Oh no, that is selfish pride retreated away a short distance, and formed on new ground, as it were, and now it was the same selfish pride that made us feel, "Well now, I want a reputation for being able to quote Scripture, and I want the brethren to point me out as a man who knows more about the Bible than others know about it. It was the same spirit, only on new ground, as it were; and we fought it along that line, and we gained the victory there also. But now that same selfish pride takes a third position. It says, "Well, other people may be satisfied with restitution, and others may be satisfied to be in the great multitude class, but as for me, I want the best place, or nothing; I must have the best place of all."

"Well," someone may say, "that does not describe my position; I don't think I would be satisfied with anything except a place in the 'little flock,' but it is because the Lord has invited me to it; He has called me to it, and I have had my mind and heart set upon it for so many years now, that I am afraid I could not be satisfied with anything else. I am afraid, since the Lord has invited me and chosen me to that, I could not be content to have a place anywhere else; if God had not invited me, it would have been different; I suppose I would have looked forward to being satisfied with restitution; but my heart has been so centered on these better things that I could not be satisfied with anything but that now." I want to say, dear friends, there again is a mistake

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in our motives. For somewhere around seventeen years my heart has been centered on spiritual things; I have looked forward to the day when, if faithful, I hope to be counted worthy of a place at the side of my dear Master. I am sure no one could have thought more constantly, or longed more intensely for what it would mean to be a joint-heir with Jesus in His heavenly throne; and yet, dear friends, I want to say here this afternoon, and mean it too, that if I could awake

and find there was some mistake about it, and there was nothing but restitution for me, I would be perfectly satisfied, thoroughly contented. Now mind you, I do not intend to say that I expect there will be any mistake about it; I am sure there will not be; but I say, suppose there was; I am positive I would be thoroughly satisfied. You and I cannot conceive what restitution would mean. It seems to me sometimes that restitution is even going to be more than you and I can imagine a place at the side of our Savior would mean.

I remember some time ago, while I was at home, that thought came to my mind, and I thought what a wonderful change will take place in this earth when restitution will have done its work! I tried to imagine what restitution would be like, and in thinking it over, I got Webster's Dictionary, and thought to myself, I am going to start in this dictionary and cross all the words out that will not be needed when restitution is complete. And I crossed out the doctors, the dentists, the undertakers and the policemen; and I crossed out the cemeteries, the hearses, the funerals, the coffins; and I crossed out the pills, powders, bandages, crutches and remedies of all kinds; and I crossed out all the prisons, hospitals and asylums; and I crossed out all the warships, cruisers, torpedo-boats, and the guns and cannon; and I crossed out all the poverty, distress, suffering; and all the rheumatism, neuralgia, consumption, diphtheria; and I crossed out all the cyclones, earthquakes, drouths, deserts and wildernesses; and I crossed out all the thorns and the thistles; and I crossed out all the thieves and the murders; and I crossed out all the locks and the keys and bars and bolts, and conflagrations and calamities. And when I got through I had hardly any of the dictionary left. I never realized before that such a large part of the dictionary is built up of words descriptive of sorrow, suffering, sin and death.

Then I thought to myself, Now if this is what the Lord is going to take away, what is He going to give in its place? What will it mean to be on earth under conditions like that? Now, I feel satisfied there will be none on this earth who will be mourning because they happened to miss the high calling. The Prophet puts it, "Sorrow and sighing shall flee away." We do not expect there will be beings on this earth who through all eternity will be sighing because they find themselves deprived

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of a Heavenly position. I am sure there will be some who will be sorry because they failed to take this time to show their love for the Lord, solely because they wanted to serve Him and honor Him, but their sorrow will be for that, and not because they find themselves residing on the restored earth. And so it will not do to say that we will not be satisfied if we find ourselves here, but on the other hand, we would be perfectly satisfied, we would be thoroughly contented. Any

place in God's great universe would be a satisfying portion, whether it be amongst that little company, whether it be amongst the great host, or whether it be amongst the restitution class.

But, I imagine someone saying, "Well, I will tell you my thought in the matter: I want to be of that little company, but the reason I want to be of that class is because I want to be with the Lord; I want to be able to see Him face to face; I want to be in His very presence; I want to be able to enjoy that communion, that fellowship with Him that will be the delight of those who occupy a place with their Master." But, dear friends, I want to say even that is not an adequate motive for desiring a place in that glorious company. Did you ever stop to think what fellowship and communion the human race, when brought to perfection, will enjoy with God? Did you ever reflect how sweet that communion will be? You and I cannot appreciate it as the result of experience; we can only take it upon faith. We know, dear friends, that we have communion with the Father, but it is not because we feel it. Our feelings are unreliable; some feel it in one way; some in another, but we believe it, not because we feel it, but we believe it because God's Word says it, irrespective of feeling. Did you ever think that a perfect man will not only have that communion with God, but he would feel it? It would not be a matter of faith with him merely, but it would be a matter of feeling as well as a matter of faith, for what communion Adam must have enjoyed in the garden of Eden with God! Think how he must have felt that communion! Think how sweet that fellowship must have been with him! And think, dear friends, what it will mean with the human race when it has been brought back to that position! There are only two human beings who ever felt that fellowship peculiar to a perfect man, father Adam and our Lord Jesus Christ. This dear friends, is one of the things that cause our Savior the severest experience of all His life. We know that we are called to suffer with Jesus, but we realize that His sufferings were far more acute, far beyond anything that we could possibly suffer. I think this was well illustrated in one of the pictures of the Old Testament. You remember how in Exodus, 12th chapter, 8th and 9th verses, when the Lord was telling Moses about the offering of the Passover Lamb, He made the statement that they should not eat that

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Passover Lamb raw, or sodden with water. The word "sodden" means boiled, and they were not to eat it raw or boiled with water, but must eat it roasted with fire. The Lord was very particular on that point. That is emphasized again in 2 Chronicles 35:13. You remember that there the Lord says, "The Passover Lamb they roasted, but the other sacrifices they boiled." This sacrifice of the Passover Lamb represented the sacrifice of the Lord Jesus, the one of whom the Apostle says, "For even Christ our Passover is slain for us." That

sacrifice was to be roasted. But on the other hand, the sacrifices that represented what you and I offer were not to be roasted, they were to be boiled. What would that indicate? This, dear friends: you know it takes twice as hot a fire to roast anything as it does to boil it; it takes only a little over 200 degrees to boil anything, but it requires more than 400 degrees to roast. Dear friends, it seems as though that fact tells us the sacrifice of the Lord Jesus Christ was twice as severe as the sacrifice we have to make. We can readily understand how that would be so. We see His perfect nature enabled Him to suffer to an extent that we cannot suffer. He was a perfect man; as a perfect man, all His senses were perfect. He had the sense of taste perfect, and we do not have. Think, dear friends, what an awful thing it would be for a perfect man to have a perfect taste in this imperfect world! Perfect taste requires perfect food and perfect cooks, and there are neither in the world today, and were not in the days of our Savior. If you and I, with imperfections in our taste, can detect improperly cooked foods, if we can detect the wrong arrangement of our food, and if we can detect that fruit is too ripe, or not ripe enough, then how much more so a man with perfect taste! Think what our Savior must have suffered because of that. Every meal of which our Savior partook must have been a trial, a painful experience, to Him; and yet He kept it all to Himself; He never complained; indeed He was so ready to accept their invitations to meals that some of them seemed to intimate, as our Lord once expressed, that He was a glutton and wine bibber. "This man seems to be so anxious to come to our homes, He must be thinking of His stomach"--failing to realize that if our Savior had consulted His own pleasure He would never have gone there at all; He would rather have gone out and eaten some of that wild fruit, which probably would have been more palatable to a perfect taste than the improperly mixed and improperly cooked food that was put before Him. But why was it that He loved to go there? Because of the opportunities it give Him to proclaim the Gospel. But think what it cost Him to accept every such invitation!

Then, dear friends, with respect to other senses. He had the sense of smell perfect. You and I today have enough unpleasant experiences

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along that line. Think what it must have been with our Savior, living as He did in those Eastern cities, with narrow and uncleanly streets! Travelers from Europe have so frequently spoken of the filthy condition of those cities. Then how must a man with a perfect smell endure it! Think what that cost our Savior!

Then think how His perfect hearing would enable Him to hear more unpleasant noises, and His perfect sight enable Him to see more of the disagreeable things than any of the rest of us. And then His perfect mind and perfect being enabled Him to suffer to an extent the

rest of us could not. He could know more intimately indeed what the human race was going through than any of the rest of the race possible could.

But in addition to this, we realize His pre-existence added to His suffering. You and I have never known anything better than this. If we had ever lived under better conditions, in a better world, and then had to come here, how much more trying, how much more unpleasant it would be than it is at the present time. So, dear friends, think what it cost our Savior. He had never had His word doubted in Heaven; he had never been mistreated there; He had never been unkindly dealt with during all those ages He had spent with the Father. Think what our Savior suffered in coming down to this earth!

But, dear friends, this is not what I wanted specially to mention in connection with the severity of our Savior's sufferings. You recall, for instance, that toward the end of His life He said to His disciples on one occasion, "What meaneth this, 'He was numbered with the transgressors'?" "The Savior could see that prophecy applied to Him, but He was in doubt as to what it meant. He could not understand it. "I see how this prophecy applies to me, but how am I to be numbered with the transgressors? Surely that is something I am not to pass through; I cannot understand that." Probably I am putting words in our Lord's mouth, or thoughts in His mind, that were not there. He realized that He had to stand that; that it was to be part of His experience. But what it meant He could not understand. And it seems as though from that time onward He was looking for the fulfillment of that Scripture. You remember, for instance, when they came out with Judas to take Him, He said, "Why are ye come against me as against a thief and a murderer, with swords and staves?" It almost looked as though that was the way He was being numbered with the transgressors. You remember, dear friends, shortly after that they delivered Barabas in order to hold our Savior. Probably that was the way He was being numbered with the transgressors? No, that was not the way. You remember also how later they crucified Him between two thieves. Was that the way He was being numbered with the transgressors? No, that was not it,

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either. You recall, how, when He hung there on the cross, suddenly our Savior cried out, "My God, My God, why hast Thou forsaken me?" As much as to say, "Why, dear Father, what does this mean? I expected men would forsake me, I expected men would leave me, but I did not expect you to forsake me. What does this mean, Father?" Dear friends, we see what it meant. That was the place where He was numbered with the transgressors. In order to pay the penalty of the sins of our race it was not only necessary that He should die, but that He should die with the favor of God withdrawn from Him. There it



was that He was numbered with the transgressors. But, dear friends, you can imagine what our Savior felt when He went through that experience. You remember He was in such agony when He cried out that way that those around could not understand what He said. You remember they said, It sounds as though He were calling for Elias. Our Savior was a perfect man; as a perfect man He had the perfect gift of speech. No one could pronounce their words more accurately than could Jesus, and yet, though He spake in the language of the people, they could not understand Him. They thought He was calling for Elias. What did it mean? It meant that His soul was in such agony He could not properly control even His words at that moment, and thus He muttered in that incoherent way, "My God, my God, why hast thou forsaken me?" Dear friends, this is one of the experiences, I believe, you and I will not have to go through. It was necessary for Him because He was the ransom sacrifice for the sins of this world. It was necessary in His case, but you and I have the promise of God that, "I will never leave thee nor forsake thee." And if all the feelings in our nature should seem to indicate that God had forsaken us when the time came for us to die, we could say, "I know He has not, because I believe God's Word, and I will not believe the feelings in my being contrary to His word." Remember the Lord Jesus could trust His feelings; He had fellowship that extended farther than anything could possibly extend with us, who are such weak, earthen vessels, and the consequence was that there was no doubt in our Savior's mind as to what that experience meant--the Father had left Him, and Jesus cried out, "It is finished"--the prophecies concerning me have been finished.

And, dear friends, we see it was that very thing which caused the death of the Lord. You know that, as a usual thing, the crucifixion was a horrible thing, horrible especially as it was such a slow and lingering death. There the poor, helpless victim hung on the cross, sometimes for days, suffering the most unutterable agony; as he hung there in the helpless fashion, at times even the very vultures of the air would gain courage and fly down and pluck out his eyes as they realized his inability

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to help himself. The Jewish law was far more humane than any of the other laws of earth, and the result was it specially stated that no one should be permitted to hang on the cross after sunset, and so we find that towards the close of the day they came to take the Lord Jesus and the thieves down, not only because it was the close of the day, but because it was drawing toward the beginning of the Sabbath. And, you remember, they found the Lord Jesus already dead. How was it that our Savior died so quickly? Well, dear friends, the Bible shows us the reason for it. Our Savior died of a broken heart. You know we

often speak of people dying of a broken heart, but we generally use it in a figurative sense; they have had some great sorrow, some great affliction which was so severe that they speak of it as a breaking of the heart, but there is such a thing as a literal breaking of the heart. It is something, however, that very seldom occurs. Very few doctors have any record of such a case. The walls of the heart are so strong that it is almost impossible to burst them, but it is only in the case of a very weak heart that it occurs at all. Is it possible that our Savior died of a literal broken heart? Yes, dear friends, our Savior's heart literally burst; the shock of the Father's withdrawing Himself killed Him. We have three scriptures which refer to that. There are two in the Psalms. There is one Psalm (the 22nd) which prophesied about our Savior. In the 16th and 18th verses it says: "They pierced my hands, and my feet." That has reference to our Savior's crucifixion. "They parted my garments among them, and cast lots upon my vesture." That is all true of our Savior. Now listen to the 14th verse: "My heart is like wax; it is melted in the midst of my bowels." That awful experience burst our Savior's heart, as if it had been of wax; it just melted, the blood burst forth and our Savior's death occurred. Now the 69th Psalm, 20th verse, has the same thought. This again refers to our Savior, because it says, in the very next verse, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink." Now listen (verse 20): "Reproach hath broken my heart." In taking upon himself the burden of our sin, and the reproach that accompanied it in being cast off temporarily from the Father's presence that He might die in our place, in order that we might stand before God in Jesus' place, our Savior's heart was broken by that experience.

In the gospel of John, we have the evidence that this was fulfilled. You remember when the Centurion saw that Jesus was already dead, he thrust a spear into His side, and forth with there came out blood and water. In the actual bursting of the heart, the blood runs out into the abdominal cavity, and if the body is opened, it is just as if blood and water were pouring forth. That is the evidence that these two prophecies were fulfilled.

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But now, the point I want to specially to make is this: How wonderful must have been the fellowship Jesus had with the Father as a perfect man. How glorious and how sweet it must have been! True, Jesus did not see the Father face to face during that time, and yet the fellowship He enjoyed must have been wonderfully sweet, and I think that fellowship is the fellowship the human race is going to have with God when the time comes, when the Tabernacle of God is with men, and God himself shall dwell with them. And so, I say, the communion that the human race is going to have with God when they

are brought to perfection, is going to be so sweet and grand and glorious, that it will really exceed what you and I can conceive it is going to be like to be with Him face to face, to be in His very presence in heaven. So I feel sure that is not an adequate reason that we should want to be of that little flock.

"Well, then," says someone, "I will tell you the way it is with me; I want to be of that class because I want to help uplift the world, because I want to assist in bringing the world back to perfection, back into harmony with God; because I want to be one of those who shall restore life and blessing to mankind." But, dear friends, did you ever think that there is a flaw in that too? Are you most desirous of seeing the world uplifted, or are you most desirous of doing it? You know that to a large extent, that is the spirit of the world. There are men today who are willing to make a great sacrifice to do a great work, if they can do it; they want to be at the head of it; they want to do it. But, dear friends, which is the most important, to uplift the world, or to see the world uplifted? Why, I say, it will be far more glorious to see the world uplifted than to do it. I am sure it would be proper and right for us to put the matter like this: We might say, "Dear Lord, the thing I long for is to see the world brought back into harmony with you. I want, dear Father, to see the world brought up to the place where sorrow and sighing shall flee away. I want to see the world brought to that place where there shall be no more death, neither sorrow, neither crying, nor any more pain, and, dear heavenly Father, if you should see that I would be a proper instrument to share in that work, I will rejoice to share in it, I will take delight, dear Father, in sharing in that work, but I am so anxious that the work should be done right, and I am so anxious that the work be done, that if you see I am not a fit instrument to share in it, if you should see that I would mar that work, why do not put me in that company and spoil the restitution arrangement, just to gratify me; I am far more desirous of seeing the world raised to that place than that I should be one who should do it." I am sure that appeals to me as the proper spirit we should show in this matter.

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Now, says another one, "I will tell you the way it appears to me. I want to be of that little flock because the Lord wants me." That is right, dear friends, I am sure. But why are you glad the Lord wants you? That is really the question that is before us this afternoon. Why are you glad the Lord wants you to be of that elect company? Now, dear friends, we come to our text. In this text the Lord Jesus tells us why He wants us to be glorified with the Father, why He wanted to be raised to that wonderful height the Father has promised. It is found in the 17th chapter of John's Gospel, the first verse, and it reads like this, "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." Why did Jesus want to be raised to that position? That He might glorify the Father, as He said a little later, in substance, "Father, I have glorified you on the earth; I have done the work you have given me to do, but, Father, I want to glorify you more, and I know, dear Lord, in that position, I can do it." Dear friends, as it seems to me, the only reason I want to be of that class, rather than of any other class, is because in that little company I will have the capacity, and I will have the power, and I will have the position that will enable me to glorify my Heavenly Father more than I could do on any other plane, or in any other condition. This, dear friends, is what the Lord desires we should do today; it is the thing we will want to do, if our hearts are right, to glorify Him. We would not want to be seeking our own glory; that is the spirit of Babylon. You remember the way it is stated there in the Book of Revelation, "how much she hath glorified herself." But you and I should have the spirit that has an eye single to God's honor and glory; we should be of that class that is seeking to glorify God in our body and our spirit, which are His. If, dear friends, our heart's desire and ambition today is to glorify our Heavenly Father, then we are the proper ones to be united with Jesus in glorifying the Father in a higher sense and on a higher plane, beyond the veil.

Notice the way our Lord Jesus followed this out in the first three verses of this 17th chapter: "These words spake Jesus, and lifted up His eyes to Heaven and said, 'Father, the hour is come; glorify Thy Son that Thy Son may also glorify Thee. As thou hast given Him power over all flesh, that He should give eternal life to as many as Thou has given Him. And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.'"

I want you to specially note this last verse. I have been inclined lately to take a different view of that verse from what I once did. You know we have generally looked at that verse as though it said, "Why, to get life eternal is by knowing Thee, the only true God." But it does not say

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that; it does not say that eternal life is the object of knowing God, but it says just the reverse of that. It says, knowing God is the object of having eternal life. Notice the word "that." It is the same Greek word which occurs three times in these three verses, once in the first, once in the second, and once in the third. It is a word which really means, "in order that." "These words spake Jesus, and lifted up His eyes to Heaven and said, 'Father, the hour is come; glorify Thy Son that (in order that) Thy Son also may glorify Thee. As Thou hast given Him power over all flesh that (in order that) He should give eternal life to as many as Thou has given to Him. And this is life eternal that (in

order that) they might know Thee, the only true God and Jesus Christ, whom Thou hast sent." As though the Lord Jesus would say, "Dear Heavenly Father, I want to be glorified, in order that I may glorify you, because, dear Father, when I am glorified, then I will have power over all flesh, as you have promised, and I will reign with my Church in that glorious Millennium, and I want to do that in order that I may give eternal life to as many as Thou has given to me. And, dear Father, I want to give them eternal life; I do not want to give them temporary life, but eternal life, and I want them to get eternal life, in order that they might know Thee, the only true God. Dear Heavenly Father, I was the first being that you ever created; you brought me into existence before you brought any other being into existence, and, dear Father, away back there, in the ages of the past, I learned to love you. I realize what a wonderful Father and Creator I had; and then, dear Lord, the next thing I knew in your plan you had something else I never thought of, and how much more wonderful it made you than you were before. And then, in a little while, you had something else, something remarkable, and then by and by, you brought to light the wonderful plan you had in connection with the permission of evil in your universe, and dear Father, the way I see that new beauties are unfolding in your plan year after year, if we are going to know you perfectly we will have to live forever to do it; it will take all eternity to fully know you, dear Father, and that is why I want the human race to have eternal life, that (in order that) they might know Thee, the only true God, that they might realize what a Creator, what a God, our universe has; if they live a million years they would know you better than they did at that time; if they lived five million years they would know you better than they did the first million years; but, dear Father, I can readily see now that if they are to know you in the full sense, the larger, grander, better sense, they will have to live forever to do it. "And this is life eternal that (in order that) they might know thee, the only true God and Jesus Christ whom thou hast sent."

Notice, dear friends, our dear Savior did not merely want them to

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know of Him, but He wanted them to know that God had sent Him. We have thought so much of the sacrifice our dear Savior has made, and surely, dear friends, we cannot overestimate the grandeur, the beauty, and the wonderful nature of that sacrifice, but in looking at the sacrifice of the Lord Jesus, so many of us have been inclined to underestimate the part of the sacrifice the heavenly Father made, forgetting that God's part of the sacrifice was the greatest part, so that our Savior could say, "For God so loved the world that He gave His only begotten Son." I am sure, dear friends, the heavenly Father would far rather have been hanging on the cross than to see His Son

hanging there; I cannot help but think it cost the Father far more to see His chiefest Son, His grandest Son, going through that agony than if the heavenly Father had been the one Himself. But He could not pay the penalty for the world's sin; He was immortal; He was divine. His nature made death out of the question, and therefore He sent His Son, who should pay the penalty for our race.

I think this was illustrated so well in the case of Abraham and Isaac. You remember how God came to Abraham, in the days of old, and told him to go into the land of Moriah, and there offer up Isaac, his only son. And you remember Abraham had the ass saddled, and he and Isaac and two young men started for the place of sacrifice. And the third day they lifted up their eyes and saw the place of sacrifice afar off. Now that is mentioned as a wonderful illustration of faith. It was, but the remarkable part of it was not that Abraham offered up Isaac. There might have been other fathers who would, had they been asked to offer up their sons, on the spur of the moment would have done it. But where was a father who would have taken a journey of three or four days and never wavered in his determination? Where was there a father who, long before he reached the end of that journey, would not have fallen under that trial and turned back? But not so with Abraham; no wavering manifested itself in his faith. At the end of his journey he was just as willing to offer Isaac as he was at the beginning. Think how on that journey Isaac must have become dearer and dearer to him. Think how, as they went along, and he looked and beheld Isaac, and saw the grand traits of character then manifested in him, how his love for Isaac must have grown. At last they reached the place of sacrifice, and there Isaac said to his father, "Father, here is the fire and the fuel, but where is the lamb for the burnt offering?" You will notice Isaac did not yet know he was the one that was going to be sacrificed. At last Abraham told him, "Isaac, you are the one God wants me to offer. You are the one to be slain on the altar." "What, father, me?" "Yes." "All right, if God wants me."

And Isaac got upon that altar. But, dear friends, whom do you think suffered the most, Abraham or Isaac? Isaac suffered intensely, but it

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was only for a short time; think how Abraham suffered from the time they began that journey! Think of the awful suffering Abraham must have gone through as they pursued that journey, and he realized that this dear son was the one who was soon to be sacrificed upon that altar. And, dear friends, we learn from the Scripture that Abraham's sacrifice of Isaac illustrated God's sacrifice of His Son. There is not anything in the Scriptures, so far as I know, which gives any hint that our Savior knew anything about His sacrifice until just before He came down to earth to suffer in man's stead. We know God had spoken about it in the Old Testament; we know our Savior would

understand, or did understand, that He would have some part in the deliverance of the human race, but there is not any reason to suppose He knew His part would be to suffer, to die, until the very moment came; just as in Isaac's case, there was no thought in his mind that he was to be the victim until the place of sacrifice was reached. So now, dear friends, we can readily see that just as Isaac was slain in the mind of Abraham before that journey had begun, so the Lord Jesus, as the Lamb of God, was slain in the mind of the Father even before the foundation of the world. Our Savior way back in the days of Moses probably did not understand what He was to suffer, but the Father understood it, and, dear friends, we cannot help but believe that even though the Father knew what the consummation would be, even though the Father knew what the result was to be, we recognize it could not help but be a very painful matter to Him, it could not help but bring suffering to His divine heart, as He thought of what His only begotten Son was to pass through for the sins of the world. But, dear friends, we understand that this was what our dear Savior was desirous the whole human race should realize; He wanted them to understand that He was the one God had sent to be the Savior of the world. We rejoice and honor the Son; we rejoice and honor the Father, and when we honor the Son we honor the Father, but when we honor the Son who was willing to die for our sins, we must not forget the Father who is back of the great plan, the one of whom we read, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." This, dear friends, was the spirit of our Savior, the spirit that sought the glory of the Father in heaven; the spirit that sought the honor of His Father's name. Our Savior said in one place, in substance, "I seek not my own glory; there is one that seeketh, and judgeth; there is one that seeks my glory, that seeks to glorify me, and He is one that shall judge what shall be done in my case. I am seeking, not my glory, but the glory of Him who sent me."

So, dear friends, we rejoice in everything that will exalt our heavenly

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Father and His glorious character in our hearts. I trust that our little talk this afternoon may help to lift our motives a little, and that we may realize that while it is a glorious thing to think of the future, the most glorious part of all is that then we will be able to bring glory to the Father's name as we cannot possibly do today. Someone might say, "But is it not written of our Savior that He, for the joy set before Him, endured the cross, despising the shame?" Yes. What was the joy that was set before Him? Part of this joy was the deliverance of the human race; part of that joy was the joy of buying the world of mankind back from condemnation. But why did He want to do all of this? Why was that such a joy? Why was it a joy to our Savior to

think of the human race coming back into harmony with God? Why was it a joy to Him to think of the human race being delivered from all the suffering and pain? Dear friends, the chiefest part of the joy was the thought of how the human race would be able to glorify the Father. Then our Savior sought to glorify His Father, and He thought likewise to do for the human race everything that could be done to put them in a position where they could also glorify the Father, so that all creatures in heaven and in earth might sing praises and honor and glory to the Father who planned it all. And may we have the spirit that will say always, with the Lord Jesus, "Father, when the hour comes, glorify this Son, also, being exalted to the right hand of the majesty on high, being endowed with heavenly powers, being entrusted with all of the things that accompany that immortal nature, might be permitted to share with the Lord Jesus in lifting the world up to a position where they might glorify you to an extent they cannot possibly do today. So, when the hour comes, glorify this Son too, that this Son also may glorify you." Amen.

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## **"GOD'S COVENANTS."**

In Revelation 11:15 we have a prophecy respecting the sounding of the Seventh Trumpet, and, realizing that we are living in the days of the voice of the Seventh Angel, we must be especially interested in all the details, as to what would occur during the sounding of that Seventh Trumpet.

In describing the events, the Apostle in the 19th verse first makes this statement: "And the temple of God was opened in heaven and there was seen in his temple the Ark and the Testament." (This word testament in the original Greek is the same as the word covenant.)

We are here informed that after the sounding of the Seventh Trumpet some specially clear and open views would be granted of God's glorious temple, and in connection with this there would also be some illumination upon that which was illustrated and typified in the "Ark of the Covenant." We know that during the last year we have surely had glimpses of the covenants that we never had before, and it seems that this passage is having its fulfillment today.

Now let us notice what follows: "And there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Notice the order of these statements--first "lightnings." When these thoughts upon the covenants first began to be seen and given to us, it was in the nature of individual flashes of light. Probably one issue of the Watch Tower would have one flash, and the next issue would have another flash. We recognize that just as lightning naturally has three



effects, so these flashes of light upon the subject of the covenants have been productive of three results:

- (1) It enlightens or illuminates the way for some.
- (2) It brings death and disaster to some.
- (3) It frightens others.

We have found that in some cases the discussion of the covenant question has surely brought enlightenment and a better understanding of the various features of God's great plan.

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To others it seems to have had just the opposite effect; it has been productive of bitterness, and may ultimately be instrumental in proving some as unfit for any place in the Lord's dominion.

Then there is the third class, who seem not to be specially embittered, but frightened, and fearful that something awfully wrong will come out of this discussion.

Following the lightnings there were to be "voices." We know that following these flashes of light there were discussions by the brethren as they would meet and inquire of one another what they thought of this passage and that passage in connection with the covenants.

Then there were to be "thunderings." Thunderings give us the idea of rumblings in heavenly places, and this is what followed in various classes--dissatisfaction and faultfinding.

Then followed an "earthquake." So we find in many places an earthquake-like shaking going on over this subject.

And last, there was a "great hail." Just as rain is a symbol of truth, so hail conveys the thought of hard, condensed truth, and the thought seems to be that this special light upon the covenants, and the various experiences therewith were really to be a preparation for a specially great outpouring of truth. Because of this and of some other similar passages, I have been led to believe that the ultimate outcome of the consideration of this covenant question is going to be a remarkable bringing forth of certain truths in connection with the great plan of salvation, with a clearness that we have never seen before.

### **PERSONAL EXPERIENCES**

Before coming to the consideration of the subject direct, I would like to say a few words in relation to my own experience in connection with the matter. Whenever any thought has been promulgated by Brother Russell, either in writing or orally, I have always held my judgment in suspense until I have been thoroughly satisfied that the Scriptures corroborate the view he has presented; and so when these

thoughts upon the subject of the covenants were presented by him, I could see certain Scriptures which seemingly were corroborative of his view, but there were other passages which seemed to conflict with his view. Instead of hastily concluding that Brother Russell was wrong, as many seem to have done, I determined to wait until the Lord had made this matter clear and plain. I took a composition book and headed two pages: "The Covenants." At the top of one page I put the statement: "Scriptures and lines of thought which seem to corroborate the view of Brother Russell." And on the other page I wrote: "Scriptures and lines of thought which seem to contradict the view of Brother Russell." I then searched

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for every passage in the Bible which directly or indirectly seemed to relate to the subject of the covenants, especially the New Covenant. When I found a passage which seemed in perfect agreement with the view of Brother Russell, I put it on the affirmative side, and when I found a passage which seemed to conflict, I put it on the negative side. I made no attempt to twist any passage nor to force it to conform to the idea which he presented. I then thought of all the points or arguments which would have a bearing upon the subject, and I put them on their respective sides. When I had finished I had a very large number of Scriptures and quite an array of arguments and lines of thought. The majority of them seemed to be confirmatory of Brother Russell's position, but there were quite a number which seemed to conflict with his position. I then took the matter to the Lord in prayer, I left it entirely with Him, and asked that this matter might be thoroughly settled, and determined to hold my opinion to myself until I had given the subject such a thorough investigation that every Scripture and argument would be removed from one side to the other, and when I had everything in the same column, I would be satisfied as to which view was right, and which was wrong.

It required quite a number of weeks before the subject was thoroughly settled to my satisfaction. There were some passages in the book of Hebrews which seemed almost impossible of understanding as Brother Russell had presented the matter, and I made no attempt to twist those passages, nor to distort them, or to try to work out of them a significance which the Lord did not intend us to get from them. But, in due time, I was just as thoroughly satisfied upon the subject of the New Covenant as upon any other subject contained in the Word of God. I now see in those passages a depth of meaning, and a harmony with the other statements of the Word of God of which I had once never dreamed, and I now look back and wonder how it was that I read those passages over and over and over and failed to see the real depth--the views which I expect to present in the course of this talk.

## ABRAHAMIC COVENANT

Suppose we begin this discourse by noticing the occasion when the Lord made his wonderful covenant with Abraham. We must keep in mind that this was not the first covenant that God ever made, for we recall the special covenant God made with Noah, saying that He would never again destroy the earth with a flood of water, but it is this covenant with Abraham around which all other covenants revolve. It is recorded in Genesis 22:15-18:

"And the angel of the Lord called unto Abraham out of heaven the  
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second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

When we call this a covenant, we are not using liberty, because the Bible itself speaks of it in various places as a covenant. In Luke 1:72,73, we read: "To perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swear to our father Abraham." Here it is stated that this oath which God swear to Abraham was his holy covenant.

Again, Acts 3:25: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." However, there was something very peculiar about this covenant. A covenant is not merely a promise; it includes certain promises, but it implies an agreement. The Hebrew word rendered covenant unmistakably has this meaning. The Greek word translated covenant is sometimes used rather in the significance of a promise, but it also has other secondary meanings, and it is often used as the equivalent of the Hebrew word conveying the thought of an agreement. Yet to a great majority of Christian people God's statement to Abraham has never been considered as a covenant, but merely as a promise. But just as truly as God would never call something death that was not death, so He would never call something a covenant that was not a covenant. The agreement entered into between God and Abraham was a very peculiar agreement. It was a covenant because it was an agreement which involved God and it was also to involve others, but God made it in the nature of an unconditional covenant. He told what He would do according to that covenant, and then left it to the liberty of all those who might come to an understanding of His promise to decide as to what they would do in view of what He had promised to

do. If we are pleased to make an entire surrender of ourselves to Him, to live for Him, to glorify Him in thought, word, and deed, we thereby become participants in this covenant, and it was in harmony with this that the Psalmist stated in Psalm 50:5: "Gather together my saints unto me, those that have made a covenant with me by sacrifice." This is one reason why the Abrahamic covenant is a covenant of liberty. It is different in this respect from the covenant made through Moses with the nation of Israel at Mount Sinai, which was a covenant of bondage, a covenant which did not leave it to the people

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as to what they would or would not do, but it stated, Thou shalt do this, Thou shalt not do that, etc.

Because the statements of God to Abraham were spoken of as a promise should not blind us to the fact that they were also in the nature of a covenant. A covenant would be impossible without a promise being included in it. Therefore, we sometimes find it called a promise and sometimes a covenant--it was both.

We might digress here for a moment to notice an argument which has been used by those opposed to our understanding of the covenants. They say that there is no Scripture where it says that God made the covenant with anybody, but that the thought is always that God made that covenant to a certain one. But I would say that such have not thoroughly familiarized themselves with the Hebrew idiom in connection with the making of covenants. In the Hebrew language, the expression which almost always is made use of is that of making a covenant to a person, even though it is frequently translated as making a covenant with a certain person. As an illustration of this, notice Joshua 9:7,11,15: "Make a league with you," while the original Hebrew states it, "Make to us a covenant." The Hebrew expression is equally as proper and accurate as our English, because a covenant binds one to another. Many illustrations of this can easily be found throughout the Old Testament.

## **OLD TESTAMENT COVENANTS**

We thus see two peculiar covenants brought to our attention in the Old Testament times--the covenant with Abraham, and the covenant with Israel at Mount Sinai, often styled the Law Covenant. These two are referred to by Paul in Ephesians 2:12, where he tells the Gentile converts that previously they had been strangers from the covenants of promise. He put the word covenants here in the plural. What two or more covenants is he speaking of? The Abrahamic and the Law Covenants. Were both of these covenants "covenants of promise"? Most assuredly, though the Law Covenant contained promises which

no one of all the imperfect race of Israel was able to keep because of their weaknesses and inability to conform their lives to a perfect law. However, Jesus because of His faithfulness became heir to all the promises of the Law Covenant, but the Gentile converts had formerly been strangers to these things. And with equal truthfulness, they had been also strangers to that other covenant containing the promise which would ultimately result in the blessing of all.

### **ILLUSTRATED IN NEW TESTAMENT**

These two covenants are beautifully portrayed by the Apostle Paul

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in Galatians 4:21,31: "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham has two sons, the one by a bondmaid, the other by a free woman." We all recognize these two sons as Ishmael and Isaac. Ishmael the son of Hagar, who was really a slave, and Isaac the son of Sarah, the true wife of Abraham. "But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise." In other words, Ishmael was born without any necessity for divine intervention; it was a matter of the flesh altogether, but it was different in the case of Isaac. In the accomplishment of his birth God's special overruling providence was required to work a miracle. "Which things are an allegory: for these are the two covenants." We know that the larger part of the Old Testament had a typical and allegorical significance; the things recorded actually happened, but they were not recorded because there was any real worth in them from an historical, sociological or ethnological standpoint, but because there was a hidden meaning underneath them, which the Lord realized would be for our edification. Now, if Paul had never told us that the history of Abraham, Sarah, Isaac, Ishmael and Hagar was an allegory, we might have known it anyway, but we feel ourselves on so much safer ground when we have the inspired statement as to what this allegory represented. We might have thought that Sarah was a type of the Church and Hagar of the Jewish nation, or vice versa, or we might have supposed some other strange idea from our own imaginations. But here we have Paul's positive assertion that those two women were typical of two covenants. Now we might inquire as to which covenant Sarah and Hagar would typify, and we look to see if there is any special mark peculiar to those two women, which corresponds to these two covenants, and immediately recognize that there is. We remember one of the emphatic things recorded of Hagar is her bondage, and how appropriately this reminds us of the bondage of the Sinaitic or Law Covenant. Sarah therefore represents the other or covenant of grace and special promise, and the Apostle goes on to say: "For these are the two covenants; the one from Mount Sinai

which gendereth to bondage which is Agar." We notice that this word "Agar" is spelled differently than in the Old Testament, not having the initial letter "H", but we might say by way of explanation that there is really no letter in the Greek which corresponds with the letter H in the Hebrew, so that Agar in the New Testament really refers to the same woman who is called Hagar in the Old Testament. "For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." The Apostle thus very clearly shows us the correspondences between Hagar and the Law Covenant, and between Hagar's child and the children of

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the Law Covenant. "But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of the promise. But as then, he that was born after the flesh persecuted him that was born after the spirit even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bondwoman, but of the free."

### **SARAH CPEENANT**

Having obtained from Paul the key to this type, let us now consider it in the light of what he has said and see the beauty of the allegory. In other lines of study, we have seen that Abraham is a type of God; for instance, when he offered up his son Isaac, he was there clearly marked as the type of God offering up his Son. Again in the parable of the Rich Man and Lazarus, he is a type of God. In that parable we note that the rich man saw him afar off, which illustrates how the Jews have seen God afar off, since temporarily cast off, not nigh as they once were. We understand from Paul's declaration that Sarah, the wife of Abraham, was a type of the covenant of grace. The fact that Sarah was Abraham's wife emphasizes the preciousness of that covenant which God made. Just think of what it means for God to speak of that covenant as his wife, to be called the husband of that covenant. We also have Scriptural foundation for this statement in Isaiah 54:5: "For thy maker." The Maker of that Abrahamic covenant was God Jehovah. "For thy Maker is thine husband; the LORD of hosts is His name," This gives us some faint conception of how dear to the heart of the Father in heaven that wonderful covenant must have been. The very name Sarah is significant; it means "princess." The covenant of grace is well called the Sarah covenant; because it is the Princess Covenant, which is going to give birth to the royal Seed.

However, after Abraham's marriage to Sarah, years passed and there was no Seed as the result of that union, and we remember that this same thing was true of the covenant of which Sarah was a type. After God had married that covenant away back in the days of Abraham, that covenant was unproductive, so far as producing the Seed through which the promises were to be fulfilled. And, in addition to this, it almost looked as though Abraham did not care for his wife Sarah. You remember that on two occasions it looked almost as though Abraham had actually denied his wife and that he did not love her.

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We recall the experiences with Pharaoh and Abimelech, when he taught Sarah to say that she was his sister (Gen. 12:10-20; 20:1-13.) It looked as though Abraham was not truthful, but he explained afterwards that she was his half-sister, but she was more. How well that illustrates God's relationship to that covenant which He made. It seemed that God did not care any more for that covenant than Abraham did for Sarah. God likewise made statements which seemed contrary to the covenant which He had made, and it looked as though He had very little love for His covenant.

### **HAGAR TYPES LAW COVENANT**

At length it seemed unlikely that there would be any result from the union of Abraham and Sarah, so Hagar was added to the family of Abraham. (Gen. 16:1-3.) She did not actually become Abraham's wife--she did not take Sarah's place, but Abraham treated her as though she were his wife, and as though she had taken Sarah's place.

The same thing is true of the Law Covenant, of which Hagar was a type. In due time the Law Covenant, as we may be permitted to use the expression, was added to the family of God, and so Paul puts it, "The Law (Covenant) was added because of transgression until the Seed should come." (Gal. 3:19.) God treated that Law Covenant as though it was His wife, and as though it had taken the place of the original covenant, but that was not really the case.

Almost immediately the result of Hagar's relationship with Abraham was Ishmael, and so, we remember that very quick results came from the addition of the Law Covenant--the development of those of whom Ishmael was a type. We remember that even after the birth of Ishmael, God kept reiterating the promise which He had made respecting Sarah, although each year it looked more unlikely that that promise would have a fulfillment. So likewise, after the Law Covenant had been inaugurated, and after the development of the children of the Law Covenant, God kept reiterating through the prophets the fact that the Sarah Covenant would produce the promised Seed, in due time. But as it seemed unreasonable with

Sarah, it likewise seemed unreasonable that the Sarah Covenant would ever have the Seed that was promised. It almost looks in Abraham's case as though the only child he would ever have would be Ishmael, and it also almost looked as though in God's case that the only children He would ever have would be the children that might be developed under that Law Covenant. At length, however, Sarah conceived, and Isaac was born. At length, also, the time for the development of the children of the Sarah Covenant, the Isaac Class, arrived. We are to keep in mind that Ishmael was not a type of one individual, but of a whole class; and so likewise, Isaac was not a type of one person,

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but of a whole class. Thus we read in Paul's statement in Gal. 4:28: "Now we, brethren, as Isaac was, are the children of promise." Isaac thus typified not merely the Lord Jesus Christ but His faithful followers, His brethren, as well. The Lord Jesus Christ was the Head of that Isaac Class, and His faithful followers will constitute the Body of the Isaac Class. In some of the types of the Old Testament for instance, when Abraham offered up Isaac, Isaac represented only the Lord Jesus; but there are other types in the Old Testament in which Isaac typified not only the Lord Jesus, but the Church also. We remember he was given the name Isaac, because Sarah said: "Now all the world will laugh with me." The word "Isaac" means "laughter." (Gen. 21:1-6.) How appropriate, because Isaac represents a class that will make the whole world to laugh, the one that is to displace sorrow with joy, grief with pleasure. We also remember that Ishmael took rather unkindly to Isaac, and as Paul also reminds us in Galatians, he persecuted and mocked Isaac (Gen. 21:9): similarly we remember that the Ishmael Class, the Jews, persecuted and mocked the Isaac class, the Lord Jesus and His faithful followers. The result of Ishmael mocking Isaac was that Abraham cast off Hagar and her child (Gen. 21:10-14); and, as a result of the Jews rejecting the Isaac Class, our Lord, the Apostles and the faithful ones, God cast off the Law Covenant and its children, the class of which Ishmael was a type. It is by keeping this thought in mind that we find a depth of meaning in many of the Old Testament passages which otherwise would have but little intelligent significance.

### **LAW COVENANT CAST OFF**

Notice Isaiah 50:1, "Thus saith the Lord, where is the bill of your mother's divorcement, whom I have put away, or which of my creditors is it to whom I have sold you? Behold for your iniquities have ye sold yourselves, and for your transgressions is your mother put away." What mother is here referred to? It is evident that the Lord's remarks are aimed at the Jewish nation, but who was the



mother of the Jewish nation? This very question and our inability to see the correct answer has confused a great many. The Law Covenant was the mother, and the Lord divorced the Law Covenant over eighteen hundred years ago, just as Abraham did with Hagar. The Law Covenant was cast off because of the transgressions of its offspring. We remember how, after being cast off, Hagar and Ishmael had a very hard time, and we remember that the Jewish people have had a very hard time ever since they were cast off. We also recall that Hagar did not die the moment she was cast off by Abraham, neither did the Law Covenant die eighteen hundred years ago when God put that Covenant aside. Hagar lived for some time to

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afford the best comfort she could to her son Ishmael, and so the Law Covenant is still in existence, trying to comfort, trying to give some measure of help to its children, the Jews. But we also remember that the Scriptures show that last Hagar was led to recognize and point Ishmael to the well of water. Here notice Genesis 21:19, and the context. This was expressly stated to be in the Wilderness of Beer-Sheba, a word which means, "The well of the oath." (See verse 31.) We see in all of this an intimation of how, in due time, the Law Covenant is going to point the Jews to the truth and the blessings that will come through the wonderful oath-bound covenant made away back there with Abraham in the days of old.

Notice another passage in Micah 5:1-4. The first and second verses have to do with the first advent of our Lord Jesus Christ, and they speak of His birth at Bethlehem, and tell how, instead of the Ishmael class accepting the Lord Jesus willingly, they would "Smite the judge of Israel with a rod upon the cheek." Then follows the third verse, "Therefore," that is, in view of the fact that those Jews were willing to smite and persecute our Lord, just like Ishmael persecuted Isaac, "Therefore will he give them up until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the Lord." Here we are told that the children of the Law Covenant were to be given up, to be cast off until the time that the Sarah Covenant, the covenant which during this period of the Gospel age would be travailing and would bring forth the whole Isaac class, and when this had been accomplished, the Lord's favor was going to return to the Ishmael class, and they were to get the blessings which the Lord foretold to the, under the New Covenant.

### **THE SEED**

We thus get the thought that the Covenant under which Christ and the Church were to be developed was not a New Covenant which would supersede the old Law Covenant, but in reality it is a much older

covenant than that one made at Mount Sinai--it was made away back in the days of Abraham. However, it remained barren for twenty-two hundred years, and eighteen hundred years ago that Covenant was redeemed from its barren condition. It would not be right to say that when Isaac was begotten Sarah had become Abraham's new wife. She was his true wife much longer, as respects her relationship to Abraham, than Hagar. The only difference was that there had not been any visible result from Sarah's relationship to Abraham up to that time. The same is true of the covenant under which we are developed. *It is not a new covenant*

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*any more than Sarah was a new wife*, and if it is proper to term the Law Covenant the Old Covenant, then it is proper to designate the Covenant under which we are developed as an Older Covenant still.

Notice the statement in Isaiah in this connection. The Apostle in Gal. 4:27 expressly applies the first verse of the 54th chapter of Isaiah to the Covenant under which Christ and the Church are developed. So again we have the key which makes us recognize that we are on safe ground in the application which we are about to make.

We will just briefly comment upon a few thoughts in Isaiah 54:1-5, but we will not attempt to go into an exhaustive treatment of all the statements there. "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child." Here the Abrahamic Covenant of Grace is personified, being compared to a woman who has been childless for many years, but now has occasion for rejoicing because at least granted a child. She is spoken of as "the desolate," not because she is now desolate, but in remembrance of the long period during which this was the case. In the same verse the Law Covenant is called "the married wife." While this is the rendering in both the King James and Revised Versions it is not a very accurate translation of the original. The usual word for wife (*ishshah*) is so translated several hundred times in the English Bible, but the word used in the passage we are considering (*baal*) is a word very seldom applied to a wife, though often to the husband. It is a word which conveys to the mind the idea of ownership, possession. Thus Paul in Gal. 4:27, gives the thought correctly: "She which hath an husband." In an oriental home where there are several wives, if only one of those wives has borne their husband children, she naturally feels that in a special sense he is her husband, he belongs to her. The original Greek of Paul's words emphasize this thought; note the Diaglott: "HER having the HUSBAND." How well this pictures the relative positions of the Abrahamic and Law Covenants during the eighteen hundred years of the Jewish Age.

The Prophet Isaiah then foretells in verses 1 and 2 how much greater will be the results of the Abrahamic Covenant than the Law Covenant, and in verse 3 shows us that the children of the Covenant made with Abraham will not be all found in one part of the earth, but she was to "break forth on the right hand and on the left," in every direction; in contradistinction to the children of the Hagar Covenant, who were all located in that land of Palestine. The remainder of this third verse most unquestionably points to Christ and the Church as the Seed of this formerly barren covenant: "Thy seed shall inherit the Gentiles (nations), and make the desolate cities to be inhabited." (Psalm 2:8 and Rev. 2:26,27) are examples of the plain statements in the Word of God

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proving that the Seed of Isaiah 54:3, must be Christ and His faithful followers.

In the following verse that covenant still being personified as a woman, is advised to forget the long period during which she was more like an unmarried woman, or, worse yet, more like a widow. As far as visible results were concerned it almost looked as though she did not have a husband.

Then in verse 5 we are taught that just as the same Abraham who originally made Sarah his wife, in due time with divine assistance delivered her from her barren condition; so likewise the same God who had originally made the Covenant of grace in due time redeemed or delivered it from its barrenness. Israel knew Him in a limited sense, and they recognized him as their Holy One, but in due time everyone was to know this wonderful God and Father. Then he would be the God of the whole earth.

### **NEW COVENANT**

Now having considered the subject sufficiently to have satisfied us that we are under a covenant which is now about four thousand years old, we would inquire regarding the covenant which is distinguished from either of the two old covenants we have been considering by being called "the New Covenant." And we will begin this portion of our study by considering Rom. 11:25-27: "For I would not, brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."

In other words, Israel, like Ishmael, has been rejected or cast off, and this condition was to last until all the Isaac class had been developed, or the entire Church of Christ had been gathered out from the nations of the earth. "And so all Israel shall be saved: As it is written, There shall come out of Zion the Deliverer, and shall turn ungodliness from

Jacob: For this is my covenant with them when I shall take away their sins." Here we have reference to a Covenant which is specially connected with the blessings of Israel after their re-gathering. It is this Covenant which the Prophets, and our Lord and the Apostles designated as the New Covenant.

Listen to Jeremiah 31:29-34. In the 29th and 30th verses we have statements which never were true and never will be true until the Millennial reign of the Lord Jesus Christ: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But everyone shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." Then again in the 34th verse, we have a picture after the Millennial Age has made considerable

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progress: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sins no more." Now, if verses 29, 30 and 34 have evident reference to the Millennium, is it not also probable and proper that the verses 31, 32 and 33 should also point us to something respecting the Millennium? "Behold, the days come, saith the LORD, that I will make a New Covenant with the house of Israel and with the house of Judah." Now we want to see if there is not something further to identify the time to which this New Covenant applies, and we find there is: "Not according to the Covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my Covenant they brake; although I was an husband unto them, saith the Lord." We are thus reminded that there will be some sharp distinctions between the old Law Covenant and the New Covenant, and one great difference will be that whereas that old Covenant was disregarded and broken by them, the New Covenant will be respected and kept.

### **AN HUSBAND**

But let us pause here for a little consideration of the last part of this verse, "although I was an husband unto them, saith the Lord." You will recall that the Apostle quoted this passage in Hebrews 8:9, and if you look at this rendering of this clause you will find it radically different from the English version of Jer. 31:32. Paul has it read: "and I regarded them not, saith the Lord." We must consider Paul a competent translator or judge of translations, especially when it is remembered that he was controlled by the spirit of inspiration; but why is there such a seeming discrepancy between his words and the passage in Jeremiah? That the words of Jeremiah could be rendered

just as they are in the King James version there can be no question; but we feel compelled to see if they do not have another meaning in harmony with the statement in Hebrews. We could never be satisfied to think of the inspired Apostle as misquoting Scripture. The New Testament writers when quoting from the Old Testament do not always quote the same identical words, as they spoke a different language, but while we may note a little difference in the wording it presents the very same thought. That must be so in this instance, too. And it is, for we find quite a number of Hebrew scholars giving "to reject," "to disregard," as some of the meanings of the word. Thus in Gesenius' Hebrew Lexicon we have this very passage in Jeremiah cited as an instance of this significance. The marginal reading in the common version also is in harmony with the thought, though

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I do not see that it is a really accurate rendering; "should I have continued an husband unto them?" That is, seeing the people of Israel were treating the children of the Abrahamic Covenant somewhat like Ishmael treated Isaac, how could they expect God to treat the Law Covenant and the children of the Covenant as a husband would treat his wife and children? No, He would do as Abraham had done, cast off the Law Covenant which for so long a time had been treated as a wife, and He would reject the children of that Covenant, the natural Seed of Abraham, until the entire Isaac Seed had been developed.

### **AFTER THOSE DAYS**

I have considered this point somewhat in detail because of its bearing on the 33rd verse, which we will now consider: "But this will be the Covenant that I will make with the house of Israel: after those days, saith the Lord." After what days? After the days when the Lord would have disregarded them; after those days in which he would not show them the favor formerly enjoyed. And we all instantly recognize that those days of disfavor have lasted nearly nineteen hundred years. So "after those days" would clearly designate the Millennial Age as the time for this New Covenant. "This shall be the Covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor," etc.

That this new Covenant was to be inaugurated in the Millennium, after the regathering of the Jews, is also proven by Jer. 32:37-40: "Behold, I will gather them out of all countries whither I have driven them in My anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely. "And they shall be my people, and I will be their God.

"And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.

"And I will make an everlasting Covenant with them, that I will not turn away from them to do them good: but I will put my fear in their hearts, that they shall not depart from me." Another pertinent Scripture is found in Ezek. 20:37: "And I will cause you to pass under the rod, and I will bring you into the bond of the Covenant." Israel's experiences under the chastening rod have been painful and humiliating, but, thank God! her buffeting is almost over, and soon the blessings of that new everlasting Covenant will begin to be showered upon her.

Having considered these quotations from the prophets, let us return

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to the writings of the Apostle Paul. The book of Hebrews is specially full of statements regarding the New Covenant. Of all the passages in the Bible which might seem to support the idea of the New Covenant most of us once held, these verses in Hebrews are invariably counted among the very strongest; and yet, if I were called upon today to prove that the Church is not under the New Covenant: that the New Covenant did not include the special blessings which the sacrifices of Jesus Christ has made possible to the Church of this age; I would very likely turn to these very passages in the book of Hebrews to prove our position. I believe the statements of the seventh and eighth chapters of this book as convincing as anyone could ever ask for. And still I must admit, when this further light began to be seen on the subject of the Covenants, these very verses appeared to me to be almost irreconcilable with it, while now their teaching is so simple and plain that I wonder I did not see it from the first. HEBREWS 7:22

Let us turn to Hebrews 7:22: "By so much was Jesus made a surety of a better Covenant." The King James version renders the same Greek word, sometimes Covenant and sometimes Testament, but the significance would be more quickly grasped if in all these places it were rendered Covenant. Both the Revised version and the Diaglott have Covenant in Heb. 7:22. This verse makes it most emphatically evident that this better Covenant, better than the Law Covenant under which Israel previously was, was a thing of the future, not of the present; and the proof of our assertion is the word "surety."

Let me illustrate the significance of this word; suppose that in the same room, within ten feet of me, there was a bag of gold which I desired some one present to bring to me. How strange it would be if, before I allowed that one to touch the bag, I would require surety, or, as we more usually say, security. But if that bag of gold was two or three thousand miles away, then it would be nothing unusual to

expect that man to have some one go on his bond as a surety, a guarantee, a pledge, that he would bring the gold to me, if I sent him after it.

Similarly, the Lord Jesus is not the surety for the blessings enjoyed by the Church today. He purchased those blessings for us with his own blood, but we do not need any surety of them, because we have the things themselves. But if our Savior is a surety it implies that there is something yet future coming to somebody, something different from what we are getting today. Paul calls that something a better Covenant, so we conclude that this Covenant is entirely separate and distinct from the high calling of this age. This agrees perfectly with what we have

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already seen: that the new Covenant has reference to the blessings of restitution, which are soon to be granted to the willing of mankind, beginning with the people of Israel. Jesus, as a result of the sacrifice which He completed at Calvary, is the surety, the pledge, the guarantee, that these things shall be, even though the Jew is still in a cast-off condition, yet, in due time, the very one because of whose rejection they were cast off, will be the one who will bring them back.

### **HEBREWS 8:6-13**

Hebrews 8:6-13 will be now considered, but we will first take the sixth and seventh verses by themselves. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established on better promises.

"For if that first covenant had been faultless, then should no place have been sought for the second."

The Apostle here calls the Sinaitic or Law Covenant the first Covenant, not because it was the first covenant that God ever made, indeed, we know that the Abrahamic Covenant was not the first covenant, but it is called the first covenant because it was the first to Israel as a whole. His statement is another way of saying that, if the first covenant had been faultless, it would have done the work that the second covenant is going to do, and as a consequence, the second covenant would have been unnecessary. Now we inquire, What would the first or Law Covenant have done had it been faultless? We must remember that the fault was not in its imperfection, but in the lack of any mediatorial provision to offset the weakness and inability of the people to keep it. If that covenant had been faultless, it would have given the people under it everlasting life. That covenant said that the man that doeth these things shall live by them, and he could have lived as long as he did those things. Furthermore, he would have

been free from sickness and disease. In addition to that, his farm would have been a paradise, for God had promised to bless his flocks, and trees, and wine and oil, and to bless him in basket and in store. To sum it up, man would have been a perfect being living eternally in a perfect earthly paradise. But if that first covenant had been faultless, it would not have taken any one to heaven; it would not have made any one a joint heir with Jesus; it would not have begotten any one to the divine nature, nor given them immortality--*it would have accomplished restitution*. So if the second covenant is going to do what the first covenant should have done, then that New or Better Covenant will accomplish restitution, and nothing of a spiritual nature at all.

But some one might ask, Why in the sixth verse does the Apostle

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speak of this covenant in the past tense, as having already been established? Saying: "Which was established upon better promises." We answer that that covenant was established eighteen hundred years ago, but we must distinguish between a covenant being established and becoming operative. In our city the council meet together, and they enact certain laws, these laws then go to the mayor for his signature, and after being properly passed and signed, they are established. Yet it might be explicitly stated in the body of that law that it was not to go into effect or operation until January 1, 1912. It might be that that law appointed the mayor as arbitrator or referee in some particular matter. He is appointed arbitrator, referee or whatever the position might be the moment that law was established, and yet, he does not have any duty to perform in that capacity until the law has gone into effect or become operative, and that is expressly stated to be at a particular future time. It is in perfect accordance with this that the New Covenant was established eighteen hundred years ago, but all the Word of God agrees in proving that that New Covenant was not to become operative until more that eighteen hundred years after it had been established, and several thousand years after it had been promised.

The Apostle then continues by referring to the passage already noted in Jeremiah 31: "For in finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord." After those days in which they would be disregarded, in the cast-off condition. "I will put my laws into their mind, and write them in their hearts: and I will be to them a



God, and they shall be to me a people: and they shall not teach every man his neighbor, saying, Know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

This last verse reminds us that the Law Covenant in Paul's day occupied a position somewhat similar to Hagar's position after Abraham had rejected her. There she was in the wilderness, almost ready to die, to vanish away; nevertheless with certain promises which God had made her and her child Ishmael; so Paul saw the Law Covenant in Hagar's predicament, almost ready to die, to vanish away, but there were

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certain promises of future blessings to be fulfilled after the death of the Hagar Covenant, and in the days of the New Covenant.

### **MAKE? OR COMPLETE?**

We will again digress to note another beautiful point, and yet so liable to be misunderstood. I refer to the word translated "make" in the eighth verse. Those who refer to the Emphatic Diaglott will find this word there translated "complete". In the King James version the Greek word "*sunteleo*" is rendered by four English words: end, finish, fulfill, make. It is evident in the verse under consideration that the Apostle did not mean to say: after those days God will bring that New Covenant to an end, for in that case it would not be an "everlasting covenant" at all. When was the Law Covenant finished or completed? In one sense it was finished or fulfilled eighteen hundred years ago, and in still another sense it will be finished at the close of this age, when the Israelites are delivered from its curse, by coming into the bonds of the New Covenant; but in neither of these senses does the Bible use the word "*sunteleo*." The Law Covenant was finished in the "*sunteleo*" sense, when God had completed the writing of the commandments on the tables of stone, and giving them to Moses, sent him down from the mountain to inaugurate that covenant with the people of Israel. A house cannot be conveniently occupied until it is finished, a horse and vehicle cannot be driven until the harnessing has been completed; similarly, a covenant cannot be effective until it has been "*sunteleo*."

But there is still another thought in this word which must be noticed. In Jeremiah 31:33, from which Paul is quoting here in Hebrews 8, and, in fact, in almost all Old Testament passages where it speaks of "making a covenant," the word translated "make" is not the usual word with that significance, but it is the rendering of the Hebrew

word "*karath*." This word has the sense of cutting off. Jer. 11:19: "Let us destroy the tree with the fruit thereof, and let us cut him off (*karath*) from the rest of the living." Joel 1:9, says "The meat offering, and the drink offering is cut off (*karath*) from the house of the Lord." This word was used in connection with covenants in evident reference to the sacrifices that would seal or ratify the covenant entered into. No Covenant was really made until the sacrifices had been cut off or accomplished. However, we must distinguish between the sacrifices being cut off and the covenant being made as a result of the sacrifices being cut off. Jeremiah's word would not mean that after those days the sacrifices will be cut off; indeed the sacrifices will all have been made before those days. The thought was, after those days I will covenant a covenant with the house of Israel as a result of the sacrifices cut off.

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When Paul came to translate this word into the Greek, he says (see Diaglott rendering of Heb. 8:10): "For this is the covenant that I will covenant with the house of Israel; after those days," etc. But in order to emphasize the thought of the original Hebrew, the Apostle, in verse 8, uses a still different word, "*sunteleo*," from what he has in verse 10. We have already noted the force of this word, but there is another point connected with it that we cannot pass unnoticed. In classic Greek this word was commonly used in a different sense from what it usually has in the New Testament. It meant payments or contributions made by others towards defraying the expenses of some enterprise that had for its object the benefiting of the general public. Thus in Liddell and Scott's Unabridged Greek Lexicon are included such definitions of the word as, "a joint contribution for the public burdens. For instance, at Athens, this term was applied to a body of men who contributed jointly each year to equip a ship for the public service. Any similar partnership in bearing public burdens."

I do not lay much stress on the acceptance of the more classic meanings of New Testament words, and yet there is certainly some food for reflection here. The new covenant promises were not for the benefit of some private class, like the high calling of this Gospel Age, but it was for the blessings of the general public, all the people of the earth, beginning with the Jewish nation. However, certain contributions, certain sacrifices were to be made before that work could begin. The principal contributor, in fact the sole contributor as far as individual merit was concerned, was the Lord Jesus; but while the Church had no merit of her own to offer, yet the Heavenly Father had graciously arranged that she should have somewhat to contribute also, by bestowing upon her some of the merit borrowed from the Lord Jesus Himself. She has the privilege of contributing that which was reckoned to her through faith in the blood of the Savior. And

when all these contributions are in, then this new covenant will begin to operate on behalf of Israel first, and then through Israel to all the remainder of the human family. (Acts 15:15-17; 1 Peter 4:13.)

### **HEBREWS 9:13-15**

Let us next turn to the ninth chapter of this epistle to the Hebrews, verses 13-15. While the verses that follow these three have considerable bearing on the subjects we are considering, yet it is these three that we will give most attention to, because they are recognized by some as among the most difficult to reconcile with our views of the covenants, and it is so until you once get the real import of this passage.

"For if the blood of bulls and of goats, and the ashes of an heifer

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sprinkling the unclean, sanctifieth to the purifying of the flesh;

"How much more shall the blood of Christ, who, through the eternal spirit, offered himself without spot to God; purge your conscience from dead works to serve the living God.

"And for this cause he is the mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance."

A casual glance at these words would lead almost anyone to think Paul was here saying that those to whom he was writing had been delivered from the condemnation of the law covenant by coming under the new covenant. But a little further research would show us that we had failed to grasp the basis of the Apostle's argument. The epistle to the Hebrews was primarily addressed to the Jews and Jewish proselytes who had accepted the Christian religion, and the inspired writer here, as well as in many other places, points out to them that their deserts under that first covenant was condemnation. And just as truly as a murderer with the sentence of death hanging over him could not be put on trial for another crime, until some way had been found of delivering him from the penalty incurred by the first crime; neither could those Jews be accepted of the Lord and enter the race for a heavenly prize, unless some way was found of delivering them from the condemnation of the law covenant, as well as from the more universal sentence resulting from the sin of Father Adam.

However, that law covenant could not be disregarded, nor its condemnation ignored, so the only way whereby the Israelite could have its curse lifted would be by the introduction of that of which the law covenant was a type, a shadow. Then it would be just as it is in

nature, where every shadow ends at the substance. But before the law was given the Lord selected the mediator for that covenant, and so the first thing in the introduction of the antitypical law covenant was the election of its mediator. So we recognize God's choice of the Lord Jesus nineteen hundred years ago to be the mediator of this better covenant even though, as we have already seen, He was not to begin to bestow the blessings of that covenant until it had become operative. And now that the Savior had become the Mediator of the new covenant, it was possible for those who had been under the condemnation of the law to accept the Lord Jesus as their Captain and Leader instead of Moses, and through faith in His great offering, the great sacrifice which fitted Him to become the Mediator of the new covenant, they found deliverance from the curse of the law covenant.

Now do not misunderstand me, and think that by this I mean the  
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law covenant ended and the new covenant began 1,800 years ago. That is not my thought. I may illustrate it in this manner; there are two classes of people in the world at this time. To the one class we are yet in the Gospel Age, and to them the Millennium will not begin until 1915. But there is another class, among whom we are thankful to be counted, with whom the Gospel Age ended in one sense and the Millennium began in 1874. So in the days of the Apostles there were two classes, to the one class the law covenant was as dead, but to the other class the law was just as much alive as ever. In Rom. 10:4, Paul refers to the first class, saying, "For Christ is the end of the law for righteousness to every one that believeth." But some one may be prompted to remark: I do not see how the law covenant could be said to end even with this class, unless they came under the new covenant first, if it be true that no shadow ends until the substance has begun. To this I answer, the substance has begun with them, but in a wondrous way the Lord arranged for them to share in the distribution of the blessings of the new covenant, rather than in the receiving of the blessings which were to be granted to those under that new arrangement.

### **THREE STAGES**

In order to appreciate this point, let us note that there were three stages to the law covenant, and similarly there were to be three stages to the new covenant, of which the law covenant was a type.

First, there was the preparatory stage which lasted for forty days, when Moses went up into the mountain and preparations were made for bringing Israel into covenant relationship with the Lord. In due time Moses came down from the mountain. There the preparatory stage ended when the Law went into effect. After it went into effect,

then the influence of the Law Covenant began to be felt. Now, eighteen hundred years ago, as respects the class which accepted the Lord Jesus as their Savior and Redeemer, the third stage ended, and there the first stage of the New Covenant began, namely, the preparatory stage. We remember Moses was in the mountain forty days during that preparatory stage, which represented the entire Gospel Age. When Moses came down from the mountain, he had to put a veil over his face, reminding us that at the end of this Gospel Age the greater Moses was to come down and He would be invisible to the world. He came down to inaugurate the Law Covenant, for which preparations had been going on for forty days, and so when the greater Moses comes down at the end of the Gospel Age, it will be to inaugurate the New Covenant, of which the Law Covenant was a type, and for which preparations have been going on all down through the Gospel Age.

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We can thus see that it would be improper to speak of the second stage of the New Covenant, beginning where the third stage of the Law Covenant ended. Where the third stage of the Law Covenant ends, as respects that class, the first stage of the New Covenant began. The first stage, as we have already seen, was the preparatory stage. After this would come the second stage, when the New Covenant would become operative, which will last during the Millennial Age. Then, after the New Covenant became operative, the third stage will begin when the effect of the New Covenant would be experienced. How long? Through all eternity. That is why it is called the Everlasting Covenant. It would be very inappropriate for us to take any other view of this matter. We also recall the Jubilee type. We remember that the Jubilee consisted of two stages: First, the cycle of forty-nine years, then the Jubilee, the fiftieth year. When the last typical Jubilee was celebrated, then the antitype began. Not the Jubilee itself, but the antitypical cycle, and when the antitypical cycle ends, then the second stage or real Jubilee will begin.

### **PREPARATORY WORK**

We would also call your attention to the fact that the Apostle Paul in the 3rd chapter of 2nd Corinthians is making a comparison between the work of the Gospel Age and that of the Law Covenant, and he clearly shows that the comparison was not with the time when the Law Covenant had gone into effect and become operative, but with the time when the Law Covenant was in process of preparation. He reminds us there that just as up in the mountain the tables were being prepared, so today there is a work going on of which that was a type. But up in the mountain the Law Covenant was not binding, not operative--no indeed. But the agents and instruments necessary to put

that Law Covenant into effect were being prepared, being fitted for the work that they were to do. So likewise, during this Gospel Age, a similar work is going on, a preparatory work, which is going to make the New Covenant effective in blessing all the families of the earth.

We notice in this connection also the statement of Paul in 2nd Cor., the 3rd chapter and the 6th verse, "Who also hath made us able ministers of the New Covenant." Remember that the ministers of that Law Covenant were not the people under that Law Covenant, but that the principal minister of that Law Covenant was Moses, and he ministered the Law Covenant largely before the Law Covenant became operative; it was while he was up in the mountain that he was its minister as truly as after he came down. So today we are ministers of the New Covenant, we are ministers of the Lord, servants, sharing with Him the work of preparation which will ultimately inaugurate this New Covenant which

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is to mean a new agreement on behalf of Israel, and through them to the remainder of the world of mankind.

However, what we have been saying applies only to those who have recognized the Lord Jesus as their Redeemer. Christ is the end of the Law to such, but to the remainder of the Jews that Law Covenant is as binding as it ever was; they are still under the control of it, just as Ishmael was under the control of Hagar back there in the wilderness.

## **KETURAH**

Now, this will probably be the most appropriate place for some reference to the type of Abraham and his wives. Someone might say, Why is it if there is to be a New Covenant that God did not illustrate it in the case of Abraham and his wives? Why did God cut the picture short? The Lord has made that picture complete too. We find that there is still another wife mentioned in the 25th chapter of Genesis, Keturah, and we understand that she is the appropriate type of this New Covenant. One might inquire as to why Paul made no reference to her in his Epistles to the Galatians, and we say, Simply because she had nothing to do with the argument which the Apostle was making. He was endeavouring to show some of those Christians that they were occupying a very improper position, that they were making believe that it was necessary to adhere to all the requirements of the Jewish Law, and the Apostle used this argument to show that that was a wrong position, that it would have been very inappropriate for Isaac to have clung to Sarah, and at the same time to have wanted to go out in the wilderness and to spend the time with Hagar too. So the Apostle was trying to show them that they were not the children of the Hagar Covenant, but that they were the children of the Covenant

of which Sarah was a type. Now, to have brought in this New Covenant would only have confused matters and would not have served any purpose, it would have added to the mistiness of the subject to those whom Paul was addressing. But we find frequent illustrations of this, and we remember that passage in Isaiah 61--how our Savior quoted only a part of the passage, only so much as was appropriate in His day. He said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." There he stopped. Why not go on and describe the other things? Because they were not then due. In Ephesians 4:8, Paul said, "Wherefore he said when he ascended up on high, he led captivity captive, and gave gifts unto men." Paul was only partly quoting this passage from Psalm 68:18. He quoted

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only just as much as is appropriate to this Gospel Age, but there is another clause in that verse which refers to the Millennial Age, and Paul very properly left that out; he was not talking about the Millennial times then, but about our position in this Gospel Age. It was in perfect harmony with this thought that Paul made no reference to Keturah, but we know that the Lord never puts anything in His Word without a purpose, and it cannot be that this reference to Keturah slipped in here without any real significance or object, but when we look a little deeper, we are surprised to find how appropriate the picture is in this detail also. In Gen. 24:67, it refers to the death of Sarah, and then the very next verse, the 1st of the 25th chapter begins, "Then again Abraham took a wife, and her name was Keturah." And in the following verses we read of six children whom she bore. The construction leaves no doubt in one's mind but that Keturah was a wife to Abraham subsequent to the death of Sarah. Furthermore, if Keturah had lived previous to Sarah's death, or during her lifetime, why all those statements respecting Isaac, and how he was Abraham's peculiar son, and how he was the only son to whom properly Abraham's inheritance could go? Yet very few Bible scholars and students are willing to admit that after the death of Sarah, Abraham did take another wife, Keturah, as recorded here. I will refer you to the Bible dictionaries and other books treating upon this as a proof of what I have to say. Almost all of them agree, notwithstanding the plain reference of this event to the time after the death of Sarah, almost all of them contend that Keturah must have been a wife who lived contemporaneously with Sarah. The reason given for this belief is that Abraham was quite aged at the time of the birth of Isaac, and it seems miraculous that he should have had a child at all, and God had to interfere and work a miracle. Then, they

say, is it possible that Abraham could have grown thirty years older, then married, and then had six children more? Evidently it is a lack of faith on their part. But how well this illustrates the very matter under consideration, the New Covenant--the very things that Bible students have been saying for years and years about Keturah, are being said today about the New Covenant. They say that it is very unreasonable to think that there is going to be any such thing as a Millennium of blessing for the world; they say these things seemingly pointing to the future really have reference to things contemporaneous with the selection of the Church of Christ, that the New Covenant does not have to do with anything that will follow the development of Christ and the Church, any more than Keturah had reference to the wife taken by Abraham after the death of Sarah. But we believe that this statement respecting Keturah is true, just as the Bible records it. Just so, we can have the same assurance

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respecting the New Covenant, of which Keturah is a type, that it is equally true.

We remember, to, the significance of the name, "Keturah," the word meaning "incense." How true it is that through this New Covenant such incense and praise and universal honor will ascend to the Heavenly Father, according to the predictions of the prophets. In Mal. 1:11 the word "incense" is from the same root as Keturah.

### **CHURCH'S PART IN NEW COVENANT**

We may notice also the share which the Church of Jesus Christ was to have in this New Covenant, and we perceive that it was not the share of a beneficiary, but rather that of being sharers with Jesus in the making of this New Covenant. In Isaiah 49:8, we have one statement respecting this, and we are right in applying this to the Church, because the Apostle Paul quotes it in 2 Corinthians 6:2, applying it to the Church, "Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish (margin, raise up) the earth, to cause to inherit the desolate heritages." We find here that the church was to be given for a covenant. For what covenant? Surely not for the Law Covenant, nor for the covenant of special grace, but we can see that it was to be for, on behalf of, or in the interest of the New Covenant, that they might share with Jesus in bestowing its blessings upon the world.

### **SEALING**

Let us consider the Scripture relating to the making and sealing of the Law Covenant, and see how it illustrates the making and sealing of



the New Covenant. In Exodus, 24th chapter, verses 4-8 especially, "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said, will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

The inspired account here tells us of certain oxen which were sacrificed, and we would understand them to properly represent the great

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sacrifice of our Lord Jesus Christ. There is reason to believe that there were some goats offered, probably at the same time, judging from the account given in the account in the book of Hebrews, but they are left out of this picture, as though they formed a separate picture. We understand that these oxen typified the same thing that the Passover lamb did, all pointing to the one great sacrifice of the Lord Jesus Christ. Then it tells us how part of this blood was sprinkled upon the altar, and the other half was put in the basins. The word here translated "basins" does not properly indicate any vessel as large as a basin. It is a word that would more properly refer to a smaller vessel, such as a cup. As an instance of this, in the Song of Solomon 7:2, this same word is translated "goblet." We are to keep in mind that this was not a yearly ceremony, but when the time came for the sealing of this Law Covenant, it was done right at that time, and we can readily imagine Moses calling to the people to bring their cups, their goblets, any kind of small vessels to put the blood of these oxen in. We understand that this is the work antitypically which has been going on for these past eighteen hundred years, that the Lord Jesus, the great ox, the bullock, was slain, and since that time, we have been partaking of His blood, we have been receiving of His life, for, as the Scriptures express it, "the blood is the life thereof."

These cups and small vessels having been gathered together rather hastily, they must have been a peculiar collection, no two of them exactly alike. Probably some had big cracks through the, others had pieces broken out of them--some injured in one way and some in another way, but that did not matter. Thus it has been during the past eighteen hundred years, for we have been receiving the blood of Jesus Christ. Those cups had no blood of their own until it was put into them. So with us, we had no life until we received it reckonedly

from Jesus. Jesus was the only one who had life, as we read, "In Him was life." But Jesus poured out His life; He gave up His life there, and we have been receiving it, and so the Apostle could say, "I live, yet not I but Christ liveth in me." (John 1:4; Gal. 2:20; John 6:53-57.)

How much blood did these cups add to that which came from the ox? Not one single drop. Did they not possess a little blood of their own? Not one bit. Thus was illustrated how entirely void of life we are of ourselves, how the merit or life comes from Christ. But why was this blood put in these cups? In order that through them it might be applied to all the world of mankind, and so in this picture, we are told how that blood was sprinkled over the people. It could not be the blood that was put upon the altar, for that could not be gathered up again, it must have been that put into these cups, and we can thus see how that, in due time, through the Church, the merit of the Lord Jesus Christ

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is going to reach all and they will all get the blessings promised. Just as the blood had to come from the oxen, and the cups were merely the channel through which it reached the people, so today we can see that God's people have no merit of their own. They have merit, they have worth, but it is borrowed merit from the Lord Jesus, and it is this merit which they have received from the great bullock which is going to reach the remainder of mankind.

### **SPRINKLING**

I cannot help but think that this is the real thought found in 1 Peter 1:2, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." You will notice that the Apostle is not speaking about how we have been chosen because of the sprinkling of the blood of Jesus. We realize that we need the blood of Jesus Christ just as much as the world needs it in the next age, but we recognize that we must get the benefit of the blood before we would be of the elect, but, after becoming the elect, the Lord shows us that we have the privilege of obedience, and so today we are trying to be obedient, but there is going to be a future work. After this has properly developed us, we are then to share, in due time, in the sprinkling of the blood of Jesus Christ. Well, one may ask, Has not the blood of Jesus Christ been sprinkled upon us? We would say, Assuredly. But we must ever bear in mind that there are a great many things true of the Church today that will be true of the world in the Millennial Age, but it would not be reasonable to say that because such things are true of both the Church in this age and of the world in the next age, therefore everything that is true of the Church in this age would be true of the world in the next age. That would lead to

some very erroneous conclusions. We know that some things which will be true under the New Covenant are also true under this covenant of grace, but it would not be proper to say that because some of these things are true in both instances that it is all therefore the work of the New Covenant. We know that, according to the New Covenant, the world will be enlightened in respect to the Lord, and we have been; and we know that under the New Covenant the world will be brought to love the Lord, to serve Him, and we have been brought to love and serve the Lord. We are also to bear in mind that we need the blood of Christ just as much as the world under the New Covenant will need the blood of Christ, even though there is some difference in the work accomplished in us and later in the world.

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### **NOT UNDER**

One might be inclined to inquire of us, But are we not reckoned as under the New Covenant when we accept Jesus Christ as our Savior, are we not in the step of justification counted as under the New Covenant? But we answer, No. The New Covenant includes the gradual uplifting process that will bring man to a state of human perfection, and will enable him to actually remain there forever. This is not true of us, because we are not actually brought to a state of human perfection, and at best our standing in this respect is a reckoned one, neither is the work in our case a gradual one, but instantaneous. We thus see that what the world will receive gradually, and actually, through the instrumentality of the New Covenant, we receive reckonedly and instantaneously through faith in the great sacrifice of our Savior.

Note the passage in which our Lord's words to His disciples in the upper room are recorded, Matthew 26:27-28: "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins." Our Savior invited them to drink what He here called the blood of the New Covenant. When they drank of that cup, they assimilated the wine which it contained, and thus, it illustrates well how we assimilate that which we receive of our Lord Jesus. Furthermore, it indicates a participation with Him in that same cup of suffering of which He drank. This is also clearly pointed out in Paul's reference to this statement in 1 Corinthians 11:25: "After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood." These words show that the Lord Jesus drank of this very cup first, before He gave it to them to drink; and if this implies their coming under a New Covenant, it would indicate that Jesus came under the New Covenant, but if this New Covenant had reference to the benefits that would be enjoyed by all

imperfect men, whether in this age or in the next, then it would lead us to the contradictory conclusion that the Lord Jesus Christ was also an imperfect being, and that He also needed to participate in the imputed merit of His sacrifice. But the very fact that Jesus was a perfect being, and did not require at all the conditions of the New Covenant, is an evidence, and a proof to us that in the drinking of this cup, He had no reference to the coming under the conditions of the New Covenant, but we see now that the real thought of this passage is that, as He had drank of that cup of degradation, bitterness and distress and suffering, and that this even implied the sacrifice of His very life, and all of this was done for the purpose of sealing a New Covenant, then we must likewise believe that the share which Jesus had in this was to illustrate the share which

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likewise His disciples were to have. If His position was not that of one under the New Covenant, but one who was to seal that Covenant, as a result of the sacrifice of His life, then they likewise, in accordance with the passage already noted in Isaiah 49:8, were to share in the sealing of that New Covenant, by giving themselves as He had given Himself. The difference was that in giving Himself, He was perfect and complete, without need of any imputed merit, while with us, we are weak and imperfect, and we need the imputed merit of our Lord and Master. We must get the reckoned righteousness, which comes from the applied merit of our Redeemer, before we are in a fit condition to sit at our Master's table and to participate with Him in the cup which He offers us to drink.

## **HOUSES OF ISRAEL AND JUDAH**

In concluding this discourse it might be well to say a few words respecting why this New Covenant was to be made with the house of Israel and the house of Judah--there is no reference to its being made with the whole world of mankind.

We know that all of God's arrangements seem to have been to the Jew first, and then also to the Gentile. We remember that the Apostle Paul said in Romans 9:4, "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law."

According to the prophetic statements, when the great time of trouble with which this age concludes, has drawn to a close, there will be only one nation on the face of this earth, namely the Jewish nation. The prophecies lead us to the conviction that the time of trouble will mean the destruction of every nation except the Jewish nation, and to that people it will mean a national resurrection. We remember that in the parable of the rich man and Lazarus, the Jewish nation was compared to a man, we remember that their national death was

represented by the death of that rich man, and that as a nation the Jews have been dead ever since A.D. 70. We recall how in Ezekiel the 37th chapter, reference is made to the resurrection of that nation. The valley of dry bones here spoken of does not refer to the individual Jew, but it refers to them in a national sense. Note the explanation of this fact in the 11th verse, "Then he said unto me, Son of Man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off from our parts." He does not give us to understand that these bones represent men that are actually dead, because these people are represented as speaking; they are talking about how they were like dried bones, cut off from their parts, their hope lost. In what sense was this true? Nationally. Then in this passage, we have a picture of

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the national resurrection of Israel. But the same time of trouble that will result in the national resurrection of Israel will result in the death and destruction of every other nation. In Jeremiah 30:11, it says, "For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." Here the statement is made that the Lord is going to make an end of all nations except the Jewish nation, that He would give them a measure of punishment, and when that period of punishment was over, He was going to restore them and bless them.

When we speak of all other nations being destroyed, we would not have you infer that we mean the individuals of those nations, nor would we have you understand us to mean that all lines of demarcation will be immediately blotted out, that language and facial characteristics will immediately disappear; but our thought is rather that from their peculiar standpoint as a nation with a government of their own, and with an organization of their own, every other nation on the face of the earth will lose its national individuality and standing in this time of trouble, except this Jewish nation, who will gain what the others lose. Why will the Jews survive nationally when the others will not? Simply because the Jewish nation was the only nation established by God; every other nation was man-made, and God had nothing to do with their organizations. However, we see that through the Jewish nation that covenant and its blessings will reach all the remainder of the earth's inhabitants in due time. Note a Scripture to this effect in Isaiah 14:1, "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob." Here we would have you specially notice the fact that strangers, those who had been members of other nations,

were going to be joined at that time to Israel, to share her blessings. The 2nd chapter of Isaiah is quite a picture of the same thing. Jeremiah, 3rd chapter, 17th and 18th verses, also remind us of the way all other nations of the earth will gather about Israel at that time. Notice also Zechariah, 8th chapter verses 20-23, "Thus saith the Lord of hosts; it shall yet come to pass that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; in those days it shall come to pass, that ten men shall take hold of all languages of the nations, even take hold of the skirt of him who is a Jew, saying, we will go with you: for we have heard that God is with you."

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We have a further confirmation of this in Ezekiel 16:59-62: First the Lord reminds Israel how they had despised that old Law Covenant that He had made with them, and then He would have them further remember that even though they had been unfaithful, He was not going to forget the beautiful things typified in that Law Covenant, and in due time, He would establish unto them an Everlasting Covenant. Following that in the 61st verse with the statement, that when He has made that Everlasting Covenant, that New Covenant with the house of Israel, and with the house of Judah, then He would give to them the people of Samaria, and the people of Sodom, but He specially reminds them the He would not give to Israel those people by that Old Law Covenant, but that it was going to be by or through this New Covenant of which we find His Word full of references.

Some might ask why the Lord had determined to send this blessing to other nations through the Jews. One reason is this: The Lord determined to humble the entire human race. There is nothing that will have a more humiliating effect upon a large part of the people of the earth, and especially those who have professed the name of Christ but have really been unfaithful to His teachings, than to be compelled to look up to the Jewish people as the divinely appointed channel through which they will get their blessings. We can well believe many of them at first, in that Millennial time, will refuse to accept the blessing through the Jews, as much as to say, Lord, I want you to bless me, I want to enjoy the blessings of that New Covenant, but I am not going to take it through a Jew, you must send it through some better channel than that. We can imagine the Lord saying, All right, that is the method I have adopted, if you do not wish to accept the blessings through the Jews you need not accept them at all. We realize that in due time man or woman will come to the humble

attitude of mind that will be ready to accept the Lord's blessing through what ever channel He may be pleased to send it.

We thus recognize that, beginning with Israel, the blessing of the Lord shall reach ultimately to all the world of mankind, and thus it will be true that the blessings of that time will be to the Jew first and then to the Gentile, the same as it is now.

The secret of the Lord respecting the selection of the Church, etc., is with them that fear or reverence Him, and He will show them His covenant. (Psa. 25:14.)

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## **"LPEE UNDER THE TEST."**

*Text: "Charity suffereth long and is kind." (1 Cor. 13:4)*

There are two points in the text which I will call you attention to first. The word "charity," as now used, carries the thought of almsgiving, while in olden times its meaning was conveyed by another word, namely, "love," as we now use it. Next, the conjunction "and" is not in the original, as will be noticed from the italics. Thus the text should read, "Love suffering long is kind,"--it is kind all the time, not that it suffers long and then after a hard struggle is kind.

It is this kind of love that we want to talk about--Love under the Test.

A mental appreciation of God's great plan of salvation is a very rapid matter in comparison with our adherence to its moral principles. To know the principles which underlie the plan of God is one thing, and to conform our lives to them is another matter. We have found it necessary to overcome the desire for the good things of this life; also to overcome the dread and fear of business disaster, sickness, etc. The question was, Could we possibly take the step and stand that would bring so much of loss, sadness, difficulty, persecution and trouble in our lives? We do not wonder as a result that of all those who are willing to believe the testimony of God's Word, only a small proportion are willing to take the step of consecration. We rejoice to think that probably the greater part of those gathered here today have taken the step of consecration, and that you are among those who desire God's character likeness shall become the great motive power in your lives and hearts.

When we come to God's Word and consider what our Heavenly Father is like, we find it all summed up in that little word, "love," and as we thought of His character, we felt a burning in our hearts for that kind of love, and to be also a personification of love. It is this hope which has been uppermost in our hearts and minds for quite a while; with some for five, ten, fifteen or twenty years. Yet, sometimes, we say, I am almost discouraged, and I wonder if the Lord can be

pleased with the measure of love that I find in my heart. I find that sometimes it is easy

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to overcome, but when I have trials and tests, then it is very hard, I find it is so difficult then to show the spirit of the Lord and Master; I do the things that I know are not consistent with that of love; I entertain thoughts contrary to love, and do things out of harmony with this calling for which I am striving. I wonder if I have this love, and what God requires of me in the hour of trial. I know that the most of us will appreciate that it is a very simple matter to show love in a grand gathering like this, but how much of this love will we show when we get away from this convention, how kind and long-suffering will we be in our trials? Will we find any permanent gain in our lives from having had this privilege for these few days? Or, on the other hand, will we find this measure of love swept away by the cares of life and be just as lacking as in the past? I am sure that anything I can say, by God's grace and help, which will enable us to understand how love should conduct itself under the test, how this long-suffering love will be kind during it all, will be welcome, and I hope and trust we may say something that will make us better for having heard.

I will first call your attention to four great things that we must keep before our minds, no matter what tests or trials we are called upon to pass through.

### **1st. NO TRIAL WILL EVER BE TOO SEVERE.**

You remember what Paul said in 1 Corinthians 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." We often hear a brother or sister say, I have had too much trouble; too much sickness; things are too hard; the burdens are too heavy, etc. Dear friends, if you and I have the right kind of faith in God's care and providences, we will have no use for that little word too. Things are never too bad, you are never too sick, trials never too great--they are just enough.

You have probably heard the expression: Well, I do not know that I can be an overcomer; it seems so easy for some, but it is so hard for me. I want to say, dear friends, that you were never more mistaken, for it is not a bit harder for one than it is for another. Not a bit harder for you than for the Apostle Paul, or the Apostle John. Why surely it will be. No, dear friend, it will not; because every one of those who have consecrated themselves to God's service have been begotten of His Holy Spirit, and have an equal opportunity with every other one



to make their calling and election sure to glory, honor and immortality.

I do not see how that can be, such and such a brother has so much more ability than I have.

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Well, because he has the ability, he has a corresponding responsibility, more than you have.

I have weaknesses that this brother or sister has not.

Well, then, dear brother or sister, the Lord makes allowances for you that He does not make for the others, so that it is just as easy for one as for another. The more ability you have the more responsibility you will have to meet, and the more weaknesses you have, the more grade He will give you.

It is a great deal like a handicap race. The judge gets the records of the various runners, and the one who is the poorest runner gets so many yards start, the next poorest still less of a start, and so on with all the runners, so that all will be treated alike, according to their ability. The one who can run the fastest will have the farthest to run. So it is with us, the more grace and help we need, the more we will get. That is the kind of a race you and I are engaged in, it is a handicap race. If you fail to make your calling and election sure, you will have nothing to say but that you were not willing to do it. You remember Paul said, "*I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall separate me from the love of God, which is in Christ Jesus our Lord.*" We will never be able to say that God did not give us grace enough, nor knowledge enough, nor because the brethren did not take enough interest in us, nor that Satan was too active. All we will be able to say will be, "I was not willing to rely on God's grace and take the step which the Lord made it possible for me to take. All our trials are supervised by the Lord, and we therefore have no reason to think that they are too severe, or too great. That gives us confidence.

## **2nd. NO TRIAL WILL EVER COME TOO SOON.**

It will never come before we have had the proper opportunity to get ready for it. What would you think of a teacher who would give a problem to a child who was not ready for it? The Lord knows when we are ready for the trial, and when it comes, that very fact is an evidence that we are ready for it. This convention is a preparation for trials you are to meet when you leave. The experiences you had before you came were to prepare you for the trials you would get at

this convention. Do not rebel and think you ought to have easier trials, but realize that God knows what is best.

### **3rd. WE DO NOT HAVE TO BEAR ANY OF THESE TRIALS ALONE.**

If you bear them alone, then you are losing one of the grandest privileges that is part of the inheritance of the true child of God. In Isaiah 43:2, we read, "*When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest*

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*through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.*" Let us learn the value of prayer along this line. We do not have to pray in a formal way, or just at stated times. Get on a basis of reverential familiarity with God; not telling Him what we want Him to do, but look up to Him as the great Father and Head. One reason why so many of your trials have been so severe, is because you have failed to take them to the Lord in prayer, failed to let Him bear them for you. On the other hand, you may have thought that He was too great to bear your trials. Neither thought is correct. Even the small tests may be carried to the Lord. I will give you one illustration: I cannot boast of any great amount of physical strength, and in the Pilgrim service we have a great amount to carry with us. At one of my appointments, I alighted at a railway station, and I had two heavy suitcases. The brother who met me was an invalid and had all he could do to carry himself, and there was no vehicle that we could get, and he lived at the outskirts of the town. Furthermore, I found I would be obliged to leave the next morning from another depot, so I was compelled to take my suitcases with me. I thought, I am afraid this will almost exhaust me, but I know that the Lord will help me in this trial. So I lifted my heart to the Lord and said, "Lord, I do not ask you to deliver me from suffering, but if this dear brother should feel that I was suffering because of his inability to assist me, he would feel bad. I know that you can easily overrule this so that this dear brother will not realize that it is a trial to me." I want to say that I never had such an experience, and I never felt less exhausted than I did in that experience. The point is, no matter how small our trials are, we want to take it to the Lord and get His assistance; not that we will have no suffering, but that the Lord will grant help in the proper way.

### **4th. YOU WILL GET EVERY TRIAL YOU NEED.**

You will get every trial you need, and if you are in the right attitude of heart you will want them all. So we read, "My God shall supply all your needs." Again we read in the 23rd Psalm, "The Lord is my

shepherd, I shall not want." If He sees that we need these experiences, then He will permit them to come, and we will also want them. He will give us every experience we need to develop the Christian character. I am also sure that you and I can expect very little benefit from our trials if there are not some painful ones mixed in them.

I remember some time ago I went to see a dentist to have him look at a tooth. He said, Whoever filled that tooth the last time did not want to hurt you. I suppose not, I said, for he was a friend. Now, he said, I can put that filling back, but there is only one way to put it back to stay, but it is very painful, I will have to drill to the nerve. If I put it

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in the same as the last time, it will only be temporary. How do you want it, just temporary, or to stay? I said, I want it to stay. So it is with us in our Christian experiences. We want the filling of humility, love and patience, but there are two kinds. One only stays on the surface and may fall off at the first trial. The other kind is the one that requires drilling upon the human will. We must want the one that is painful, if thereby it will develop the Christian character.

In Proverbs 10:22, we read, "The blessings of the Lord, it maketh rich, and He addeth no sorrow therewith." Well, you say, I have sorrow. Yes, but what is here meant is that He addeth no sorrow which will not help. If you have a sorrow, it is because it will be influential in making you rich, otherwise God would not allow that sorrow to come to you.

Now we come to the principal portion of our subject, LPEE UNDER THE TEST. There are a few things that are responsible for our trials.

### **IGNORANCE**

There are various things that test our love, and one of them is that of ignorance. Sometimes it happens that a brother or sister has come to a convention with great expectations, and after they have arrived, and before the first service, they are laid on a bed of sickness and are not able to attend a single session. At almost every convention there is at least one such, and they are tested and tried thereby, and it looks to them as though God did not love them very much; because they did all they could to get to the convention, and now they are to be deprived of that for which they came. There is a certain amount of rebellion here and it is a severe test, and sometimes there is a little injury done to their love, but it is largely due to ignorance. If you and I had the proper conception of the glorious object God intends to be accomplished in our lives, we would recognize that those experiences are the ones that we need. The Lord knows what is best, and sees sometimes that such an experience is best. We get into the habit of

planning our own course, thinking we know what is best, but sometimes they are the very worst for us.

It is not only ignorance because of our inability to discern the Lord's will, but we find furthermore, we are also tested, because of our ignorance, in connection with the Lord's people. We are quite sure that we do not know it all, but we are thankful that we know as much as much as we do, and year after year, we see things that we did not see before, and it is quite likely that when these things are presented to us, our ignorance makes the matter a test to us. We may say, It is all wrong, it can't be right, and therefore it would be to our injury and to the injury of others. Trials and tests over the covenant question are largely tests due

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to ignorance. When these things came, a great many when seeing them in the Watch Tower thought, That looks different from what I thought, it seems to me it is the wrong view of the matter, and in their ignorance they did not stop to investigate and weigh it all over. That was because of ignorance, and ignorance led to bitterness, and bitterness to strife, and strife to rebellion, and rebellion to outer darkness. Let us show the spirit of wisdom. If we cannot see eye to eye on the instant, let us say, Well, I am willing to be patient in the matter, I am willing to investigate fully to see if there is any point here that I am ignorant on--we are then sure to get a great blessing.

Furthermore, it is ignorance along other lines. I remember a brother saying, Brother Barton, I had quite a trial. I thought I would go to the Bible House at Allegheny and visit Brother Russell, I thought I would spend about two days there and be with him. I thought of how much Brother Russell could tell me, and of all the questions I could ask him, and what a blessing I would have. But, when I got there, I was surprised, I could see Brother Russell for only fifteen minutes. But the Lord gave me grace to see that if that brother could give every brother an hour of his time, we would never get a copy of the Watch Tower or anything else. It was ignorance on the part of that brother. We want to be in that attitude where we are willing to learn from all these things.

### **SELFISHNESS**

We frequently find that selfishness will bring our love for God and His people to the straining point. Selfishness wants to make the way just as easy as possible, and it wants to make a cheap sacrifice, one that will not cost any more than is absolutely necessary. If it is in the heart of any of us, then it is only a question of time before we will be injured by it. In this connection we recall the beautiful illustration of how David, after he had sinned when he numbered the people

contrary to the will of the Lord, he came to the threshing floor of Araunah for oxen and threshing instruments, etc. with which to make a sacrifice. The King offered David all that he wanted, but David insisted that he should pay for them, saying, For I am going to make the sacrifice, and it is to be something that has cost me something. If David had accepted that offer and burned up the oxen and threshing instruments, it would not have been David's sacrifice, but the sacrifice of Araunah. If our sacrifice is to have any value, it must be one that has cost us something. After spending your time and money for the good things of this world, there is no sacrificing in offering what you have left. After spending your time reading the newspaper, etc., and then spending the little time that is left in reading what the Lord would have you read, where is the

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sacrifice? What time have you for the volunteer work, or anything else in the Lord's service? That is not a satisfactory sacrifice to the Lord. Shall we try to cheapen the sacrifice and offer to the Lord less than the best we have? I am sure some of the brothers and sisters have made serious mistakes along this line. I have met some who contemplated going into the colporteur work, but their conversation revealed the fact that *they wanted to go in in a way that would not cost them much. Some have nice homes, and nice businesses, and they say, I am anxious, I desire to go into the work, but if I sell out, I must do it at a great loss, but if I can sell at my price, then I will go into the work. Love is lacking there, for IF WE LPEED THE WORK WE WOULD GET INTO IT AT ANY COST, if thereby we could offer that to the Lord.*

Back in the past ages there were a number of people who read in the Scriptures, "If any man will be my disciple, let him take up his cross and follow me." How could they do that? They were anxious to take up their cross seemingly, but they were not willing to take up the Scripture phase of the matter. Many of them had silk crosses sewed on their clothing, and so when they put their coats on, they imagined they were taking up their crosses. How strange they could think that God would be satisfied with that. It is not a cross of silk or cotton on our back that we are to wear, but it is the spirit that will take up the cross of self-sacrifice, of the complete submission to the will of the Heavenly Father, and by taking up that cross day by day, we will at last finish our course with joy and hear Him say, "Well done, good and faithful servant." *Love delights to sacrifice*; it is the province of love to sacrifice. It is one of the manifestations of love to show that there is the spirit of sacrifice there. If we have the spirit that does not want to sacrifice, but will find excuses, then rest assured it is only a question of time when selfishness will crush the little love there is there.

## **FEARFULNESS**

This is a lack of faith. So many of God's people are full of fear; they are fearful that this or that thing will occur. You and I should never entertain the thought of fear, except scripturally--reverence. You remember how the Scriptures admonish us that we should lay aside every weight and the sin that doth so easily beset us. There is nothing that will be more likely to trip our steps than that of fear. I met a brother once who was in a very peculiar position. I told him he reminded me of a man who owned a store, and suddenly he would have a fear that his roof had blown off, so out he would rush to see, only to find it in place. Then he would have a fear that someone had thrown a stone through the plate-glass window, but upon investigation he found it was

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not injured and no one had thrown a stone. Then he would fear that some one was digging up his walk in the back yard, only to find that nothing of the kind was being done. That is not the position we want to occupy, dear friends. The adversary would like to have us become discouraged, but God will not permit us to be tempted above that we are able to bear. We will have to believe that they will not come to us unless they are best for us, and we want them to come in the right way. We know that some of the Lord's people have been permitting their fears to take this course.

## **IMPATIENCE**

We find so many of God's people are impatient; impatient to have the work done at once; impatient to have the trials over, before they finish their work. Many of these trials require time, and we ought to be willing to have the trial, whether it stops the next minute or whether it remains for a long time, and the important thing is to know whether it is doing the thing that it is intended to do. Remember the patience of Abraham--God told him to offer up his son, go a three days' journey and then offer him up. Why, no Lord, he might have said, I want to have it over. If Abraham had talked that way, do you think that the Father would have called him the "father of the faithful?" No, but Abraham was willing to go as far and have the trial continue as long as God thought was best, and that should be our position.

Not only is our love for God tested by impatience, but also our love for the brethren. It is not surprising that they are not as good as we would like to have them, but God is patient with us, and so we should overlook the impatience of others. You and I want to try to treat one another just as the Lord treats us. I am afraid that if He treated us as we treat others, we would get very poor treatment. You remember

what the prophet says in Zech. 4:10, "These are the eyes of the Lord that run to and fro throughout the earth," meaning that as individuals, we are to look at things from the Lord's standpoint, and if we do, then how different will our trial seem than they would otherwise. We will not look at any weakness or uncouthness, or undesirableness, but will endeavor to look at the new creature that dwells within. None of us could be satisfied with ourselves or one another as old creatures, but we can from the standpoint of faith as new creatures in Christ Jesus. We are all nothing--think of what a glorious thing God is making out of nothing! Think how the Lord made the diamond. He did not make it out of gold or silver or other precious metals, but, so to speak, took a big barrel of soot, such as you would get out of your stove-pipe, put it down in the earth under the pressure of a great rock, and after many

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years took it out, and there was a beautiful diamond. If the Lord can do that, He can make a jewel out of us, and by and by we maybe permitted to shine as one of the precious jewels in the Lord's kingdom.

We realize that we have approached the time of trial for the Lord's people in a great many respects, and I have noticed for quite a while the parallel between the life of our Lord and His people, especially the last part of His life, how that when our Lord rode into Jerusalem, you remember that correspondency pointed to the second advent, and you remember how they shouted at that time, and it looked as though the Jews were about ready to be converted. The same thing is true regarding the Lord's second advent; it was accompanied by the wonderful revival meetings of Moody, Sankey and others, and it almost looked as though there was going to be a great conversion of the world. But those people, who shouted and greeted our Lord when He rode into Jerusalem, soon turned away from Him and only a little handful went into that upper room. So it was at the second advent. Of those who seemed ready to accept Him at His second advent, only a few remained loyal, but we remember that the Lord took those few into the upper room condition, and we have been privileged to be of that class. It was in that upper room that Jesus taught those wonderful lessons, and set the example of humility, and it was there that the Lord's Supper was celebrated. So it is now in this upper room condition, you and I and all the Lord's faithful disciples, we have been feasting with the Lord. We also remember that in that room Judas went out, but there was not many there. So while in that upper room condition, the same thing was true, very few compared with what might have been expected. But now, it seems that we have come down from that upper room; it seems that we are in the garden of truth; we realize the glorious truths that gleam around us, but also

realize that we are in the Gethsemane condition, that we are in a sifting condition. We remember how the Lord left all the disciples but three, and took those three a little farther, then left them to watch, came back and found them asleep, and said, "What, can you not watch with me one hour?" Finally, the third time, and coming to them and finding them asleep, He said, "Sleep on and take your rest." There, dear friend, seems to be the point where we are today. It seems to me that we can see some of the Lord's people standing back there by the gate, and we can expect a great many more falling away during the next year, and if we are of the faithful kind, we will be admonished to watch! Brother, can you watch just this one hour that is left? Our hearts bleed as we have seen some zealous Peters, some loving Johns, and some active James unable to watch one hour. *Let us be of that Jesus Class, of which Jesus is the head, the class that is going to watch and endure*

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*unto the end.* It is a test of our love for the Lord and for His people, and for the world of mankind. Will we endure it in the spirit of the Master? We can, dear friends, but the question is, WILL WE?

In God's providence, may we ever have that spirit, no matter what may come, the spirit, the LPEE THAT SUFFERING LONG IS KIND. Amen.

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## **RANSOM AND SIN-OFFERING**

We assume that all who have made a serious study of the matter are satisfied beyond all question that the Ransom provided for mankind is none other than the man Jesus, who presented Himself for this purpose when He came to John at Jordan, there to be immersed by him into that typical water grave. (Matt. 20:28).

Many Scriptures can be found to support this conclusion, and none that can be construed to oppose it, hence we accept it as sound and incontrovertible. This being so we know that Jesus was in no sense inferior to Adam before he transgressed: by this we mean that Adam possessed no power, no right, no quality of any kind whatever, now represented in Jesus, but this could not be said of any other man; so that Jesus, and Jesus only, God could use to restore all that was lost to the race through the sin of its federal head Adam. His sacrifice made possible a restoration of all things, spoken of by God through all the prophets of old (Acts 3:19-25). In this connection it is interesting to recall that Adam was given a partner (Eve) to share with him his privileges and his responsibilities, and the experiences of these two were almost identical in every way. So, in like manner, will the



second Adam (Jesus), the regenerator of the first Adam's race, have a partner--"the Lamb's wife"--the Bride of Jesus. (Rev. 19:7; 21:9.)

It is clear to all students that the loss suffered by our race through Adam's transgression included life--human life in perfection, enjoyed amidst perfection. A restitution of all things must, therefore, include these two conditions, with all else rightly attached to them in God's plan.

How was so wonderful a thing to be accomplished as the providing, for all those condemned in Adam, an opportunity to gain to themselves everything that was lost by original sin? It is not necessary to point out that such an undertaking would be altogether beyond the skill of man, beyond his wit even to devise, much more beyond his power to perform. But "God so loved the world that He sent His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

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### **A JUST SENTENCE**

A reverent mind has no difficulty in appreciating that the condemnation, the curse of death, rests quite justly upon the whole race; nor is there any difficulty in recognizing the wisdom of condemning all in one man, seeing that this made possible the redeeming of all by one. To explain the philosophy of this redemption requires more than human intelligence however, and nothing but enlightenment by the Holy Spirit could make it possible. If the Lord can use this pen to help make more clear some of the hidden mystery, how grateful we all shall be.

In the first place we would remind ourselves of the sentence passed on Adam by God: "Cursed is the ground for thy sake; in sorrow thou shalt eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Or in other words: "In the day thou eatest thereof dying thou shalt die." The matter is summed up by the Apostle Paul as follows: "The wages of (the) sin is death." (Romans 6:23.)

Seeing the instructions of God were disregarded, and Adam willfully transgressed (1 Tim. 2:14), there can be no question of the justice of the death sentence, and the only hope for a future existence for the race lies in a resurrection from the state of death (Rom.5:18).

## THE PENALTY MET

The penalty for sin--death--passed upon all men in that all were condemned in the one transgression, the sin of one man. (Romans 5:12.) To make it possible for the race to escape this curse of death Jesus died--"The just for the unjust." His eternal extinction as a man--the corresponding price--meets the original sentence as a substitute for Adam and his race. He was "delivered up on account of our offenses"--"The Lord hath laid on Him the iniquity of us all." Had sin never entered into the world Jesus could not have died, for "the wages of sin is death." Now that He has died for us our reconciliation with God is possible, and had God so planned the matter the resurrection of the human race could have been long since.

We can see that the death of the man Jesus meets the penalty--"the wages of sin." Thus guaranteeing an opportunity of life to all. But to raise humanity to life and perfection requires more than this at His hand; they are still held in bondage to sin and death; it is His part to break the bonds of death and set the captives free in God's due time. The only way to accomplish this great work will be to give life to the poor captives; that indeed will break death's bonds, and set the prisoners

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free! "I will ransom them from the power of the grave; I will redeem them from death" (Hosea 13:14); "The gift of God is eternal life through Jesus Christ our Lord."

When speaking of the Ransom it is necessary to remember that it means--a price to correspond, just that. One man brought condemnation--death, and one man, the man Jesus, provided the Ransom for all.

The Ransom, provided by Jesus is the price necessary to set men free from the power of death. Mankind has no option but to come forth from the tomb in due time (Hosea 13:14; John 5:29), because the ransom has been provided in their behalf.

As matters stand at the present time we see that not only has Jesus voluntarily met the penalty for man's sin--when He by the grace of God tasted death for every man (Heb. 2:9)--but, additionally, the vast majority of the human race have also suffered death on account of the same sin. What a contrast is here presented, however! In the case of the race a penal death, from which they require to be redeemed. In the case of Jesus a sacrificial death, providing the Ransom, the means of redemption for us, and for all. This sacrificial death Jesus spoke of as a baptism--"I have a baptism to baptized with," a baptism of death; it was the consummation of the bitter cup God poured for Him.

The sin which made the death of Jesus possible, and necessary, was the sin of the poor world of which we all formed part--"dead in trespasses and sins." (Ephesians 2:1.) How remarkable it seems that God's plan provides for others to suffer this sacrificial death with Jesus, following in His steps. Not to provide the Ransom however, for this He had already found. To James and John Jesus says "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized" (Mark 10:39). We recall that Jesus was thus baptized for the dead; and the Apostle refers to the like experience which comes to others when, in commenting upon the resurrection of the dead, he says: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" "And why stand we in jeopardy every hour?" (1 Cor. 15:29-30.)

The explanation why those who are baptized for the dead stand in jeopardy every hour can be understood when we realize that these form God's first-fruits, who have been ransomed and redeemed by Jesus and whose ransomed life has been given up to God a living sacrifice (Rom. 12:1). It is as new creatures in Christ they stand in jeopardy: their ransomed life sacrificed, they now have set before them the one hope of their calling--"the high calling of God in Christ Jesus" (Ephesians 4:4; Phil. 3:14). It is a question of eternal life or eternal death for them.

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The sin for which Jesus died remains upon the race still, the curse continues, and this makes it possible for those first ransomed by Jesus, and therefore having a living and acceptable sacrifice to offer, to be baptized into Jesus' sacrificial death (Rom. 6:3). They are first passed from death unto life (John 5:24) so that they might die with Jesus. In John 6:44-58, the Lord sets the matter before us; the essence of which can be found centered in one verse (verse 53,) which should be read in conjunction with Lev. 17:10-11, where one feature is typically shown. To eat (assimilate) the flesh of Jesus (by faith) means the appropriating of His human life, and drinking of the blood at the same time makes necessary the laying of that life down as part of His great sacrifice for sin--drinking the cup with Him (Mark 10:39): the cup must not pass, "drink ye all of it." (Matt. 26:27.)

### **ONENESS WITH JESUS**

It is recognised by students of the Bible that we are living in the antitypical Atonement Day, a time of sacrificing for the purpose of atonement, during which "the whole creation groaneth and travaileth in pain"--afflicting their souls all the day long (Lev. 16:29-30). The Man Jesus was sacrificed, ordered up, over nineteen hundred years ago, and the continued sacrifices which have followed have consisted

of those who have denied themselves, and taken up their cross and followed Him. That there would be further sacrifices following the sacrifice of the man Jesus is set forth clearly in the book of Hebrews in chapter ten. In chapter nine, verse 23, we read: "It was therefore necessary that the patterns of things in the heavens should be purified with these (the blood of bulls and goats); but the heavenly things themselves with better sacrifices (plural) than these." Then in chapter ten, verses 9 and 10, we read "He taketh away the first (typical), that He may establish (not fulfil) the second; by the which will (purpose) we are sanctified through the offering of the body of Jesus Christ once for all." The authorized rendering of verse 12 is not complete; the full text can be seen in the literal rendering of the Diaglott New Testament which reads--"He but one on behalf of sins having offered a sacrifice for the continuance (Lexicon: prolonged, extended) sat down at the right hand of God thenceforth waiting till may be placed the enemies of Him a footstool for the feet of Him. By one offering He has perfected for the continuance those being sanctified." He has been waiting for nearly two thousand years and waits still, whilst those who are perfected and sanctified continue the "better sacrifices," which He established for the cleansing of the things heavenly (Heb. 9:23). When this work of sacrificing is complete the Lord will begin to deal with the world, and will quickly put all enemies

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under His feet. We read: "This is the covenant I will make with them after those days," after the days of waiting during which the "continued " sacrifices are completed. God says He will put His "laws in their hearts, and on their minds will He write them," and adds: "And their sins and their iniquities I will remember no more," then no longer will offerings for sin be needed.

The Scriptures already referred to make clear that there is a oneness with Jesus which His followers experience preparatory to the oneness of glory to follow on the spirit plane of being.

How can this oneness be defined? It is a fellowship with Him in the sin-offering; a fellowship in atonement; but not in the Ransom, which provides the intrinsic value which makes atonement.

None of the fallen human race shares in this "oneness" when in their fallen state. To have fellowship with Jesus in the sin-offering, we need to receive the grace of God in its many aspects and applications, to fit us for so great an honor: and even then the fellowship with Him is possible only by the righteousness provided in Jesus. When Jesus inaugurated this wonderful work He expressed Himself thus: "Suffer it to be so now, for it becometh us to fulfil all righteousness." Our Lord's words formed a message of instruction to a fallen race, of

whom none were righteous, that God had now appointed that righteousness was to be obtained in, and through, Jesus only.

## JUSTIFICATION

The great doctrine of justification appears to be God's appointed way whereby men may be privileged to share in the sin-offering.

It is interesting, and suggestive, to note that wherever the expression "justified," occurs in the New Testament it invariably comes from the Greek word "dikaioo." From this we gather that some similarity must be seen wherever the word is used: a correspondence, but not necessarily an exactly similar meaning, because, as Prof. Young tells us, "to justify" means "to make, or declare, right." The Scriptures say--"it is God that justifies" (Rom. 8:33). For God to make right would mean that the individual would be holy--perfect: for Him to declare right need not mean a state of perfection, but right in intention or action--a qualified state of rightness. The first thing required by God of a sinner is repentance: "Repent ye therefore."

Repentance would appear to be the first stage of justification, as clearly taught by our Lord in the parable (lesson) He gave for the purpose (Luke 18:10-14). Here Jesus teaches us that the man who confessed himself a sinner, and cried for mercy, went down to his house "having been justified" (Diaglott literal).

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The next thing God requires is conversion, a change of heart--"repent ye therefore and be converted." Such a state indicates a progression in justification, a drawing nearer to perfection, and Jesus says: "By thy words thou shalt be justified"; the good words spoken being an indication of the converted state of the heart, as the context shows.

Faith continuing to develop according to knowledge and a fuller appreciation of God's plan of salvation in Jesus, brings a still further advancement towards holiness, perfection, peace, and life. Jesus said "According to your faith be it unto you," and the Apostle Paul expresses it thus: "Therefore being justified by faith we have peace with God." (Rom. 5:1.)

Thus far justification is of a "declared" character, not the end in view, but arranged to convey one to the final stage of justification to life--a "making" right. To fail to proceed would mean to receive the grace of God in vain--the object in view not being attained to; but this would not mean loss of life for the individual, he never having been justified to life. So far he has been "declared" right, but not "made" right. The next, and final, step of justification is found in Romans 5:9, where we read "by much more then having been justified now in the blood of Him"--a "making" right. The Scriptures tell us that "the life of the

flesh is in the blood" (Lev. 17:11). Hence the expression "justified now in the blood of Him" is a hidden way of saying justified in the human life of Him. These are the "mercies of God" whereby it is possible to present to God a living, holy, and acceptable (human) sacrifice "our reasonable service" (Romans 12:1).

## **THE SIN-OFFERING**

The sin-offering forms the basis for forgiveness of sins (making atonement), thus affecting mankind from the moral, or righteousness, point of view. It provides for atonement from sin, but does not provide life for anyone.

In Hebrews 13:10-13, is clearly set forth what the sacrifices of the Gospel Age (the antitypical Atonement Day) are. We read "We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach."

Those spoken of as serving the tabernacle are the consecrated, and anointed, Priests, both in type and anti-type. Which means that those, thus called of God today, have an altar whereof they have no right to

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eat. Had Jesus, the first of these favored ones, partaken of the offering, He Himself placed upon the altar for sacrifice, He would have been unacceptable to God as an offering for sin. The Apostle would remind all who are sharing this experience with Jesus, that their offering must be wholly and totally consumed in like manner "for the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the gate," "let us go forth therefore unto Him (Jesus) bearing His reproach." If we take back from the altar any part of the offering we make to God we shall lose for ourselves the privileges and honors of the Christ of God. "Precious in the sight of the Lord is the death of His saints" (Psalm 116:15); "It is a faithful saying: for if we be dead with Him, we shall also live with Him" (2 Tim. 2:11). "Be thou faithful unto death and I will give thee a crown of life" (Rev. 2:10). Quite clearly the meaning of the references in Hebrews is that the offering of the footstep followers of Jesus must be wholly consumed upon the altar; and the reason for this is equally clear, namely because their sacrifice forms part of the sin-offering (Rom. 15:16), the completing of Jesus' sacrifice, as typically shown by the commingling of the blood of the goat with that of the bullock upon the propitiatory. (Lev. 16:15).

## THE LAMB'S WIFE

Jesus, the Lamb of God, delighted to do His Father's will. The course marked out for Him was a remarkable one. He "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. Wherefor God also hath highly exalted Him, and given Him a name which is above every name." "Let this mind be in you, which was also in Christ Jesus," for God has predestinated that the Bride of Christ must first be conformed to His image (Rom. 8:29). Those who demonstrate their loyalty to their heavenly Bridegroom under the various tests now upon us, filling up of the afflictions left behind of Christ for the Body's sake will be counted worthy to form the Bride, the second Eve. O glorious prospect drawing near--the marriage of the Lamb! "They that were ready went in with Him to the marriage: and the door was shut." When the marriage is consummated, and the virgins, the Bride's companions that follow her, are brought into the King's palace, with gladness and rejoicing, then the regeneration of Adam's race, for whom atonement will have been made, will begin, and "the fathers shall become the children" of the Bride and Bridegroom, and they shall be made princes in all the earth, as co-laborers in the glorious work--the restitution of all things made possible through the sacrifice of the man Christ Jesus.

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## "THE COMPARATIVE RESULTS OF PRIDE AND HUMILITY"

Dear Brethren and Sisters:--It may surprise you a little when I say that I am going to play the part of a policeman and serve a warrant on you this afternoon, and of course you are all anxious to know the crime that I am going to charge you with, whether murder, robbery, or what. It is something worse than that. I know you would be inclined to say, What can be worse than those things? The thing I consider so much worse is PRIDE.

Well, it is such a far more serious matter than murder or robbery because you or I do not want to commit murder, or rob anyone, but there is great danger along the line of pride. Our subject may be mentioned as the Comparative results of Pride and Humility, and we will note James 4:5,6, "Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble."

I am sure, dear friends, there is no subject more important than this, yet it is constantly one of the hardest subjects to talk about, one

reason being, the very people who need it are the last people ready to accept or believe it. I find that those who have the largest measure of pride are the very ones who would rebel at the thought of pride in their hearts. They are inclined to think of pride for other people, and they pass over the pride they themselves possess. As an illustration, I heard of a minister in one of the denominations who was considerably interested in our views of the Scriptures. I was glad to see he had begun to see a few of the things, but found soon that he had an awful measure of pride. While talking with him he said, I am reputed to be the most able Bible scholar in Ohio. I never say it, but everybody else does. Brother Barton, if you want to know anything about the Bible, write me. I thought the poor man needed some help, and so I said, I am glad that you are beginning to rejoice in some of these things, but there is one little warning I would like to give you, and that is this--no matter how great a

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blessing these may bring to us, we are going to lose it if our hearts are not in accord with the spirit of God. If our hearts are full of pride it will undo all the good from God's Word. So, brother, while you are studying these things, don't forget to cultivate humility.

Yes, I know pride is an awful thing. Sometimes when looking over my congregation and seeing how proud the women are over their hats I can hardly stand it, yet I know some do wear them because of pride.

There are different kinds of pride, and one of those is the one which causes a man to think he knows it all.

Another illustration: I had taken dinner at the home of a sister and was impressed with the fact that she was subject to pride. I did not like to judge her, but the things she said and the way she acted, led me to think she was being injured in that way. That afternoon I gave a discourse specially for her benefit--I had her in mind--of course I did not tell them all that I meant her. I was careful when making the remarks for her, that I would look in another direction, but I had her in mind. After the meeting she started to walk right toward me, and I said to myself, I think she must have realized I meant her. She said, O, Brother Barton, I am so glad you took up that subject today, because there are some people in this room that just needed that. She applied it to everybody but herself.

You do not know whom I have singled out this afternoon; imagine that it is you and then you will be on the safe side. If it fits your case, make the application. I am not much in the habit of talking about things that we do not need. Some ministers would say, These bad things I mention I know you don't do, but there are people up in Kentucky, and New Orleans, etc., that do those things. I do not do like that. If I know of anything that the brethren in other places need,



I will wait and tell them when I get there. If I know of something that the friends need here at the convention at Tampa, I am going to tell them. Suppose you were sick and sent for a doctor; if he left medicine for you to take, and when he would return he would ask, Is the medicine gone, how are you feeling now, are you well? No, doctor, worse than before. Why, I was sure that medicine would cure you, yet you are considerably worse. I never came back, for I thought it would cure you. Did you take the medicine according to directions? No, doctor, I did not take it, I got my brother to take it. Well, no wonder! Don't see that your brother takes this medicine, take it yourself, and in that way you will get the good out of it.

The first reason why it is so hard to talk on this subject is that those who most need it are the least willing to believe it.

Another reason is because of the mistaken conception that is so

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commonly held respecting the nature of pride and humility. A great many things pass for humility that are not. Furthermore, a great many things are considered evidences of pride which are not. I recall an experience along this line a few years ago. At the supper table a sister made the remark, I am glad to know that I have no pride. I have ever so many fine rings, and would not pride prompt me to wear them? Is not that a proof that I have not pride? O, no, sister, sometimes it is pride that prompts one from wearing rings, they think they are not as fine as others wear. It is really pride that keeps them from wearing them. She said, I will have to admit that there is a lesson for me there. It is not that which keeps me from wearing them, but I will have to admit that I always had such ugly fingers, etc., that I decided the best way was not to attract attention to them, was to keep from wearing the rings. She realized that pride was back of the matter, and what she considered an evidence of humility was really an evidence of pride. Another illustration along this line. In another place there was a gentleman, a Dunkard; some of these will not wear buttons, but wear hooks and eyes. This gentleman came to me and said, I have enjoyed your talk very much, but have a question for you. Do you wear that necktie to please God or men? Yes, I wear it to please God. No, you don't. You should not have asked me if you knew. Well, how can you? I will tell you; suppose, for instance, I had a magnificent diamond pin in my tie. Could I wear it to the glory of God? No. I agree with you. One reason would be, some people in my audience would not pay any attention to what I might say, but their attention would be upon the pin. They would say, My, what a flashy pin for a minister to wear. How much did he pay for it? Is it real, or imitation? Instead of my talk glorifying God, they would be paying attention to the pin. I could not wear it to the glory of God. I could not go without a necktie for the reason that they would say, Is that a part of his

religion? I don't want people to think about me at all, because I wear a magnificent pin, or because I have no necktie on. I want them to think of what I am saying, not peculiar in either extreme. Thus, dear friends, we can see that good gentleman thought it was an evidence of humility. The lack of a necktie would not mean humility. We can even be proud of our humility. No matter what the form of pride, we want to get away from it, realizing that God sets a high value upon a humble heart.

Still another thought, not only is it necessary for you and me to recognize something of the value of humility and the danger of pride, but furthermore, that we will have a love for humility, which will lead us to make great efforts to gain it. You remember the way the Scripture reads in Philippians 2:8, "And being found in fashion as a man, he

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humbled himself and became obedient unto death, even the death of the cross." We see the same thought is found in 1 Peter 5:6, "Humble yourselves under the mighty hand of God that he may exalt you in due time." Also in Luke 14:11, "He that humbleth himself shall be exalted." We want not merely humility, but we want to humble ourselves, so that in due time God may see fit to exalt us.

What will pride do for us, and what will humility do for us? We want that as we recognize the difference between humility and pride, to strive for humility. The text quoted at the beginning of our talk, James 4:5, was from the Authorized Version, and is not a good translation. We will now notice it from the Revised Version or the Diaglott, "Or think ye that the Scripture speaketh in vain. Doth the spirit that he made to dwell in us long unto envying?" Do you think the Scriptures speak in vain when it tells us of the grand things humility will do for us? Surely not. God's Word does not speak in vain.

The first results of pride and humility are that pride will cheat us out of so many blessings, but humility will lead us into so many blessings. We often hope that God will bless us. He surely is going to bless us. There are blessings today, yesterday and tomorrow, but the question is whether we will be in the attitude of heart to get them. If we have the spirit of humility, things that might be an awful curse to others will have in them the elements of a great blessing to us. On the contrary, if we have the spirit of pride, things that might be a great blessing to others will be an awful curse to us. The blessings that we get depend largely upon the humility we possess. Some may be inclined to say, I thought our blessings were in proportion to our knowledge. No, but in proportion to your humility.

If you have come to this convention with a heart full of humility, you are going to carry away a blessing. On the other hand, we realize many respects in which pride will rob us of blessings. At this convention some brother might give in his testimony some helpful thoughts, but if your heart is filled with pride you will not get any blessings, because such a heart would think how much better you could have said it if you had been up there. You will criticize the poor language, or this or that thing, and you will have lost the blessing. The brother, on the other hand, that has the spirit of humility, can overlook such things and he will get a blessing therefrom. This is in harmony in the text, "God resisteth the proud, but giveth grace to the humble." Also in 1 Peter 5:5,6, "Likewise, ye younger, submit yourselves to the elders. Yea, all of you be subject one to another and be ye clothed with humility; for God resisteth the proud and giveth grace to the humble."

Thus, dear friends, we rejoice that it is our privilege to deliver the

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first lengthy discourse, because I trust that in God's providence what we have and may say will help you to get your heart into the attitude of carrying away the largest blessings, that you may go away more humble. I want to just mention a little instance that illustrates the blessing of humility which pride may rob us of. At the beginning of this year, some of us had the blessing of attending a convention at Memphis, Tenn. I was not there at the beginning, but during the time I was there, I do not suppose there were over a dozen visitors at the convention. It was such a small number that they adjourned from the hall they had arranged to hold the meetings in, to the rooms of one of the friends. I never attended a convention that I got such a great blessing from, and one reason was this: Those good friends at Memphis had made arrangements for a great crowd; they had a good big place to accommodate a large crowd, yet I do not remember one word of apology because there were not more present. Not one word of complaint because there was not more of a showing made. No one seemed to feel that the friends had not seen fit to come there, but they all seemed so determined to get such a blessing that they did not seem to remember that there was not a great crowd there. If pride had been there, we would have seen a sad look upon the faces of the members of that class, and would have heard in their testimonies some apologies for not having a bigger crowd. I am sure I got a greater blessing than in any previous convention. The same is true here. The blessing is not going to depend upon who is here, or the ability of the speakers, or the size of the congregation, or the kind of weather, or how much money is in your pocket, or how nice, or how poor a room you have, but it will depend upon the humility that is in your heart.

I want to call your attention to two points in this comparison, I want to remind you of the chastisement that pride will bring upon you and the way in which you will escape that chastisement if humility is in your heart. The Lord loves you and me too much to permit us to encourage anything in our hearts that will put us in danger. If your child picked up a dangerous reptile, you would not permit him to harbor it, but make him drop it quickly, and you would not be very gentle. The question is, that it must drop it, whether you are gentle or not. That is the way with the Heavenly Father; he realizes there is no experience we could have that would be so bad for us as that of pride. If we have it in our hearts, God will cause us to drop it, and he will use his rod to do it. You remember how Nebuchadnezzar, as we read in the 4th chapter of Daniel, after that humiliating experience, he made the statement that he extolled the God of Heaven, etc. You may wonder how the Lord will do it. I will just give you an example of an actual instance in one of the classes.

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A brother in a certain place became interested in the truth a number of years ago. He had been a drunkard, etc., and so when he became interested some of the people said, O, yes, you could not expect anything better than that. Look at the life he has led, of course there can be nothing in it. However, he lived a different life and made progress in the opposite direction. The Lord blessed him not only in allowing him to grow in grace, but allowed him to have opportunities to serve Him. He started a Bible class in the town, and a number became interested in nearby towns, so that he held meetings in various places, traveling 50 miles or more away from home. I recall one Sunday afternoon I came to town and he came to meeting. While out walking he said, Brother Barton, you know something of my previous experiences, something of my early life, how the Lord overruled it and how the Lord blessed me. I appreciate it very much, but I will have to confess that I had a great deal of pride over these things. Often the brethren would praise me, speak of my discourse, my ability as a speaker, etc. I knew it was not right to feel that way, but I liked to hear these things, liked to think of how much more I could do than they. I know it was pride and that I had to put it down, but I liked to have it that way. Well he said, the Lord had to humble me and he has done it. Some time ago I felt quite sick, so much so that I was not able to keep at my work. One day the man I am working for said, you are going to be laid up if you do not do something for yourself. This is the thing for you to do; get a glass of whisky and put something in it, and when you take that it will cure you. If you don't you will be sick in bed. I knew that was a good remedy, and I thought this is an exceptional case, and I decided to do it. He took the dose, and when he came to himself he was in bed and at home, and so heard what had happened. He had gone out of that

store intoxicated, he staggered along the streets and on the corners he preached from one corner to another. As last he reached home and now he thought that all his effort had gone. He said, All the influence I have gained from the efforts of all these years has been overturned in just a few moments. He saw that pride was behind it and the Lord had used that way to humble him. He has just as effective a way to suit you, as that way for that one. You or I need not feel that we can stand in our own strength. There is no respect in which God can hold us up, except as we cultivate humility. He says in Isaiah 2:11,12, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall

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be brought low." This is the day in which we live. So let us put down ourselves and let us try to exalt the Lord in our lives.

Third, there is nothing more calculated to lead us toward Second Death than pride. Nothing more calculated to lead us away from Second Death than humility. I do not believe that a single soul will be lost except pride be at the bottom of it all. It was so in Satan's case and the Bible teaches that it will be so with all who follow Satan's footsteps. The man or woman who cultivates pride is tying a noose with which to hang their self. Those who are trying to cultivate humility are making it less and less likely that their case will be a hopeless one. You know how it is expressed in Proverbs 16:18, "Pride goeth before destruction, and an haughty spirit before a fall."

Fourth, pride would magnify our present experiences, while on the other hand humility will give us more and more of the present peace. Those having much pride in their hearts cannot enjoy the experiences of this life. It reminds me of an experience in my own life and I know that you can all realize some such experience in your own lives. How often might we have been robbed of a blessing in a meeting, because no more attention was called to us, not asked to lead in prayer, were not noticed as much as we thought we ought to have been. It is an easy matter for one to go to a convention and be robbed of a blessing, because of a little pride. Even at this convention, you may not have been met at the train, or in some way there was something regarding your room. You did not get a real pleasant one. Humility is inclined to say, well, we all make mistakes and I sometimes unintentionally slight others, and so some may with me. Pride says, I do not see why they made any mistake in my case, for when they knew how important I was, they should have had a delegation to meet me. Why, they did not pick out the choicest room for me! Your convention would be marred and you would be sitting here with this temptation of rebellion in your heart because pride is there.

Now, dear friends, that is the simple truth that pride will be the means of bringing so much pain and suffering in our lives which we might have escaped if we had more humility. I want to be frank and give you one of my experiences.

Many years ago, before I was a Pilgrim, I remember a local convention that I attended. Probably a hundred of the friends had assembled together and for two or three days they had a fine series of meetings. It had been arranged that I should give the closing discourse. I was to talk from 8 o'clock until about 9:30. The afternoon of the last day a brother came to the convention who had not been expected, one who had considerable ability and knowledge of the Lord's Word. The

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brethren came to me and said, Brother so and so has come to the convention and will not be able to remain over to give us a talk and we must get him on the program tonight. Do you have any objections to giving him a part of your time? So it was arranged that way; I remember that at 8 o'clock this brother began his talk, and it was a very helpful talk. Anyone there could not have failed to get the good from the lesson. I got a blessing until the time was due for him to end his talk. Probably no one else knew it, but I did, for the brother went on and did not seem to be ready to stop. I did not enjoy it. He talked until a quarter of nine o'clock. Then he said, Why I have taken mostly all of Brother Barton's time. Some said, Go on, go on. But I did not. He did go on. He talked until 9 o'clock. I assure you, to me it was the most awful and horrible talk I ever heard, nothing helpful, nothing good; simply because there was pride in my heart. I was ashamed of myself. I went away from that convention and I had a sermon probably none of the others had. I determined that I never would be contented until I got to a place where a brother could take up all my time. The same is going to be true of every one.

Fifth, pride takes offense at little slights, etc. One with pride in their heart would say, when I talk to a group of friends some of them turn away. Again, pride would say, I think I could say as good things as others. Again pride would say, the brethren do not call on me, for I have lived in town for a long time. Humility feels different, and knows how to overlook that. This is expressed so well by the Psalmist in Psalm 69:30-32, "I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs. The humble shall see this, and be glad: and your heart shall live that seek God." The Psalmist is looking to the change from the Jewish to the Gospel dispensation, when the Lord will be more pleased with a humble spirit than a sacrifice of oxen and bullock. But, dear friends, the only ones that can say that are the humble ones. Pride would say,

you do not mean to tell me that I am mistaken, that there is something better than those sacrifices? We can't be mistaken in the matter. The humble heart would say, I am glad that there was a new dispensation, I am glad that they did have to change their ceremonies, because now they see something better. Now then, dear friends, it will be so with us. If, for instance, you have a poor room here in Tampa, compared with what you think you ought to have, if you have pride you are going to be miserable, but if you were filled with humility, you will rejoice that such an one has a better room. So with regard to all of our experiences. If treated unkindly, the one with the spirit of humility will be glad with the thought that if it had been some one

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else perhaps they might not have been able to stand it, but God has granted me the grace of humility that is not affected by anything of that kind--that is what humility would say.

Another illustration: A brother, at one convention during the course of a discourse, started into a conversation with another brother. The brother speaking was disturbed and called attention to the brother talking, and said, Don't you think you would better wait until the meeting is over? He said, I went out and walked up and down until it almost seemed that Satan had hold of me. I began to feel so bad toward that brother for attracting attention during the meeting to me. But the very fact that he brought it up led me to think that he had not gotten over it as thoroughly as he ought to have done. I am sorry to say he is one of those who have taken such a bold stand against our dear Brother Russell and his work. The Lord is going to permit you and me to have such tests. When they come, the thing for us to do is to rejoice that it is so. If such an experience should happen to you and you should be humiliated, don't get angry, but on the other hand say, I am glad, old flesh, that you got that whack, and I hope you will get another. Learn to keep the body under.

Sixth. We are not to suppose that those who manifest such terrible pride, that they got to that place in an instant, but if you cultivate pride in a little form, it makes some progress, and then it grows to larger proportions, leading to other things, and by and by pride becomes so awful that it is impossible to kill the monster. I remember the case of one brother who went to one of the denominations holding services and sat next to the one who was called upon to offer prayer. The man offered a good prayer, but when he sat down, the man said, what do you think of that, did you ever hear of a better prayer than that? Pride may not always assume such a bold manifestation as that, but pride is going to lead us to do awful things.

I would now call your attention to 2 Timothy, 3rd chapter. The Apostle is speaking of the last days. (Please take up your Bible and

read this chapter.) Now it might seem that these various terms were just mentioned in a careless, off-hand manner, but if you notice carefully, there is an orderly arrangement, each one leading up to the next one, etc. Selfishness leads up to pride. Pride leads to blasphemy, to put something in God's mouth that he has not said. We might make a statement not in harmony with the Scriptures, and if we are proud we will not take it back, but twist the word and make it mean something it does not mean. Then the Apostle goes on further, speaking of those who are proud, blasphemers, disobedient to parents, etc. We can see it is pride that causes the lack of respect for parents, etc.

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Seventh. Another contrast is that pride will cause us to lose so many opportunities for service. On the contrary, humility will enable us to see so many opportunities for service. Pride makes us look for big opportunities, so that we overlook the opportunities that humility would think valuable. Pride makes us want special opportunities, and then we neglect opportunities, and then we neglect opportunities that would have been seen by humility. It is not for you and me to dictate as to the kind of opportunities we should have. We should thankfully grasp any opportunity that comes to us according to the wisdom that God has granted to us. Pride makes us look so much more at the visible, rather than at the invisible results. Pride leads a person to be discouraged, because it says, I cannot bring anybody into the truth by my efforts. Humility would say, I am not looking for visible results, I am going to be patient. I remember a brother who spoke to me about tract distribution, that he was permitted to distribute tracts to everyone, rich and great, educated and ignorant. That is just like our Heavenly Father, he is so rich that he does not need to care if it is apparently wasted in some condition, or, like the rain, it comes down upon the ocean and rivers, which are wet enough. It is the same God that sends down rain, who is sending out these tracts. The thing for us, is to be thankful that we have an opportunity, whether we see results or not. Pride does not want to distribute tracts, but says that it wants the kind of opportunities that will make us shine, or attract attention to themselves. On the contrary, humility says, let us be in the humble attitude that will say, my labor is not in vain in the Lord, whether I see results or not. I am going to keep on serving him anyway, knowing that he will overrule my efforts. I am serving him because I love him, not because I will win a measure of worldly influence.

Then, dear friends, there is another respect in which pride will cheat us out of so many opportunities. The Lord realizes that you were not fit for those great opportunities, that they would puff you up, that they would be an injury to you, and so he did not give you those great



opportunities. Here is a brother who does not need to have as many natural abilities as you would expect. Well, now, dear friends, the Lord sees the humility in that brother's heart that will fit him to labor for the Lord's glory. God will not only take away opportunities that we have but will refrain from giving opportunities for service if we allow pride to come up in our hearts.

You have certain responsibilities in respect to the brethren you come in contact with, and so have I. We want to do that which would be helpful to others. This is especially true of pilgrims, elders, etc. Don't go to a brother and say, O, brother, that was grand. I don't know when we have heard such a discourse. You do not know how much such

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expressions may have to do with the downfall of the brother. In this respect we ought to be careful regarding the Pilgrim brethren. We ought to act in such a way as not to injure them. We ought to say, I am glad the Lord consented to use you in this way. After one meeting, Brother Bohnet said, I am real glad the Lord sent such a grand discourse through such an old scrub as you are. Let us put it that way rather than too strong the other way. Therefore we realize that there are grand opportunities, and we are going to lose them if we have the spirit of pride, but if we have the spirit of humility we will get a rich blessing out of all these opportunities and we will find our opportunities increase. This is beautifully borne out in Proverbs 29:23, "A man's pride shall bring him low, but honor shall uphold the humble in spirit."

Eighth. The man who has pride in his heart is not free. He is in bondage of the worst kind. On the other hand, the man who has the spirit of humility in his heart has the best kind of freedom. The man that is proud is not free. If called upon to pray he is not free to think of things that would be best to say, not free to utter his heart's feelings. He would say, I wonder what I had better say, that would sound good, that would sound better than Brother So-and-so said in his prayer before the meeting began. Pride makes one think too much about the congregation and too little about the Lord. The man who is an elder and is called upon to deliver his discourse, cannot do so if he has pride in his heart. Pride will say, what shall I talk about? He will say to himself, well, I think I could give a talk on patience, or on the other hand I might talk on the "wheel within a wheel," as found in Ezekiel, but if I talk on patience I think that will help the brethren very much. We all need that, and it would do more practical good. But if I talk upon the wheel within the wheels, I will get so much more glory out of it. The brethren may say, it was good, but not so good as Brother So-and-so said some time ago. It was all right, though, but we did not learn anything specially remarkable. But on the other hand they will say, was that not a fine talk? Don't you know

something about the Bible, is not that just grand,--and I'll get so much more glory out of it. That brother is not free to help God's people and free to talk about the best things, discuss the things that will build up and strengthen the people of God. What a horrible bondage he is in. I remember at one place a brother said to me, I was thinking of giving next Sunday a talk on the line of the "wheel within the wheels," but now I think I will take another subject. We want to get free from the spirit of pride. If some other brother presents a view different from our former view, we would not be free to find out what view is correct if we have pride, and it will use all of its power to persuade us that the other party is wrong and that we are

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right. No matter how much stronger his arguments are, they will not avail with us. Then, dear friends, we want to be free to know what is best and to do what is right, and free to say what will be most profitable and to seek to cultivate that spirit which will set us free, which will enable us to be of so much more benefit to the people of God.

Ninth. We find that there is nothing that is so dangerous that confronts us like pride, and there is nothing, on the contrary, that will enlighten us to the danger that confronts us like humility. We all have weaknesses and we know that they are continually manifesting themselves, and, dear friends, if we have the spirit of humility we will recognize them and fight the more strenuously against them. But on the other hand, if we have the spirit of pride, we will not recognize that we have any weakness, and will be blind to our danger.

Tenth. Pride will stir up trouble, while on the other hand humility will be inclined to prevent such a course. There are so many respects in which pride would have this influence. Take in a meeting of God's people, suppose some brother or sister says something not actually accurate. They probably had the right thought, but did not express it as accurately as they could have done. Humility would make allowance for that imperfect manner of expression, and humility would be inclined to straighten out that little mistake. But it is different with pride, which want to show how much it knows.

There is another respect in which pride stirs up trouble. It leads us to think we are not getting our share, that we are being crowded into the background, that we ought to have been elected an elder at the last election, we ought to be called upon more often for prayer, etc. The result is that it stirs up a root of bitterness, which is bound to find its way out in some way.

Eleventh. The Word of God testifies that pride will stand as a great barrier to our favor with God and his people, while on the other hand, humility will be such an aid. This was expressed very beautifully by

the prophet, Isaiah 57:15, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." We can see that the children of God who are cultivating pride in their hearts cannot have the communion with God that they would enjoy if pride were not there. I find the same thing true of God's people. If you have the spirit of pride in you, it is bound to influence your communion with the people of God. The bitterness in your heart is all the time coming up, and you cannot enjoy their fellowship. Furthermore, it is impossible for any of the children of God to feel the same toward

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a brother who has a spirit of pride. I know, for instance, that if we find a brother who has become so touchy, on account of that pride--there is not enough attention being paid him, he thinks too much of himself, complaining of what this or that one has done,--we say, I do not care to be in his company, because I might say something that would offend him; therefore I avoid him, as being the best way to help him. Often we find friends frequently remark that someone does not treat them the same as they treat others. We realize that we must make a difference and if a brother is not in the attitude to be helped, we are not to force ourselves upon him, we might do him an injury. Pride leads to so much sorrow and discontent. On the other hand, humility is conducive of so much joy. I know that I love you so much that if I should see evidences of pride, I cannot feel very happy, for I realize the danger you are in. On the other hand, if you detect it in me, it will fill your heart with sorrow. I know I love you too much, and you love me too much, to grieve each other's hearts. Follow in the humble course that will cause joy in the hearts of our brothers, as we seek to copy the humility of our Master.

Thirteen. Pride will bring us more and more into harmony with the spirit of the world, but on the other hand, there is nothing that will take us out of the world more quickly than humility.

In the days of the Tabernacle in the Wilderness, you remember when God told Moses to build the Tabernacle, he told him it should be so situated that the gate must always be turned toward the East and the Tabernacle toward the West, it did not matter how the ground lay. You see the thought. The High-priest could only get into the Most Holy place by going in the opposite direction from the way the world was turning. So we can get into the Most Holy place only by following our Master, which is contrary to the course of this world. But if we are cultivating the spirit of pride, it will be following the course of the world, which esteems pride, and considers it a virtue. The prophet expresses it in Malachi 3:15, "And now we call the

proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Other Scriptures show us the beauties of humility, as we read, "Blessed are the poor in spirit," that means those who are humble, who are meek and who have that lowly spirit.

There are two forms of pride; first, self-esteem; second, approbateness. The first has reference to our opinion of ourselves, the esteem in which we hold ourselves. The second has reference to the opinions other people have of us, and our ideas respecting the opinions that other people have of us, the desire that they shall have good opinions of us. Humility says, I appreciate it very much that God gave me a good home

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in which I was trained, and therefore had an advantage that I could not have had otherwise. We are to have that kind that says, I am thankful God has given me as many privileges as I have. Pride makes us think we are more important than almost anybody else. Other people make mistakes, but I don't. Other people do not make enough of me.

Referring to our opening text, do you think the Scriptures say this in vain? Don't you think pride must be an awful thing, when the Bible says so much against it, and don't you think humility must be a glorious thing, when it says so much about it and encourages us to strive for it?

Dear friends, may God in his grace help you and me to think that every lesson in our daily lives will be along the line of humility, that we may at last be accounted worthy to attain the most exalted place in the universe that God could ever give to anyone, and that is to be associated with the Lord Jesus. Amen.

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## **"KEEPING THE HEART"**

The question naturally presented itself, what our theme should be-- what shall I talk about this afternoon? And I thought of the various topics we might discuss. I thought we might have talked about Moses, and might have talked about Elijah, and might have talked about the wheels within the wheels, and might have talked about a great many things, but finally decided we would spend the afternoon talking about you. I thought the best plan would be to select some passage of Scripture where the Lord had you in mind when he put it in the Bible, and to take that as the basis for our study. We want you to feel, therefore, that whatever we have to say is addressed to you. We do not want you to apply it to somebody else. I always like to

impress that thought on the mind. I remember not a great while ago I was giving a discourse on the subject of pride, and a good brother, whom I believe is here this afternoon, came up to me at the close of the meeting, and said, "Well, Brother Barton, there were some helpful points in that discourse, and while you were talking I happened to think that my wife was here, and I turned to see whether she was taking it all in, and she was sound asleep." I said, "Brother, I am almost inclined to give it over again for your benefit." I realized that while the brother said it apparently with a little humor, yet there is always a danger in that direction. We are inclined to apply these things to someone else and fail to make a personal matter of it. So we have selected a text, as we said a moment ago, that God had you in mind when he put it in the Bible--you individually, personally--and I trust this text will mean more to you personally when we get through.

Having decided to talk to you, the next question was, From what standpoint should we discuss you. I have wondered whether we ought to talk about your knowledge, or about your ability, or about your wishes, or about your hearing, and I decided that the best thing would be to talk about your heart. This is the most important thing you have, and the most important thing I have, in one sense. And then I wondered what we should say about the heart. I wondered whether I ought to

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tell you how good I thought your heart was a year ago, or how the influence of your heart on your life impressed me when I first met you, but I thought, no, I will make it a present day matter, and I will talk about keeping our hearts today. So we have chosen as our text the very words our good brethren here have put above our heads, "Keep thy heart with all diligence, for out of it are the issues of life."

In the Word of God the heart is very often used synonymously with the affections, the intentions, the motives, the desires. Remember, for instance, how this is illustrated in the words of the Apostle Paul in Heb. 8:10, speaking about the age to follow this more particularly; he tells of the method the Lord will use in that time, and says that God will put his laws in their minds and write them in their hearts. The thought of putting the law in the mind would imply that intellectually, mentally, we must grasp that law. God is going to give them a knowledge of the law. But he did not stop there. He is not only going to put the law in their minds, but after they have a mental knowledge of God's requirements, they will come to love him more and more, and thus God will inscribe these same laws in their hearts. The same thing is true with us today, dear friends. If we are going to properly appreciate any of the things which God has for us, it will not be merely sufficient that we have a mental knowledge, but we must also get a heart appreciation of such things.

Our text also helps us to realize what an important thing the keeping of the heart is--"Keep thy heart with all diligence, for out of it are the issues of life." These words would impress the thought upon us that it is the keeping of the heart that is going to settle the permanent destinies of our life. If the Scripture had read like this, "Keep thy heart with all diligence, for out of it are the issues of glory," it would not have meant quite so much. It would have implied that according to the keeping of our hearts would be the measure of glory we would get; and we might think, Well, even if I fail to keep my heart, I will get some glory anyway, though I won't get the highest glory. If the Lord had said, "Keep thy heart with all diligence, for out of it is the position which I will occupy in the kingdom," that would indicate another thought, but it would not imply anything quite so important as the way it reads; but as it is, it gives us the thought that all our hopes for the future, our future life, depend on the keeping of the heart.

One might say, I would not have thought that all was going to depend upon our hearts, upon our intentions, upon our motives, upon our desires; it would seem to me that the Scripture ought to have said, "Keep thy knowledge with all diligence, for out of it are the issues of life," or why doesn't it say, "Keep thy position in the church with all

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diligence, for out of it are the issues of life," or why doesn't it say, "Keep thy relationship to thy brethren with all diligence, for out of it are the issues of life"? But no, the prophet passes by all of these things, and says, "Keep thy HEART with all diligence." We realize all these other things are important. The Lord forbid that we should say a thing that in any way would be detrimental to the interest you take in the proper knowledge of God's Word. We realize our position in the Body of Christ is very important. We recognize in our life a great many things are very essential. But, dear friends, in your case and in my case, the most essential thing of all is keeping our hearts with all diligence, because if we keep our hearts with all diligence, then even if we are deficient, even if we do lack in some of those other things, it would be all right; but on the contrary, if we would strive with all the power of our being to keep the other things, and would neglect to keep our hearts, it would profit us nothing. It would be like a man who contemplated buying a house. He saw a house he thought might suit him, he went to look at that house, and found its location just right, and he found the number of rooms thoroughly satisfied him, and he found himself perfectly contented with the arrangement and size of the rooms, etc., but after having all these other conditions just as he would like, he found the house was not for sale. What good would all the other conditions be to him, and how much benefit could he get from the proper arrangement of the rooms,

how much good could he get from the location of the house, or anything else, if the house was not for sale? And yet, dear friends, if the house had been for sale, then all the other things would have contributed their share to make it the house he was seeking. And the same thing is true with us. If we have the proper knowledge of God's Word, if we properly appreciate our privilege of meeting with God's dear people, if we use to some extent the opportunities we have in the Lord's service, and then, dear friends, we are keeping our heart with all diligence, then all of these things are going to count; but if, to some measure, we are paying attention to all other things, and ignoring the thing referred to in our text, then all of these other things would be of no avail.

So many have the thought that our intentions, our motives, matter very little, just so long as we do the right thing, as they express it. But we want to say that the truth is, our intentions, our motives, our desires, occupy a more important part in the development of our Christian character, our hope for the future, than any other one thing. It is not a question so much about what you do, it is a question about what you want to do; it is not a question even so much as to what you are, but it is a question of what you are trying to be--what you desire to

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be; it is not so much a question of what you have accomplished, it is a question of what your intentions were along these lines. And if our intentions are all right, we are all right; if our intentions are all wrong, we are all wrong.

The same writer from whom we have chosen our text says, in the 23rd chapter of Proverbs, 7th verse, that as a man thinketh in his heart, so is he. The Lord is judging us, and he is not judging us by our knowledge; he is not judging us by our activities; he is not judging us by the amount of service we have been able to render; he is not judging us by our regularity of attendance on meetings; he is not judging us by the esteem in which we are held by our brethren; he is not judging us by any of those outward things at all; but he is looking down into this heart--this heart of which our text says, "Out of it are the issues of life," and he is judging from that heart whether we are fit or unfit for a place in his kingdom--yea, whether we are fit or unfit for a place in the Universe at all.

One might say, Well, how can we tell what our intentions are, then? I want to find out whether my intentions are right, whether my desires and motives are correct. Now, how can I find out whether they are right or whether they are wrong? Well, dear friends, we must remember that in the full, accurate sense of the word, we cannot always tell positively. In other words, we find that our judgment is

imperfect; we can discern whether our hearts are right, but if our hearts are wrong, these hearts can readily deceive us, and therefore we find today that in the world there are millions and millions who are approving their own course, and yet God has not approved their course. We remember how the Apostle Paul expressed it in his letter to the Corinthians. He tells the Corinthian brethren how it was a small matter whether he was judged according to men's judgment-- "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified. But he that judgeth me is the Lord." In one of the translations it is rendered a little more accurately, "For though I know nothing against myself, yet am I not hereby justified: There is one that judgeth me, even God." And so, dear friends, we recognize that according to the word of the Apostle Paul, one might feel that his intentions were all right when they were really wrong. We might be deceived with respect to our intentions, and that is why we want this afternoon to try to find out something of the philosophy of this matter of keeping our hearts right, pure and good, because we recognize it is such an easy matter to be deceived and deluded and thus be led astray.

Let us remember, dear friends, that the Lord pays a very secondary

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attention to what we do, as we have already expressed it. The Lord is looking at our hearts, at the motive that prompts what we do. And we find a great many things that would be perfectly right of themselves will be condemned by him because there was not the right motive behind them. This thought is expressed, you remember, by the Proverbs again, 21:4, where we have this statement: "An high look, and a proud heart, and the plowing of the wicked, is sin." You say, is there anything sinful about plowing? It is not the act of plowing that makes it sin; plowing is perfectly right and proper. But the man who plowed the field with a wrong spirit in his heart, the man who plowed his field with wrong intentions, the man that plowed his field thinking angry thoughts, the man who plowed his field to earn money to spend in selfish and worldly ways--that man's plowing is sin. The sin is not in the act of plowing; the fact is, the plowing, from an agricultural standpoint, might have been better plowing than this other man over here, and yet it might be this man who was doing the best plowing was committing sin, and the man who was doing the poorest plowing was approved of God. But God was not looking at the act of plowing; God was not looking at the straightness of the furrows, but at the motive, the spirit, that was in the heart of this man, and that is why such an inoffensive act as plowing itself became sinful because of the sinful motives of the man who was doing that work.



We find that even things that are religious in themselves become sinful when the wrong motive is behind them, in accordance with the statement made in the 66th chapter of Isaiah, 3rd verse, "He that killeth an ox is as if he slew a man." Back in those days, the Jewish people were commanded to offer oxen as sacrifices; it was part of the requirement of the Jewish law, and here we are told that a man who offered such sacrifice is the same as if he had killed a man. It evidently was not because he had committed some terrible crime in the offering of the ox itself; it was a religious duty; it was an act that ordinarily would have brought the approval of God and the Lord. But why was it that that man was classed as a murderer when he offered that ox? The people of Israel had begun to stray from God and wander away from right paths, and the result was that too frequently when a man was about to offer the ox, it was the spirit of pride, show, and vain-glory that prompted it. Therefore that man offered the ox, not because he was desirous of showing God how much he was willing to sacrifice for him, but the man offered the ox in desire to impress others with how much he was willing to do in the service of God; he wanted to make a show of his piety, and from that standpoint God condemned his course; it was sin.

You may stand up to offer a prayer, and it may be the most eloquent

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prayer offered at this convention, but if the intention of your heart was to impress the people here with how much more ability you had in prayer than some of the other brethren, if your idea was to attract attention to your gifts along that line, then I could tell you God never heard that prayer. That prayer was sin in his sight, the intentions were wrong. It may have been that the prayer itself was very accurately expressed; it may have been that every thought in that prayer was in thorough accordance with God's Word; it may be you really expressed the sentiments of many hearts here better than any one else could express them, but if the motive or desire you had was to try to shine, as it were, before the congregation, then, dear friends, God never heard that prayer from you. As you offered the prayer, the other hearts that responded to it, God recognized it as their prayer; they were praying, but the one that offered the prayer was left out, and it was attributed to all the balance because their hearts were right and this one was not.

Thus, dear friends, we see the importance of having our hearts right in all these matters. Well, then, it becomes a serious thing with us if our hearts' intentions are going to be recognized by the Lord to such an extent as that. The fact is that the intentions and motives of the heart count for more than the real act itself. You may do an act that was wrong in itself, it may be very wrong, it may be so wrong that it even would shock some of the others around you, yet if in your heart

there was the purest intention, if in your heart the desire was to honor and glorify God, then no matter how others condemned, God does not condemn you; you are approved of God because he saw the intention. But contrariwise, if we do something that is perfectly right in itself, something that would receive the commendation and approval of all around us, and yet there was another spirit behind it, a desire for pride, a desire to make a display, then God did not approve of that; though others may have approved, God condemned.

And now with this thought before our minds, we want to continually judge ourselves, and we want to go to the Word of God, the Book which God has provided to teach us how to judge concerning our intentions. You remember it says in Heb. 4:12, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." We find, then, it is the Word of God that will enable us to discern the intentions, the motives, the thoughts, the desires, of our hearts, and it is only in proportion as we go to God's Word that we can find out about these things.

If, on the other hand, we are going to guess at the matter and say,

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"Well, I believe I am as good as so and so, and I think if he is a child of God I must be too," or "I just think that," or, "I know, my heart is all right, I know my intentions are good," then, dear friends, it is probable that you are not going to the Word of God in order to judge of the intentions and motives of the heart; your judgment is not merely worthless, but very erroneous and misleading. But if on the other hand our judgment always clings to the sentiments of the Word of God, then it will not lead us very far astray. We recognize, therefore, that the Lord is really the one that is going to judge us. He is the one that can read the intentions of the heart accurately--just like the next verse expresses it, "Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do." While we recognize that God is our judge, we have some judging to do also, and we do not want to wait until our course is run, then have the Lord point out to us the many mistakes we have made. We want to know them now so we can correct our course, so we can rectify the course we have been following to any extent that may be out of harmony with the will of God.

We recognize, therefore, dear friends, that when we want to get right, the thing is not to begin with our words, and not to begin with our deeds, but with the thoughts, intentions, motives, and desires of the heart. It does not matter what it may be, it does not matter whether it

is something that has really occurred, or whether it is something that the possibility of its occurring has come to your mind; the thing is, to see that our heart is always kept pure in connection with that. To illustrate: Suppose the thought comes to you like this--you say to yourself, Now I know very often the Lord's people have not shown the spirit of the Lord in their dealings with their brethren; there have been many cases where brethren and sisters have acted unkindly toward some of the other brethren, toward some other sister; suppose that should happen to me some day. For instance, suppose I should be misunderstood and misrepresented, and I would be mistreated; now how will I take it if anything like that ever happens? Some of the Lord's people will say, Oh well, that will never occur.

Dear friends, you don't know what may happen. Don't let us be of the class that try to deceive ourselves and think, well, we will not have any trials. I would not want to think I was not going to have any trials; I know I need those trials; they are very essential if I am ever going to get into God's kingdom, and you need those trials, and therefore we do not want to deceive ourselves into thinking, Oh, there are no trials. There are trials, and there are going to be more trials, dear friends. In the next place, do not think that when these trials come they will

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always be something soft and nice, something we can easily grapple with. You may anticipate when the trials come they are going to be just as unexpected as can be; they are going to come from unexpected sources; they are going to manifest themselves in unexpected ways; and they are going to be accompanied with other unexpected incidents in your life. Now then, dear friends, we do not want to blind our minds to the fact that such trials are coming, but we want to know now, How shall I meet those trials? Here comes the thought, I want to meet these trials with a pure heart; I want to have the right intention, the right motive, the right desires in my heart when these trials do come. We cannot always say positively we will be sure to win the victory. We want to win the victory, we are going to try to win the victory; that is the highest thing we can hope for. We can try to succeed; and if we try, then we have done it in God's sight. The Lord, as we have said, does not look at the thing itself, but at the willingness; and if the willingness is there, then you are counted as having done it, even though you have not done it as an actual fact. For instance, if in your heart there is willingness, desire, to go in the colporteur work, then you are in the colporteur work. You say, No, I am not. Just wait until you get up above and look on God's colporteur list and you will see your name there. The fact is, God is looking at your willing heart, and if in your heart there is that willingness, then you are one of God's colporteurs. But you say, Wouldn't it be very

easy for a brother or sister to deceive himself or herself in that respect; wouldn't it be easy for them to say, I am willing, when they were not willing at all, but only merely making that an excuse for not being willing? Of course, dear friends. But the Lord can see that. That shows the intentions were not pure in the heart. You may deceive yourself into thinking your intentions are all right, but it is not a question whether you deceive yourself in the matter, but whether your intentions really are all right. And the fact is this: If your desires really were to enter the colporteur work, you would have been in it if by any possible means you could have gotten in it. If you are not in it, one of two things is true: it either was utterly impossible, or else you were not really willing. There is an old saying that, where there is a will there is a way, and I do not think there is any other respect in which that is more true than with a consecrated Christian life. Dear friends, if you want to do a thing you will come pretty near doing it; if you don't do it, it will be only after you have put forth the strongest efforts to gain the victory in that matter.

We know there is a great deal of half-hearted interest in the Lord and in his work. There are a great many, I am afraid, who make believe they love the Lord, make believe they are interested in him, but the very

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fact they do not put forth the efforts they might is an evidence that their zeal and determination is not whole-hearted--is not prompted by the kind of a heart that our text talks about--a heart that is kept properly by the wisdom which God grants. For I know, dear friends, a great many of the Lord's people make this mistake. We will imagine for instance some brother will say, Well now, I have decided to go into the colporteur work. There are some obstacles in the way, but I have left the matter in the Lord's hand. If the Lord removes those obstacles, I will consider that that is an evidence sent to me that the Lord wants me to go into the colporteur work. Dear friends, that shows a heart with something lacking. Why? Because if you have the proper zeal in your heart, if the desire of your heart is what it ought to be, you would not wait for the obstacles to be removed; you would try to get in the work even with the obstacles there, or try to remove them yourself. You know that is where our faithfulness to the Lord comes in. He says, "To him that overcometh will I grant to sit with me in my throne." That does not mean to him that he has not anything to overcome because the Lord has taken all the obstacles away, but it means the one who, even though obstacles are in the way, has overcome the, and by God's grace, he has come off a conqueror in this race. And so, dear friends, don't wait for the obstacles to be removed. Let us be in deadly earnest in this matter. That is the thing that surprises me so much: I find too many of God's dear people,

those who have come to a measure of appreciation of these things, not earnest enough. Why, dear friends, if some of you would put the same zeal into these matters that you put into your daily business, for instance, just think what a change it would make in your life! And yet, in the very nature of things, these things ought to come ahead of our ordinary business affairs.

I know that in every one of our cases there are obstacles in the way. With some the obstacle is health. They say, My health is so poor I do not know how I can possibly do much in the Lord's service, because of my poor health. Well, we know that sometimes health is a barrier, an obstacle that cannot be altogether overcome, yet I am sure there are a great many cases where brothers and sisters have overcome that barrier. How many cases there are of those who have entered the colporteur work, who felt their health was an insurmountable obstacle, and, in God's providence, the entering of that work has been a blessing to them in such a degree that their health is better today and they are able to stay in it permanently. I think very often there is a test. The Lord may permit our health to be poor in order to try us, to show whether we are earnest enough that we are going to make the attempt anyhow, good health or poor health. If we are willing, then we will find

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ourselves getting over difficulties that would almost seem impossible for us to have gotten over.

I remember the case of one good brother; I think he is probably here today; but I don't suppose he will feel any offense if I mention the incident and how it impressed me very much at the time, though I did not say anything about it, but I really feared it was going to have something of the same influence over the brother I had seen in another. I remember the case of one brother several years ago who came to me and said, Brother Barton, my wife and I want to go into the colporteur work, but there is that one obstacle in the way. I think he mentioned something about health, but he did not think that need be a permanent obstacle. But, he says, there is another thing that is a real obstacle to us: I have some property and this property stands in my wife's name, and I feel I will have to dispose of the property. I feel my circumstances are such that I cannot rent it out, because no matter what tenants I would get, they would likely damage the property to some extent, so I feel I must sell the property. But, he said, I cannot get what it is worth. It is worth so much more than the best price I can get. If I could sell that property I would go into the colporteur work.

I remember the thought I expressed to the brother at the time. I said, Brother, if you want to go into the colporteur work, the thing to do is

to get rid of that property for what you can get for it. We do not want to try to get into the Lord's work without it costing us anything; we want to be willing to make a sacrifice. And I remember the thought came to me at the time, that good brother, if he does not get to the place where he is willing to lay less stress on getting the value of his property, probably the Lord will have to grant him some other experiences of a painful kind. I am afraid that is the way with a great many of us. I am afraid that today we are on dangerous ground, and that we are on dangerous ground because we have not had our hearts full of the zeal that ought to be there. Our hearts must be full of zeal, and earnestness and faithfulness to the Lord, and if they are not, you are going to be tripped up sooner or later.

You need not say, Oh, I don't think anything could turn me. I have heard so many brethren and sisters giving their experiences at various times--"Oh, I never could believe anything else; I never could look at things in any different light." I want to say that you never made a greater mistake in your life. You can only see things in this light as long as you are striving to live up to that light. As long as you are keeping your heart with all diligence, then you are on safe ground, but when you do not, you are on dangerous ground. Now I know that it is an easy matter for us to be deceived regarding our intentions when we are in a

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convention like this. Here we have probably a thousand brethren and sisters around us, and we are infused with the spirit of this gathering, as we hear the songs in which we all engage, and as we hear the discourses, and it makes one's blood tingle sometimes, and makes one feel, Oh, I know whose side I am on, I know I am on the Lord's side! I know that too, dear friends, But let me tell you that is no proof at all. It is an easy matter to think your intentions are all right in a convention, but now put it another way: Before you came to this convention, have these things had the prominent place in your life that they have had in this convention? Do you think about these matters as much, that is, as far as your time permits you from the ordinary home cares, and so on--do you give as much thought and take as lively an interest in these matters when you are in your home as you do here? Are you just as active in going around through your town, giving out pamphlets to those who have ears to hear as you are now in sharing some little opportunities of this convention? You see, dear friends, there is the matter: If the intention is right we will not wait for a big convention to be zealous and earnest. I know it is so in the pilgrim service; I know we get to places where we meet brethren who are overflowing with zeal; there earnestness seems to be indescribable. Probably some brother will come to you, and say, Brother Barton, I am so glad to see brother so and so take such an

interest in the meeting; he has not been to a meeting for a year. And we think, Well, I know about where that brother is. I know of a case in Philadelphia, my home city, about eighteen years ago. There was a brother there who was as active a worker in connection with the conventions as any brother there, and he had been to a very few meetings before the convention, and probably a few more after the convention was over, and that was all. We do not want to be deceived in this matter. We do not want to get the thought, I know I am on the Lord's side, look at my zeal and interest; I enjoy the company of the Lord's people, and that is proof to me that I am all right. But dear friends, it may be that you are losing an opportunity to show loyalty to the Lord in your home life, in your home town, and therefore do not be deceived into considering this proof of your devotion to the Lord, if you have not been equally devoted to him at other times when there were not a thousand other brothers and sisters around you to help you and to encourage you and to cheer you up.

So we can see that if the intentions are right, we will put forth the best efforts we are capable of to carry out those intentions; and if after we have done our best to carry those intentions out we fail, the Lord will never count that against us, because the Lord knows we want to do right, want to do his will; we wanted to glorify him in our hearts,

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even though the flesh has been incapable because of weaknesses, of thoroughly responding to the desires and intentions of the heart.

Now then the question next confronts us as to when it is that we are to keep our hearts with all diligence. Is it some special point of time? We say no, dear friends. We find that there are a great many people of the world who learn to some extent the secret of keeping their hearts, who never come into covenant relationship with the Lord, who never come to know the Lord and his goodness as we have come to know them. The word translated "keep" here is the word that really conveys the thought, in the original tongue, to guard, and so the idea really is, we are surrounded by enemies, and these enemies are trying to get in our heart. We want to keep them out. We want to guard our heart lest they put some of their poison into it.

You remember how our Savior expressed it in that sermon on the mount (Matt. 5:8), "Blessed are the pure in heart, for they shall see God." Now we know we cannot be actually pure. It is out of the question to expect to live a perfect life today, but we can have the heart pure, we can have the intentions, the motives, the desires pure, and that is the thing that the Lord expects of us. Now we cannot be satisfied with that. We will not be satisfied until we awake in his likeness, because we want more than our hearts pure; we want to be

entirely pure, we want to be perfect--absolutely. But the Lord realizes that you cannot be in this age, so he is not expecting that, but he is expecting the heart will be pure, and he tells us that the one whose heart is pure is in a blessed state--"Blessed are the pure in heart."

Now, dear friends, whether we have got to that place or not, we want to keep our heart, we want to guard our heart--even if it is not pure today, we want to guard our heart so that impurities do not get into it; and if we have gotten our hearts into the condition of purity, we want to guard them in order that, having once got them pure, impurities may not return and our hearts may not be found in the same condition in which they were originally.

Who are those enemies that we are to guard our hearts against? They are very numerous. The first of them is, for instance, pride. I do not suppose there is any enemy more dangerous than pride, and we recognize that if pride once gets into the heart, it is such a serious matter of expelling it. When pride has been expelled from the heart, we have got to keep continuously and unwaveringly on our guard lest that pride reenter and get in its damaging work again. Remember, too, that if our intentions are right, it will manifest itself in our thorough efforts to keep our hearts pure.

I think this was so well illustrated by the Lord Jesus. You remember, PE225

for instance, how he was tempted of Satan; how Satan brought those temptations to him at the close of the forty days in the wilderness, and you remember how it was that our Savior so positively withstood Satan. The Scripture says to resist the devil and he will flee from you. Jesus did resist the devil and he fled from him, just like the Scriptures say. The Lord Jesus withstood the adversary so positively that he never came back again. We find that the adversary endeavored to attack Jesus in various ways thereafter, but he never attempted to lead him astray in those ways he tried before. Apparently Satan would say to himself, That man is so deadly in earnest, I see I will not be able to do anything with him; I see all my time is wasted; what will be the use of my trying to ensnare him? He is too determined in his zeal for his Heavenly Father. Now that ought to be our spirit. I am afraid when the adversary comes to us with some temptations, we hesitate--"Oh, well, I must gain the victory." But the adversary notices the hesitance, and thinks he will try again, and maybe he will get in next time; and in a little while he comes after us again, and we have the same temptation in probably a little different form; he realizes we are not resisting him as earnestly and positively as we did.

Now along this line of pride we know the adversary would be delighted if he could only implant in our hearts a measure of the spirit of pride. Now we must resist him, we must guard our hearts--keep



them with all diligence--if we are going to keep pride out. How shall we do it? When a thought of an envious or critical character, whatever it may be, comes into our minds, as, for instance, Well, I don't think they are paying enough attention to me here; it seems to me they do not make enough fuss over me; they haven't called on me to offer a prayer yet, to such a thought you should say, "Get out of my mind; I will not have that thought there; I am not going to think about such things at all." The thought will come back. Resist it again, and keep on showing your determination along those lines. Suppose that thought keeps on coming back? Keep on fighting it. But suppose it keeps on still? Keep on fighting it, dear friends. The fact is that the Lord wants us to persevere. "To them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life." We recognize that eternal vigilance will be necessary. You did not suppose that you should fight for a few years, then stop, did you? You did not suppose that by this time you would be able to give up the battle and lay your armor down? Not yet, dear friends; the Lord's work has not been accomplished in you yet, and you should be determined to fight on as long as the Lord leaves you here. If he leaves you here thirty, forty, or fifty years, keep on fighting. You say, I don't think it will be that long. No, I do not think it will either,

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but we want to have the determination that we shall keep on fighting anyhow; we want to be of that class who are so determined to be loyal to the Lord that we could say to him, Dear Heavenly Father, I am glad the time is short, I am glad that soon this work will all be over, but Dear Heavenly Father, I am so in love with your spirit, I am so determined to have more of that same glorious character in my heart, and in my life, that if you say the only way to get it is to leave me here fifty years or longer, why I would want to even then, and I am determined to struggle to the end of fifty years in order to gain more of that Christlikeness. We want to guard our hearts against the encroachments of pride. Try to keep the pride away; discourage every thought along the line of pride. We realize that all we have to do is to encourage a little bit of pride in our hearts--we won't even have to encourage it to enter, but just be taken off our guard, as it were, for a little bit, and pride will enter and get in its deadly work, and at last we will have proved ourselves unfit for a place in the kingdom.

Then, too, let us remember that in order that we might successfully battle with this enemy it will be absolutely necessary that we be always in the attitude in which we are ready to humble ourselves. You see, we cannot keep pride out unless we let humility in, and we find that it costs something to humble ourselves. I find that there is probably nothing much more difficult for the child of God than to humble himself. We can tolerate humility when it is thrust on us.

When humility is put on us we will receive it, but to humble ourselves, to really and voluntarily take some position that will put ourselves in places where we are likely to be despised, places where we are likely even to be misunderstood, places where we will be sometimes criticized, places where we will be sometimes mistreated, and so on, that, dear friends, is the thing which costs something, and yet that is the spirit the Lord wants. It seems to me that the child of God wants to learn to be small.

If you remember, the Scripture compares the Christian to the jewel-- "They shall be mine, saith the Lord, in that day when O make up my jewels." You know one of the features of the jewel is its size; it is very small; and I am afraid that too many of us do not want to be small; we want to keep our size, we want to be somebody; we want to be of some importance, as it were. Friends, how we ought to rejoice that in God's providence, circumstances would combine to put us in the most humble places imaginable; how we ought to rejoice in that humiliation, realizing that he that humbleth himself is the one that in God's due time will be exalted, if he takes that humiliation in the proper spirit.

It is not merely pride we want to keep out of our hearts. There is distrust. It seems to me that it is so hard for God's people to have the

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confidence, the faith, in the Lord, that they ought to have. They are continually distrusting him; we will find so many who will talk about their families in this way: they say, Now, I have some children, and if I consecrate my life to the Lord, what will that mean? What will be my relation to my children in the future? What will be my hope of dealing with them in the age to follow this? and so on. I would be willing to consecrate if it was not for that. Dear friends, there is distrust and lack of confidence in the Lord. Do you expect that the Lord is going to show you why he wants you to take ever step before you take it? Then you are not of the faith of Abraham, if that is what you are anticipating, because that was not Abraham's way. When God told Abraham to go out in that distant place and offer up his son, his child Isaac, Abraham did not say, Well, Lord, why do you want me to do that? Why do you want me to offer Isaac? Why, Lord, don't you remember that you told me in Isaac shall my seed be called? Now if I offer up Isaac, this will really conflict with the other promise you made. Abraham did not say a thing about it; he did not question God. He must have thought to himself, If God says it is right, it is right, and I do not care much about what it means, because it will be all right in the end. I know that. I know God would not ask me to do anything unreasonable, anything that was not right, therefore I will be obedient. Now, dear friends, is it possible that we are living in a time when we enjoy so much more light than Abraham and yet we have

not that measure of obedience where we will say, Now Lord, show me how it is to be, then I will take the step! Dear friends, let us put our hands in God's hands, and say, "I will trust it all to you; I do not know just how it will be, and, furthermore, Lord, I do not suppose if you should tell me, I would fully understand or grasp it all, but, dear Lord, however it is going to be it is alright, and I am going to show you what confidence I have in you by taking a leap in the dark." In one sense of the word, that is what it means. We do not know what consecration is going to bring to us, or how it is going to affect us, but we know it is going to be all right anyhow, and we are willing to have it cost us something. We say, "Lord, I am willing, I am willing," and the Lord accepts that willingness.

Now, dear friends, in regard to the way your consecration will affect your relationship to your children--Do you think the Lord would want you to consecrate yourself in any way which would mar your eternity, or in any way effect injury to your relations, to your loved ones, in the life to follow this? The very fact that the Lord asked you to take that step shows it is all right; the only thing is, to be willing to take the step, and after you have taken it, remember the Lord will show you the

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reason for it, the philosophy of the whole matter, but the Lord is not going to explain it first so you might take the step; he wants you to take the step on faith--just like in all of these matters. You cannot appreciate the glorious reward offered to us today. If for one minute we could have a glimpse of the glory that is beyond the veil, there would not be any question about our faithfulness; all the trivial things would be laid aside, our own preferences, likes and dislikes, where we thought we were treated unjustly, whatever it might be, would be put aside, the glory would so overwhelm us. The only difference is, it is there but you have not seen it. It is there just the same as if you had seen it, but you have not seen it yet. Now cannot we take God's word and bank on it, more than if we actually saw the thing ourselves? So then, dear friends, we do not want to have that distrust.

The same thing is true on other lines. This matter of the time of trouble, it seems to me, many of the Lord's people are thinking too much about. It is not your business or my business to worry about the time of trouble, or about our own arrangement; we can leave this matter in the Lord's hands; we need not give much thought to these things. Trust the Lord more and think less about individual arrangement on such matters. You ought to have confidence in the Lord in all of these matters. We don't know how it will be; even if things would be the very worst in the next two years it is all right; no matter how much we had to go through or how much to lose, or how much it cost us, it is worth it all; so let us exercise more confidence in

the Lord, more faith in this matter. I have known so many cases of brethren in the last couple of years who have been trying to run away from the time of trouble, and I have kept a sort of count of those cases, and I do not know one single exception to the rule that where they have tried to run away from the time of trouble they have run into it ahead of time. And if any of you are thinking of that, if you are thinking of the arrangement of your business, whatever it may be, in order that you might make some better provision for the future, give up all those plans. Let us exercise more faith in the matter and we may be sure it will be better for us. If you manifest a lack of faith it will be to your injury and to the injury of your loved ones as well.

But not only do we want to keep this distrust out of our hearts, as well as pride, but there is another thing we want to put out of our hearts, this spirit that becomes weary in well doing. You know how the Apostle expresses it there in the 6th chapter of Galatians, 7th to 9th verses: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap

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life everlasting. And let us not be weary in well doing, for in due season we shall reap, if we faint not." We recognize, therefore, dear friends, that it is an important thing, this matter that we be careful lest we be weary in well doing, and there are a great many ways of being weary in well doing. Some of the Lord's people are weary of going forward, they want to stop right where they are; there are others weary of well doing in the sense that they are tired of being where they are. They would like to draw back a little, as it were. We do not want to have any of this weariness. I think it has been very often this weariness in well doing that has led to many of the ideas regarding the closing of the door, and the sealing of all the elect, that are held by a great many of the brethren. We find so many brethren who are anxious to know about the closing of the door; they want to know if the door is going to close this year, or next year. Dear friends, I do not think we need worry very much about the closing of the door. The thing is to be just as zealous as if you thought the door was going to close tomorrow, or as if it were going to close the next day, and keep on that way until it is closed. Even after it is closed, I think those whose hearts are right will try not to think it is closed. I believe if the door is closed, there will be some who will become weary in well doing and who will heave a sigh of relief and say, "I will not have to do any more work." But there is another class that will feel differently about it. They will go and rattle the door, as it were, and see if they cannot get it open, and see if they cannot do something more for the Lord; and I think that is the spirit we want--the spirit that

is not so anxious to have the door closed, but is anxious to do all we can for the Lord while it stands open. And we know that the adversary may deceive a great many people into thinking the door is closed when it is not. It seems strange that it is so, but there are various cases like that. I know various cases of brethren who had given up the volunteer work saying, "All the work is done here; it may be there is work other places, but there is none here, it is all done." They do not realize what they are losing. Let us keep on working as long as we can, even after the door is closed; let us keep on trying to do work after it is closed, then we will be on the safe side; we will get a blessing out of it even if it is too late for others to get a blessing.

These are some of the things that are trying to get into our hearts, and we want to keep them from entering. But you will notice, dear friends, it says, "Keep your heart with all diligence;" it does not say, "Keep your brother's heart." It seems such an easy matter for us to sometimes think, If I could just have charge of that brother's heart, I tell you I would just keep it straight; I would keep the right things in it and the wrong things out of it. But, dear friends, you cannot do that. You cannot keep

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my heart and I cannot keep your heart. That is our own business. Furthermore, even the Lord does not keep our hearts. It is, "Keep your heart;" the Lord has his work to do, but we have our part to do. It would be just as wrong for us to expect the Lord to do our part as it would be wrong for the Lord to expect us to do his part; we realize that it would be impossible. He will do his part faithfully; now let us do our part.

But then, dear friends, let us remember that in keeping our hearts it is a work of diligence. "Keep thy heart with all diligence." That does not mean, How did you keep your heart last year? Didn't you do pretty well then? That is not it. Diligence means keeping at it, perseveringly, patiently, determinedly. We want to be diligent in this matter today, and then we want to be diligent in the same matter tomorrow, and want to keep it up, and that is the important thing. The important thing is not to make sure we will get justice in the world. We do not expect that. The important thing is not to expect we will be appreciated in the world. We do not expect that. The important thing is not to have everything turnout just the way we would like it. The important thing is not that we should have an easy time. We do not expect that. What we do expect is that we will keep our hearts with all diligence. It is not keeping our business, or our money, or our reputation, or our ability, or our time--or whatever it may be; these things we have given away. We can give them all away to the Lord

and the glory of his cause, but keep your heart with all diligence, for out of it are the issues of life.

How can we keep our hearts? In various ways. We recognize prayer will help in keeping our hearts. Furthermore, as we recognize our brethren and take note of their loyalty and devotion to the Lord, it will help in keeping our hearts. And we recognize, furthermore, we can keep our hearts by continually endeavoring to put away all those things that would be contrary to the spirit of the Lord, not only in the heart, but in the flesh, as well; and we can keep our heart daily by feeding, encouraging, nourishing those good qualities which God has put in them and which we want to remain there. We recognize that our hope of eternal life is going to depend on this matter. The thought will be like this: Every time we do anything right, it is like taking a step in this direction; and every time we do anything wrong it is a step in the other direction. We recognize that the only things that can draw away are the intentional things. If you do something good, but it was done rather spontaneously, you did not mean to do it especially, then that is not specially commendable. If, on the other hand, you did something bad, and did not really mean to do it, it was not particularly your intention, and it is nothing against you. But, on the other hand, everything that comes from the heart, whether good or bad, counts for or against us.

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Therefore every time we think a good thought, every time we struggle in our minds over the spirit of pride or the promptings of selfishness, whatever it may be, we gain a victory--we take a step in the right direction. And if we keep on, by and by we will have a perfect heart. But, on the contrary, if we do something that is contrary to the Lord's spirit, we are taking a step in this direction, even if it be such a small thing as a little thought--just thinking one thought that is contrary to the will of the Lord--and encouraging it is a step in the wrong direction; it is taking us to a place where our case will be hopeless, where our character will be hopelessly bad; whereas, if we had done right, we would get to the place where our character would be hopelessly good. Do not think it does not matter if I did entertain that bad thought a while ago; it won't make any difference. That thought has an influence on your character; it might seem like a small amount to you, but no matter how small it is, it is that much in the direction of a bad character and might cause you to be ultimately lost. But on the other hand every time we encourage good thoughts, something ennobling, some blessed thought, that thought is helping us in the right direction, nearer that goal of a perfect character where the Lord at last may be able to say to us, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things."

Dear friends, I do not want to do much more than to impress on your minds the words of this text, "Keep thy heart with all diligence, for out of it are the issues of life." If the issues of life do not prove very favorable to you, it will be because you did not guard your hearts. We can all do that. You do not have to be rich to do that; you do not have to be learned; you do not have to be recognized as somebody of ability to do that; the humblest, the poorest of us can do that. I know that as we try to thus keep our hearts, the Lord will show us how to keep them and where the danger is, and at last the Lord will bring us off conquerors--yea, more than conquerors through the one who loved us and who set an example before, as well as made up for our shortcomings by the merit of his precious blood. "Keep thy heart with all diligence, for out of it are the issues of life."

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## **"THE SIN THAT HATH NO FORGIVENESS"**

The text is found in the words of our Savior, Matthew 12:31,32:  
*"Wherefore I say unto you, all manner of blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come."*

We might say, first of all, this expression "Holy Ghost" is rather a crude expression. It is an expression which has not done justice to the language. We are probably all aware that the Lord and his Apostles never spoke English, nor was it used in the days of the Bible; the old Testament was written in Hebrew and the New Testament in Greek, and the Bible has been translated from those tongues. The Lord and the apostles never said "Holy Ghost." The two Greek words that are rendered by this expression are of very frequent occurrence; usually they are translated Holy Spirit, and we think they ought to have been so translated here. The word "ghost" is rather an irreverent word and does not properly convey the thought of "God's gracious spirit." The Revised Version translates it "Holy Spirit." "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven men, but the blasphemy against the Holy Spirit shall not be forgiven unto men." We find two great ideas of sin, man's idea and God's idea. If I were to ask you what your conception of sin was, a great many would reply, Sin is anything contrary to the laws of our land, murder, robbery, anything dishonest, anything in the nature of law-breaking. But when we come to the word of God we find a much stronger definition of sin. The Apostle in 1 John 5:17 says, "All unrighteousness is sin." Everything not right is sin and everything wrong is sin. From the Lord's standpoint, a great many things are considered sin that the

laws of our land do not consider sin. Our Savior said in Matthew, 5th chapter: "Thou shalt not kill," and then he went on further to say, "He that is angry with his brother without a cause shall be in danger of the judgment." Here are two men, they both hate a fellowman to such an extent that they would almost be glad to see him deprived

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of his life. The one man commits murder, takes the life of his neighbor. The other man would like to kill his fellow-man, but he is fearful of the consequences, realizing that the law would take hold of him and the penalty would be death. What was the difference between those two men? In the eyes of the law, the first man was a murderer, the second was not; but in the sight of God they both were because they both had the spirit of hatred in their hearts. From God's standpoint it is not the committing of a sin, but the spirit that may lead to the commission of an act. We thus see, dear friends, that from God's standpoint any man or woman who entertain in their heart motives and principles that are not right commit sin. Just think how many murderers there must be in our world from God's standpoint, though they would not be counted so from the standpoint of the laws of our land.

In Proverbs 21:4 we read that "An high look, and a proud heart, and the plowing of the wicked is sin." Is plowing sin? It was not the act of plowing which was sin, but the man who plowed his field with the wrong spirit, thinking wrong thoughts, with an angry disposition, selfishness, wanting to earn money, etc., committed sin. He might really have done better plowing than his neighbor who plowed with a spirit which was more that of holiness. It was not the act but the spirit that prompted him as he went about that plowing, which made it sin. The Lord wanted to inform us that an act may be religious, may be pious, etc., and yet if the wrong motive is behind it, then it is sin.

In Isaiah 66:3 we hear the prophet speaking as the mouthpiece of the Lord, "He that killeth an ox is as if he slew a man." Is that really the case? How can we make that out? We recall that God commanded men to offer oxen and now the man that obeys that command in the offering of oxen, would that man commit a sinful act, as bad as if he had murdered a man? I answer that in the days when Isaiah spoke those words, the children of Israel had wandered off and they carried out God's commandments in pride of heart and offered an ox to display their religion to their neighbors. The Lord wanted them to know that if they offered oxen from any other motive than in the spirit of God's commandments, it would be sin. In the killing of a man that would be sin. So the killing of an ox in pride would be sin, because pride is sin. No matter how good an act is, if the wrong motive is behind it, it is sin.



If a man offering prayer thinks how it impresses the audience, etc., that man's prayer was sin. It may be that every word of his prayer was truthful and thoroughly in harmony with the word of God, it may have been that that prayer was more in harmony with God's plan than many others, but in God's sight it was sin, because it was the spirit of vanity and pride that prompted the offering of it. We may perform a

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charitable deed, but no matter how much it may help our fellow-men, if it was to attract attention to us and have our name in the paper, etc., it was not charity in God's sight. We find this thought emphasized further still when the Word of God informs us that the failure to perform some good deed was sin. Note James 4:17: "He that knoweth to do good, and doeth it not, to him it is sin." You remember Samuel, when he spoke to Israel's God, saying, "Forbid that I should sin against God by refusing to pray for you." Therefore, if you know of some brother in Christ who is being tested and you do not pray for him, you have committed sin. It was not merely your failure to pray for such an one, but that you did not have the spirit of sympathy for him. Well, if that is the way, some one may say, then we are all sinners, without exception. I answer, Yes, that is so. I do not know that in any way I could be considered a sinner according to the state laws of New York, but while I am not a sinner from the standpoint of the laws of this state, I am from the standard of perfect love if God requires me to come up to that perfect standard.

In Galatians 3:22 the Scriptures have concluded all under sin. There may be a difference in respect to the character of the sin and the greatness of the sin that you and I commit, but at the same time there is no difference in respect to all being sinners, and so we all need a savior, one mighty to save.

Now, dear friends, we want to know something about why it is that sin today is so universal; why the great and small, the good and bad, the learned and ignorant, are all more or less involved in sin. We want to know the outcome of it as well. How does God look at it? What is our hope and prospect as respects the future? We may say that the Bible is the book which might be called the history of sin, showing the beginning of sin to the great consummation, and when we go to the word of God we find that sin is divided into three great periods.

First, beginning way back in the ages of eternity the first act of sin had not taken place. God's Universe was pure and holy and just as he originally made it. We call that the "theoretical stage of sin." It was merely an inactive principle, merely a possibility, which had not taken place. But at last the day arrived when the first sin took place, the first rebellion against God, and there the theoretical stage ceased.

It was now a fact, a reality, an experience; and therefore, we term the time since that the "experimental stage," in which sin has been an experience; but we find from the Word of God that sin is not always to be an active principle, a living reality, but the day is coming when the last sin will be committed and there the experimental stage of sin will be finished and the Universe will again be holy and there shall be no more curse. There could not fail to be a curse if sin were there. If the curse is absent it

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is because no sin is present. That is the time the Apostle speaks of in 1 Cor. 15:50: "O death, where is thy sting; O grave, where is thy victory?" He tells us what he means when he speaks about the sting of death--it is sin. The time will come when they will say, O death, where is your sting! as it will be of the past. Sin will no longer be a theory or fact, but an awful memory, a terrible memory, a horrible memory. The Bible shows us very clearly the origin of sin, how and when, and where, and why the first sin took place. It shows us how sin originated with a being we call today the devil. Why did God ever make a devil? We answer, God never did make a devil. All God's work is good, as we read in Deut. 32:4: "He is a rock; his work is perfect." When created, the devil was not a devil, but a holy being, one of the highest of the angelic host. We find, dear friends, that in Ezekiel 28:15 the statement is brought to our attention. In that chapter the world is compared to Tyre, and there we are shown the great similarity between the world of mankind and Tyre. We are also shown that there is a great similarity between the king of Tyre and Satan, "Seeing thou hast been in Eden." The king of Tyre never was in Eden, but Satan was. "Thou wert a covering cherub." They were a class of angels among the highest of those who were created angels. The devil was not merely an angel, but one of the highest of the angels. Speaking further we read, "Thou wast perfect in all thy ways, from the day thou wast created till iniquity was found in thee." We are here informed that, when created, he was not a devil, but was perfect, holy and good, and through his disobedience he was transformed into the devil that he is today. Time will not permit us tonight to speak of his original sin, what it was, and how he came to be the Satanic being he has been ever since. But the Lord shows us that he had a special reason for permitting the devil to fall into sin, and lead into sin the whole human race. A great many, as they look around us in the world and see the sorrow and sin and trouble, and behold the fact that sin is responsible directly or indirectly for every tear that has been shed, for every death that has occurred, for all the sorrow and distress; and is at the bottom of every catastrophe and every calamity, wonder why it is that God permitted the devil to introduce sin, and to work such havoc amongst the inhabitants of this globe. It is not because God could not have prevented it, because in

his infinite wisdom he could have stopped it. Why did he not? I answer, Because he has a glorious purpose; he saw what could be accomplished by allowing the devil to have his way for a time, and to permit the human race to have their way in the matter also.

Our heavenly Father not only wanted to have a Universe pure and holy, but a Universe in which there

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would be no sin, in which there never would be any danger of sin. How could that be brought about? Well, he might have accomplished it in several ways. First, by making every member of the human race and all the hosts of angels mere machines. He could have made mechanical beings who could not do wrong if they wanted to. God would not have been pleased to have such beings as that, and you and I would not have been pleased to be such creatures in the Universe. You remember how it was when God created Father Adam in the garden of Eden; he said, "Let us make man in our own image." We are not to suppose that man was made with the same shaped form and body that God was. His must be a wonderful body and glorious, but not like ours because we have a dependent body, while God has an independent body. We have teeth and a stomach, but God does not have to eat to live, and God would not require them; he is not dependent upon food. In our body we have lungs, but God does not have to breathe to live; so his body must be entirely different from ours. What it is like we do not know. This expression, "In his own image," has reference to a number of things, and prominent amongst them is that God is morally free and God made man morally free; and he made angels also, and the being that we call the devil, morally free; and they all had the liberty to do whatever they chose. We know God could have arranged the matter differently, as is sometimes illustrated with this: A good many of you have children of your own and you may send your boy to the store to get some sugar, and on the way he will stop and play with other boys, and it will take him a long time to get back. But suppose you had a boy, and instead of having lungs and a stomach and all the other organs in him he was full of wheels and springs, etc., and when you wanted him to go for sugar you just wound him up in a certain way and started him off; he would go direct to the store, get your sugar and come back without playing with any of the other boys. No one would want such a boy. God did not want such children either. God could have made the angels and the members of the human race like that, but they would not have satisfied him. God could not have enjoyed the human race if they did not sin just because they could not sin. God knew that, sooner or later, thoughts of rebellion would come to his creatures. God determined to warn them and to show them the inadvisability of sin, and then determined to leave it to their moral freedom; and in his

wisdom he foresaw what the result would be. He foresaw the fall of Satan, he foresaw the rebellion of the human race, but God did not cause or predestinate it; he allowed it because of their having moral freedom to choose their course, and the result was sin, and so it has resulted in trouble and death for six thousand years. The result will be to give God's creatures in all the Universe such a great lesson

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that it will never be forgotten. Paul says in Corinthians, "We are made a spectacle unto the world, and to angels and to men." The word "spectacle" translated means theater. The world is a great theater; the angels in heaven, looking down upon this awful tragedy of sin and death, have seen something that gives them such a conception of the awfulness of sin, that those angels who are pure and holy will remain so forever--not simply because they have been told that they should not sin, but they have seen something that gives them a conception of the horribleness of sin, which could not be learned in any other way. This statement is also true of the human race, and as they look back upon this condition they likewise will realize the awfulness of sin. When God's Universe is made pure, it will remain that way throughout all eternity. There never will be the least danger or prospect that the spark will ever break out again. Now we see why God did not interfere, but did allow sin to occur. We have found something else. Sin likewise has been inherited largely and man has been in a position to transfer sin to his children and children's children, generation after generation, until the present time, so that there is none righteous, because we are all descendants of a sinner, father Adam. That is why the Scriptures say that we are by nature the children of wrath. The little child, the new-born babe, is a sinner when it is born. All are children of wrath. Can that be possible? Why, that little new-born babe cannot commit sin. But, you must remember, that little child has inherited sinful traits from its parents; its father may have been very quick-tempered, etc.; and suppose the father dies when the child was only a few months old and the child would not remember its father, but when the child grew up, you would say, You can see the father in that child's temper. Where did it get it? Not from the example of the father, but it was latent in the child when it was born, and by and by you would see it spring forth and see the child manifest something of the sinful quality, and develop that which it had received from its father. Thus we see the universality of sin.

Now something of the remedy for sin and God's method of dealing with it. Eighteen hundred years ago the Lord Jesus came to the earth. The object of his coming was to die for sin, "taste death for every man." We find, dear friends, the Bible reminds us that he came to die

for our sins and also how we are to get the benefit, by believing that he died for our sins, and saying that all are freely justified who believe on the Lord Jesus Christ. What does this do when we believe and accept him as our redeemer? Does that take all our sin actually away? No. I have accepted Jesus Christ, and yet I sin. You accept him and yet you sin. The fact is, dear friends, that until we are raised to a state of absolute perfection, a life of perfection will be an impossibility. To illustrate: A

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perfect being surely is not untruthful. You might ask me, When were you at Pittsburgh? I might have said, I was there the 3rd of July, but it was really the 4th of July. That was merely a mistake, you might say. It was a mistake, but it was a lie. Why, no, you did not mean to be untruthful. But the fact was I was not there. Why did I say that? Because I was not perfect, I made a mistake. Again, I might say, I see such a person, but my eyesight deceives me, or I might say I heard this or that, but it was a mistake, for my hearing deceived me. It is because we are imperfect and we will not get the perfect bodies until the resurrection. So the acceptance of Christ does not take away all my sins actually, but it has enabled me to have a standing in the sight of God, as though I was a perfect man and has enabled the heavenly Father to cover my sins, and look no longer on me in my own righteousness, but through the robe of Christ's righteousness. So in Isaiah 1:15 we read, "Though your sins be as scarlet, they shall be made white as snow." To illustrate: In a field is a considerable pile of rubbish and old lumber. That night there is a snowstorm, and the next morning the field is beautiful and you cannot see the rubbish. Has the rubbish and old lumber been taken away? No, it is there, but the snow conceals it. That is what the blood of Christ is to do. It makes white, and, just like the snow, conceals the sins from view. So we still make mistakes, and sin, but God does not see them, for the merit of the Redeemer covers them like the snow, and we look clean. Well, says one, does he mean by this that, having accepted Jesus Christ as our Savior, we can do whatever we want to, that we can commit murder, robbery or anything else and the Lord will say, Oh, he has no sin, I have covered him with the blood of my Son? No, because the text shows us that there are some sins that the blood of Christ does not reach. Notice how it puts it there, "But he that sinneth against the Holy Spirit hath never forgiveness, neither in this world nor in the world to come." Then the blood of Christ does not cover all sin; if it did we surely would have been perfect. But what are they? It must be some terrible crime that would constitute this unpardonable sin? Every sin is a sin against "holiness," but is not against the "spirit of holiness." To illustrate it: Imagine a man who had a dry-goods store and had some cloth for sale, and a man came in to buy some of the goods and looked at it, and asked, Is this all wool? Imagine it was

not, but half cotton, but the merchant was ignorant of it and thought it was all wool, and so, when he was asked the question, Is this all wool, he replied, Yes, all wool, no cotton in it at all. He did not tell the truth and committed a sin, but it was not a sin against the spirit of holiness. He did not realize that he was not telling the truth. Well now, dear friends, suppose here is a man that has a store and cloth to sell and he has

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some that is half cotton and the merchant knows it, and suppose here is a customer comes in and looks over the goods and says, Is this all wool? And the merchant, knowing that it is not, but for fear that he will lose the sale, answers, Yes, it is all wool. That is a sin against the spirit of holiness. He deliberately told a lie, and that is an unpardonable sin against God's Holy Spirit. Well now, you say, do you then contend that that man was lost because he said that cloth was wool when it was not? No. But the Scripture says he hath never forgiveness. He will never be forgiven for that untruthful statement. Well, if never forgiven, how is it he will not be lost? Dear friends, here is where the confusion comes in. People confuse the unforgivable sin with the sin unto death. There is a vast difference. Take, for an illustration, the laws of our land. Here is a man who stole ten dollars. He will never be forgiven for that. Does that mean that he will be hung? Certainly not. He will have to bear the result and pay the penalty; it may be six months or a year in jail, and when that time has been spent in jail he will have paid the penalty. If he had been forgiven, he might have been let out three or six months sooner. At the same time he was not hung. His offense did not deserve that. Every time you and I commit a sin that we know is wrong we have committed an unforgivable sin, and it means that we are going to be punished for that sin, but we will not be lost because of it. However, that may lead us to the place where we will be lost. God will see that there will be stripes for it. Another word, put it this way: Every time anybody does wrong, knowing that it is wrong, he is not lost because of it, but it means that he has committed a sin that has no forgiveness and is in greater danger of being lost than if he had not sinned.

To illustrate: Suppose that on this platform is a long line drawn with a point in the middle; one side of that leads toward the right, and the other side leads in the wrong direction. We will imagine that the world of mankind is on this line either on one side or the other of this central figure. Whichever course we pursue indicates the character we are forming. If we go toward the right, we are forming good character; but if in the other direction, we are forming bad character. When we get to the end of this line on the right our character is perfect, but we are not perfect as human beings. But we have hatred for sin and love for righteousness, and we will have reached the place

where we will have been thoroughly tried and tested, and through all eternity we would not do anything that would mar God's perfect Universe, which indicates that we would be fit for eternal life. You are not perfect, but you have a character which means you will be perfect when you get your perfect body. On the contrary, every time you do any thing wrong that you know is wrong you are forming a character, which, if continued in, there will be no

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possibility or likelihood that you would change or alter in the direction of holiness, but on the contrary you would go toward the left of this central mark, going further down the line. Now illustrate it like this: Suppose here is a man commits this unforgivable sin. He realized that cloth was only half wool and said it was all wool; he told an untruth and he committed the unpardonable sin and went in the wrong direction, and was a step nearer to the end than he was before. He was responsible and did wrong. Now, then, the Lord will permit that man to have stripes, chastisements. He may allow the death of some loved one, may permit affliction, etc. So far as other people may be concerned, they may never think they were stripes, but he knew it. By and by that may bring him to his senses, and he will say, I am sorry and will do better, and will retrace his steps, and by and by get to the goal of a perfect heart. But it may be the reverse, and it would harden his heart, and he goes from that to something else. The Lord tried to turn him with stripes, etc., but he will not turn, so finally, he gets clear to the end and his case is a hopeless one, and there is no use to pray for such an one. Every one of these sins helped to get him there; it was not only the first sin, but that first sin brought him into danger; as we read in Mark 3:29, "But he that shall sin against the Holy Spirit hath never forgiveness, and is in danger of eternal condemnation." He is in danger, but not lost. It puts him in greater danger, until by and by he is lost. Now then, dear friends, we can see that from this standpoint every little thing is having some influence, helping us in either one or the other direction. Well, you might say, I will never get down to such a bad place. Dear friends, do not lose sight of the fact that nobody gets there in one step, but step by step they get there. So, in the right direction, we cannot get there in one step, but by faithfulness in this matter and in that matter we will finally get there. The part of our sin not willful the blood of Christ covers, but the part that is willful we receive stripes for. In the mixed sin, if there is more willfulness and only partial weakness, we get stripes, and if we do not try to do better when we get these stripes we may get to the place where it is entirely willful, so that there remains no more forgiveness for our sin. Every human being at his death must be either at one place or the other; must have formed either a good character or a bad character. There are two ways. One class, when it starts in a Christian course, may commit certain sins

and take the lessons to heart, and thus try to be more faithful. Now they persevere and follow the right course and press toward the mark for the prize. Another class starts, but they hold back, and the Lord whips them, and they make such slow progress and hold back and do this more and more, and at last it gets them to the place where the Lord says, I see

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I must permit great tribulations in their case, afflictions of a very severe character. We believe in many cases it will be the great tribulation through which this class must pass, and at the same time the world is passing through its great tribulation. We understand that they will be the great multitude that stand before the throne; they come up out of great tribulation, having washed their robes and made them white in the blood of the lamb. Thus we see that the distinction between those who compose the little flock and the great multitude is, that the first class will have committed so few sins against the Holy Spirit and those more particularly at the beginning of their Christian course, but the Great Company class will require great tribulation to get them there. You and I cannot get to the place in this life where we will not sin, but we can get to where we will not sin against the Holy Spirit, where we will not commit any sin knowingly, with a measure of willfulness. That is what the Lord expects of us, if we are going to be in that class. I have had my doubts as to whether there have been any but Jesus who have not committed some sin against the Holy Spirit in the beginning of their Christian course, because he scourgeth every son whom he receiveth. We must get to the place where we will be faithful and obedient to God without his rod.

Another question: But do you think that anybody will commit the unforgivable sin except the consecrated Christian? Yes, anybody except the baby and the idiot. They could not because they have not mind or reason enough to do wrong knowingly. While any intelligent man or woman can commit the sin against the Holy Spirit, they cannot commit the sin unto death. Those of the world can commit the sin against the Holy Spirit, but they could not go all the way and commit the sin unto death, because they have not light and knowledge enough to get all the way down. Those not consecrated to Christ can develop character to a certain extent, but have not light and knowledge sufficient to enable them to get all the way up. They can get part of the way. Here is a man who has half an opportunity and responsibility that a consecrated Christian has, and he uses it to the best of his ability, doing the very best he can. When he dies he is half way there. He has a character half formed and he is half fit for eternal life. On the other hand, if instead of doing right he did wrong, that half an opportunity would give him the ability to go half way down, and go just as far down as his lack of knowledge would permit



him to go. If on the other hand he had 99 hundredths of an opportunity and had followed the wrong course, he got 99 hundredths of the way down. According to the Bible testimony, the hosts of the earth are to be brought back just as they went into the grave. Those who are half way down the scale in character

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development will come forth half way down, and those who were half way up, will be half way up to perfection and will start from there when they come forth from the grave. It will be a very quick matter for a man to finish his course if he is half way up, but a different matter for the man half way down. The man who dies a drunkard and had an appetite for strong drink, that was part of him and he will have it when he comes back. What will he find? The state of things in the world then will be different. The first thing he will want will be a drink. The law, however, at that time will be strictly enforced and there will be no place where he can escape the law. Justice will be laid to the line and righteousness to the plummet. Think what he will suffer because of the inability to gratify that habit. He will there suffer for that bad habit; then he will get his stripes. The man further down will be worse off still and it will be harder for him to get up to perfection. The further along the line of that character he has formed, the harder it will be for him. But the man half way up and with a character partly formed along the right lines will quickly reach full perfection of character and be fit for eternal life. Amen.

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## **LESSONS FROM THE LIFE OF MOSES, SERVANT OF GOD**

*Text: Exodus 2:1-10.*

I felt very thankful it was going to be my privilege to meet the convention party at one or two points, and I was congratulating myself today that I would not have to be a speaker, and could be like all the rest of you and listen to what others had to say, but it seems as though they arranged for me to take a little part in the program also.

You will find our text this morning in the book of Exodus second chapter, and the first ten verses. Let me just remind you of the circumstances which gave rise to the incidents recorded in these words. We all remember that the people of Israel had been slaves in the land of Egypt, and we remember that notwithstanding their bondage God had blessed them and his blessing had been manifested to some extent in the wonderful way in which he had multiplied that people till their numbers had increased to the place where Pharaoh and his counselors began to realize there was danger. Pharaoh began

to reason to himself in this manner: "In case war breaks out between the Egyptians and some distant nation, these Israelites, tired of their bondage and arduous servitude, may join the enemy, and thus the enemies forces be augmented by the greater number of Israelites, and the overthrow of Egypt could be readily accomplished." So we remember that Pharaoh determined to diminish the number of Israelites. With that object in view he issued an edict that every male child should be put to death as soon as it was born, and he no doubt intended to keep that up permanently until the number of Israelites were brought to the place where there would be no serious source of danger to the people of Egypt. And it was at that time and under those circumstances when that edict was enforced that Moses was born. Now we come to our text.

"1. And there went a man of the house of Levi, and took to wife a daughter of Levi.

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"2. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

"3. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch and put the child therein, and she laid it in the flags by the river's brink.

"4. And his sister stood afar off, to wit what would be done to him.

"5. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

"6. And when she had opened it, she saw the child: and behold, the babe wept. And she had compassion on him and said, "This is one of the Hebrews' children."

"7. Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?

"9. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it.

"10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of water." One of the marvelous things which the truth has done for us is giving such an inexhaustible depth to everything we find in the Bible. Once upon a time the Bible was to us a shallow book, but it is now the very reverse of that. The passage we have quoted furnishes an illustration of this. We might have taken this topic as the basis for a lesson in faith; or on the other hand we might take it as a text for a sermon upon divine providence;

or we might have viewed it from the standpoint of its typical significance; or we might notice how in this passage Moses was a type; or we might take it from still another view-point and learn from it how man's extremity proves to be God's opportunity; or we might view it from still another standpoint and take it as a practical lesson, showing just as the mother of Moses did her part, just as she stationed her daughter there to look after the child and make that suggestion to Pharaoh's daughter, etc., and the Lord blessed the result, so even you and I must do our part, and then the Lord will bless the result. Or, we might take it from a different standpoint and notice what a wonderful result God brings from such a small beginning. We might note how from this little child God raised up the great law-giver, and leader, and deliverer of the people of Israel. We might take it from a great many different standpoints, but we are not going to view it from any of these standpoints at all. We are going to take it as a lesson in Christian consecration. We are going to notice how in this little incident our consecration

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to the Lord is illustrated, and our relationship to the Lord incidental to that entire surrender of ourselves to his will.

We notice first that when this child was born, a curse of death was over him. You remember how the edict of Pharaoh had gone forth that every male child should be put to death, and it was only a question of time until this mother was going to lose her child. And, dear friends, we realize that we were all in a similar position. We recognized that the curse of death hung over everything that we had, and it was only a question of time until we were going to lose it all. It was only a question of time until we were going to lose our health; it was merely a question of time until we would lose our sight, our hearing, our reason, or our loved ones, or our home, or our desirable possessions. We knew that when we died we would lose it all; we did not know how much sooner we might lose some of those things; but we remember that the mother of Moses determined that even though she was going to lose her child, she was going to hold on to it as long as she could; she was not going to surrender that child any sooner than absolutely necessary. And we determined the same thing. We determined that though we were going to lose our life, we would not do it any sooner than we had to. We were going to hold on to our life as long as we could. We would hold on to our health, and our sight, and our hearing, as long as we could. We would not give up our loved ones any sooner than we had to. We were going to hold on to that money just as long as possible. And we determined, like the mother of Moses, that we would hold on to those things that we reckoned precious as long as we could. But this thought, that sooner or later she was going to lose her child, must have been productive of

a good deal of mental agony, a great deal of heartfelt sorrow. Just think what it meant to her as day after day the thought pressed on her heart, possibly this will be the last day I will have the little one, possibly this day the child will be discovered and will be put to death. I could imagine on hot days she kept her doors and windows partly closed, almost suffocating herself, for fear that if those doors were left open someone might hear the child cry, and the child being discovered, his life might be taken. I can imagine she must have been almost frantic sometimes when she heard a step outside for fear it was a soldier coming to search the house and finding the child cast his sword through it. Think what that mother must have suffered. Think what she must have gone through as day after day she thought, Possibly this will be the last day I will have my child! And that was our position. We knew it was only a question of time until we were going to lose those things we valued, and what sorrow it produced in our hearts! What peace it robbed us of! How bad we felt as we thought, Perhaps

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this sickness of my child is going to result fatally! How depressed as we thought, Possibly today I may lose my life, or may lose my health, or my strength! How badly we felt as we thought of the possibility of losing our money, or having our home burned down! How we were depressed! What mental anguish this produced in our minds.

But, dear friends, we remember that the mother of Moses, after determining to hold on to her child as long as she could, in due time changed her mind, and determined to surrender her child. She determined to give it up. She made him an ark of bulrushes, and laid the child in the flags by the river. She might have held on to him a little longer; she succeeded in hiding him three months, and she might succeed in hiding him three months more. She might have kept him one month, or one week more, or at least a few days more, but she did not wait until the child was actually taken away from her; she willingly gave that child up, laid him in the ark of bulrushes among the flags.

And that is what we did before our life was actually taken from us, before we actually lost our lives, before we really were deprived of all our money, before we lost our sight, or our hearing, or our reason; before these things were actually taken away from us, we gave them all up. We laid them in the ark in the midst of the flags; we laid them upon the altar of sacrifice. Like the mother of Moses might have held on to her child a while longer, we might have held on to these things a while longer. We might have held on to our life a while longer. We might have held on to our money, our strength, our sight, and our hearing, a while longer. But just as that mother did not wait until the child was actually removed, she sacrificed and surrendered the child,

so we did not wait until all we had was actually removed. We laid it on the altar. We surrendered it. We offered it in consecration to our God. But you will notice that when that mother gave her child up, she did not know what the consequences were really going to be. She, to a large extent, took a leap in the dark. She did not know whether she would ever get that child back. She did not know just what the consequences were going to be, but she was willing to run the risk, whatever that was.

And so, dear friends, when you and I consecrated our all to our Lord's service, when we laid our "Moses" in the ark of bulrushes, we did not know exactly what it was going to mean. We took a leap in the dark, as it were. I know when I consecrated my life to the Lord I did not understand all that it implied; I simply knew it meant a surrender of everything to the Father's will; but just what was included in everything, I did not altogether know in detail; and just how that would affect my future life, and just how it would influence my worldly prospects, and just how it would imperil my earthly friendship and ambitions, etc.,

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I did not know; it was really a leap in the dark.

I think, dear friends, joining the Church of Christ, consecrating our lives to the Lord's service, is very much like becoming a member of one of those secret organizations. Some friend comes to another man and says to him, "Why don't you join the Masons, or Odd Fellows? I am willing to propose your name. Don't you think you would like to become a member of the organization?" He says, "Yes, I am willing to join; you can propose me." Well now, dear friends, he does not know what it is going to mean to join that organization. The man that joins the Masons does not know what kind of obligations he will have to take on himself. He does not know how it is going to change his life. He does not know just what they do inside of that room where the door is always kept closed to all except the initiated. He does not know just what it means, but he knows this, that it must be all right, he has confidence in this friend of his that belongs to that organization, and is willing to take this step in the dark. He is willing to be bound by all the requirements of that organization before he really knows what they are. Now that is what it means when you and I consecrate our lives to the Lord's service. We don't know what the Lord will expect of us, exactly. We know some things it may mean. We know to some extent what it may require, but the details of it we know little about. But here is the thought: we have such confidence in our heavenly Father that we know it is all right. We know that he would not suggest anything that was not right, and therefore, we are willing to take the step, trusting to him that it is going to be all right

after we have become a member of his secret organization, after we become a member of the church of Christ.

We see that just as the mother of Moses did not exactly know what it meant when she gave the child up, she had certain ideas in her mind, but just to what extent these things would materialize the way she had anticipated them, she did not know. She was willing to run the risk. And so with us. When we have consecrated our life to the Lord's service, we don't know just exactly all the details of what it will mean, but we were willing to run the risk, we were willing to take the step. We knew it was all right because God suggested it.

But notice when the mother of Moses gave the child up, she got him right back again. He was restored to her right away. You could have gone into her home after the day that she laid the child in the ark of bulrushes, and you would have seen the child there. It was still there. She still had the child even though she had given him up. And so, dear friends, with us. You and I when we consecrated ourselves to the Lord gave it all to him, but we have it yet. We gave him our hands and feet,

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but we have them yet. We gave him our sight and hearing, but we have them yet; we gave the Lord our mind, but we have it yet; we gave the Lord our tongues and lips, but we have them yet; we gave the Lord our money, but we have some of it yet; we gave the Lord our loved ones, but we have them yet; we gave the Lord all that we had, but we still have it.

But notice, when the mother of Moses got her child back, he was not her own any longer; he was royal property; he was a royal possession. So when you and I after consecration receive back all that we surrendered, as it were, it was not ours any longer, it was royal property, it was a royal possession--not the property of Pharaoh or his daughter, but the property of the great King of Kings and Lord of Lords. Just like the mother of Moses, from that day onward she could look at that child and say, "This child was mine once, but he is not mine now; this child now belongs to Pharaoh's daughter; he belongs to the royal family, and I am merely a stewardess, I am merely intrusted with him"--so with us: we look at all we had and we say, like the mother of Moses said, "Well there was a time that these hands used to be mine, but now they belong to the King; there was a time when this money was mine, but now it belongs to the King; there was a time when these feet were mine, but now then they belong to the King; there was a time when my mind, my sight, my hearing, my tongue, were mine, but now all of these things belong to him. We have given them all to him, and we are merely a steward entrusted with those things."

When we recognize that not only did the mother of Moses have to keep the thought before her mind that she was merely a stewardess, that child was just entrusted to her, that it was royal property, but in addition, from that time onward, she could no longer have her own way with the child, but every day she had to get her orders from the palace. Once upon a time she used to say just how that child should be clothed, and she used to say how that child should be fed, and she would decide just what should be done in case the child were sick, but now it was different. Now she had no longer any right to say what should be done for that child, but she got her orders from the palace. The orders from the palace told her how to clothe the child, how that child should be cared for, and it was her duty to obey the royal orders.

So it is with us; having consecrated our all to the Lord's service, having laid all on the altar of sacrifice, we now get our orders from the palace. Day after day we get our orders from the great King. He gives us orders, telling us how to live. He sends us orders telling us what our hands should do and where our feet should go. He sends us orders telling us what these tongues and these lips shall say, and gives orders

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what this mind shall think. He gives orders what this money should be spent for, and gives us orders how our time should be used. Just like the mother of Moses day after day had to obey those orders that came from the palace, so likewise, day after day you and I have to obey the orders that come from our Lord, from the palace of the great King.

How do we get these orders? Through his Word. You remember how it says, "Thou shalt guide me with thy counsel." It is God's Word of truth that provides the orders from the palace, and you will find instructions from the palace of the great King even as to what you shall think. Like it says in the fourth chapter of Philippians, "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, if there be any praise, think on these things." We even get royal orders as to how we shall think. We even get royal orders as to what we shall eat and drink--"Whether ye eat or drink, or whatsoever ye do, do it all to the glory of God."

But then there is another point. Not only did the mother of Moses now get her orders as to what should be done with that child, but additionally those orders contained in them a degree of wisdom far beyond any wisdom she had herself. Under any ordinary circumstances if that child had taken sick the mother would just have

had to guess at what would have been best for that child. In those days poor people like those slaves in Egypt could not afford physicians like the poor class of people can today. And the consequence was, that when sickness occurred, they had to decide in their own mind as to what should be done to relieve that sickness, what would be best, or at the very best exchange ideas with the neighbors. But it was different now. Now, when that child was sick, the orders came from the palace what should be done, and those orders were dictated at the suggestion of some of the ablest physicians in the land of Egypt. Oh, how much more wisdom there was in the orders coming from the palace than the mother had in her own mind.

And so with us: We recognize that having consecrated our lives to the Lord's service, we get our orders from the great King; we get our orders from the palace; and how much more wisdom there is in the orders that come from the palace of the heavenly King than you and I ever could have possessed ourselves. You know it seems so wonderful that God, who made this Universe is the God that is directing your course and my course! It seems so marvelous, doesn't it! In the first place, we have lost our confidence in self, and then what confidence we have in him! I remember thinking some time ago like this: Now here I have only lived just a few years--just a very few years--but on the other hand he has lived for all the ages of eternity; he has lived

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for countless, endless ages in the past, this great divine Father in heaven. And then in the few years I have lived I have never done anything big. The biggest thing I have ever done has been quite insignificant and small, but on the other hand, in all the countless ages he has done wonderful things; he has done marvelous things; he has built suns and moons and stars, and created mountains, etc. Then I thought further in the few years that I have lived I have never done anything great; all that I ever did has been quite small, and yet I have never done one thing right. I cannot recall one single thing I ever did that was satisfactory--not one. I realize this even in some of the simplest things. I was thinking on this line some time ago and the thought came, "Why, you cannot even sharpen a lead pencil right." I do my very best to sharpen a lead pencil, and look at it, and what a clumsy point it has! Then suppose I put it under a microscope, and it will look like the end of a broomstick. Then I thought of the way God knows how to sharpen anything. Look at the thorns; they are pointed; and put them under the microscope and they are pointed still. No human being could ever sharpen a needle like that Lord sharpens the thorns. Put one of the finest needles that man can make under the microscope and you will find that it is just a very blunt point, but on



the other hand take the various species of thorns which the Lord has created, and they are pointed, no matter how much you magnify them.

Now what does it mean? It means this: That I have no confidence in myself; I am afraid of myself; I am afraid to direct my own course; I am certain I would make mistakes. Therefore, I think if I could only find some being who was qualified to tell me what to do, even though he should tell me the thing that was exactly contrary to my best judgment, I would do what he said, because I cannot trust my judgment. And that is what our heavenly Father is doing. There in his Word he has given us the instructions. Like the mother of Moses getting orders from the palace of Pharaoh, we are getting our orders from the palace of Jehovah. Therefore, if I find in God's Word advice that even seems contrary to my best judgment, if I find suggestions there that seem to be inconsistent with what I would deem best, I am going to follow those suggestions, I am going to adhere to that advice, because I have more confidence in it than I have in anything I could think of myself.

But then we think of another lesson here: The mother of Moses not only got her orders from the palace, but with the orders always came the means to carry the orders out. I imagine sometimes she received orders to clothe that child in silk; she could never have afforded material like that, but when the orders came, there came the material to clothe the child with--or at least the money to purchase that material.

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The same thing is true with us: The Lord never gives us any orders but he also makes it possible for us to carry those orders out; as the poet said:

*"The Lord will give us naught to do,  
But he will give us the strength to do it, too."*

If the Lord ever seems to suggest that you should do a certain thing, and you find that thing is an impossible thing, you find that the means for the accomplishment of it are entirely beyond your reach, you can be sure you have misunderstood the Lord's will. The Lord never gave unreasonable instructions to one of his children.

But then there is another lesson also. The mother of Moses not only got her child back, and not only did she find he did not belong to her any longer, but he belonged to the daughter of Pharaoh, and not only did she find that now day by day she got her orders from the palace as to what should be done for that child but she realized in addition now that child was under royal protection. We noted how that mother, before putting that child in the ark of bulrushes, must have

been sometimes almost frantic as she thought, Possibly this will be the last day I will have my child; the child may be taken from me today. Think what she must have suffered and gone through! But how different it was now, because the protection of Pharaoh was around that child. I imagine now she threw doors and windows open and did not care how much the child cried. I would not be at all surprised that now when the child began to cry, she would carry him out right by the door and put him there where everybody could hear him cry, and if a soldier stepped in the door she would say, "Don't you put your hands on him, he is the adopted son of Pharaoh's daughter!" What a change it made! The child was under royal protection!

So with us; after having consecrated our life to royal service, the "Moses" we put in the ark of bulrushes, all we surrendered to the Lord, is now under royal protection. What kind of royal protection? Divine protection. We get the thought that our health is under divine protection, and our life is under divine protection, and our sight and our hearing is under divine protection, and our reason is under divine protection, and our loved ones are under divine protection, and our money and our home is under divine protection. There is divine protection now around all the consecrated children of God that was not there before. Why, you say, is that really so? It is really true. Do not the Scriptures say that we are to cast all our care upon him, for he cares for us? I always liked the Greek a little better; it reads: "Having cast all your anxiety on him, because he cares for you." The thought is, if you have consecrated all to the Lord, it is all the Lord's, and the Lord is not going

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to ignore one thing that you have committed to him--not one thing. There is a difference between the Lord and you, and there is a difference between the Lord and me. The Lord has given me a great many truths and I have ignored some of them, I am afraid. He has given me opportunities and I have neglected some of those opportunities. But, on the other hand, no matter what it is you have committed to the Lord, he will not ignore or neglect it, as you and I sometimes ignore and neglect what he has committed to us. If you have committed all you have to him, he is going to take note of it and he is going to consider those things, and his royal protection will be over those things.

Now I do not think that we could get the idea from this that if we are consecrated children of God that we will never lose our money, or that we will never lose our health, or that our loved ones will never die. That is not the thought. Here is the idea: If you are a consecrated child of God your loved ones will die, as truly as other people's loved ones will die, and you will lose your money just as much as other people lose their money, but the difference is this; that with the

people of the world, these matters are just matters of accident; it is just a matter of accident as to whether that man's child dies, if he is not a consecrated man. On the other hand, if you are a consecrated child of God, it will be no accident if your child dies--not that God has called your child to die, but the thought is this: that the King would not allow your child to die unless he saw it was best. He might see that it would really be for the best interests of you and your family, etc., to allow you to have some of these trying experiences, but they will not be accidents, they will be providential. The Lord might allow you to lose your money, but he would not allow it unless he saw it was an experience that was best for you. The Lord may allow your house to burn down, but he wouldn't allow it unless he saw it was for the best. It is just as Solomon says: "The blessing of the Lord it maketh rich, and addeth no sorrow therewith." That does not mean you will not have any sorrows, but it means the Lord would not add sorrow that would not contribute to making you rich.

We see, therefore, from the outward standpoint that the child of God does not seem to have any advantage much over the man of the world. A child of God seems to be having just as much adversity and his life seems to run on accident lines just as much as that of a man of the world, but with the eye of faith it is different. God is behind the life of that consecrated one. I think indeed, dear friends, that it is as along natural lines; there might be a house over there where a babe is sick and the doctor is all the time going to that home, and there is a house over here where somebody is sick also, and the doctor never goes there.

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Why is it the doctor goes to this home and not to that one? The reason is simply this. These people have put themselves in the doctor's care and that family has not. Now that is just the way with the people of the earth. There is one class that has put themselves in the Lord's care, and there is another class that has not. The Lord does not guarantee that those who put themselves under his care will be free from trials, or that their life will be smooth, and he does not guarantee to them how long their loved ones may live, or what kind of afflictions they may have--he simply guarantees to every one that all the affairs of their lives, so that all things will work together for good to them that love God, to them that are called according to his purpose.

But then there is another lesson we get from the mother of Moses. Think how happy she must have been, and how lighthearted she was! Think how she must have gone around the house smiling and singing now! What a change had taken place! And so with us: Having laid our "Moses in the ark of bulrushes" on the altar, having laid our all on the altar of sacrifice, what a change it has made to us! What joy it has

brought into our hearts! We have learned something now of peace that the world can neither give nor take away--the peace that passeth all human understanding; the peace of which the prophet says, "They shall dwell in perfect peace whose minds are stayed on thee."

But still there is another lesson. Notice the daughter of Pharaoh said to this mother, "Take this child away and nurse it for me, and I will pay thee thy wages." It seems to me that must have been the only mother that ever got wages for nursing her own child. I have no doubt she would have been willing to do it without wages, but now she was going to be paid wages for doing it; she was going to get wages for having her child under royal protection. Why, if she had been possessed of a million dollars and had gone to Pharaoh and said, "See here, I will pay you a million dollars if you will only put your protection around my little child and relieve him from that edict that rests upon the male children in Israel," I suppose Pharaoh would have spurned her offer. What would he have cared for an offer of that kind? And yet, dear friends, here we find instead of the mother of Moses having to pay to have royal protection around her child, she was paid wages in order to allow Pharaoh to protect her child; and she was paid wages in order to allow her child to be clothed with better material than he used to be clothed with; and she was paid wages in order to allow the most expert physicians in the land to minister to him if he was sick; and she was paid wages in order to have that burden lifted off her heart in order that she might be happy. I don't think anybody ever was paid wages for such a thing as that mother was paid wages for.

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And that is just the way with us: having consecrated our all in the Lord's service, having laid our all on the altar of sacrifice, the Lord pays us wages. For what? Why he pays us wages for having better hopes than anybody else. He pays us wages for entertaining the joy and the peace that the world can neither give nor take away. He pays us wages for listening to things that bring greater happiness to our hearts than anything else could bring. What marvelous wages these are! What are these wages? The wages do not refer to the blessings that are beyond the veil; the wages have reference to what you and I are getting today. You remember how the Scripture says, "He that reapeth receiveth wages and gathereth fruit unto life eternal." The wages are something we receive here and now.

You remember when God gave his law to the people of Israel, one peculiar law he made was this: That the people of Israel, if they ever employed a man to work for them, should not hold his wages back until the next morning, but they must pay him every day before the sun went down; they could not pay their employees once a week as we do today; they had to pay their wages every day before the day

was closed. Why was the Lord so particular about that? Because he desired in that respect as in other respects, that the people of Israel should occupy a typical position, and he wants us to know that he does not make us wait until the resurrection morning for our wages, but he pays us our wages here and now before the sun of life goes down. What are the wages? The wages are the full equivalent for the services rendered. Does the Lord pay us the full equivalent for services we render him today? Indeed he does. How does he pay us those wages? Why the wonderful truths he is showing us are part of the wages. As the Apostle Paul wrote there in the third chapter of the Philippians, he counted all things but loss and dross for the excellency of the knowledge of Christ Jesus, his Lord. The thought was that just the excellent knowledge alone was full wages, a full equivalent, for all it cost the Apostle Paul in service to the master.

And, dear friends, I am sure we will all have to say the same thing. I will tell you the Lord has been paying me wages now for about eighteen years. I have never wanted to work for anybody else after the experience I have had. Sometimes it seems as though the Lord gives me some little service for him, and I barely start doing it and he comes around and pays me my wages. I have hardly started to work but the Lord shows the largeness of his heart by paying the wages then and there. And sometimes it seems as though about fifteen minutes afterwards the Lord forgets he paid me wages once, and he pays them over again. And sometimes in a few minutes he pays me over a third time. And I cannot tell

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you how many times the Lord pays those wages over and over again. It shows how the Lord keeps his word. We have found that the Lord keeps his promises to us marvelously. You know he never does less than he promises, and not only that but I have found he never does merely what he promises, but he always does more than he promises.

I was remarking that to a brother quite a while ago. We got to talking about the Lord's promises when we were at dinner table, and I said, "Now, brother we have an illustration how the Lord keeps his promises; I will remind you of one promise the Lord made. He said on one occasion, you remember, 'bread shall be given to you and your water shall be sure.' Now is the Lord keeping that promise? Yes, he is. There is the plate of bread, there is the water in the pitcher, so the Lord has given you bread and water, like he said. And now, look here, there is some butter to put on the bread; he did not say anything about bread and butter, did he? He threw the butter in extra. And here is some jelly you can put on top of the butter. He did not say bread and butter and jelly, he just said bread, but he threw the butter and the jelly in. There is some roast beef, he threw that in extra, and I see some potatoes, he threw them in extra; and some beans, he threw

them in extra; and you have some peas, he threw them in extra. And I see a plate with some beets in, so he threw that in extra. And there is some cake, that is extra. And you have coffee, and he did not promise that, but he threw it in extra. Look how he has kept that promise! He said 'bread and water,' but he meant bread and water, and butter, and jelly, and roast beef, and potatoes, and beans, and beets and cake, and coffee. That is the way God keeps his promises. Don't you think we ought to have a great deal of faith when we have a God like that to deal with? It seems to me our faith ought to be almost unshakable. We can have faith that nothing will move when we realize what a covenant-keeping God we have to depend upon."

I am sure, dear friends, that we have illustrations of this every day. I had an illustration of it this morning. I went out to the special train and went through the cars and when I got through I was talking to one brother and told him of the things that impressed me more than anything else. I said, Brother, I find you are here and there are at least thirty or forty people on this train whom I supposed would have had a hard time to raise \$25.00, and I do not see where they got the money to take this trip, and yet somehow they got it. I suppose everyone has some wonderful story about how the Lord made it possible. But it just shows us what God's grace can do, and how we ought to be ashamed of ourselves that we do not have more faith after such experiences as this. It seems to me we ought to have that spirit that would falter at no

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obstacle, that would not hesitate or tremble at any difficulty or any trial that might be before us, when we realize that more is he that is for us than all they that can be against us.

Now, dear friends, I am glad that the Lord is paying us our wages. I know that many of you have started on this convention tour and I am sure that is has been a real pleasure. But the Lord will pay you wages for coming. I know the Lord pays me wages for going out in the pilgrim service. Indeed if I had ten million dollars I can give you my word of honor that I would be glad to pay that ten million dollars for the privilege I have had the last ten years in the pilgrim service. And instead of paying ten million dollars for the privilege, the Lord is paying me for engaging in the work.

Now I think we can rejoice in these wages the Lord is paying us day by day. But then that is not all. We are glad for the wages we have today, but think what remains for you! Think of the glory, and the honor, and the immortality which the Lord has for us beyond the veil! It seems that when we think of the present blessings, even though they are mixed with more or less of trials, when we think of the future blessings which are not mixed with trial, then it seems that all

the things of this world pale into insignificance. We ought to recognize, like the preacher, when he said, "Vanity, vanity, all is vanity," in comparison with that for which we hope. May the result be to energize and quicken up to a faithfulness that will surmount every obstacle in our pathway and enable us to at last come off conquerors, and more than conquerors through him who loved us.

But remember in the land of Egypt there were a great many Israelitish mothers who did not put their children in an ark of bulrushes. There was only one mother that did that; the other mothers were still going around with heavy hearts. They were still trembling at the thought of losing their loved ones. There was only one mother that really made that surrender and got that blessing. And so in the world are many classes, and these classes are still heavy of heart, still going around with sorrowful spirits because they know not what some of us know, but there is one class that is making use of the privilege of putting their "Moses" in the ark of bulrushes. How thankful we are for all the blessings that are brought to us! And we realize there are more blessings beyond as we journey the balance of the distance in the narrow way. And then the best things of all in the time to come!

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## **"THE BENEFITS OF CHRISTIAN FELLOWSHIP"**

You will find our text this afternoon in Heb. 10:25: "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching."

This is Kingdom Day, and the subject we have chosen bears a very vital relationship to the subject of the kingdom. When our heavenly Father brought into existence the first of all his intelligent creation, there he also brought into existence his kingdom--the kingdom of God. Prior to that time there was not one soul in all of this universe that could look up to God as King; there was not one in all the universe to whom God could look down upon as his subject. God had no kingdom yet; he controlled the illimitable space that composes our universe, but there was not one subject; the essentials for a kingdom had not yet come into existence; but when God brought into existence the first begotten one, there the kingdom of God had its beginning. The realm covered all space, the subject was that one being who was brought into existence.

As the myriads of angelic beings were brought into existence, it meant a further increase in the subjects of God's great kingdom, and when finally this earth was created it simply meant an improvement of a part of God's realm. When man was created it meant the

beginning and existence of a new race of subjects to look up to the great Creator King. We all recall how six thousand years ago there was a conspiracy among the subjects of this wonderful King. We remember how one of these angelic subjects rebelled and conspired against the one who is responsible for his very existence. You remember how that conspiracy involved the members of our race, and the result was a rebellion against the authority of the Almighty. We are quite sure that divine power could have put down that rebellion against his law immediately, but for some reason, and no doubt a good reason, the great King did not do so; he permitted this rebellion to still continue. We have seen some of the

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reasons why he has allowed this awful rebellion. Among other things it has helped us to realize the necessity for the great King; for six thousand years man has been without his rightful King. God has allowed the earth to continue in its rebellious state, and look at the conditions that exist; look at the sickness, sorrow, suffering and death. Think of the earthquakes and the cyclones; think of the many things that mar the planet on which we live. We recall that all of these things are because this earth has been taken out of the hand of its proper King, because there is rebellion here, because the usurper has stepped in. But the Word of God informs us that this Kingdom is to be restored to earth.

We are not to get the thought that in some future time the Lord Jesus is going to create the kingdom of God. The kingdom of God has existed uninterruptedly since it first came into existence, but we are to get the thought that while there was a time when the kingdom of God reached to every corner of our universe, when for a short time it then included the earth, and its few inhabitants, yet the time is going to come when God's kingdom will come again, when God's kingdom will once more take control of this earth, and when God's will shall be done on earth once more as perfectly and thoroughly as it has been done all the time in heaven.

We remember that the Lord Jesus Christ in his various messages especially referred to the coming of that kingdom. He told us to pray for it, saying, "Thy kingdom come, thy will be done, on earth as it is done in heaven." We remember how he told us also that that kingdom was to be expected at his second advent. In the 19th chapter of Luke, 11th and 12th verses, we remember the statement that Jesus spake this parable unto them, because they were nigh unto Jerusalem and because they thought the kingdom of God should immediately appear, and he said, "The kingdom of heaven is likened unto a nobleman traveling into a far country to receive for himself a kingdom and to return." He would give up the thought that he had to



go away for some purpose, and that he was sometime coming back to establish that kingdom.

We remember the same thought expressed in his statement to Pilate-- "My kingdom is not of this world," giving us to understand that when this world terminated, when that new world, that new order of things, has been ushered in, then would be the time for his kingdom; and the Scriptures show us when the time had fully arrived for the Lord Jesus Christ to exercise his kingly office and authority, that he would exercise that power and that authority to bring this earth and its inhabitants back into thorough and perfect subjection to the great king of all. The Scriptures tell us how he was to reign until he had put all things under him, and the Scriptures say that when all things have been put under him

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then Jesus will deliver up the kingdom to the Father, the one that did put all things under him in connection with the great plan that the Father had arranged, and then the heavenly Father should once more occupy his rightful place in the hearts and minds of the human race.

But what has been going on during this interval between this first advent of our Savior and his second advent? The Lord Jesus spoke 1800 years ago about the kingdom of God coming nigh and so on. What did he mean by such a statement? We recognize as we carefully scrutinize the Scripture statement that he did not mean he established the kingdom 1800 years ago, but he meant that by an especial arrangement, a special privilege of having a special place in the wonderful kingdom, was to be offered to a certain class; that those who had been willing to take up their cross and follow in the footsteps of the Lord Jesus Christ have been recognized as citizens of the kingdom; they are not actually in the kingdom, the kingdom is in Heaven and they are on earth, but their hearts, their minds, their affections are in the kingdom of God, and the consequence is they can say with Paul, "Our citizenship is in heaven."

But why did the Lord make that special arrangement? Because it was the divine intention that those who would prove to be faithful subjects of the kingdom, even while the king was actually absent from them, those who would be true to him in spite of all the allurements, besetments and obstacles of this life, that those were going to have a share with Jesus on his throne in the kingdom; as the Savior himself said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcome and am set down with my Father in his throne."

And we again hear our Savior expressing the same thought in Luke 12:32, "Fear not little flock for it is your Father's good pleasure to give you the kingdom." These are what other Scriptures call "Heirs of

the Kingdom"--heirs of God and joint-heirs with Jesus Christ in that glorious kingdom hope, a share with Jesus in bringing this earth back to the estate which has been lost because of that conspiracy against the great king.

Now, dear friends, I thought this afternoon that nothing would be more appropriate than to tell you something about certain essential things you and I want in order to get the place that is offered us in this wonderful kingdom. There is not one exhortation in the Word of God that is in vain; there is not one suggestion made to you and to me but what there must be some very important reason for that suggestion--some reason why we ought to heed it, some reason why we should act on it; so this afternoon we have chosen a text which you and I will have to respect, and which we will have to act upon if we are going to have

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a place among that kingly class--that class that together with our Redeemer are to do that marvelous work.

Did you ever notice the connection between our text and the verse that follows it? It reads like this: "Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much more as ye see the day approaching. For if ye sin willfully after ye have received a knowledge of the truth, there remaineth no more sacrifice for sin" It seems to me that there is a most astounding connection between those two verses, as though the Apostle would give us the thought that in that especial time, in the period when we begin to see the day approaching more clearly than ever before, the time would be reached when communion and fellowship with the people of God would be more essential than it had been before, and if we would ignore and neglect that privilege there would be great danger that the final results might be the loss of everything.

You will notice, too, the Apostle uses the word "forsake" here. He did not say, "Do not ignore the assembling of yourselves together." If you and I have never met with the people of God, and knew nothing of the blessing and benefits of that fellowship, the Lord would never have made the statement quite so strong; and you and I would not be quite so well able to discern the necessity or value of meeting with the people of God. But the thought is, if you have once tasted of this blessing, if you have once enjoyed this fellowship, if you have once participated in this communion, now do not forsake it; never give it up; forsake not the assembling of yourselves together as the manner of some is.

Now we are going to devote ourselves to considering why you and I should not forsake the assembling of ourselves together. Why is this

made such an important matter? Why does the Apostle lay such stress on it? Why should you and I be so careful about meeting with the children of God? Well, the first answer to the question, and it seems to me the simplest answer, would be this; you and I should do this thing on the basis of faith, because the Lord says so, even if we could not see one single benefit to be derived, even if we could not see one single advantage to be gained; the very fact the Lord said so ought to settle the whole matter, and we should say, "Lord, I respect your Word; you have said it, and I am going to abide by that."

I think there is not the confident faith in many of the statements of the Word of God, even among some of his children, that there ought to be. Do you remember the faith that Abraham had? Do you remember the time when God came to Abraham and said to him, "Abraham, leave thine own house, and thy father's house and come out into this land that I will show you?" Do you remember how Abraham never

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stopped to question the wisdom of God's advice? He did not say, "Well, Lord, your desire is clear to me, but I cannot see why you want me to go out there? Don't you think, Lord, this is a pretty good place where I am living? Why cannot I stay here and serve you? How is that land that you want me to go out into? Is it a pretty good land for farming purposes? Do you think I would be able to raise a crop to support myself and my family? And do you think I could keep my cattle and my sheep out there?" He did not say one word. God told Abraham to go, and he was ready to go. Even when he got there he found nothing but a barren wilderness. Dear friends, that was faith, and that is the faith that you and I want to have. And we want to be careful that we do not have merely the credulous kind of faith, in a misinterpreted scripture; we want to be sure we have the true thought in a subject, and when we have got the truth then we want to act on it, whether we can see the reason or necessity for it or not. And that is the way with this passage. When we find the advice in the Word of God that we should not forsake the assembling of ourselves together, then when we find the people that have God's spirit, when we find the people who give evidence of living close to the Lord, then, whether you find the measure of profit in associating with them you expect or not, you should meet with them, because God has said so.

Some might say, "Well, but do not situations alter the matter?" I am sure if there is no one in your neighborhood who does give evidence of having love for God and his Truth, then of course matters would be altered, but even in that case you would have to hold fellowship in your mind and heart with the people of God, even though visible fellowship was impossible. But if you are located where there is a company of God's children, then your course is clear from that statement. Sometimes we are likely to follow the course that was

followed by Balak. You remember how back in Numbers, twenty-sixth chapter, we read about Balak. You remember how that king sent for Balaam to come and curse the people of Israel. When the prophet arrived at the appointed place the one who had sent for him showed him the hosts of Israel and said, "Now Balaam, curse these people, I want them cursed." And Balaam said, "I will have to find out what the Lord says about it." And you remember how he built seven altars and sacrifices were offered up, and you remember he received the Lord's message, and he spoke out and said, "Blessed are the people of Israel, etc." Then Balak said, "Why Balaam, I sent for you to curse these people and now you bless them; I do not want them blessed, whatever you do. You have followed just the opposite course from what I intended. Come look at these people from this place, maybe the Lord will give you a different message. So they built more altars and

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offered further sacrifices, and Balaam went away to get a further message from the Lord, and he came back, and it was the blessing that God intended for the people of Israel. Again you remember how that ruler was distressed to think that Balaam had delivered a favorable message for his enemies. He said, "Well, Balaam, come over here and see what kind of a message you will get from this position." And again you will remember the message was one of blessing. How peculiar that that poor man Balak thought God's message would be different if it was viewed from a different standpoint! It was the same message, whether from here, or from there. So let us all be very careful we do not follow the course of that heathen king. I am afraid that there are some of the Lord's people who say, "Well, I know the Scriptures say we should not forsake the assembling of ourselves together, but now I will look at things from this standpoint; I have some trials and some obstacles in the way, now don't you think I am justified in not meeting with the little company at our place?"

"Sister, the Lord said forsake not the assembling of yourselves together."

"But now wait, I want to show you from this standpoint: I live quite a ways from the meeting, and I have not the very best of health. Now don't you think I would be justified in staying home and not assembling with the Lord's people?"

"The Lord has said, Sister, forsake not the assembling of yourselves together. It does not matter how you view it, the matter is settled." Let us not be of that class that are seeking some excuse that they may not have to act on what God has advised, but let us be of the class that are determined to overcome every obstacle in order to adhere to

the advice and abide by the suggestions God has made. I think it is a dangerous thing when we get into the position where we want some excuse for ignoring the Word of God. I believe that Satan realizes our weaknesses along that line and he knows how to take advantage of them. It seems as if the devil has a big excuse department, and if anybody wants any excuse for anything--anything that would be contrary to the Word of God, he will get the excuse up for them. And you won't have to send him a very explicit order for it; you will not have to write out an order for it, "Devil & Co. Please send me ten excuses so I won't have to go out into the volunteer work this morning." No, indeed! All you have to do is to have a half a wish in your heart that you do not have to go out tomorrow, and he will send you a box of excuses right away. And you will probably think, Well, do you suppose I would use any excuses the devil manufactured? Not at all. Here he has sent a whole box of them. I will look them over and see what kind of excuses he sent."

"The idea! Did he think I would use that excuse? It is nonsense. I would not think of using such an excuse--away with it!"

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"Let me see the next one."

"Why, who would use an excuse like that? I would be the greatest kind of dunce to act on an excuse of that kind. Why, the devil could not catch me with any of his excuses. I am beyond all of that."

"Now, look at the next one."

"Well, that is a poor sort of an excuse, I would be a poor kind of a Christian to use that excuse."

"Let me see the next one."

"Well, there is an appointment with Mr. Smith--yes, that is right; yes, I did tell Mr. Smith some morning I would come around; tomorrow morning is about as good as any. I don't know, I think maybe it will be my duty to go around there tomorrow. I do not like to miss the volunteer work tomorrow morning either; couldn't I put off going to see Mr. Smith until some other time? Not so very well. I think I will just have to not go out with the brethren this time; I will call them up on the phone and let them know I cannot go out in the volunteer work tomorrow morning."

Dear friends, I think that is the method the devil often takes with us. If he finds in your heart or in my heart the least inclination to ignore the admonition of the Lord, he will find some way of taking advantage of that inclination, and you and I are going to be trapped.

When we find any statement in the Word of God as to the course we should follow, settle it right there, "God says it thus and I will do it, I do not care how much it costs or does not cost."

Many might say, "Well, there is not very much danger along those lines." Dear friends, the probabilities are that there is more danger to some of us than we would realize. I was at a place only a few weeks ago where there is a brother and his wife. They were connected with one of the most prominent classes in the United States; they had been associated with that class for fifteen years; I suppose the friends all around that neighborhood knew them, they were considered loyal Christian characters. A few years ago they moved to a town where there were only five or six friends who were very deeply interested, but they did not even inquire where the meetings were held or anything else. There that little class was struggling along in spite of opposition, trying to edify one another, and that brother and sister for nearly five years never met with the class until just a short time ago. Now, if we are inclined to neglect any admonitions of the Lord's Word, Satan will find some way of using that admonition to trip us up, and stumble us, and we do not know what the final results might be.

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So if you have enjoyed this season of fellowship and communion here, when you get to your home keep this text before your minds and forsake not the assembling of yourselves together. There may not be as many in the little company at your home as there have been gathered in this auditorium, but it is a company of God's children, just as much as this is a company of the children of God.

But not there is a second reason why you and I do not want to forsake the assembling of ourselves together, and that is because where God's people are there God is, and where the church is there the head of the church is. The Savior himself says, "Where two or three are met together in my name there will I be."

It would be absurd for any of God's children to gather together without the Lord being present if they really are his children. How absurd to think of someone coming to these meetings and leaving their head at home? Indeed if they come they have to bring their head with them. If you are one of the children of God, and if Jesus is your head, if you have given up your own head, your own will, to do the will of your Master, then wherever you go your Master goes; and you will say, "Where there is a company under the control of the Spirit of the Master there I want to be; I want to be where he is, and I know he is there in a special and peculiar sense over and above what he is with me when I am alone in connection with my daily employment."

But there is still another reason why we do not want to forsake the assembling of ourselves together. We realize that these are the people who love to talk about the things that we love to talk about; they love to dwell on the topics that are dearest to our hearts. If we are amongst the people of the world, and if all our interests and all our desires are along worldly lines, then we would rather go where our neighbors go--we would rather go to places of amusement, we would rather go to places that would to some degree benefit us along worldly lines; and if your heart has been given to the Lord you want to go to the place where these things are talked about that you are most deeply interested in, the things of the Lord, where his will is in control. And yet this does not mean that when the people of God meet together they always do confine their discussions and conversations to the subject that means the most to them. Let us be careful all along that line. When we meet with the Lord's people let us keep our minds focused on the things of the Lord; let us keep our hearts centered upon spiritual matters. And you might squander the Lord's time in talking about the things that do not profit you as respects the edification of the new creature.

I think it is very much like the Jewish Tabernacle. You know how when you went into the Holy if you would look up there on that curtain overhead you could see all of those figures of cherubim wrought

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in needle work. To me that illustrates the way you and I, when we are in that condition, begotten of God's Holy Spirit, as we look up we see God's providences, we see his wisdom, his love, his power and his justice, and by the eye of faith we behold the very angels as ministering spirits sent forth to minister to the people of God.

Do you remember when the high priest, or the under priests either, were in the Holy, if they looked up they could see these angels, these cherubim, everywhere on that curtain wrought with needle work? But suppose instead of looking up, the priest just looked down, and kept his eyes on the earth, what would he see? Nothing but dirt, just ground. You remember there was no special floor made in that Tabernacle, it just stood on the earth. We can see the purpose, we see the appropriateness of the picture; it gives us the thought that even though you and I have been begotten of God's Holy Spirit, even though we have been brought to the place where we are new creatures in Christ Jesus, yet we have to keep our eyes up, as it were--lift up our heads. On the contrary, if we are looking down in the worldly direction we will see earthly things; we will just see dirt, nothing but dirt.

I am aware, dear friends, that we cannot talk about spiritual things to everybody. When you meet with the members of your family who have not given themselves to the Lord, and when you meet your neighbors who are not inclined in spiritual directions, you have got to give some thought and attention, and devote some part of your conversation to the things that they can appreciate, but when you meet with the people of God it is different; they meet together to talk about the things that will help them toward the kingdom, help them to make their calling and election sure, things that will give them an abundant entrance into the everlasting kingdom of the Lord and Savior Jesus Christ.

Some time ago I remember I had to give a little rebuke to two brothers along this line. We were visiting a certain place in the West, and it was probably a half an hour before meeting time, the friends had begun to meet together and these two brethren had been among the Indians and knew quite a little bit about talking Choctaw, and they got to talking about that, and they were telling about the different words they remembered, and the peculiar expressions in the language, and the rest of us of course could not interrupt them very well and we kept still while they discussed this matter of talking Choctaw. After they had been talking probably a quarter of an hour on the subject, I do not know just how long, I felt it was my duty to say something. I said, "Well, brethren, do you know that the Bible refers to us talking Choctaw?"

"No," one brother remarked, "I do not think the Bible says anything about it."

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"Yes," I said, "there is a verse in the Bible that refers to speaking Choctaw."

"Why," he says, "where is it found?"

"In the third chapter of Philippians."

"What does it say; I don't remember anything like that?"

I said, "I will tell you what it says,--"Forgetting the things that are behind." Now I think there are a good many subjects that come under that head, and you and I want to learn to set our affections on the things above and forget those things that are behind. We want to seek the things that will edify, and especially let us beware of boastfulness along these lines I find so often we are inclined to cultivate a little boastful spirit, we like to talk about the different people we have engaged in conversation, and how we have downed them in our argument, and how they could not answer us, how we were able to cover them with confusion, etc. Dear friends, I think it would be well for us if we would not talk quite so much along those lines. We do



not want to have that boastful spirit that will go around boasting of the victories gained, or anything of that kind. We do not want to merely pull the faith of others down, we want to build their faith up in the right direction. So I would suggest that we talk more along the line that would draw us towards the Lord, and less along the lines that would draw us away from the Lord.

But there is another reason why I do not think we should forsake the assembling of ourselves together, and that is because in meeting with the people of God we will find grace and strength to prepare us for the hard experiences that are coming. You recall that in 2 Cor. 12:9 the Lord, through the Apostle Paul, uttered these words: "My grace is sufficient for you." Now do not get the wrong thought; do not get the idea that the Lord meant by that that you always would have grace sufficient for every trial. He did not mean that at all. I will show you what he did mean. It may be possible some of the Lord's people have found themselves in trials sometimes, and they have had to confess that they did not have grace enough. They said, "Oh, I know if I had sufficiency of grace I could bear this trial better than I do. There is something wrong; the Lord said his grace would be sufficient, but it is not." Has the Lord broken the promise? Not at all. Here is the thought: The Lord promised he will supply sufficient grace, but you and I, in order to make use of that supply, we will have to go to the source of supply in the right way, as it were. You have come to this convention; how do you know but what God has arranged that in this convention you might obtain grace to prepare you for trials you are going to have next December? The Lord may realize there are trials coming on you that you dream not of, and the Lord is getting you ready for those trials. How many have said, "Oh,

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I can see now when I look back that the Lord was preparing me for these awful experiences; I could not have endured it if he had not made me ready for it. Now I can see how these experiences that have happened to me in the last few months were really getting me ready for that awful ordeal through which I have just gone. And so we see the Lord is getting us ready for the trials that are coming.

Now then in your little home gatherings, as you go to the meetings there week after week, the Lord is supplying you with grace. He said that his grace would be sufficient, and that is the way he has of giving you that grace. But suppose you say to yourself, "Well, I know the Lord has told me I should not forsake the assembling of myself with you people--I know that, but it is a long distance to the meeting place, and I do not like the brethren altogether there. I think some of them have very peculiar and eccentric ways about them, and I just think I will not go; I will stay at home." What is the result? You are not obtaining the grace that you needed for the trial when it comes and

the consequence is when the trial arises, you will be lacking--but not because God failed in the keeping of his word; God has done his part, he is supplying the grace, but you just as much as told him, "Lord, I know there is grace at that meeting, but I do not want it that way; you have just got to inject the grace into me; that is the way I want it."

Dear friends, we cannot afford to miss one single opportunity for service, or one single opportunity that is reasonable and proper for us to make use of in connection with associating with those who love the Lord, without it being to our detriment spiritually, so that some trial will come and we will be unprepared for that trial. So I say, we want to be ready for those trials coming; we want to have that preparation of heart and mind that will enable us to pass through trials victoriously, and that is the reason why we do not wish to forsake the assembling of ourselves together.

But now, dear friends, there is another thought there. We want to meet with the people of God because we recognize these are the people we are going to spend eternity with; we want to get acquainted beforehand. If you are one of the faithful followers of the Lord Jesus Christ, and if I am one of those who may prove true to him, then we will be among those who will have to be associated through all the boundless ages of the future. I feel, therefore, that if I am at all unwilling to associate with you today, if I feel that I would rather hold aloof from the people of God, that I would rather spend my time in business associations or ways of worldly pleasure, the consequence of that would be that I would be unfit to spend those ages of eternity in your company, and in the company of others that are making their calling and election sure.

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But now we are coming down to the points I wanted to lay the more especial stress upon. We want to heed the admonition of our text, and we do not want to forsake the assembling of ourselves together, because in assembling with the people of God, they help us, and we are able to help them. Do they help us? They certainly do if our heart is in the right attitude. But I think this, that the trouble with many may be they do not consider this matter of how we can obtain help from our brethren and sisters to the extent we should, and the result is we do not obtain the help that we otherwise might. In coming to this convention what was your motive? What was your object? Did you suppose for instance that you would be of wonderful help to the people of God? You did not expect you would get any especial help, they would not say anything you did not know; you thought you were pretty well posted, pretty well up on the Scripture, but you had some wonderful things you wanted to tell some of those that you converse with here. If that was the spirit in which you came, then to the extent you entertained that inclination, that spirit, to that extent you have

lost a blessing; but if on the other hand you came here in a teachable attitude, with a desire to learn--not merely to learn something new, but to learn something that will draw you closer to the Lord, then I know you will go away spiritually enriched, you will go away feeling as though you were nearer to your Lord than you ever have been before.

I think that it is not the new things we are after; that is one of the evidences that we are babes in Christ, I think. You know there seems to me to be quite a number of ways of determining those who are babes in Christ. The Scriptures speak about babes in Christ and strong men in the Lord. It says, "Milk belongs unto babes, and strong meat belongs to them who are of full age, who have their senses exercised to discern between good and evil." There are other ways of distinguishing between the babes and those who are strong in the Lord. You know one peculiarity about babes is the extent to which they cry; they are more inclined to cry than those who are older. And, I think it is the same with spiritual babes! When I go to a home and find some brother that is crying the whole time I am there--he is crying because they did not elect him elder of the class, he is crying because he has such a hard time to get along, he is crying because he has farther to go to meeting than most of the others, and he is crying because of this thing and because of that thing--I generally think, "Now there is one of the Lord's babes, I can tell it by the way he cries; I hope some day he will grow up and be a strong man in the Lord."

But there is another thing that is characteristic of babies and children generally. You will notice that a person advanced in years can generally pay attention to one thing, and stick to that one thing for some

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time; but I have noticed in regard to little children you have to all the time be doing something new to amuse them; you must amuse them one way for two or three minutes, then you have to do something else; and then they want to do something else; and the person who can most frequently change from one form to another of amusing a child, and who has the greatest variety of new things that will amuse him, is the one that the child seems to like the best.

I think that is the way along spiritual lines. If we are in the attitude where we simply want something new, where we come to the conventions not to hear about brotherly love, and not to hear about patience, and not to have our spirit of zeal encouraged, and not to be impressed with the glories of the kingdom so much, but we come to hear something new, something that has never been said before, something that will just make our blood tingle to hear, because of its

novelty, then we realize that we will also go away to some extent disappointed, because that is not the Lord's purpose. It is not the Lord's intention that his people should be built up and strengthened by the amount of new things that should be said, but on the other hand it is the frequent reiteration of the old things that is likely to strengthen us and to enable us to make our calling and election sure. So now when you go to your little home meetings and you find that the brother who took the leading part in that meeting never has anything very original to say, and you find that the other friends in the class seem to have very little novelty in their statements, then, dear friends, the fault is not with the class, the fault is with you; you are not in the proper attitude. Just think, if we are one of those faithful ones who will be united with our Lord in the ages to come, what is going to be your work and my work? Will we have all of that thousand years for something new to say to the world every day? I think not. It seems to me that when the world comes up from the tomb in the age to follow, if we are one of that honored company associated with our Lord, we will have to repeat the plan just so many times that if you do not love it very dearly you will get tired of it then; and that is why the Lord is not going to have one in that class who does not love the "old, old story" so dearly that he can sing it from the heart; and "those who know it best seem hungering and thirsting to hear it like the rest."

Take the Berean studies, for instance: I find that there are brethren and sisters who sometimes go to a Berean study and they only half listen. Brother so and so says something, and they think of something else; they know that brother never says anything new; then another brother speaks up, and they pay a little attention to what he is saying, because they know already what he is going to say. And

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consequently when the meeting is over they think it is strange they do not get much benefit from the meeting. The fact is this, that not one of God's children says anything but what you will find some profit, some benefit, in what he says. Take the Berean study: one brother makes a statement, and if you had paid attention to what that brother said, instead of allowing the spirit of pride to make you feel you knew it already, and did not have anything to learn from him, the probabilities are there is a little point in what that brother may have said that might have impressed itself in your mind, and it would have done you good; it would have been refreshing; you knew it, only it would have been impressed a little more deeply than it was before. Then you listened to the next brother, and he made a statement and you would probably see a connection between what he said and what that other brother said that was specially helpful; and the third brother would follow with a little statement, and there would be some helpful

point in what he said that would fit in with the statement made by the other, and when the meeting was all over you would say, "Was not it a profitable meeting we had today? Oh, how much benefit I received, how much help I derived from this little Berean study!" Now, dear friends, let us remember that frequently it is pride that causes us to be inattentive when another is speaking. Let us keep in mind that there is no one who has the Spirit of God but what he can benefit and help us to some extent, in some way.

I often think of the statement where Paul told the church that they had ten thousand instructors in Christ--that though they had ten thousand instructors--he seemed to speak of it as an actual fact, as though that were the case. What did he mean by that? I will give you this thought: possibly at that time there may have been about ten thousand consecrated believers, as far as the Apostle Paul would judge, and he wanted this number to realize that every consecrated child of God was in a position to some extent to be an instructor. I will have to say that I have gotten an indescribable measure of benefit from just observing the conduct, the speech and the deportment of those I come in contact with in my travels over the country. I give a great many discourses which if the friends knew it are simply made up of the little things I have observed in those with whom I have come in contact.

Again, let us remember we cannot only learn from others, and instruct others by the words that are spoken, but by our example, by the deeds we perform. I think a great many must fail to appreciate what examples we ought to be. We often say, "Well, you must not take me for an example." But, dear friends, if you claim to be a consecrated Christian you ought to be an example--you must be an example; to be a Christian means to be an example; not an example of perfection, but an

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example of what the grace of God can do. Do you mean to say you have been under the influence of God's grace for five years or ten years or fifteen years, and yet the Lord has done nothing in your life that ought to be an example, a benefit, a blessing to those who come in contact with you? It would be something to be very much ashamed of, if we would have to say that we have resisted the influences of God's spirit to such a degree that we are not an example of what the Lord can do at all--even though the Lord has thus been dealing with us so long. And then remember when we talk about the example we ought to set, and the life that we ought to live, do not think of that as the example you should set when you are at a convention. Indeed if we are living epistles, as we ought to be in our homes, we will be careful there just as truly as anywhere else. But sometimes even friends who are very careful how they act amongst others when they

are in a public place, when it comes to their own home it is rather a matter of indifference to them. You cannot help but sometimes observe it. I remember I was in one home not very many hundred miles from here, and there was a little sister there who was in many respects a grand consecrated character. Her husband did not make very much religious profession at all, but I will never forget the impression made upon me. At the table, for instance, if I would ask for a thing that sister would go to any amount of trouble to have it at my plate right on the instant; if her husband asked for anything she did not seem to care whether she heard him or not; he would have to wait until the thing got around to him. If I asked a question, she would take ten minutes to explain and tell me all about how to get to the post office, or whatever it was; if her husband asked her a question she would cut him off in such a snappy sort of way that it made me wonder why he ever wanted to ask her anything much. I could not help but realize that sister was not showing the spirit the Lord desired in his people, and I could not help but think if possibly I stayed at that home for six months she would not be quite so beautiful in her treatment of me as she had been in the few days I was there.

Now, dear friends, let us be careful along those lines. Let us remember that we can just put it on when we have company for a day or two, but what we really are, and what is actually in our hearts, manifests itself by the daily lives we live in our home, and amongst those with whom we are accustomed to associate day after day.

This matter of example is a very important thing, and yet at the same time remember that we can set an example to others on very simple lines, in ordinary things, that will have an influence over them in very important matters. For instance, suppose in your class you find there

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is a lack of thoughtfulness; for instance when the song service is going on there is some brother or sister that has no song book; nobody ever seems to think of looking around to see whether others have hymn books or not; the rest of you sing and this one is allowed to sit there without an opportunity to look on a book at all. Now that would be an indication that there was a lack of consideration, and a measure of selfishness probably, amongst the friends. But if that is the case you ought to keep the thought in your mind that you are partly to blame for it, because if you set the proper example, it does not matter who you are, you might be a very unimportant personage apparently, and yet at the same time your influence in helping to overcome that condition would be valuable. For instance, you meet with that class, and when the song service begins you look around and see a brother without a book, and you would immediately hand your book to that one; probably nothing would be thought of it--it

would just be a simple little act that would not have been thought of at all, but the next time you were at a meeting you did the same thing; and the result would be that by and by the members of the class would notice those things, and they would begin to see the spirit of consideration in you, and you would begin to find them doing likewise; and the first thing you knew there would be such a spirit of considerate unselfishness in that class that it would do anybody's heart good to meet with them. So then, if the little company with whom you meet is not in the condition you think it ought to be, do not blame them but begin to blame yourself, and think, "Should not I set a different example? Should not I have been showing a different spirit, and in doing so would it not be found a benefit to the other members of this class?"

I want to say a word here, too, along another line. Let us remember that our influence will count for most in proportion to the thorough spirit of humility we possess. We find the man or woman who tries to put themselves forward, to make themselves conspicuous, will injure their influence to that extent, I would say that especially with regard to the elders of the various classes. If a brother is permitted to occupy the position of an elder, it seems to me he ought to perform the duties that devolve on an elder in a spirit that is so permeated with humility that others would get a blessing from his service, and yet at the same time would hardly be aware of the fact that he was the elder of the class.

I have been in a class where it seemed to be the special ambition on the part of the elder to let everybody know he was the elder. I have been in classes where I had not been there but a very short time until all the elders would have notified me they were the elders of the class,

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and how long they had been elders, etc. Now, one might say, "Well, there was not anything wrong in that, they wanted you to be informed on the subject." Yes, but I am afraid that sometimes there have been indications which, while I could not judge, have made me somewhat suspicious that there was a little different spirit there. I remember one class where I went where they all seemed to be fairly humble, but there was one brother that I am afraid--well, wanted to be a little prominent, to be rather conspicuous, and I remember at first this brother went ahead and opened the meeting, and at the second meeting the same brother took charge of the meeting, and just before the third meeting began I said, "Brother, who will open the meeting this morning?"--Sunday morning it was.

He said, "I think I will, Brother Barton."

"Well, are there any other elders in the class, brother?"

"Oh, yes, we have four elders."

"Well," I said, "suppose brother, you take your turns; I think it looks much nicer if all the elders take their turns in matters of this kind. Suppose you have one of the other brethren open the meeting this morning." "Well, Brother Barton, I know they will not want to do it; they put it off on me, and tell me I ought to do it; I know they will refuse."

"Well," I said, "you go and ask them anyhow."

He went to one of the brothers and asked him if he would open the meeting. The brother apparently refused, and this brother came back to me and said, "He tells me he would rather I would open the meeting, he does not want to do it."

I said, "Wait, I will go and speak to him."

I said, "Brother, you are one of the elders of this class?"

"Yes."

"Well now, could not you open the meeting this morning?"

"Well, but I think Brother So and So could probably do it much better."

"Well, but brother, I think if the class elected you as one of the elders it would be proper for you to take your turn."

"Well, if you think so, it will be all right."

That brother opened the meeting, and I got another brother to open another meeting, and a third brother the next meeting, and I think if I am not mistaken possibly all the elders of the class had a turn in opening those meetings before the conclusion of our visit.

Now the thought is this: These brethren apparently had the spirit of humility, but there was one brother that was too willing that he should be prominent. He ought to have impressed on the minds of the others the fact that they had a work to do, too; they had an opportunity, according to the Lord's voice as expressed through the class; and I would

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suggest that brethren who are elders of the classes be especially careful that they do not assume too much of the responsibilities and ignore the other elders in the class. And where there is only one elder, how careful that brother ought to be!

I know one class, a grand, noble little class too, and the brother who is elder of this class serves them very faithfully, they think a great deal of him, but the time came when that brother found it was possible for him to go into the colporteur work, so he had to bid the



friends goodbye and he went away. And he told me he learned several months after he had gone into the colporteur work that not a single meeting had been held by that class since he had left. They depended so upon him, they looked to him to such an extent that when the time came for him to leave, the class immediately went to pieces. The brother said, "I was frightened to think that I had not used my position any more faithfully than that, but allowed all the responsibility to be put on me, whereas I ought to have been helping to develop some of the other brethren; so I gave up the colporteur work and went back to that class. There are now four or five elders, and it would not hurt the class if I would leave." Brother, what is your position in regard to this? Do you have to admit that you have been rather assuming a little too much, so that the class largely depends on you, and there would be a great trial on the class if you should leave? Or, on the other hand, have you been showing there was no selfishness in your heart by doing everything in your power to help develop the other brethren, so that the class, if you were taken away, would be able to get along very nicely in every respect without you? Maybe the others will not have quite the same ability, but at the same time you have done your part toward helping them along those lines.

Another thing: the elder that exerts the greatest influence over the class is the elder who performs the duties developing upon him in such a way the others would hardly know he was an elder. He does not feel boastful about the matter, he does not have much inclination to put himself forward. I remember one class where some of the sisters told me of a trial they were having. They said there were sick friends in that town, and they felt inclined to visit some of those sick friends, and one of the sisters said to one of them, "Here, you have no right to visit that sick person at all; you are not one of the deaconesses." It seemed to me that was an awful spirit to manifest; that was a terrible state to get into. We want a spirit of unselfishness, the spirit that seeketh not her own. We often sing, "Oh to be nothing, nothing," but do we mean it when we sing it? We have got to mean it if we get into the kingdom. We have got to be one of the class that can sing from the heart, "None of self, but all of thee." I thought of that in connection with a little

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illustration awhile ago that seemed so refreshing in a way. The thought was, how this world is passing through a night. The Bible says, "Weeping may endure for a night"--this great night of sin and darkness and trouble, this night of sorrow, but you know how it is after night as you look up you see the stars shining; there is one over here, and a little one over there, and there is a large constellation here. So in this great night of sin, God's people have been like the

stars that have been shining. I trust you are one of the stars that has been shining in the night time in your neighborhood. I am thankful that scattered all over the earth the Lord has these stars, his bright ones, that have been shining. Then we came to know what a star was. You know there was a day when they did not understand astronomy quite as well as we do today and back in that time they had a thought that stars were just holes in the floor of heaven, and that the light twinkled in the star was simply the light of Heaven shining through the knotholes in the floor. And this thought presented itself--that is exactly what we have to be. We have to be holes through which the light of Heaven shines. What is a hole? If anybody should ask me what a hole is, I would answer that to my understanding a hole is nothing with something substantial put around it. So if you and I get to the place where we become nothing, and God puts his substantial goodness and grace and love and wisdom around us, then we will be holes through which the light of Heaven will shine. Then we can exert the most helpful influence on our brethren, and they can exert the most helpful influence on us too. So we do not want to forsake the assembling of ourselves together, because we have not only opportunities to be built up ourselves, but to assist in the building up of the Body of Christ.

Now there is another reason why we must not forsake the assembling of ourselves together, and that is because in meeting with the people of God we find especially helpful opportunities for spiritual development. We do not find the same opportunities out in the world, and one reason is this: that you and I come in contact with the people of the world and when they show the wrong spirit we do not wonder at that. We say, those people have not made any great profession; they have not professed to be the followers of the Lord Jesus Christ, and we could not expect anything better; you would have to expect that unkind word; but when we come to the people of God we do expect something better, and the consequence is, when we find that the Lord's people are imperfect, when we find that they sometimes do things we would rather they should not do, and they sometimes say things we would rather they should not say, it helps to develop in us a larger measure of spirituality, a larger measure of the graces of the Holy Spirit than

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would possibly have been developed in us if it had been a worldly person that had treated us that way.

I think we are all inclined to expect too much of the people of God. We realize we are in the flesh, and we know that as long as we are in the flesh we are imperfect, we all have our failings; but we are thankful that the failings and imperfections and blemishes are not of the new nature, but the old nature--not in the hearts but rather in the

flesh. And I think if we would keep that in mind we would be ready to make greater allowances for those who we come in contact with; we would have great allowances for our dear brethren and sisters when they do something that is not altogether to our liking.

I remember the words of the Apostle Paul in Romans 15:24. He told us about the journey he hoped to make to Spain, and he said he expected he would go by way of Rome, and he would stop and visit the Roman brethren for awhile, and he said he hoped that when he met those brethren in Rome he would be somewhat filled with them. That is the way the King James version reads. One of the translations makes it a little clearer--he hoped he would be partly satisfied with them. What! Did the apostle expect to be partly satisfied with the brethren at Rome? Did he not expect to be entirely satisfied? No. Why, he was not entirely satisfied with himself, so how could he be entirely satisfied with them? I know I have been acquainted with myself a great deal longer than I have been acquainted with you, and I know I have had opportunities to understand my motives better than I could possibly understand your motives, because I can not read your hearts, and I know furthermore I have had plenty of time to get accustomed to my own peculiarities and idiosyncrasies, and so on, while I have not had much opportunity to get acquainted with yours. It must be so then, that if after all of these years I am not satisfied with myself, how can I possibly be satisfied with you? I know that in you there are things I do not like; if I do not know what they are it is simply because I have not been with you long enough. If you and I could live under the same roof for about six months probably I would know something about your weaknesses, and probably you would know something about mine; and therefore the thing for us to do is to not cultivate the spirit that would readily find fault because a brother is weak, but rather the spirit which seeks to be strengthened and benefited and helped by the weaknesses of the brethren. How can these weaknesses help us? By developing in us more of the spirit of patience, of compassion, etc.--the spirit that would make allowances for that brother.

I heard of one case I thought illustrated it very well. A certain brother was on his way to one of the conventions; he got on the train; there

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was quite a company going to the convention, and he went through one of the coaches talking to a number of friends there, and he sat down beside another brother to talk to him, and he said he was on the most disagreeable brethren he had ever met; he did not like his ways; he did not like his way of talking, he did not like some of his manners, etc., and the consequence was the brother terminated that conversation in a very short time and got up and said to himself, "Well, I pity the poor brother, but I would not want to be with him

during the convention." And he said he had taken a few steps when the thought came to him, "Look here; that is the very brother that will give you an opportunity to humble yourself. Do you think the Lord has accepted him, and now you can turn your back on him? It is your duty to show a better spirit than that toward that brother." He said he went back and sat down beside that brother and talked to him for quite a while, and at last said to him, "Brother, have you sent in to have a room assigned to you at the convention?"

"No, I did not; I thought I would find a room that I could get after I arrived; I did not send in any word at all."

"Well," this other brother said, "that is the way with me; I never sent in for a room at all; suppose you and I go together and take a room between us?"

And the brother said when they got to the convention they got a room together, and the greatest part of the convention to him was the communion with that disagreeable brother. He said he would not have missed it for all the world. He was blessed and benefited and strengthened by his contact with him in the time they spent together.

Now, that is the way with us. If we meet with those who seem to show some disagreeable traits, the thing is not to run away from them, but to look at the new nature; do not look at the old nature; we cannot see much of the new nature, but it is there. We have got to think of that one as walking after the Spirit rather than what we see of the flesh.

I think it is often like it is in our visits to some homes in the winter time. Sometimes we go into a house and there is a babe there, and the mother is very proud of it, and she wants you to see the little babe, and the babe when brought out is all wrapped up in blankets, and you hardly see how you are going to see it at all; but by and by you see a little place there, a little hole between the blankets, and you look through it and can see a corner of the baby's nose, and the mother says, "don't you think he is the image of his father?" "I cannot see enough of him to tell, but I suppose he is." That is the way with God's people. They are all the image of the Father, only you must not expect to see too much of the image; that image is wrapped in a blanket of flesh, as it were,

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and you and I want to be among that class that will not think of one another according to the flesh, but remember how the apostle says, "We know no man henceforth after the flesh."

Dear Friends, let us not then forsake the assembling of ourselves together. Let us be among those who appreciate fully this opportunity for communion. May the Lord bless us as we go from this great

gathering to the little gatherings where we are located. May the seasons we have enjoyed here together strengthen us in the Spirit of the Lord, so that when we go to that little company, that company will be strengthened and helped, not merely by what we are able to say, but by the spirit we show, the life we live; and if this convention has lifted us to a little higher plane that we have been on before, our suggestion is, stay on that plane; do not go back to the old plane-- indeed, do not stay on that higher plane, but try to go to a still higher one, until by and by in God's providence, having enjoyed the blessings of these little gatherings, we may all be prepared and fitted for a place in the great gathering we hope to share with our Lord and master.

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## **"THE MARKS OF JESUS"**

Our text, this afternoon, dear friends, is found in Paul's epistle to the Galatians, 6th chapter, verse 17: "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." We want to talk about the marks of the Lord Jesus. Not only the Apostle could say that, but you and I can say that, and when today we come to comprehend what the marks of the Lord Jesus are, we will find we have those marks too. The statement of this text is based on a well-known experience that was quite common in the days of the Apostles. In those days slavery was very general, and it was a usage for masters to brand their servants, their slaves. Some men who were cruel and indifferent would brand them in the forehead and cheek, somewhat in a conspicuous manner as they would brand cattle today. Those more thoughtful about the welfare of their servants would brand them in less conspicuous places; probably on the back or arm, so that in case that one should ever be given his freedom, it might be possible for him to conceal his marks, indicative of the fact that he was once a slave. But you will find that these servants or slaves, to a large extent, met with mistreatment; their rights were largely ignored. Very often it was the case, or the occasion would rise, when some of these slaves would be going along a road and coming to a place where a man was building a house, this man might speak to the slave and say, "I want you to help me with my work." The slave might say, "I can't; I am very busy; I am engaged in my master's business." The man would say, "Don't you reply to me; you help me." And the slave would say, "I can't; I am very busy; my master's work demands haste." But the man would say, "I want you to help me." The poor slave would be compelled to ignore his master's business to help that one build his house.

But sometimes the man that attempted to interfere with the duties of the slave would meet with a sharp surprise. He would demand that this servant would help him, and say "I want you to do so and so for

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me." And the servant would say, "I can't at this time do it." The man would say, "You help me; I will strike you if you don't." The servant would then roll up his sleeve and show him his brand, and say, "Don't strike me; I bear in my body the marks of the emperor." And the man would have to let him alone.

And the Apostle says, "Brethren that is my position; 'From henceforth, let no man trouble me.' Don't you think that I am an ordinary slave; that I am an ordinary slave like the large majority of the human race; that I am a slave to sin; that I am a slave to pleasure; that I am slave to wealth or the fleshly interests; or to worldly longing. 'From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus.' I am His servant; I am His slave; He is the One who gives me my instructions; I can't take any orders from you."

And now, dear friends, we are trusting, hoping that these conditions are applicable to us. The Apostle reminded us in the epistle to the Romans: "His servants ye are whom you obey." We are all servants--there is no man actually his own master. Some claim to be masters, but really they are the greatest of slaves. Some are slaves to selfishness; some slaves to bondage; some slaves to their own stomachs; some slaves to sin; some political slaves; some slaves to business; some slaves to amusement; but, dear friends, we hope we are the slaves of Jesus Christ. This is really the thought of the word that is translated "servant" in the New Testament. In the Greek language quite a number of words are used to designate a servant, but this word used here means a slave, and the Apostle seemed to designate himself thus: "Paul, a bond-slave of Jesus Christ." The real thought is: a bond-slave of Jesus Christ. It seems to me, too, dear friends, that when we get this matter properly before our minds we will find that there is no bondage nor servitude so sweet as the servitude of Jesus Christ. We see people in the world seeking for investments. Some say, I am going to invest in bonds; another man will say, I am buying municipal bonds; but the safest investment is to invest all we have in Jesus Christ. These bonds are not quoted very high in the markets of the world at the present time, but you will find that for all eternity you will draw an interest on those bonds that none of the earthly bonds could begin to pay. When the bonds of the world have lost their value, no one would have any value to attach to the most desirable and highest interest-paying bonds issued, by men today but when that time comes, the bonds of Jesus Christ will be

recognized in their proper place, and the proper value will be attached to them.

Now let us come to consider these bonds of Jesus Christ; what these marks are that designate this heavenly bondage. "From henceforth let no man trouble me, for I bear in my body, the marks of the Lord Jesus."

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Let us see if we can understand something about what these marks of the Lord Jesus are. We may say that the marks of the Lord Jesus could be viewed from three different standpoints. First, it would imply the marks the Lord Jesus himself bore. If you and I bear the marks He bore, then we would bear the marks of the Lord Jesus. If you and I have the prints of the nails in our hands and in our feet, and if we have the spear wound in our side, and the crown of thorns on our head, then we have these marks our text speaks of. In the second place, the marks of the Lord Jesus would be the marks our Savior referred to as the marks by which we might know the true disciples, and be instructed as about those marks, and He Himself set the value upon those marks; and in the third place, dear friends, the marks of the Lord Jesus would have reference to character marks. We recognize in our Lord's life certain marks of character, traits of character, which designated Him as separate and beyond all the rest of the human race. If we have these character marks, we have the marks of the Lord Jesus.

Well, dear friends, we are going to speak about those marks, and we would notice there are eight marks of the Lord Jesus. We find in the first place these are the marks Jesus Himself wore, and in the second place, these are the marks we might know his disciples by. Let us examine them; let us look at ourselves, and measure our position, and see if we really can find in our life and in our hearts these same marks. Our Savior spoke about them, dear friends, in the fifth chapter of Matthew from the third down to the twelfth verses inclusive. Let me read the first mark:

*"Blessed are the poor in spirit, for theirs is the kingdom of heaven."*

This is the first mark, dear friends. We find that it was one of the marks so manifest in our Lord's life and experience; we find that it was one of the marks that he lay so much stress upon as essential for us. In the third place, it was one of the great character marks.

"Blessed are the poor in spirit." This Scripture doesn't indicate that there is a special blessing about any kind of poverty. We find there were some people in the Catholic church who thought there was some virtue about poverty; they thought there was something specially desirable and commendable from the divine standpoint about being poor. We find that all the heathen religions say that

poverty is specially commendable. It isn't a question whether a man is poor or rich, but what is the spirit of the heart as he contemplates that wealth. We might say that one man would be rich and pleasing to God, and another man be deficient in this world's goods and be wrong in the sight of God. It isn't the poverty which speaks about how much land we own or don't own, or how many houses we have or don't have, while that kind of poverty wouldn't be indicated

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in our text, yet there is another kind of poverty referred to--"poor in spirit." "Blessed are the poor in spirit." What spirit is it that is referred to? Why, it is evidently the spirit of self. Blessed is the man or the woman who is poor in the spirit of self, and therefore, the poor in spirit would refer to the humble, the loyal.

I am sure that this is one of the most pronounced things in the character and experiences of our Lord Jesus. Think how poor He was in the spirit of self. Think of the Lord Jesus when he was with the Father in glory. Think of what a wonderful being He was. Think of the high station He occupied. Think of the possessions that must have been His. We might think that the wealthiest man today must be very poor in comparison to it. The Lord Jesus had possessions back in that time, and yet we find that the Lord Jesus was so poor in the spirit of self. He came down to this world and became a man and suffered and died in our stead in order that He could redeem us. The Lord Jesus never hesitated to have it so; He humbled Himself and became a man, even to the ignominious death of the cross. I often think how forcibly this is manifested in the second chapter of Philippians, about the 8th verse. There he speaks about the Lord Jesus and says: "Being found in fashion as a man He humbled Himself."

Very few get the force of that thought in being found in fashion as a man. They don't recognize the fact that the thought of being found means that something was lost, and it was found. What was lost? This scripture says that Jesus was lost--that Jesus Himself was lost. You couldn't say that something that was not lost was found. Why was Jesus lost? When was Jesus lost? I answer, 1,900 years ago the Lord Jesus, from all the ages of eternity down to that time had been next to the Father. The angels had found such joy and delight in the presence of this One, who was the only begotten Son of God. And the time came, back there 19 centuries ago, that Jesus was lost. The angels looked all thru heaven and they couldn't find Him anywhere. The angels would say, "Have you seen Jesus?" No; He could not be found. Jesus was not anywhere. And we remember the second day came and Jesus was still lost, and then the third day, and they didn't know what had become of Him. Where was this wonderful One? The fourth day went by and still He was lost, and then the fifth day, and then the sixth day, and He wasn't found yet, and then a whole week and Jesus was still



lost; and it seem to me, dear friends, that the angels of heaven must have felt very serious by this time. Day after day and the second week went by, and still Jesus was lost, and then the third week and a whole month passed and no one had found Jesus yet. Why, how strange it was. Where was Jesus? What had become of this wonderful One? A second month, and a third

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month, and a fourth month went by, and then the fifth month, and still He was lost, and a half year passed, and Jesus was not found yet. The seventh month passed and still he was lost. The eighth month went by and Lord Jesus was still lost, and dear friends, the ninth month had passed, and they found Jesus. And where did they find Him? Why, they found Him a little babe in Bethlehem. "He was found in fashion as a man" as a member of the human race; and no wonder a whole host of them appeared and sang "Glory to God in the Highest, peace on earth, good will to men." They had found the One that was lost, but dear friends, when they found Him, how humble He was. How remarkable. This glorious One was not as glorious as He had been. He was found in fashion as a member of this weak and fallen race.

But, dear friends, there is another thought in that passage. In the third chapter of Philippians we find this word used a second time, and this time it is applied to the church. The Apostle says, that I might "be found in Him." The thought is that some day you and I are going to be lost. The world of mankind are going to come forth from the tomb, and our friends and acquaintances won't be able to find us. We will be lost. They will meet with some of their acquaintances and say, Have you seen so and so? But we will be lost, and we will be found. But where? Why we will be found "in Him," as a member of that glorious class. We recognize that there is a sense in which we will be found every day in Him, but we want to be found in Him then.

But dear friends, we can see something of the poverty of spirit our Lord Jesus possessed. He was willing to come down to this world and become a member of the poor human race. "Though he was rich for our sakes He became poor." But even when the Lord Jesus came down here and became a man, that was not the end of it; but he was tested to the last degree possible. We see some complaining of their poverty. They say, Oh, if I only had more money; how much more I could do. But, dear friends, the Lord Jesus was more poor than you and I. He was born in the midst of the deepest poverty that could possibly be imagined. We have many evidences of it. You remember that when the mother of Jesus, Mary, went to the temple, she offered two turtle doves. The offering for purification was to be a lamb, but if anybody was so poor that they couldn't offer a lamb they would offer a turtle dove as a substitute; but most people could find some way of offering a lamb. Some people would put forth the most strenuous

efforts to give a lamb to show their appreciation. When Mary realized what a son she had, how much she must have wanted to offer a lamb. It seems to me they would strain some point in order to have a lamb to offer, but no--they could only offer a turtle dove. Oh, the thing that impresses us is not

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the poverty of wealth, or the poverty of money, but the poverty of spirit that would submit to that. He said to His disciples: "The foxes have holes and the birds have nests, but the Son of Man hath not where to lay His head." Oh, how significant that was. What a wonderful fact--that the One that once upon a time had access to the grandest places in the universe, to think that now He had not so much as a place to lay His head.

We not only find it so trying to submit to poverty, but we find it so trying to submit to the natural straits of life. We find the friends complaining about how they would have so many earthly obligations to tie them down. I often think of the Lord Jesus in that respect. All the Scripture seems to indicate that Joseph, the husband of Mary, must have died when Jesus was about fifteen years old. When Jesus went down to the country, where he was brought up, they said, "Is not this the carpenter's son?" Joseph his father, was apparently dead. Joseph was not there. We find that these brothers and sisters seems to refer to children Joseph had by former marriage. Joseph must have been a widower before marrying Mary, and we have reason to believe that the tradition is correct that says that Mary had no children but Jesus. It looks as though Jesus had to support His mother very early in life. Not only did He have to support that mother but it looks as though He had to do more than His share. His brothers and sisters were not very grateful; it seems that they persecuted Him. We think it is so trying to engage in the ordinary duties of life, but how was it with Jesus? Jesus who had made the universe, the sun and moon and stars, was down here building chicken coops. Joseph was a carpenter, and Jesus was a carpenter. We would understand that as a carpenter, the Lord Jesus had very poor kind of employment. Just think how much that must have meant. The Being that once made the universe, down here sawing boards and making things like that. You couldn't ever have imagined that He would be willing to have it so. Ah, dear friends, there was the poverty of spirit you see.

And still there was another evidence of poverty of spirit along this line. I remember how I used to look forth to the time when I would be twenty-one years old. When I could start out in the world for myself, and make something out of myself. He had to wait till He was thirty years old--nine years longer. How wonderful was the humility of Jesus that was willing to wait till He was thirty years old. The years between twenty and thirty are the years when a young man's life is

full of life. When he wants to do great things and feels full of hopes and plans for the future. Jesus had to lay all those feelings aside and wait. We see this was poverty again. He was emptied of self. He was surely filled with that spirit that wanted to do the Father's will in all things.

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We comedown to our Lord's experiences after His consecration, after He was begotten of the spirit, and we see how His humility was manifested there. There was not one of the disciples fit for Him to associate with, and yet at the same time, the Lord Jesus was not ashamed to call them brethren. The Lord Jesus was willing to put His whole life amongst them, and how He closed His eyes to their weaknesses and endeavored in every way possible to lift them up to the same view of matters that filled His own mind. I often think how the Lord Jesus was with His disciples; it shows so much of poverty of spirit there.

People today will feel so anxious about their imperfections. "Oh" you say "I wish I had better control of my tongue; I wish I had better control of my hands and of my feet, etc; I wish my body could do perfectly just what I want it to do." I often think that we ought to be thankful that we have not any more imperfections than we do have to trouble us. We sometimes sing: "Oh for a thousand tongues," but I am sometimes thankful that I haven't a thousand tongues. A thousand tongues would put me crazy sure. But Jesus had more trouble with His eyes than we do with ours. He had more trouble with His ears than we do with ours. The trouble we have with our tongue isn't anything compared with His; the trouble we have with our hands isn't anything compared with the things His hands wanted to do. The trouble with our feet would not begin to compare with the trouble He had with His feet. They wanted to go the way He didn't want them to go. "Why," you say, "I thought the Lord Jesus was perfect--that He didn't have any trouble with His hands, with his eyes, with His feet." Why, dear friends, possibly there is a view of the matter you never thought of there. We recognize that we have so much trouble with our body. The trouble with us is we have so much trouble with our literal body, but He had so much trouble with His figurative body. You have only one tongue, but Jesus had twelve tongues. There was Peter's tongue, and Thomas' tongue, and Bartholemew's tongue, and Andrew's tongue. We are trying to control this one tongue, and we make such an awful matter of it, but think of Jesus trying to control those twelve tongues, and how hard it was. We have so much trouble with one pair of hands, but oh, he had so much trouble with his 12 pairs. We have so much trouble with our two feet, but he had so much trouble with His twenty-four feet. We have so much trouble with our two eyes, but He had so much trouble with His twenty-four.

We have so much trouble with our own pair of ears, but He had so much trouble with His 12 pair of ears. The only difference is that the imperfections with us are in our physical body, with Him the trouble was in His mystical body.

But Jesus had poverty of spirit. Dear friends, was not that one of the

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marks of the Lord Jesus that manifested Him as so holy, harmless, separate and undefiled? The question is, do we have that Spirit, or on the contrary is it the spirit of pride, of loftiness of mind, etc., that controls us? I wonder how much we resemble the Master there. If you can recognize these marks in yourself, then you can say with the Apostle, "Henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus."

Our Savior goes on to tell us about the second of these marks that we have got to have. He said: "Blessed are they that mourn." I do not think that he meant merely, blessed are those who mourn who have stock in the Pennsylvania railroad market and stock was going down; or that he meant, blessed are those who mourn because their crops are failing, or blessed are those who mourn because they have the stomach-ache or sickness in the family. The Lord Jesus didn't mourn along those lines; you can't call one case to mind where Jesus mourned because He didn't have a good meal to eat or because he had a long hard journey along a dusty road. Why did He mourn? Why, in every case, Jesus mourned because of lack of faith people had in God--because of lack of love for the spirit of righteousness. You remember how He wept over Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee; how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not." Why did He mourn? Did He mourn because they were going to have trouble? No, no. He knew His disciples were going to have trouble. He mourned because those people of Jerusalem had so little faith, because they had so little confidence in God, so little appreciation for the Divine message. The same thing at the tomb of Lazarus. I do not think Jesus wept simply because Lazarus had died, for many people had died before. I do not think he wept because those people were sorry because of Lazarus' death, but it seems to me, Jesus wept for another reason. He recognized those people were not getting the comforts in their sorrow they might; He wept because they didn't have faith that they might in God, who would raise the dead. And, dear friends, that is the kind of mourning we have got to have, the kind of mourning that has got to fill our souls. He didn't mourn because of any inconveniences He was put to; His mourning was of an entirely different character. You remember that night in Gethsemane when, dear friends, the great drops of blood poured from

his brow as the Lord Jesus really wondered if He had done the Father's will in every respect. He was not mourning because He was going to die; He didn't mourn because He was out there in that cold garden that night, but He was mourning because He might have failed in some particular to

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do the Father's will. On the other hand, if you and I have come to the place where we are so anxious to do the Father's will that we will really labor to show our love for our Heavenly Father, then, dear friends, we are mourning like Jesus mourned; then we have the spirit our Lord Jesus had. "Blessed are they that mourn." Our Savior speaks of the third of these marks. He says:

*"Blessed are the meek, for they shall inherit the earth"*

This is another one of the marks of the Lord Jesus. He was meek. He said in that 11th chapter of Matthew: "Come unto Me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart." People largely confuse meekness with humility. There is a vast difference between the two. We find that pointed out in these texts. "Poor in spirit" would have reference to humility, whereas, meekness is represented as something entirely separate and distinct. He was not only meek, but in addition He was lowly in heart. People may be meek and yet not be humble. Meekness conveys the thought of gentleness. Meekness can be where humility is lacking. We find in the same way, one might have a spirit of humility and not be meek. We might find somebody who would be willing to bow himself to the ground for the Lord Jesus' sake, but if one would oppress him, he would be likely to pull out a sword like the Apostle Peter. So our Lord was meek. When He was reviled He reviled not again. The Lord Jesus was in this setting us an example, showing us how we should be meek. If we can do this we will have another mark of the Lord Jesus. You remember how John says in the Book of Revelation: "And behold a Lamb." I think that is the most remarkable language I ever heard. "And one of the elders said unto me, Weep not, behold the Lion of the tribe of Judah...and I beheld...a Lamb." The lion was a lamb! The lamb had reference to our Lord's purity and meekness. He was told to see a lion, but when John turned and looked he was like a lamb, and so that ought to be the same way with us. We wouldn't think that our duty is to show others how great we may be, but we must be gentle towards all men. He is the great lamb; you and I can be lamb-like too. Let us see the next mark of the Lord Jesus.

*"Blessed are those who hunger and thirst after righteousness, for they shall be filled."*

Now we recognize this as one of the marks of the Lord Jesus. Ah, how he hungered and thirsted after righteousness! Notice, it is not a question as to whether we have a little interest in righteousness, but it is a question if we are longing and hungering after that thing. For instance, if a man would be thirsting after a glass of water, he wouldn't be satisfied with anything else but water. If we would offer him a piece

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of candy, he would say, No, I don't want it, I want water. Is it a merely superficial matter, or does it really reach down into our hearts? Is it like the spear thrust in Jesus' heart? "And forthwith out came blood and water." That was not merely a little pricking on the surface; that spear went right thru into the heart. And now, dear friends, if you find this love of righteousness has pierced you and went into the heart, you can show your wound and say "I have the marks of the Lord Jesus." It is like the Apostle puts it there in the third chapter of Philippians. He says: "Beware of the concision, for we are of the circumcision." Now altho concision and circumcision are related words, they convey such different thoughts. Concision should be translated "incision." Incision means cutting in, circumcision means cutting around. Incision would be just cutting in, while circumcision means that you would cut it around until you cut the whole hand off. Beware of those people who cut a little just on the surface--don't be of that class that make-believe they are hungering and thirsting after righteousness. We want to be of the class of the circumcision who cut around till it is all cut off.

Now, dear friends, the question is, do we have that mark of the Lord Jesus? Has the spirit of thirsting gone into our hearts? We hope we can say like Paul "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." There is the spear thrust; look at it; it goes all the way into the heart. The master gives the next of these marks:

*"Blessed are the merciful for they shall obtain mercy."*

We see, dear friends, the mark of the Lord Jesus in this respect, too. We see how mercy to him was not merely a sentiment, but mercy was a fact. It was a reality. We see how He was always ready to make an allowance for those who opposed Him; He was so merciful. We think of that in the case of the Apostle Peter. Peter was doing the things the Master didn't want him to do, and then how merciful was the Master with him. When the Lord sent the message to His disciples after His

resurrection He said, "Go and tell my disciples, and Peter." Don't let Peter think I have cast him off. The Lord Jesus never scolded Judas in his case either. You remember the words of the Lord Jesus said to him at the last supper: "What thou doest, do quickly." I do not think the Master meant for Judas to go out and betray Him. But the Master saw the trial Judas was having, and He wanted Judas to overcome in that trial, to get the victory quickly and not hang fire that way. You remember when Judas came to betray Him he called him "friend," but that is not the correct thought, as Judas couldn't be a friend any longer. The word that is used in the Greek is "comrade." How merciful Jesus was even here. How merciful all the different features of our Father's plan are.

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How merciful God is. If you and I have that mercy, then we have another one of the marks of the Lord Jesus. If we haven't got that mercy we are lacking in the marks of the Lord Jesus. We have another statement here:

*"Blessed are the pure in heart for they shall see God."*

So much might be said on this text. I fear we will not be justified in saying much about it for lack of time. Some of our coming meetings we will have a chance to talk along this line. Our Savior wanted us to understand that we must have our hearts pure; and it is only the holy spirit of God that can accomplish that. When the spirit of God gets into our hearts, it drives out the spirit of the world. It gets us in a purer state, in a purer condition. If anything is wrong in our desires, intentions, then we haven't got the mark of the Lord Jesus yet. Jesus' purity of heart was accompanied by a purity of flesh. We can't have purity of flesh, but we can have pure desires or intentions. If we have got pure desires then we have another mark of the Lord Jesus. He says furthermore:

*"Blessed are the peacemakers for they shall be called the children of God."*

We find that Jesus was a peacemaker. He was a peacemaker in a great many different senses. He was a peacemaker in the highest sense that could be imagined. He was willing to make any sacrifice and wait a long time that peace might be the result. When is it going to be true that Jesus' work as a peacemaker will be realized! Not until the Millennium is over. But how marvelous that spirit was in Him. You know there are many men who are willing to be peacemakers if they can get piece quickly and get glory out of it. How many would want to be peacemakers if they would be persecuted and maligned? How many would want to be peacemakers under those circumstances? But Jesus was. We realize that Jesus was a peacemaker from God's standpoint. We are thankful that in our

Heavenly Father's plan we have the same spirit that Jesus had. In the 13th chapter of 1 Cor. we read: "Though I give all my goods to feed the poor and have not love, it profiteth me nothing." We want to have the privilege of feeding the whole world of mankind in the next age, not with bread and butter, but with life. Like our Master, we will have to be disliked, misunderstood, misrepresented, if we are going to share with Him in the establishment of that peace.

*"Blessed are they which are persecuted for righteousness' sake for their's is the Kingdom of Heaven."*

We recognize that here too, was another mark of the Lord Jesus. Look at His persecution. Look at how it was illustrated in His crown of thorns, and how it left marks on His forehead. If we are going to wear the crown of glory, we are going to have to wear the crown of thorns too. We are

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going to wear it because we put it there ourselves. Jesus didn't put the crown of thorns on His head, but His obedience did it. If we can recognize that it was not our foolishness that put it there, not our chastisement, that it was the wrath that He bore. "In the world ye shall have tribulation."

"And in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God." So we find persecution that the child of God meets with is another one of the evidences that he is the body servant of Christ, that he bears in his body the marks of the Lord Jesus.

He goes on and says in the next verse: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad." Many bad people have all manner of evil said against them. Many people in the political world have all manner of evil said against them. But it is blessed when they say these things falsely. It is credit from God's standpoint if they are falsely said. But there is another point. There is no doubt a great many false things are said against the political candidates in the field today, but friends, there is another point: "For My Sake." With them, it is not for Christ's sake. With them it is because of their political stand, because of the side and the cause they have espoused. I feel quite confident that there are a great many of God's dear children who suffer today falsely, and yet it is not always for His sake. If we are striving to do the Master's will, striving to do as He did, to walk as He walked, then we will be bearing the marks of the Lord Jesus.

Some time ago, I saw a brother coming through a train giving out tracts, and I thought I could see the marks of the Lord Jesus in his



hands and feet. I said, It is because he has the prints of the nails in his hands and feet that he can walk down that isle. He hasn't got them literally, but he has got them in a figurative sense at least.

Dear friends, I can rejoice that we can say like the Apostle, "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." Let us seek to honor and glorify Him, and at last, if we have borne the marks of His suffering here, we shall bear His marks there. The present are temporary marks, and those will be marks of eternal duration. These are marks of mortal weakness, those will be marks of immortal favor. May we seek to continue to manifest to others that we do bear in our bodies the marks of the Lord Jesus.

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## **YE ARE A HOLY NATION**

The Scripture, dear friends, that will furnish as our text tonight is found in first Peter, second chapter, ninth verse: "For ye are a chosen generation, a royal priesthood, 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."

We will not attempt to take up the whole verse, but there is just one clause we want to emphasize: "A holy nation." "For ye are a holy nation." We find that our Heavenly Father in his wonderful plan had purposed to have a special nation, a holy nation, and He determined that through that holy nation some time blessings should be distributed to all the families of the earth. And we are interested in knowing where that holy nation is, and what is that holy nation, because we want to have our citizenship in it. As we look over the human race we find mankind divided by various national lines, and we talk about the American nation, the British nation, but it requires no argument to convince anybody that none of these is the nation of our text. None claim to be a holy nation. We recognize that among the men at the very head of our government there are some that have no moral and religious convictions, and are not of holy character, and we find that our nation follows many unholy methods. The Lord said if the man strike thee on one cheek turn and let him smite you on the other cheek. Our nation does not do that; if one should insult it, would it turn the other cheek? No indeed. It would send a war fleet and fight back very hard. We find that this nation has certain unholy laws on its books. We find that the poor widow who has nothing but a home to shelter her cannot pay her taxes that are already over her head, and it is not holy about that. And yet we will have to confess that this nation in all respects has many superiorities above all the nations of earth.

So we all recognize that unholiness is really indispensable for the preservation of the various nations of the earth. And so we look at none of them as we think of this holy nation; but we find according to the word of God our Heavenly Father purposed to give to the nation of

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Israel the first privilege of becoming that holy nation. If you will look in the ninth chapter of Exodus, fifth and sixth verses, you will find the Lord told the people of Israel what would be the result of obedience to Him. He told them if they would obey His word and keep his covenant then they should become a holy nation. You will notice that promise was a conditional one. There were several "ifs" to it.

It was "if" ye will obey my word; "if" ye will keep my covenant; and we find years went by and still the Jewish nation did not become a holy nation, and it was not anything special in the days of David and Solomon, and Jeremiah and Isaiah, and Ezra and Nehemiah. Of course, there was a certain sense in which we could speak of them even then as holy, as set apart, but in the higher sense they were not a holy nation.

But nineteen hundred years ago John the Baptist appeared and you remember his message was: "Repent, for the kingdom of heaven is at hand." As much as to say, You remember God promised that if you would keep His promises He would make of you a holy nation, and now He has come; so repent and be baptized, and follow in the footsteps of Jesus. Then came Jesus, and Jesus started in to make a holy nation of them, and Jesus told them what they ought to do. He told them they ought to love God with their whole heart and mind and their neighbor as themselves. He told them how they ought to pay more attention to justice and mercy and not make the keeping of the law a mere method of tithe paying. He emphasized meekness and humility and all those other qualities the Jewish people had largely ignored. He not only told them what they ought to do in order to become a holy nation, but He even offered himself to them.

You remember how they were reminded of the statement of Zechariah: "Behold thy King cometh unto thee, etc." They didn't want the instructions Jesus gave unto them. You remember how Pilate gave them the last chance to accept that King. They said, "Away with Him; we have no king but Caesar; crucify this man; give us Barabbas." I often thought how the Lord took them at their word, and gave them Barabbas. You remember who Barabbas was. Barabbas was a highwayman, a robber, and they have had Barabbas for 1900 years. It has been the Barabbas of Russia that has been taking their stores. It has been Barabbas that has plundered them for

the last 1900 years. I think they have had enough of him by this time. Probably they will choose Jesus next time. But they proved themselves unfit to be that holy nation.

They were not willing to accept that holy king. But what did the Lord do? Did He change His plan? Did the Lord say, I had a plan and in that plan I made provision for a holy nation and now you have upset my plan entirely. I will have to do without a holy nation. No; the Lord

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never changes. He says in Malachi: "I am the Lord; I change not." James says with Him is no variableness, neither shadow of turning. No; God never changes. So He cast them off and sought a holy nation elsewhere. Well, where did he get it? Did He take the Roman nation? Did He take the German nation? No; it is not any more likely that they would be any more fit than the Jewish nation. Well, how was He going to get that nation? Well, the Lord decided to look up a new nation. And what was that new nation? Why, the new nation was to be the church. Is the church a holy nation? You remember how it says in Peter: "Peter an Apostle of Jesus Christ to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." He was not writing to any earthly nation, and he says, "Ye are a holy nation." Well, one might say, The church is not a nation; Why does the Lord call the church a nation? Well, dear friends, we see from the human standpoint it is not, but from God's standpoint it is. In Deuteronomy, the Lord speaks to the Jewish nation and says they moved Him to jealousy with those who were no gods. So he says something like this: I am going to treat you just exactly as you treat me. You put these idols of wood in my place; they are no gods, but you pretend they are, and you give the reverence I ought to get to those idols. I am your God, but you have rejected me; you are my nation, but I am going to reject you. I am going to take my church and put it in your place. It is not a nation any more than these are gods, but I am going to call it a nation just as you take your reverence and give it to those you call gods, and I am going to take all those favors and give them to those who are not a nation, but I will call them a nation. And so we see God is treating the Jewish nation just as they treated Him.

"Ye are a chosen generation, a royal priesthood, 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." Take also this next verse: "Which in times past were not a people, but are now become the people of God." So we find the Apostle is writing to the church, and these are the ones he says through the Apostle Peter is a holy nation.

Now, dear friends, we recognize there are certain things which constitute a nation. There are certain traits, national qualities and characteristics which go to make up a nation. When we get through we will find that the church is more of a nation than we think it is. I hope it will make us appreciate more our citizenship in that holy nation.

In the first place, we remind you that a nation is a body of people united together under a certain authority. The American nation consists of all the people who look up to the President as their ruler. The British nation consists of the people who look up to the king of Great

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Britain as their ruler. The German nation is the people who look to the Emperor of Germany as their ruler. But we find that these individuals who thus rule always partake of the nature of the nation. For instance, the American nation has an American president; the British nation has a British king; the Germans have a German emperor, the Russian nation has a Russian czar, and so if it is a holy nation, it would imply a holy people, and if it is a holy nation it would have to have a holy king. Where is there a class of people bound together under a holy king? We all recognize that on this earth there is not a holy kingdom. But there is a king here not in visible form. That king is Jesus. Every one who has accepted Jesus as his holy king has become a member of the holy nation. It means something, dear friends, to accept Jesus as our holy king. It does not mean that we merely believe there was a man named Jesus, that he merely came down from heaven, that He died for us and gave Himself, but it means on top of that that we are willing for Him to rule or reign over us, and the moment we were willing that Jesus should reign over us, that was the moment we were made citizens of that holy nation. There are people in Germany today that know there is a man named Taft over here. They know he is President Taft; they know he is a pretty good man, and they even call him President Taft when they speak of him, but not because he is their president; and so there are people today who believe Jesus died for sin, that He came to be their Savior, but He doesn't reign over them. They do their own wills.

To accept Jesus as our King does not mean that we are willing to follow His counsel on certain points, but it means that we will be what He wants us to be, and go where He wants us to go. We want Him to rule over our thoughts so that we will be doing the things that will be in harmony with His will. We want Him to rule over our feet, our feet will go just where He would have them go. We want Him to rule over our pocket-book so we will spend our money just as He would have us spend it. We want Him to rule over our time; over our

interests. We want Him to rule over our ambition; overall all our welfare, and over all the affairs of our lives. If we have come to the place where Jesus occupies a throne, where the Lord has become King, dear friends, we are members of that holy nation. We find a large part of those who are calling themselves Christians never get to that place. I think it is so well expressed in that song we often sing. The first verse begins:

*O, the bitter pain of sorrow  
That a time could ever be,  
When I proudly said to Jesus,  
"All of self, and none of Thee."*

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I am glad, dear friends, I never said that. I do not think I ever expressed those kind of sentiments one moment in my life. I always wanted some of Him. But my experience began rather with the second verse:

*Yet he found me; I beheld him  
Bleeding on the accursed tree;  
And my wistful heart said faintly,  
"Some of self and some of thee."*

That is the way a great many feel about it. "Some of self and some of thee." They say: Lord I'll tell you, we will have a division. Now on Sunday, I will do what you want me to do, but on Monday and Tuesday and Wednesday and Thursday and Friday and Saturday I will do what I want to do. Now, my money, I will give you one-tenth and the balance is mine. The thought is, they want the Lord to get some glory out of their lives, but they want to divide with Him. They treat the Lord Jesus somewhat like a beggar who comes to your door and is hungry; here is some bread for you; now take it and go. Some say, Well, Lord, I am very busy, but I will give you some of my time. But we come to the next verse:

*Day by day His tender mercy,  
Healing, helping, full and free,  
Brought me lower, while I whispered,  
"Less of self, and more of thee."*

This represents the progress of the Christian life, "Less of self." We are getting to the place where that one says, I will say more for the Lord than I said at first; Lord, you know I want some of self. Now, I will do almost anything you want me to do, Lord; I will take you advise on everything just as long as it suits my convenience. Lord, you told me to love my enemies; why, I love them just as long as I haven't got any, and if I ever get any, I do not know whether I will

love them or not. But friends, finally the Christian comes to the statement expressed in the last verse:

*Higher than the highest heaven,  
Deeper than the deepest sea,  
Lord, Thy love at last has conquered:  
"None of self and all of thee."*

And the moment we said that, it meant that was the moment we joined the holy nation, then and there. Jesus ruled over us now; Jesus is King; we have got a holy King.

But some one will say, I can't live a life like that. Do you think we

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ought to say just what He says, and think what He wants us to think? My time is so taken up with various things that I could not do it. Why, dear friends, of course you can't. We realize for every one the impossibility of living a perfect life, and the Lord won't expect that of us, dear friends. But He will expect us to want to be perfect. It is one thing to want to be perfect and another thing to be perfect. You will often hear people say, I do the very best I can. Well, dear friends, nobody does; there isn't a man in world that does. We all have to realize that we could have done better. We need not expect that we will be perfect in this life. I have a slim chance today, a very, very slim hope that before I die I will live just one perfect day while in the flesh.

We see, dear friends, that here is where the blood of Christ comes in. If you and I could do just as he wants you to do, we would not need any Savior; we would get along without any Savior, any advocate. It does not mean that we will do everything perfectly, but that we will want to do it perfectly and do the best we can. There is the difference between the Lord and ourselves--He keeps all of His promises, and we try to keep ours.

But then some will say, Oh well, even then, I tell you that would be the dullest kind of a life--to think that we should accept Jesus as a King and go where he wants you to go. It seems to me that would be the dullest kind of a life; I know He would want me to give up these pleasures, this, that and the other thing. Well, it is true, friends, it looks that way when you first stop to think of it. But it is really just the opposite from that. I know I have been seeking to follow in the Lord's footsteps for twenty years. When I first gave myself to the Lord in this way I thought it was going to be a great trial, that it was going to make life empty and desolate in some respects, but dear friends, it is just the other way. After looking back over those twenty years, the favors of the Lord have meant so much blessing that when I think of it, what a dreadful loss it would have been if I had chosen

the other way, to have lost all these good things that have been mine as a member of that holy nation. I do not think there is a man in this world that will tell you he is satisfied with this life. I am sure that on the contrary, those who have been seeking to follow in the Lord's steps have found satisfaction--not satisfaction in their own condition, but satisfaction in the Lord's plan. It seems to me when we recognize the life the Lord wants us to live, that we will find it to be the very best kind of a life. I view it in this way.

Suppose I was the first man the Lord ever made, and suppose I was made away off on another planet. Suppose the Lord was thinking of putting me on this earth. Suppose I got so close to the earth that I could see it revolving. Do you suppose that I would think I would be happy

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on this earth? Do you think I would want to be half the time on my head? When I saw the earth revolving, would I want to get on it? Do you know how fast this earth revolves? At the equator it revolves at the rate of seventeen miles a second. Do you suppose I could enjoy the thought of getting on an earth like that? Why it seems to me that I would be like a fly on the teeth of a buzz-saw to get on an earth like that. If I had my way I would not think it ought to be like a half top and have me standing on my head half of the time. Who would have supposed that this would be the right kind of an earth to live on? It shows the superiority of Divine wisdom over our wisdom. This was illustrated so well by a scientist some time ago. The scientist said that anything that God made was all right and would stand magnifying, but anything that man made would not. He says, I will give you an illustration of that. In his study he had a microscope. He went out and got some sand, some dirt. Now there is some sand, he said, God made that. He put it under the microscope, and when you looked through that microscope it was wonderful. When that sand was magnified you could see the creases in it and it was a beautiful sight; it was something very interesting to look at. No one could have told that dirt would be so interesting. Now that is God's work. Now I want to show you man's work. He went into the house and brought out a ring belonging to his wife. Part of it was smooth and part of it was ornamentally decorated. He put that under the microscope. The part of the ring that was smooth seemed rough and looked like it had lumps sticking to it, and the part of the ring that looked so beautiful, it looked just like a lot of old twisted mats.

Now you see the lesson--anything God ever does, you can magnify; anything man has ever done, if you want to enjoy it never magnify it or you will not enjoy it any more.

Here is a man that makes two hundred visits a year to the theater, he has good health, pleasure and song; he attends card parties every week, and he has ten hundred thousand dollars in the stock market. Now let us see the other life: No theater; no card parties; we can't see any signs of making two hundred thousand dollars in the stock market; we would not find much worldly pleasure; I tell you, that looks bad; that would be a mighty dull life, but put it under the microscope of God's wisdom; then we begin to see the emptiness of it and how impossible it would be for us to be satisfied now. On the other hand, let us examine this divine life; oh, how glorious it appears under the microscope! Why we begin to come to see that we had put our judgment as superior to God's; that is exactly what we mean when we refuse to let Jesus be our King.

I have an illustration of this of a very pronounced character at the PE300

present time; When I gave up my church eleven years ago, among my friends were two prominent lawyers in Philadelphia. Everything was seemingly before them. When they found that I was going into this work they said I was foolish.

Dear friends, I have thought how different it is now. Today everything those men were aiming for has been lost; a large part of the money they had is lost; they have lost their health. They had a quarrel between themselves and lost all those pleasures they thought of having in their latter years, and today their lives have been failures in every sense. And now, dear friends, I think when we view the matter, possibly instead of thinking of this consecrated life as a dull life, we will see that it is the finest kind of a life. Do you and I feel sorry that we have chosen it? Sometimes I feel sorry, but I wish I had chosen it more quickly; I wonder why I didn't choose immediately without losing a minute of time.

We come to the next phrase of this subject--Every nation not only has its rulers, but also has its code of laws. The American nation has an American code of laws; the British nation has British laws, and the German nation has German laws. But we find that these laws are always unholy; that is why they are being amended. They often say of a law that it is unconstitutional; that means that it is unholy. A holy nation would have to have a holy law. Does it have a holy law? Yes. Where is it then? Why, in this book. Let me read: "Finally my brethren, whatsoever things are true, whatsoever things are just,...think on these things." That sounds rather holy does it not? Listen to this one: "Speak evil of no man." Listen to this one: "Love your enemies, do good to them that despitefully use you and persecute you." Oh, friends, these are holy laws.



In the American nation the President of the United States does not go around and whisper in the ear, you must do this or that; the President of the United States expects that the people of this land will acquaint themselves with the laws, and so Jesus expects that we will acquaint ourselves with his laws. And thus we can understand why the Psalmist could say: "In thy law do I meditate day and night." Oh, how we appreciate the laws of this holy nation.

A holy nation would not only have a holy king to be a holy nation, but it would be made up of holy people. The American nation is made up of the American people; The British nation is made up of British people, the German nation is made up of Germans; and the holy nation is made up of holy people. We must not confuse the idea of holy people with perfect people. A man that is holy is one who wants to be perfect, but he could not be perfect, and so the Lord expects that we will love perfection, but He knows we can't be perfect while in this

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earthen vessel. We are glad to know that this holy nation will be consummated in a perfect sense when we get a perfect vessel in the resurrection.

Each nation also has its tongue, its language. The English nation has the English language, the German nation has the German language, and so the holy nation would have to talk the holy language. What would it mean to talk a holy language? Why, it would mean to talk like Christians. If we talk patience we would talk the holy language. You can tell a German by his language, by his German accent; and so people ought to say, There is a Christian. How do you know? By the language he talks. But of course we have got to learn to talk it gradually; you never knew a man from Germany to come over here and talk our language well at first. He learns it and gets better and better, and so with this holy language. A brother in Chicago some time ago went with another brother to go to dinner one day. It seems while he was in the restaurant the waiter poured quite a cup of coffee down the brother's back, and the brother got quite angry about it. Then says to him afterward, "You didn't glorify the Lord today." The brother says, "I know I haven't, and I am ashamed of it. When I felt that cup of coffee going down my back I couldn't help getting angry and saying what I did." Some time ago they met again, and the brother says to him, "Do you remember that day how angry I got?" "Yes, I remember it all right." "Well, brother, I am making progress; the other day I went into the restaurant and he spilled an egg over me; I didn't say anything, but, Oh, I was boiling inside. This time I was angry inside, but not out; now I want something to happen so I can be neither angry inside or outside."

We want to talk this language, so we want to have holy thoughts. Sometimes there are brethren who, if you would say, Now brother, about ten o'clock I am going to give you a terrible jolt; I am going to say something that will be a terrible trial to you. Why, that brother would have from now to ten o'clock to see what he was going to say. But suppose you give him no warning, then about ten o'clock say that thing and see what the brother would say. I am afraid he would not talk the holy language, but we want to talk that language on the spur of the moment and where we can give the soft answer that turneth away wrath.

A good many people can talk the German language when you talk about easy things, every-day matters, but if they would talk about history or astronomy they couldn't do it. That is the way with the holy language. When they have little trials they can talk it, but not when the big trials come. I remember a sister at the Mt. Lake Park Convention. She was in one of the hotels getting dinner one day. While getting dinner one of the young ladies met with an accident and poured a bowl

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of soup over the sister's dress. She didn't say one unkind word, and I congratulated her on that. I said to her, "I am glad you have gotten to the place where you can take a trial like that." "Why, Brother Barton, I couldn't help taking a trial like that, but I wondered if I could have stood it if it was my best dress." But the Lord wants you and us to come to the place where we can stand to have soup poured on our best dress and take it in the right manner.

We can never get to the place where we can talk this holy language perfectly while in the flesh. You know a German comes over here and he never can talk our language accurately; a native-born never has an accent to his language. You know Jesus never did have any foreign accent to his language; he could talk it perfectly, but we can't. We must talk it with an accent and we will have to put up with it down to the day of our death; but in the resurrection we will not have even an accent.

We will also remind you of another national characteristic, and that is the fact that almost every nation has a national debt. The American nation debt is \$125,000,000; the French nation about \$5,000,000, but these debts are unholy debts because they were contracted in unholy ways, and we find that the taxes, the interest, is raised on those unholy debts in unholy ways. A poor widow loses her property in order to raise her share of the taxes.

Dear friends, the holy nation has got a national debt, but it is a holy debt. It is the holy debt of gratitude we owe to the Lord Jesus, but dollars would not estimate that debt. We owe Him for the air we

breathe, the food we eat; we owe Him for our hands and we owe Him for our feet; we owe Him for our homes and the comforts and advantages of life; we owe Him for the gifts of His love and for His precious promises; we owe Him for the gift of the holy spirit; we owe Him for the loving way in which He has taught us His will, and we owe Him for the wonderful hope respecting the future. Dear friends, how much we owe Him for that Bible, and so on. Do you know you will owe Him more the next day than you do today, and, dear friends, we will have to pay our interest on this holy debt. How will we pay Him? By giving Him our devotion, by seeking to serve Him, and the poor widow who has not a dollar in the world can pay her interest on that great holy debt, even though she can't pay her interest on this debt to the American nation.

The Psalmist says: "What shall I render to the Lord for all His benefits to me?" How shall I pay my interest on that great holy debt? How strange that we would accept all these things and would not be willing to return something to Him. Wouldn't it seem unjust, unreasonable, dishonest? I will imagine you bought a piece of land; it is your ground. I will suppose you put up a factory, a great mill, or something

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of the kind. I will suppose you put in the machinery and supply the power to run it, the raw material and the hands to do the work, and you pay them their wages; and suppose the man you made the superintendent of the mill took all the money that the mill earned. If you had bought the ground, provided the machinery, fuel, and everything, and paid the workmen, and he had taken all the money and run off with it, and left a little note in the drawer and would say on it, Mr. So and So, I have run off with your money. What would you think about it? Dear friends, don't you think a lot of Christians are doing that? I am a mill and you are a mill. We are turning out cloth out of this factory, the goods we are turning out are thoughts and actions and words, etc. These are the goods we are turning out every day.

Now, dear friends, the Lord sent one who purchased the ground, the earth, and to whom the earth belongs. The Lord made the earth and He made the factory; the Lord made us, and He placed all the machinery in the factory, the stomach, the lungs, the heart, and everything else, all the machinery He put in--all was complete. He also supplies the mill. He is the One that provides the food we eat and the water we drink and the air we breathe. He is the One who pays the wages to the workmen, who gives us the ability to enjoy these things, and yet, dear friends, isn't it a dreadful thing to think that the Lord owns the mill and yet He gets so little out of it? He put us in charge of the mill and yet we walk off with the profit. That is what

millions of people are doing. All they leave is a little bit in the drawer for the Lord.

Dear friends, I am glad we appreciate this great national debt and are seeking to glorify the Heavenly Father. And now we come to another point in connection with this, and that is a warfare connected with this holy nation. The American nation has fought its wars, the British nation has fought its wars, but most of those wars have been unholy, but you and I have a war, but it is a holy war. It is not a holy war because we will fight to injure somebody else, but we will fight ourselves, that pride, that impatience, that lack of faith; how we fight them to get rid of them! We want to get to the place where the Lord will look down and say: "Well done, good and faithful servant." I have no need to fight you and you me, but we have got to fight ourselves. We don't fight the devil; if there was no selfishness for the devil to work on, no pride, what a poor show the devil would have. Why he wouldn't have any chance at all. The Lord Jesus didn't have any of those weaknesses in his flesh that the devil could take advantage of.

We are glad that in the Lord's providence we are in this fight, engaged in this holy war, seeking to crush the flesh, seeking to come to the place where we can more and more come to the image of God's

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dear son. And now, dear friends, I shall mention something else of that holy nation we don't want to forget, and that is, to let our flag fly all the time. You go to Washington and see a flag flying at a certain home and you are told that is the home of the German ambassador, and in another place you see another kind of a flag and you are told that is the home of the French ambassador; they keep their flags flying. Dear friends, let us fly our flag.

Let them know that we are followers of Jesus Christ. Don't let us hide that we belong to Jesus Christ. Don't let us give one impression to the Lord and another impression to our neighbors; don't let us put our flag out only when the Lord comes around and then hide it at another time. I remember one place I was asked to return thanks, and the children wondered what kind of an operation it was. The thing for us, dear friends, is for us to have that spirit where all our neighbors will know that we are members of that holy nation. Let us have our flag flying so that when the time comes to die they will say, There is one thing about that man, if there ever was a man that wanted to serve the Lord in the way He wanted him to serve Him, it was that man. And that is the way our text says: "Ye are a holy nation...that ye should show forth the praises of Him who hath called you out of darkness into light." The words "show forth" are hard to get the real thought. They convey the thought we are to be messengers; not merely a

message inside, but that we are showing forth, holding this message so that others will realize that we are citizens of that holy nation, by the lives we live, by the way we conduct ourselves and glorify our Father which is in heaven.

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## **THE SEVEN DIPPINGS IN THE RIVER JORDAN**

Our text this afternoon, dear friends, is found in 2 Kings 5:10-14. It is this chapter which gives us an account of the experience of Naaman, the Syrian. You remember this man occupied a very high station as one of the captains of the hosts of the king of Syria, and we remember all the peace and joy and blessing he might have found was marred by the leprosy. We recall that leprosy was incurable in those days as it is incurable in our day. And the account tells us how there was a prophet in the land of Israel to whom God had given such power that he could cure that leprosy. And it was told to Naaman, and we remember how finally he came there and sent messengers to Elisha, and Elisha didn't even come out to him, but sent word. We read of Elisha's message in the tenth verse:

"And Elisha sent a messenger to him, saying, Go wash in Jordan seven times and thy flesh shall come again to thee, and thou shalt be clean."

We remember that Naaman was rather indignant at this message. He thought that a man of his station ought to receive more attention than Elisha had shown. He thought Elisha would at least come out and say some words and call on His God and heal him, but he didn't do that, but continually sent him a message. Naaman said they had rivers of their own and he might as well plunge in one of them. But his servants remonstrated with him. They reminded him of how he had been led to Elisha, and why not test the message? And he was prevailed upon, and it says in the 14th verse:

"Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child and he was clean."

We are going to talk, dear friends, about the "Seven Dippings in the River Jordan." We must not confuse these dippings with the subject of baptism. About forty or fifty years ago a man rose up in the State of

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Virginia who created quite a little excitement. He contended that this passage meant that Christians should be baptized seven times. And he

formed quite a little denomination. I believe the denomination has practically gone out of existence by this time. But he had the erroneous thought that baptism was to be performed to a seven-fold degree.

There is a lesson, and a valuable lesson to you and me in this. We find that in the word leprosy from its very nature is a very appropriate type or figure of sin. We often are in the habit of speaking of wrongdoing as the leprosy of sin. Leprosy was an incurable disease--so is sin. No human being is able to remove that awful disease of leprosy, but divine power can. And this is the way with sin. All the philosophy and science of man have not been able to eradicate sin, but there is a divine power that can set us free from the power of sin. We find that leprosy was a very loathsome disease. It marred the very life of the one who had it. It mattered not how high his station. And isn't that the way with sin? How many men have found their hopes and joys marred by sin! How often sin has cut people prematurely short in life! How often sin has been so loathsome and dreadful! And as Naaman could not get away from that sin, neither have you and I been able to get away from the leprosy of sin. But the Lord arranged that Naaman should get free from the natural leprosy. And we know that there is a time coming when everybody is going to get free from the leprosy of sin--when it will cease altogether. But Naaman was one of those who enjoyed beforehand this deliverance from leprosy. And so, dear friends, we know there is a time coming when everybody is going to get free from the leprosy of sin--moral sin--we are glad of that--but there is a Naaman class whom the Lord has been delivering beforehand, and that is the class we want a place in, and that is the reason we want to consider these seven dippings. We will find it corresponds with seven steps the Christian must take.

When Naaman came up the first time he was not free. The second time the leprosy was still there. The third time it was still there. The fourth time it was still there. Also the fifth time and the sixth time he found it still there. But the seventh time it was gone! It says his flesh had become again as fresh as the flesh of a little child. And so it is, dear friends, if you have been dipped in the Jordan. The first time we know you have got the leprosy of sin still. And the second time it will still be there. You might dip the third time and the fourth time and the fifth and even the sixth time, but still it is there. But, dear friends, take heart! Some day we will dip in the Jordan the seventh time and then our leprosy of sin will all be gone.

Now, this subject will be profitable to us because of the way it will

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enable us to locate ourselves. We will find how far we have gone. Whether we have been dipped the first, second, third, fourth, fifth, or

whether possibly we have been dipped the sixth time. And if we have, then we know the seventh will not be far off.

### **The First Dipping.**

What is the first dipping in the River Jordan? We answer, it is the acceptance of Jesus Christ as our personal Savior and Redeemer. When you and I have come to the place where we realize that Jesus has died for our sins, we accepted it not as a theory, but as a fact. We saw that it was actually so, that our sins could be offset by the merit of that Redeemer that had come down to this earth for that very purpose. And what a blessing we got! I don't wonder that that means so much to some that they mistake it significance. You hear people say, "I was born of the Spirit when I accepted Jesus. I had such a wonderful experience. It seemed I was living in a new world. I just knew I was converted. Nobody could doubt that." Why, dear friends, no wonder they had a wonderful experience, and that wonderful experience was largely a result of recognizing that Jesus was the One who had borne a certain sense upon the cross the burden of their sins; that He had become their sin-offering, and that they had accepted this One. And yet, dear friends, after you and I accepted Jesus as our Savior we were not free from sin. The leprosy of sin was still there just as it was in the case of Naaman. So when we accepted Jesus it was still there. But we had taken one step in the right direction. And then, friends, we come to the second step.

### **The Second Dipping.**

The second step naturally follows the first one. Having accepted Jesus as our Savior, realizing that He died for our sins, we begin to feel that this means so much to us now. We would learn more about the Savior. We would learn of the things God has for us in the future. And in consequence we now take a new interest in the Bible. We begin to study our Bible, read our Bible, pay attention to it. We did not formerly. We understand this is the second dipping in the River Jordan--when we come to the Word of God and come under the cleansing influence of that Word. No one can come in contact with the Bible and not be blessed by it. It seems to me that even though all people could not understand the Bible, it almost looks as though the very fact the Bible came to them brought a blessing. It seems you could see a halo about the Bible. It seems to me that is so exemplified in the history of the world. We have got a little idea of the terrible conditions that prevailed in the

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world until the Bible came in. You know up in the northern part of Europe, in Germany, before the Bible came into that country, back in those days it was the custom in certain places for the children to kill

off the parents. When the time would come that a father or mother got well off in years the children would meet together and have a family council and decide whether father or mother was any more useful. And the daughter may say, "I don't think father is any more useful." One of the sons may say, "Yes, he has outlived his usefulness." And when they decided he was of no more use they would have a large club, and they would take that club and knock him in the head and knock him out of existence. They thought that was perfectly right until the Bible came among them. What a wonderful influence the Bible has had in so many cases.

Just think of the way the Word of God has been referred to for the introduction of hospitals into the world. They never dreamed of those things before the spirit of the Bible began to permeate the people in some degree. Back in the past they didn't have any hospitals. They would lay a person in the street where everybody could see him, and they would try all kinds of remedies upon him. No thought of any more humane, systematic way of treating the sick.

In the same way I have thought of woman's place in the world. You remember how after the Holy Spirit had descended, there arose a murmuring because their widows were neglected." Why, that wasn't wonderful! It was a customary thing then that widows should be neglected in those days. But it seemed that immediately there was a different spirit when these widows were neglected. They appointed deacons to look after the matter, among whom were Stephen and Philip.

We find, dear friends, that was the influence of the Christian religion. No other religion had such ideas as that. It seemed that with other religions of earth no one could draw near to God unless he neglected his family. Take for instance Buddha. There has been a good deal of mythology connected with Buddha, and yet we know that Buddha was a very good man back in his day. He was a man that wanted to get near to God. And how did he do it? Why, he neglected his wife and children. He couldn't see how he could draw near to God without deserting his wife. He couldn't see how he could draw near to God without neglecting his loved ones. Take the case of Socrates. You remember how he was to be put to death. When the hour came to die his poor wife came to see him and Socrates was in a discussion on some philosophical point, and when she came in crying he ordered her out of the room! He didn't have much respect for his wife. He was thinking of that philosophical point. But, dear friends, the Christian religion is

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different. You remember how the Lord Jesus Christ thought of His mother even on the cross. He reminded John how he had the privilege



of taking her to be his mother. We find this has been the influence of the Bible in a general way wherever it has gone. And if that has been the influence of the Bible, why how much more of an influence it has exerted where one has accepted Jesus as his Saviour and has come to this Book, saying, "I want to find out more about this Saviour, and I have got such a joy that I want more of this joy." And it has a certain cleansing influence just like each time Naaman went down under the water, the water had a cleansing influence upon him to a certain degree. But it was not anything like the cleansing influence that was going to operate by divine power when he went down the seventh time. And when we began to study our Bible, took that second step, wanted to learn more about this Saviour, it had a certain cleansing influence upon us. The "washing of the water by the Word" began.

### **The Third Dipping.**

But now we come to the third dipping in the River Jordan, the third step the Christian takes--partial consecration. We find that there is but a comparatively small part of the Lord's people who make an entire consecration of themselves. Yet a great majority, if they study their Bibles, come to the place where it begins to have an influence upon them. They say, "I am going to try to be a better Christian. I am going to pray more and read my Bible more. I am going to imitate Jesus more and put away the wicked things and bad habits." You see, they have not consecrated. Consecration means more than that. That is a partial consecration, a limited consecration from God's standpoint. It is a step in the right direction. A good many never go any further than that, and a good many never make a full consecration, but they think they have made a consecration. A sister said to me, "Brother Barton, I am glad to tell you that since you were here I have consecrated and been baptized. You know I went to the convention at Louisville. I said if I go to that convention and find these people like usual Christians, I am not going to consecrate, and when I got there I found they were grand people." You see, that sister was not consecrated at all. She thinks she is consecrated. She consecrated to nice people. Now, I have no doubt, dear friends, but what there are a great many among us that are possibly of that class. They have made a kind of consecration. They have been willing to consecrate from their viewpoint. They have been willing to give up the bad things and wicked things. They say, "Since the thing is bad I am going to give it up; I am ready to sacrifice." But they would not be willing to give up good things for the Lord--something actually necessary.

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I think the Lord wants us to get to the place where we will make an entire surrender regardless of what the consequences may be. We

want to get to the place where we can say, "Father, not my will, but Thine be done." And there that one has made that consecration. But if one has not made that consecration they say, "Well, now, Lord, I am willing to do some things you want me to do. If you want me to give up my tobacco I will give it up. I will stop going to the theater." But if the Lord would say, "My child, there are other things. Would you be willing to serve me if people would laugh at you? Would you be willing to serve me if there was opposition in your home? Would you glorify me in spite of that opposition? Will you say, 'I want to serve the Lord no matter what it costs or doesn't cost?'" Well, dear friends, that is consecration. The moment we took that step we became the Lord's indeed.

### **The Fourth Dipping.**

That is the fourth step. The third dipping in the Jordan was a step forward. Why, it is grand if the Word of God has brought us to the place where we are willing to praise the Lord to a limited degree, to give up all the bad habits. And by the way, there is another thought here. We ought to be very patient towards those who have not gone beyond that third step. But I trust we have gone beyond that; that we have gone down in Jordan the fourth time. And when we went down in Jordan the fourth time it meant the baptism of our will into the will of the Lord. There was where we came to the place where we could say, "Lord, I am going to do Thy will, be what you want me to be, and go where you want me to go." It was there where a transformation of mind began. You know, the Apostle says in the 12<sup>th</sup> chapter of Romans, "Be ye transformed by the renewing of your mind that ye may prove what is that good and perfect and acceptable will of God."

You see, dear friends, when we consecrated our lives to the Lord, from that time onward our mind is being transformed. From that time onward we have a perfect will. When we talk of the mind we must remember that it is made up of different things. It is made up of will, reason, imagination, etc. All these mental qualities make up the mind. The mind would not be complete without these things. But we recognize none of those things wholly constitute the mind. We understand from the moment of consecration we have got a new mind. A new will has taken possession. I think of the mind like a city government. Here is a city. We will suppose they have a lot of trouble there. They have had a mayor and he has been dishonest. Also the police department and the fire department and all other departments. Everything has been

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unsatisfactory. They have an election and elect a new mayor. As soon as the new mayor comes in there is a new administration. The city is

just the same, and the only thing new is the mayor. They have got the same police department; the same fire department, the old water department, but a new mayor. And so there is going to be a new administration. Now, you know the will is the mayor of the mind. The mind is like a little city. The reason is one department, imagination another department, and the will is the mayor. You have got a new mayor at consecration. The old mayor comes in and so you have got a new mind just like you have got a new administration, but it is not altogether new in reality. There is just one thing new about it, and that is the will, and that will is a perfect will.

But now if that mayor is the right kind of mayor he begins to transform the city departments. He calls up the chief of police and says, "See here, this department has got to be run differently from what it has heretofore. We are not going to have any more grafts, and here are these saloons; I want you to close these up." And there is a little friction. The Chief of police says, "I do not think we ought to be hasty." The mayor says, "No lost time; go ahead and do this." You see he has begun to transform the city departments, and he has some men put out of office and better men put in their places. But it is slow work and it is pretty hard to give up the old mayor. But he works and works, and day by day you can see changes. People say that the police department does more work than it used to do. The city water works has gotten rid of its corruption, and so on. You see, there is a transformation. And that is the way in the mind. The new will gets control. The new will begins to transform the mind. The will says, "See here, you have got to reason on a different basis from that hereafter. You used to reason how to make more money." But the old will says, "But see here, the children will starve to death." But the will says, "You have to reason the way I want you to. I will see that you reason sufficiently to look after the wife and children, and yet at the same time you have got to reason in a different way." And the new will brings imagination in, and says to imagination, "See here, I am dissatisfied with the way you are doing things. Under that old will you used to imagine how dreadful it would be if you would lose out in this race. Try to imagine how little these trials will be after this course is run." It is a slow work just like in that city and the different city departments. They were not in harmony with the new mayor. So in our mind the different qualities are not in perfect agreement with the new will. And that is the reason the Apostle says, "Be ye transformed by the renewing of your mind that ye may prove what is that good and perfect and acceptable will of God."

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If that mayor goes in office and yet the departments go on just like they always did, it would prove that he is not as good as they thought he was. The same thing is true in the mind. If you and I have received

the Lord's will and if there is no transformation going on, there is something wrong. If that transformation takes place we will prove what is that good and perfect and acceptable will of God. Now we see consecration means the moment we get that new will we must please the Lord, do what He wants us to do, to be in subjection to Him in all the affairs of life.

### **The Fifth Dipping.**

Well, we are going to go a little further. We come now to the fifth dipping in the River Jordan. The fourth step was that of entire consecration, the step where we became new creatures in Christ Jesus, but the fifth step is the step that is taken when we are "quickened" of the Spirit. We have all seen how the Lord draws a comparison between the natural and the spiritual, and represents you and me as being begotten of the Spirit, and in the resurrection as being born of the Spirit. We see the illustration is a very fit one. When a child is in a begotten state it has no independent life. It is living on borrowed life. It is simply borrowing life from its parents. But on the other hand, when it is born it has life of its own. The moment you and I consecrate ourselves we are begotten of the Lord's spirit, but we are not actually living an independent life. We are living a borrowed life. But in the resurrection you and I will not live a borrowed life any longer, but we will live an independent life. But now, we find just as between begetting and birth there is always that period they call quickening in nature, so we find that the Apostle tells us how that God will quicken our mortal bodies by His spirit. In nature the quickening refers to the time when there is real evidence that a child is in existence. When the fact is demonstrated, a proof that existence is there, that is what it means to be quickened. And so in the spiritual sense.

When we consecrate ourselves to the Lord there is not any real evidence, and very definite evidence that we have been begotten. Why we lived just like we used to live. We think and carry out the same plans. Before consecration we planned to build a \$5,000 house, and after consecration we think of building that house. We are planning just as before our consecration. We thought a good deal about certain pleasures, and after our consecration we take an interest in those pleasures to a certain degree. There is a change, but there is no evidence of it; there is no manifestation of it. We find, dear friends, this is so with all. It was so with Jesus. You remember the Lord Jesus was begotten of the

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Spirit at Jordan and there was no outward visible demonstrations for forty days. Why He was just out there studying and thinking over the plan of God. When those forty days were up then Jesus began His

ministry. Then the world had evidence of the fact that Jesus was really different from what He used to be. We find it is the same way with us. The only change we had at first was a mental one. But at last the time came, dear friends, when we were quickened into activity. If we had thought beforehand of building that \$5,000 house we now talk of giving up those plans. Now we are quickened. We begin to think of what the Lord wants us to do in this matter. We begin to think of cutting this off and laying that down. After one consecrated you wouldn't notice him interested in giving out literature, and probably months went by and he didn't think about that particularly. Now you begin to see him talk about how he can get opportunities for giving out this literature. We find then is the fifth step, but that is not enough.

### **The Sixth Dipping.**

We are going onward, progressing, and finally we come to the sixth step. And what is that? That is the place where we reach the mark for which we are striving, that mark of perfect love. "There is no fear in love, for perfect love casteth out fear."

We come finally not merely to the quickening, but this one makes progress and by and by he reaches the mark. We ought to strive after quickening has been experienced to reach that mark as soon as possible, and yet a good many do not reach it for a long while.

We ought to get a right thought of what it means to reach that mark. Supposing that we have God's love perfected in us means a good deal. You hear some say, "I do not hate my enemies." To have perfect love implies that we have all the qualities the sum of which makes up love. It not only means that we have all those qualities, but that we have the perfectly developed in us. For instance, we find it has been so well said that love is the sum of all the graces. Therefore, if you are lacking in anything you have not love in its fullness. If you didn't have faith, patience, humility, godliness, you couldn't have perfect love. All these things go to make up perfect love. And the Apostle says in the 13th chapter of 1 Corinthians, discoursing on this perfect love, "Though I have all faith so that I could remove mountains and have not love, it profiteth me nothing." Your love is not perfect if that was the case. Why, if you have all faith, yet you would have to have more than that. He tells us other things. We would have to have that love which suffers long and is kind, the love which vaunteth not itself, is not puffed up. If you have got pride you can't have love, because pride is contrary to the spirit of

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love, because one of the active component principles of love is humility. You may have some kind of love, a weak kind of love, for

love is weak without humility. You may have a poor kind of love somewhat like the doctor who tells you he has some Castoria for you, but it is weak in hydrochloric acid. It might have some pepsin in it, but evidently the acid was not there. It was not worth much. And so that is the way with love--the pepsin must be there.

You know how it says in the first chapter of James, "Let patience have her perfect work." We must have patience, and patience must be perfected. It must have perfect work. He went on to say then we will be perfect and entire. Entire would mean having all these qualities, the entire list of attributes that compose life. It would mean that we have faith, patience, meekness, knowledge, brotherly kindness, etc. We have got to have even this love that would reach out and love our enemies. When we have got all those things we are entire. But now we must not only be entire, but perfect and entire. Not only have patience, but patience must be perfected. And godliness must be perfected. Humility must be perfected. And meekness and brotherly kindness must be perfected. You see, there must be a perfect balance, a perfect equilibrium. Then we have perfect love. But if that is not the case, if you and I have all these qualities and they are not perfect, if you have got a full measure of patience, a full measure of godliness, a full measure of brotherly kindness, a full measure of gentleness, but only about a half measure of humility, how could you have perfect love? How could you have perfect love if you were lacking in humility?

You might say, "Well then, reaching the mark means more than I used to think." Yes. I feel that is so with a good many of us. But we must be careful not to confuse the difference between having this perfect love and exercising it in our bodies. I often think of this perfect love as being like a driver and the flesh the horse. The horse may be a little treacherous. It may get balky and so on, but you wouldn't blame the driver but the horse. But the driver should always be on the alert. If you find sometimes your flesh is going wrong and the New Creature has hold of the reins, and if the flesh gets a little contrary and gets frightened at an automobile and jumps to one side, don't blame it on the New Creature, but blame it on the flesh. Then learn to whip the flesh. Don't let the flesh have its own way. Do like a brother did who had quite a little experience with a balky horse. It got balky and he said, "I will fix it." He took off the traces and tied the horse's tail and fastened it to the single-tree and made the horse pull the buggy for half a mile that way. He said his horse didn't balk any more. I thought that would be a grand way to do with the old nature. The old nature will see that it has got to submit. Learn

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to crush the flesh under the New Creature, so that if the time comes that you have got some opportunity for service, the flesh will say, "I

don't like to do that, but I am afraid I had better do it, because I know if I don't the New Creature will tie my tail up and make me do it, and I had better do it whether I like to do it or not." But then, dear friends, there is such a vast difference between having that perfect love in ourselves and being able to manifest it perfectly in our flesh.

We find that sometimes the Lord's people do not distinguish between that as closely and carefully as they should. You hear a brother say, "I feel so fearful sometimes about various things. The thought comes to me, isn't that untrue, or isn't this? and I tremble and fear. Just think! Wasn't my faith in a terrible condition?" No brother, I do not think that. When you said that, wasn't there something inside of you that said that? "Yes." Well, that was not the New Creature. It was the flesh that was wrong. Sometimes even when we fear to gain the victory it was the flesh that was wrong. And yet we don't want to make that an excuse for being careless.

And thus we see this perfect love is no little thing. It is not in our flesh. Just like in that city. You know where that new mayor is going into office, a policeman may be standing on the street corner and see something going on that was wrong and fail to do his duty, but you don't blame the mayor for that. The mayor will bring the thing around all right. And thus that is just the way with us. We realize the flesh is weak and even wicked down to the end. We will not be able to live like we want to live. We will still be deficient. We will long for the time when we can lay away this earthly tabernacle.

We have gone as far as we can go now. We have made all the progress that can be made. We have got all those qualities and perfectly rounded out. Now, dear friends, the thing is to stand at that mark. Let nothing drive us away. What is likely to drive us away. Sometimes discouragement. Sometimes they say, "I am so weak and poor. I can't do anything just like I want to. I believe I will just have to give up." We see, dear friends, they are allowing discouragement to take possession of them. The Lord wants you and me to get to the place where we will never give up. You know two wrongs will never make a right. What would you think of a man who had \$100 and thieves get into his house and steal \$50. Suppose he would say, "I have lost \$50, and I guess I will throw away the other \$50." Would that correct it? And yet you will find some of the Lord's people just like that. They have lose a victory and they will say, "I will just have to give up. I have lost so many victories that I will just throw all the rest of them away." We have got to expect to come short each day. If we could do as the new will desires, I tell you it would be

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time to take us away from here. You and I have got a perfect will to do with, but we have an imperfect body. So you see the Lord is

looking at the new desires, at the motives. Do you want to be impatient? Do you really want to talk unkindly? "No." Well then, the heart is in a good condition. I am glad the Lord did not say, "Blessed are the poor in flesh." The lord looks at our intentions and desires. The thing is to stand at that mark and remain faithful unto the end, to finish our course,--until the time comes for us to lay away this earthly tabernacle.

"Well," some one might say, "do you think I will know I am going to be one of those overcomers?" I understand from the Lord's word every one of the faithful overcomers will know it before that day. Jesus realized it, and Paul knew it. You remember he says, "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only, but also to all them that love His appearing." Paul knew he had been faithful and we all will. Our Lord gives us a parable and showed how the Lord would say to the faithful servants, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joys of thy Lord." When does the Lord say that "Well done?" In this world or in the next? On this side or the other side? Why, He says it to us on this side of the veil. He said it to Paul on this side and He will say it to all of us on this side the veil. "I will make thee." He says it before the time has come to make him ruler. This implies that before they have been made partakers of that divine nature, made ruler over many things, they will hear the Lord's voice saying, "Well done, good and faithful servant." If you are faithful and I am faithful, some time before we die--it may be a few minutes or a few hours with some; it may be a few days with some, a few weeks--with Paul it was a few months--not that we will hear it audibly, but the thought will be that the Lord will make matters so clear to us that we will know we are acceptable to Him. The Lord will make it clear to us that our heart is in the right attitude; that though we may have some shortcomings, that was the flesh, and we wanted to do our best, and we will have that assurance of the Lord's approval, His "Well done." Oh, what a joy that will be to die that way, dear friends!

### **The Seventh Dipping.**

Then when the time comes for our earthly course to be finished, we will go down into the Jordan the seventh time. We will not have any sin then. The leprosy will be all gone. We will have a body to go

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with that spirit. We have got a holy spirit today, but an unholy body; but then we will have a holy spirit and a holy body altogether. Think



of passing into death with all these weaknesses and imperfections, these blemishes, and rising to find ourselves in the likeness of our Lord without ache or pain or taint of sin or wrong or imperfection that we have to struggle with now! Without any further necessity for fear we might come short! Without any dread that we might do something to displease the Heavenly Father! How we long for that change when we will be perfect and holy; holy as respects our eternal life, and that thus in the state we may serve our perfect Lord for all the perfect ages of the future.

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## **"SOME OF THE EVIDENCES OF CONSECRATION"**

*Text: "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." (Gal. 6:17)*

We are all aware of the fact that in the Bible times slavery was an almost universal custom, and we know that it was not only customary in those days to own slaves, but it was a very frequent custom to brand their slaves--somewhat after the fashion of branding cattle today. Some masters who were very cruel would brand their slaves in the forehead, indicative of the fact they were slaves. Some men would brand their slaves in the hand, some on the arm, and some were still more thoughtful and they would say to themselves, Possibly this slave may render me an invaluable service some day, he may save my life, or save the life of one of the members of my family, and in return for his service I may wish to grant him liberty, and I do not want him to always bear about in his body the evidence that he was a slave. And so that man would brand that slave on the back some place where it would not be so conspicuous and could be easily covered from sight. And thus it was that every slave bore about in his body the marks of his master. Not only was this the custom, but history gives us to understand that in ancient days slaves were treated with almost unbelievable cruelty. History informs us that the slaves even of the Gauls and the Grecians were treated in very inhuman ways. Very little rights were recognized or cared about the slaves in those ancient days, and the consequence was their lot was a very hard one. Frequently the slaves would be running along the road and would pass a building in process of construction, and the owner of the building would call them and say, "Come over here and help me put this timber upstairs." The slave would say, "I can not, my master's business requires haste."

"I don't care anything about your master's business, help me get this timber upstairs or I will knock you down."

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The poor slave would have to neglect his master's business and after that threat would assist the man with his building and possibly when he arrived home his master would give him a beating, too, because he was so slack about the performance of his duty. But sometimes the man who attempted to thus interfere with the duty of the slave met with a sharp surprise. The slave would be going along the road and the man would intercept him and say, "Help me get this timber up in my building," and the slave would say, "I can not, my master's business is too important, I can not neglect it."

"I do not care anything about your master's business, I will strike you if you do not help me. Do not answer me back."

And the slave would say, "I can not."

Then the man would step over and go to strike him, and the slave would roll up his sleeves and say, "Look here, don't trouble me, I bear about in my body the marks of the Emperor; I am the Emperor's slave; don't you dare interfere with the Emperor's business." And the man would step back.

The Apostle Paul makes use of that as an illustration of his own position. He says, From henceforth let no man trouble me because I bear in my body the marks of the Lord Jesus. I am his slave, not the slave of some ordinary emperor. Oh, no, the great King of Kings and Lord of Lords is my master. Don't you observe the marks in my body? Don't interfere with me, I am not your slave, I am His slave.

You know how often the Apostle Paul designated himself a servant of Jesus Christ. It is far stronger in the Greek than we have it in the English. Those who may refer to the Revised Version or the Diaglott will notice reading there, "Paul a bond slave of Jesus Christ." Paul was not merely the servant, he wanted everybody to know that he was a servant in the most absolute sense; he was a bond-servant, he was a slave. Dear friends, I trust that you and I like Paul of old, bear about in our bodies the marks of the Lord Jesus. These marks are among the evidences that we are not our own, that we belong to Him; that we have made the consecration that has been discussed so largely in the services of today. And now this afternoon we are going to have a little self-examination and see what these marks are, and then we are going to examine and see whether or not we have these marks. I am not going to examine you to find out whether you have these marks, and you could not examine me, but let us look into our own hearts and measure our own selves and see whether we bear in our body the marks of the Lord Jesus.

What would the markings of the Lord Jesus be? We might give this in two ways: In the first place there were certain marks that Jesus

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gave us to understand would enable his disciples, his servants, to be recognized. These were the marks of the Lord Jesus. If you read what Jesus says about those things which he expected in His followers, in His servants, then these are the marks of the Lord Jesus. In the second place we find that Jesus bore certain marks. First of all, there were certain character marks, certain things that marked Jesus as different from other men, a peculiar kind of a man, a strange man. Those were the marks of the Lord Jesus. And additionally Jesus not only bore certain character marks but His life was marked with certain peculiar experiences, experiences that had not fallen to the lot of other men in that way. Those also were among the marks of the Lord Jesus. So then from these two standpoints we can view our own selves.

First, we want to recognize that we have in our bodies the marks that Jesus told us His servants would have. Then in the second place, we want to have in our bodies the marks He had--some of the character-marks He had, some of the experience-marks He had. We want to have a character that will resemble His, and we want to have a share in His experiences, and if that is the case then we have in our body, too, the marks of the Lord Jesus.

Now our Redeemer has given us a list of those marks and we are going to consider them. He has told us of eight of them; they are all found together in the fifth chapter of Matthew from the third to the eleventh verses. Let us take the first one. These are the words of Jesus: "Blessed are the poor in spirit: for theirs is the Kingdom of Heaven." Jesus did not mean, Blessed are those who are poor in the Holy Spirit; nor, Blessed are those who are poor in the spirit of God; nor, Blessed are those who are poor in the spirit of zeal and devotion and consecration to God's will. Oh, no! what Jesus meant was, Blessed are those who are poor in the spirit of this world, poor in the spirit of the flesh, poor in the spirit of selfishness and pride. In other words, poverty of spirit here is synonymous with humility--lowliness of mind and heart.

We recognize that if there was one single thing which seemed to mark Jesus more than anything else it was His transcendent humility. How wonderfully humble he was! We realize His humility in the willingness to lay aside His heavenly glory and come down to this earth and become a member of this race. What a wonderful step that was! That was not the step that redeemed us. Jesus did not redeem us by coming down here. It was by His death we were redeemed. He did not bring us into harmony with the Father by coming down here, but yet we recognize that was a humiliating step which was essential in order that Jesus might become a partaker of the nature that would make possible the redemption of the race. Though He was rich, for our sakes He became so poor.

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I know it takes considerable knowledge and large faith to believe that there was anything very wonderful in that step. That is, it takes some knowledge of what the Bible teaches respecting the great difference between the heavenly and earthly conditions and it takes faith in respect to those things as well to grasp what that meant to Jesus. Some people would say today, Oh, I do not think there was anything wonderful about that; it seems to me this is a pretty good kind of an earth to live on, I don't see what Jesus had to complain about. Maybe it was not as good as heaven but it was good enough; He could have been satisfied. If you and I had ever been up there once and had a glimpse of the glory of heaven we would feel differently about that.

I sometimes think it is like it would have been, just for the sake of illustration, with some of the lower animals. We will say the roaches had sinned and had to be redeemed, and the only way for them to be redeemed would be for you and I to go down there and become a roach and crawl around with them in the dark and dirty places under the floor between the joists for thirty-three and a half years. Would it take a great deal of humility to agree to take that step? Certainly; and yet you do not think the roaches would appreciate the humility you manifested in taking that step. I presume if you had spoken to them about what such a step of humiliation was, they would have said, I do not see what you have to complain about in your present condition as a roach. It is pretty good; you think you are better off as a man, but I think you ought to be thankful; see what a nice dark place under the floor. See that nice pile of dirt under the joists; who would want a nicer pile of dirt to crawl through? They would not appreciate your step. So with the members of the race today; they cannot realize what it meant when Jesus laid aside the glory and came down to the earth and became a man.

I believe humility is one of the graces that is much misunderstood. Many people seem to have the idea that humility is something like this: "It is humility that says, I am the meanest person there is on all this earth. I do not believe there is a person on earth whose heart is in a worse condition than mine is." That is not humility at all. The fact is, a person might realize like our Heavenly Father his greatness and yet at the same time be humble. Is God not humble? Yes, dear friends, but His humility is of the right kind. When Satan rebelled against God, and led Adam and Eve into sin, God did not have the so-called humility that led Him to say, "Well, I don't know, maybe Satan could run things as well as I could. I may have gotten too exalted an opinion of myself. I hope Satan will make a grand success of his efforts to run the earth, and I will be real glad. He may be as capable and able as I think I am."

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Do you think that would have been humility if God had said that? Why, certainly not. It would have indicated that something was wrong with our Heavenly Father. Our Heavenly Father knows that He is the greatest being in this universe. He knows this universe could not get along for one moment without Him. He knows all the wisdom and goodness of this universe centers in Him. He knows it is only in proportion as the rest of this universe imitate and copy Him, and reflect His likeness, that they will be able to succeed. And do you suppose it is pride that makes our Heavenly Father feel and talk that way through the Prophets? Not at all. Our Heavenly Father has the most wonderful humility which is seen in the fact that He is willing to take you and me and adopt us into His family and call us sons and daughters. You know it says, "For thus sayeth the High and Lofty One that inhabiteth Eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite one." Humility does not speak in a sentimental way--Oh, you are mean, and poor, and nothing, etc., because if that is the case then God never had humility and God never felt that way, and Jesus never felt that way, and none of the angels who remained holy ever had that feeling. They know God made them something, and they have remained something. But we find the humility of our Heavenly Father was shown in the way He was willing to stoop down to the recognition of us, and deal with us. The same with Jesus. Think of the humility that would lay aside Heavenly glory, come to this earth and was found in fashion as a man. But that was merely the first step in a process of humbling which lasted for so many years with our dear Redeemer. Think of the humility Jesus manifested here on the earth. I have sometimes thought how in order to provide a living for His mother our Redeemer had to work as a carpenter. So many have noted how Joseph was a carpenter but they fail to see how the Bible calls Jesus a carpenter. They said, "Is not this the carpenter?" I am quite confident that our Lord Jesus as a carpenter could not have had a very high class of work; He was not of sufficient prominence from the worldly standpoint. His mother and Joseph were poor people. We know that must have been a desperately poor family, and I presume all of Jesus' carpenter work consisted in repairing chicken coops, and barns, and patching fences, and things of that kind. Just imagine the being that made the stars down here doing such work as that! The being that had helped in the creation of the angels as the Father's great instrument, doing that work! The being that had, as the Father's great chief representative, done everything so well, imagine Him stooping to such work as that! If our Redeemer had the spirit of pride He would have thrown his hatchet

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and saw away and said, Why, I was made for something higher than this; it is beneath my dignity to stoop to such work as this. But no, there was his humility. Every time He made a chicken coop He was just as careful and conscientious of the work as if making wings for the angels. Every time he patched that barn He did it with just the same accuracy and the same careful design to do everything right that He must have observed when He hung the stars up there.

The lesson for us is, If we are going to bear about in our body the marks of the Lord Jesus we must bear that humility. No one can say he is a servant of Jesus Christ if he has not received the mark of humility in his body. We recognize it takes humility in the first place to make a consecration. If we are not willing to humble ourselves under the mighty hand of God, we cannot enter into the straight gate Jesus spoke about when He said, "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." We find a great many are unwilling to make that consecration simply because they do not like to humble themselves to the degree necessary to go through that straight gate to get into the narrow way. Sometimes you will find a brother arriving at the straight gate and narrow way in an automobile. He gets there and says, "Lord, I cannot get through with my machine."

"No, I do not intend you shall."

"What shall I do, Lord?"

"Well, you have to leave your automobile outside."

"Oh, Lord, I cannot do that. Are you not going to widen the gate?"

"No."

"Well, you are behind the times, Lord; you know everybody makes gates wider these days; I cannot get my machine through."

"I do not intend you ever shall."

"Well, Lord, I will take a spin around the country, maybe in a few days you will change your mind and it will be wide enough for an automobile to come in."

Another man comes, pulling his grocery store after him. He says, "Lord, I cannot get through there."

"No, you must leave it outside."

"I cannot do that."

And another man comes along pulling his hundred acre farm after him. Another man comes pulling his reputation after him, or something of that kind. They cannot get through.

When I say the Lord means they shall leave these things outside, I do not mean that the Lord says they shall chop the automobile up and throw it away, but the Lord means they shall leave it outside in the way of putting their affections on those things. In other words, one has to

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humble himself to such a degree that he is willing to lay his pride aside and say, "Lord, I resign all this to you; I want to do your will at any cost at all times and under all circumstances." We know that even after we enter the narrow way it seems as though it keeps on getting narrower and narrower. You have started and gone a little piece and it got so narrow you have just stuck; the walls crowd you on each side and you say, I don't know how I will get any farther, what shall I do? There is just one thing to do: You will have to take a slice off of yourself and make yourself a little thinner. That enables you to go a little farther along. I do not mean actually cutting a literal slice off of the body; I mean like our Redeemer meant it, that you had better enter the Kingdom with one arm than having two arms to be cast into gehenna. In other words, though the pleasure and gratification is as precious as an arm, better cut it off than to hold back.

You go a little farther in the narrow way and it is still getting narrower, and you have to take a slice off the other side. You go a little farther and take off another slice. You go so far and then say, Well, Lord, I have gotten to the place where I am about as small as I mean to be. I won't go any farther; I am going to stop here; I will not take off anything more. And he stays there until finally the Lord puts a stick of dynamite under him and blows him out of the course. But the thing to do is to continue in this narrow way. How long will it continue getting narrower? It will keep on getting narrower until by and by the two walls will come together just like that. How will we get through when it gets that narrow? We will have to be nothing if we want to get through at all; like we sing, "Oh, to be nothing, nothing!"

Now, dear friends, this is our experience along the lines of humility. I am so glad in God's providence we are living in a day when so many means and so many aids in the development of humility are within our reach. I have been so thankful for the privilege of tract distribution on trains, and things like that. It seems to me nothing ever could have been invented or thought of that would develop humility quite as effectively as this means. I hope you are all making use of this means of grace, not waiting until the Lord will find some easier way to give us humility. But we thus see the moment we get sufficient humility that we are willing to lay ourselves on the altar of sacrifice, or to be laid on the altar of sacrifice, that is the moment we become bond-slaves of the Lord Jesus Christ. That is the moment the

marks of the Lord Jesus begin to be impressed on our body. And while we realize that these marks are not as sharp and not as deep as they will be after a few years, or perhaps a few months, as the case may be, yet we are glad that the moment of our consecration means a time when humility has received

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such a definite form in our case that we have been ready to be offered up in sacrifice.

Now we come to the next one of these marks. Our Savior in the fourth verse says, "Blessed are they that mourn; for they shall be comforted." Jesus did not mean, Blessed are those that mourn from the worldly standpoint, any more than he meant, Blessed are those that are poor in spirit from a worldly standpoint. There are two ways of being poor in spirit; there is the world's way and God's way. For instance, somebody mistreats you and you do not stand up for your rights; the world says, That man is poor in spirit. But Jesus did not mean it that way. And so the same way with this word "mourning." Our Redeemer did not mean, Blessed are those that mourn because they cannot own a finer house. Blessed are those who mourn because they cannot buy an automobile. Blessed are those who mourn because they cannot buy the diamond they saw in the jeweler's window. Blessed are they that mourn because their head aches so badly. No, no, He meant, blessed are those who mourned like He mourned. How different His mourning was from that of other people. There was something so unselfish about His mourning. You remember when He went to the tomb of Lazarus it was not for himself He was weeping. When He wept over Jerusalem He was not mourning for himself but for them. He wept as He thought how unwilling they were to praise and glorify God as they should, and what they were bringing on themselves because of their disobedience. Then there was another occasion when He mourned in the garden of Gethsemane. You remember His tears, His strong crying. There again there was something unselfish; it was not because He had to die that He wept; He came into the world for that very purpose. He wept because of that cup He was drinking then. What was that? The cup of expectation of death? No. The Lord Jesus was so desirous that the Father should be pleased in every little point, and He realized that His ability to accomplish the work the Father entrusted to Him, the redemption of the race, depended upon His actual perfection; He realized there was no advocate to make up for His deficiencies; and it was along this line He mourned. There was nothing selfish about it. So we say, Blessed are we if we mourn like Jesus mourned, if our mourning is unselfish. Do you mourn because you want the Lord glorified to a larger degree than people seem to want you to glorify Him? Do you mourn because you want more of the joy and peace



which comes from a closer acquaintance with God and a better understanding of His Plan? Oh, that is the right mourning!

I remember a good brother in the northeast said this to me a year or so ago: Many years ago I lost a child and I thought I never would

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get over it. I cried and cried until I thought I would not have any sight left; and when it was all over I made up my mind I would never cry again. Another child died, but I did not weep. My wife died but I never cried. I had a great deal of trouble on various lines and I have always been able to restrain my feelings so it was not shown outwardly. But, he said, I go to bed at night and as I think of all my weaknesses and imperfections and my inability to serve God better than I do, I cry and cry until the pillow is wet with my tears.

Oh, that was mourning like Jesus wanted us to mourn. That is the right kind of mourning. That is more in imitation of Jesus. If you mourn because you say so many things you don't want to say, you mourn like Him. If you mourn because your hands do so many things you do not want them to do, you mourn like Jesus. If you mourn because your feet go so many places you don't want them to go, you are mourning like Jesus. That is the way with Him. He mourned as His tongue and lips said so many things He did not want them to say. He mourned as His hands would engage in so many works He did not want them to do. He mourned as His feet would go so many places He did not want them to go. Yes, dear friends, Jesus was continually mourning because of those things.

Why, you say, that astounds me! Do you mean to tell me that Jesus was imperfect? I thought He was perfect, I thought He was holy, harmless, undefiled, and separate from sinners. I thought He never did anything wrong, and now you say His lips said so many things they ought not to have said, and His hands did so many things they ought not to have done, and His feet went so many places they ought not to have gone. Is that really so? Yes, friends, it is so. But Jesus was perfect in spite of all this. He was holy, harmless, undefiled, separate from sinners. He never sinned.

Then how do you account for that seemingly inconsistent statement you have made?

Well, here it is. You know we have trouble with our lips, hands and feet, but in our case it is with our physical members in this physical body. Jesus did not have any trouble with the physical members in His physical body, but it was with His spiritual members in His mystical body. These were the members that gave Him trouble. You remember that while the Body of Christ was not organized in a certain sense until the day of Pentecost, yet in a rather preparatory

sense we might speak of the apostles as composing the Body of Christ during even our Lord's lifetime. How much these members of His Body tried the Lord Jesus! You and I have only one tongue to give us trouble, and He used to have twelve tongues that gave him trouble. There was James', and then Peter's,

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and Judas', and then Andrew's tongue--Oh, how much trouble He had with His twelve tongues! It is bad enough for us to have the one. We know how much trouble it gives us. I have sometimes thought of a verse that says, "O, for a thousand tongues, to sing my great Redeemer's praise!" I am so thankful in God's providence He has not inflicted a thousand tongues on me; yet if they would all sing my great Redeemer's praise it would be all right. I would not mind it; but I am afraid that while about three of them would be singing the praise, the other nine hundred and ninety-seven would be in some kind of mischief. But we see Jesus had twelve tongues to give Him trouble, and those twelve pairs of hands that would not always do His will, and those twelve pairs of feet that wandered so frequently. Think what that must have meant to Him. You see in a certain sense He had a similar experience to ours, only with Him it was with members of His mystical body.

But we see this must be the character of our mourning. How are we mourning? Look back over your life. You made a consecration of yourself to the Lord and what worries you to the largest degree? Is it because you are not able to buy that new piece of furniture? Or is it because you cannot be more patient under the test? Are you troubled to a larger degree because you are not able to do financially what some other people can do from the worldly standpoint? Or is your greatest trouble because you want to glorify God better? If you can answer that and say, I know it is a thousand times easier for me to bear the ordinary trials of life from a natural standpoint, it is a thousand times easier for me to miss a natural meal than to have to miss a spiritual meal; it is a great deal easier for me to be deprived of some little worldly advantage than some spiritual advantage, then you have another one of the marks of the Lord Jesus, another one of the evidences that you are one of His bond slaves. "Blessed are they that mourn."

But then Jesus gave us another one of those marks. He said, "Blessed are the meek: for they shall inherit the earth." We remember our Redeemer's meekness and it will not be possible for us to be very close followers of our dear Redeemer unless we imitate His meekness in some degree also. Now meekness is usually confused with humility. We find very few who seem to properly distinguish between the two terms. Jesus was not representing the same thought when He said, Blessed are the poor in spirit, and, Blessed are the

meek. He was bringing to our attention two different ideas. We understand that while humility has reference to that humble state of heart, to that lowly condition of the heart, we find on the other hand that meekness rather refers to gentleness--the spirit of submissive resignation in the midst of unpleasant experiences. For instance, you remember how Jesus said, "I

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am meek and lowly of heart." We find often in the Bible a Christian is compared to a little child--"Except ye be converted, and become as little children, ye shall not enter the Kingdom of Heaven." In another place the Christian is compared to a sheep--"My sheep hear My voice." A Christian is compared to a little child because of the child's humility but a Christian is compared to a sheep because of the sheep's meekness. You know there is nothing meek about many little children. A little child will probably cry all night and keep everybody else awake. There is nothing meek in that. Meekness would mean remaining very quiet, gentle and disturbing nobody. You would not think of using a little child as an illustration of meekness, but how humble that child is! It is not wondering whether people do not think it is prettier than other babies, or wondering how much praise it is getting from man. There is none of that; it is so humble. On the other hand, you would not think of using a sheep as a symbol of humility, but it is a correct symbol of meekness. If a sheep is to be slain, how submissive it is! Like it is said of Jesus, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, He opened not His mouth." Now you and I want to be meek, and we want to be humble; we want to have both of these qualities; for a person might be humble and not meek, and vice versa. There might be a case like this: I imagine a brother being much mistreated and as a Christian was being abused by others. I imagine some man in his anger even struck him and knocked him down; and I imagine that brother never said one unkind word to those who injured him; he never resented it. He just bore it all so patiently and quietly; that was meekness. But if you could look into his heart and read his thoughts you would find no humility there. Probably what he was thinking about is something like this: He would be thinking about himself; I am a grand Christian; I do not believe there is another Christian that could stand this trial better than I can. I am glad these brethren around here see how I am doing it, so they can tell everybody how grand a Christian I am. I suppose when history is written it will have my name in it, and they will tell about what a grand example of a believer I was. I tell you I have done nobly today. There is no humility there, but there was meekness. And there might be some brother who was humble and not meek at all. He would say, I expect when I get into the body of Christ I will have the very lowest place in the body, I feel so undeserving of God's favor, and I am ready for anything, no matter how I have to

humble myself I am ready to do it if thereby I can glorify and praise our Lord. He is so humble, and yet might not be meek. When he gets into conversation with a man who disagrees with him, he says, The trouble with you is you are in darkness; you

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do not understand the teachings of the Bible. Listen to me and I will tell you.

He is not meek at all, just the other way; but if you could look into his heart you would find him so humble. Now we want both humility and meekness. Think of the meekness of the Redeemer--how meekly He bore His trials; how meekly He endured on the night He was betrayed and on the day He was crucified. You may not have as much meekness today as you want, but you must have more than when you started. There must be some progress, and I trust this mark will keep on becoming stronger and deeper in our nature as we go along in the narrow way.

Now our Lord mentioned the next one. He said, "Blessed are they that hunger and thirst after righteousness: for they shall be filled." To hunger and thirst after a thing means so much; it means such a determined desire for righteousness in thought and word and deed; it means not being make-believe in the matter. The question is whether we just make-believe that we love righteousness, whether we are interested in it in a measure, or whether we actually hunger and thirst after righteousness that we may be filled. The Apostle brought this to our attention in Phil. 3:2-3: "Beware of dogs, beware of evil workers, beware of the concision. For we are of the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." The word "concision" means a cut. We might say incision; if you just made a cut that would be an incision. But the word "circumcision" means much more; it means around about; it means cutting around about. Now, dear friends, there is a lesson. Paul said, Brethren, there are some who do a little cutting as it were, but they do not really do anything thoroughly; it is just a sort of formal matter with them. But we are not of those. We are of the circumcision, those who want the cutting to be thorough and complete, no matter in what direction this may be. We find sometimes a danger along this line with respect to some of the harvest work. Possibly going home from the convention some brother or sister might think about this, Well, I believe I had better get some tracts and when I get onto the train I think I will have to distribute some to the people and do a little missionary work that way. And yet it is possible to have the thought in your heart, Well U will say that of course, and I will get the tracts, but I hope I will find somebody else on the train who will do it for me so I won't have to do it.

That is concision; it is not circumcision. It is not hungering and thirsting for opportunities of service; it is a sort of make-believe kind of spirit in that respect. We really would like to think we were in earnest and meant it, and yet say, I am hoping I will find some way I won't have

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to do it. We want to learn to overcome that spirit. We want to have the spirit that is full-hearted in this matter.

When Jesus was on the cross the centurion came there with that spear and thrust it into His side, and you remember He did not make a scratch on the skin, it went right through and there came out blood and water. I imagine it penetrated His heart. Now have you that mark in your side, too? Can you say, Yes, that hungering and thirsting after righteousness has penetrated my very heart, too? Do I bear that mark of the Lord Jesus?

Let me give you an illustration of a case I know about: There was a young man and lady who had been acquainted with each other several years, and engaged to be married, and they got hold of the literature and became much interested. It brought joy and peace and happiness to their hearts as they found how grand, good and glorious God's plans and purposes are. They made a consecration of themselves to Him. They decided they were going to serve Him, but that if they married as they had all along expected it would interfere to some extent with their usefulness in the Lord's service. They both wanted to go into the colporteur work but now they said, If we marry we might have to go to some other work in a year or so and it is better for us to be more free. So it was agreeable to both, and they decided to give up all thought of marrying. That was not enough: in order to make sure they would not fail in their decision they separated, the sister went into the colporteur work in one direction and the brother in the opposite direction. They are nearly four thousand miles apart. They continued in the work, and they are still true to their determination to be free. They were in earnest. If they had not been so much in earnest they would have said, We will give it up; we won't marry but we will just consider that matter is settled, and that brother would have taken the sister home after the meetings two or three nights a week, and after about six months their determination would have weakened, and they would have said, Well, I guess we had better marry anyhow. I am not bringing that up to indicate that it would have been wrong for them to marry--Oh, no, that does not mean we think marriage is wrong, or anything of that kind, but the thought is, it showed how earnest they were. We recognize that one may be so much in earnest that he will sacrifice things that are right and legitimate. But, Oh, how the Lord must have loved them when they showed their zeal as they did, and it was not

merely concision, was it? It was circumcision; it was not merely a scratch. You could see the spear went right into their hearts. Now I hope we have this mark of the Lord Jesus. I hope we can say, Oh, yes, I see that love for righteousness is growing in me until today what is there that I would not

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be willing to neglect for my Lord's sake, and what experience would I not be willing to submit to if thereby I could come out a little more like my Master!

The next statement was, "Blessed are the merciful; for they shall obtain mercy." How wonderful the mercy shining out in the character of our dear Lord and Redeemer! Think how merciful He was even to the servant of the High Priest who came out to take Him. His ear was cut off and in mercy Jesus healed it. How merciful He was to the Apostle Peter when Peter denied Him. After He arose from the dead one of the first things Jesus said when He met Mary was, "Go and tell my disciples, and Peter!" One would suppose that Jesus would have said, "Tell my disciples but don't you tell Peter after the way he denied me that night; I don't want him to know about my resurrection. Keep this from him; do not tell him." No, but He thought of Peter. Peter's heart was almost broken by what he had done; Oh, tell him especially! And, dear friends, you and I must have more of the spirit of mercy if we are going to bear the marks of the Lord Jesus. Remember our Savior has emphasized this so much, and the Apostles as well. Jesus taught us we ought to pray, "Forgive us our trespasses even as we forgive those who trespass against us." That means, be merciful to me just in proportion as I am merciful to others. That is like saying, "Lord, do not forgive me my trespasses because I do not forgive those who trespass against us!" Or, it is like saying, "Lord only make-believe about forgiving me my trespasses, because I only make-believe about forgiving those who trespass against me." Or, it is like saying, "Lord, forgive me my trespasses today, and tomorrow, and the next day bring it up against me again because that is the way I generally do." Oh, how merciful we should be in our judgment of others! How merciful we would be if we could always realize that as we judge we shall be judged. We would think very much like David expressed it. I love to remember his statement when he said, I am like a bottle in the smoke. You know if you had a bottle full of milk and if it was in the smoke until it got all smoky on the outside you would not think there was any milk in there, would you? It would look like paint or dirty water, or something of that kind. And it is like David said, That is the way it is with me. I have such good intentions in my heart, but I am covered with smoke on the outside and people cannot see my good intentions; I have lots of smoke on the outside of my bottle and I am sure you have some on

the outside of yours, too. Let us try to forget about the smoke and look forward to the grand day when God will wipe all the smoke off the bottles and the bottles will be clean.

But we see thus the necessity for mercy. We find indeed that the

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degree of our mercy illustrated the degree of entire likeness to the Master, frequently, because mercy is almost invariably accompanied and built upon the other grand qualities. The lack or excuse for mercy was well illustrated to me by an experience. The brother I am going to refer to is a very good brother in many respects. I would not judge him one moment in the matter, but I could not help realizing there was something wrong in the brother's case to some degree. We were at a certain place and the friends had a testimony meeting. At this place the regular elder of the class conducted the testimony meeting. We might call him Brother "A." After the song and prayer he announced what the text for the night would be, doing like most of the classes, using the text from the Manna for the preceding Thursday. The brother said, Now the text for tonight's meeting will be so and so, and we would suggest that all the friends try to speak along the lines of the text; give testimonies that would have a bearing on the thought of the text. They had a very nice testimony meeting but after the meeting was over I was going along the street with a brother and we had not gone very far until he said, "Well, Brother 'A' did not treat me very nice tonight." I said I thought he treated everybody splendidly. The brother said, "He treated me real shamefully; he had the whole class talking about me tonight." I said, "I am sure, brother, you are wrong." "No," he said. "I know what I am talking about. They were all talking about me. He just held me up before the whole class." "Why," I said, "I am positive that you are mistaken. How did he do that? How was it possible?" He said, "You heard him give out the text. He knew that it would just fit me and make me look bad before the whole class." I said, "You do not go to the testimony meetings very often do you?" He said, "I have only been to one before this, and he did the same thing that night." I said, "Now, brother, let me explain it to you. That brother had nothing to do with the selection of that text, it really had been selected by the Lord, if anyone, and I am afraid that you are not viewing it from the right standpoint, because Brother 'A' did not have a thing to do with it." I told him to look up a copy of his Manna and he would find it is just as it was given out that night on the preceding thursday.

The lesson is, have more mercy; it is one of the marks of the Lord Jesus; and we want to say like the Apostle, "Henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." And we must remember that mercy is one of the very important marks.

For lack of time we had best not try to cover the remaining points.

We trust in the Lord's providence every one of us will seek to cultivate more and more these marks of the Lord Jesus. What a glorious privilege to be one of the bond slaves of the Lord Jesus, to bear about

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His marks in our body! How wonderful are His bonds! I often think we are living in a time in which so many people have mania for investing in bonds--some in railroad bonds, and they talk about Pennsylvania Railroad bonds, and Illinois Central bonds, and other men invest in municipal bonds, but I want to tell you that the best investment is to invest everything in the bonds of the Lord Jesus Christ. When all of these other bonds have lost their value, when they are no longer worth the paper they are written on, then you and I will still be drawing interest of glory, honor and immortality on this investment we have made, and we will never regret the fact that we bear about in our bodies the marks of the Lord Jesus. We can say, From henceforth let no man trouble me as to how I ought to dip a little more deeply in politics, or take more interest in many of the pleasures and light things of this earth. Don't criticize or trouble me because I do not have my heart set to a larger degree on the wealth of this world--from henceforth let no man trouble me for I bear in my body the marks of the Lord Jesus, I am his slave, and I am glad for it.

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## **"PRAISE"**

Very appropriate to Reunion Day have been the many references by the various brethren who have preceded me to our union with Christ. Our remarks will also follow this same line. We call your attention to the words of Psalm 139, verses 14, 15 and 16. "I will praise thee, for I am fearfully and wonderfully made; marvelous are Thy works, and that my soul knoweth well. My substance was not hid from Thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in Thy book all my members were written, which in continuance were fashioned when as yet there were none of them."

This passage has furnished the text for many, many sermons. The usual application has been on this wise--that the Psalmist was here referring to the marvels of the human body, the wonderful organism, and the beautiful harmony with which all of its parts act together. If we were to take a few statements from these verses, they might seem to sustain this significance. When he says, I will praise thee, for I am fearfully and wonderfully made, surely that is true of the human



body. When he says "marvelous are Thy works and that my soul knoweth right well," we could not doubt the fitness of applying that to the human body. But we are learning that we are not justified in making any application of a verse in the Bible unless that application would agree, not only with isolated parts of that statement, but with the context as well, and, when we consider the context here, we are satisfied that no reasonable application could be made to the human body.

When we read, "my substance was not hid from Thee when I was made in secret, and curiously wrought in the lowest parts of the earth," it is quite evident that the last part of the verse does not apply to the human body, unless it could be true of some one born down in a coal mine. When we read, "in Thy book all my members were written which in continuance were fashioned, when as yet there was none of them,"

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we cannot imagine this to relate to the human body; that God had a book in which he wrote down, two eyes and two ears, eight fingers and ten toes, etc. It seems to me there is some deeper some greater and more important significance to these words than that.

We understand that the significance of these verses can only be grasped as we begin to understand something about this wonderful union with Christ. We do not always mean the same thing when we speak of the body of Christ. Sometimes when speaking of the body of Christ we mean the human organism that Jesus possessed while here on earth; that body which he sacrificed in our behalf; that body which he made an offering for sin. That is very properly spoken of as the body of Christ. In the second place, we sometimes use the expression to describe the glorious body Jesus has had since his resurrection, his heavenly, spirit body, that body which enables him to be the express image of the Father's person, the divine body. Then we sometimes use the expression, body of Christ, in a mystical sense, not referring to the physical body which Jesus had and which was crucified upon Calvary, nor to the spiritual, heavenly body which he has had since his resurrection; but to those who in a mystical, figurative sense are represented as constituting his body because they resign self, their wills, their lives to Him, desiring henceforth to do what he would have them do and to be what he would have them be.

We find this thought running through the New Testament writings. Remember how the Apostle Paul, before his conversion, was on the way to Damascus to apprehend the Christians there, and how there shone about him a wonderful light, above the brightness of the sun at noonday, and he heard the heavenly voice saying, "Saul, Saul, why persecutest thou me?" You remember Saul cried out, "Who art thou,

Lord?" And the reply was, "I am Jesus whom thou persecutest." We remember also the Apostle's words, "Lord, what wilt thou have me to do?" The Apostle might have answered something like this, "Well, Lord Jesus, this is a surprise to me. I heard that you had been crucified and buried and that your disciples circulated the story that you had been resurrected, declaring that you ascended to the right hand of the heavenly Father. I thought it was a mistake and that they were impostors. I am glad to recognize you as my master, but, O Lord Jesus, there is something strange in the remark you have just made to me. You say, 'Why persecutest thou me?' Jesus, I have never persecuted you. You know that while here on earth my hand was not put forth in any attempt to injure you. It is true that, since your death, I have been persecuting some of those exercising faith in your name, some of those preaching your doctrines, but, Jesus, I never persecuted you--why charge me with that."

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I can imagine Jesus responding if Saul had made such a statement, "Why, Saul, do you not know that every one who has accepted me as their Lord and Head, and who have been willing to follow in my footsteps, have become a part of me? Do you not know that since they surrendered their own wills, their lives, their privileges, they have become absorbed as a part of me, and whoever persecutes them persecutes me? Saul, it is not Stephen and those other disciples, but me you have been persecuting." Practically this same thought was expressed by Jesus on another occasion, when he said, "He that receiveth you receiveth me."

It seems, dear friends, that the force of this statement by Jesus never left the Apostle Paul, and his writings are permeated with the thought of the union of believers with the great Lord and Master. He declared, "I live, yet not I, but Christ liveth in me," the thought being that believers become a part of Christ, and the spirit of the Master works in these. This thought is expressed in great detail by the Apostle in the 12th chapter of 1st Corinthians. He there refers to Christ as the head and the church as the members of His body, and he says elsewhere that Christ is the head of the church which is His body. Again he says, "Ye are the body of Christ and members in particular." In this 12th chapter of 1st Corinthians referred to, the Apostle, by various comparisons and illustrations, endeavors to impress this idea that Christ is the head and the church His body.

I would understand, dear friends, that is one reason why the Apostle changed his name from Saul to Paul. In the Hebrew language, where we speak of the initial letter of a name or word they would call it the head. As we read in Genesis that in the beginning God created the heavens and the earth, the same word means both head and beginning. So the letter S at the beginning of Saul's name was really

the head of the name. Shortly after his conversion he cut that S off and put P in place of it. What was his object? I imagine the Apostle wanted to show that he had a new head. I can imagine him meeting a former acquaintance who would say, "How are you, Saul, glad to see you. It is quite a time since I met you." And the answer would be, "I am not Saul, I am Paul." "What, are you not the man who used to live down at Tarsus?" "Yes, I am the same one." "Well, your name was Saul there." "Yes, but it is Paul now." "What made you put a new head to your name?" We imagine he would say, "I have not the same head that I used to have. I had a head of my own, desires, ambition and hopes of my own, but it is all changed now. Jesus Christ is my head, and the one I look up to as a member of his body, to indicate which I have a new head to my name."

This, then, is the thought which we find in so many statements in  
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the New Testament. For instance, in Revelation 20:4 we read, "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God." Did he refer to actual decapitation? We would not think so. If so, Stephen, that noble Christian martyr, was left out of that class, and all others not actually beheaded. It would not include John and Peter. We only for a definite fact know of two Apostles who were beheaded--namely, James and Paul. Surely this statement by the Revelator does not mean that all others except Paul and James are omitted. We do not think this refers to the taking of the literal head from the body by violence, but reference is made to those who in this figurative sense behead themselves by giving up their own heads and taking Jesus for their head, that new head, that wonderful head. It is such who are to reign with Christ in due time. This relationship is spoken of as the mystery in Ephesians 3, beginning at the 3rd verse, "How that by revelation he made known unto me the mystery, as I wrote a fore in few words, whereby when ye read ye many understand my knowledge in the mystery of Christ." He refers to a certain mystery about Christ and wanted them to know the special reason why he had such knowledge in this mystery, the reason being that God has granted him some peculiar and wonderful revelations upon the subject. Those began when Jesus intercepted him on the road to Damascus, and he shows how in other ages this knowledge was not made known, as it was then being revealed to his holy Apostles and prophets by the spirit. People in other ages had known something about the coming of Messiah, but they did not understand this matter, that those who would follow in the footsteps of Jesus would now have fellowship in this Christ. This was not made known in other ages, that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel. Coming to the 9th verse, we read, "and to make all see what is the

fellowship of the mystery which from the beginning of the world has been hidden in God." We see, here is a great mystery which many professing the name of Christ know nothing about. Some tell us there are no mysteries in the Bible. Any who say that cannot have studied the Bible very seriously or carefully, or exercised his reason in doing so. The Bible is full of things about this mystery.

In the next chapter, the 2nd of Ephesians, verse 15, he tells us that Christ is "to make in himself of the twain one new man, so making peace." Christ was going to make in himself a new man. What could he mean by this? There is a peculiar thing about this new man. It was going to be a new kind of man; a man made up of many individuals. "The twain" refers to two classes--namely, those following in the footsteps of Jesus from among the Jews, and a second class who would

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become his followers from amongst the Gentiles--and of these twain he would make in himself one new man, thus making peace. While spoken of as one individual, yet many individuals compose this new man. Jesus is the head and the church the members of the body. The Apostle speaks of this again the 4th chapter of Ephesians, verses 11 to 13, saying, "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 ministry, for the edifying of the body of Christ." The word edifying means to build up. The Apostles were provided for the building up, for the erection of the body of Christ, and this has occupied hundreds of years. "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 ministry, for the edifying of the body of Christ, until we all come in the unity of the faith unto a perfect man." The thought is not that each is to become a perfect man, but the various members of that class are to be developed until together they all come in the unity of the faith, unto a perfect man, unto the measure of the stature of the fullness of Christ.

Suppose, dear friends, we illustrate it this way: Imagine a great head held up, which will represent the Lord Jesus. Suppose we take a piece of flesh and stick it up near the head for the neck, and then we put on another piece on each side, and still more pieces, and put bones inside, and put in lungs and heart and blood vessels, and muscles, until we have a complete man. This is really the picture of the manner in which this new man is being built up, member by member. This picture the Apostles gives us as the work of the whole 1,900 years. How appropriate that the head should represent Jesus. Then came the Apostles, then Stephen and Titus and others, all of these added to the body, and continuing until we are right near the completion of the body. The feet are nearly finished, and we are glad we are down

where the toes are being put into place. Thus we see the Apostle's thought in the 15th verse of this 4th chapter of Ephesians, that we are "built up into him in all things, which is the head, even Christ."

This proves to be a very appropriate figure. In the first place, we recognize the head as the superior member in the body. It controls the body, dictating what the hands shall do, and where the feet shall go. So, in the body of Christ, Jesus is the head. Have you come to the place where the Lord Jesus controls and directs the entire course of your life? When you hear him say, love your enemies, do you love your enemies to the best of your ability? Because the head says so? When he says, speak evil of no man, do you refrain because the head says so? Thus we have an evidence that we are members of the church which is his body. But,

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if you will not listen to the will of the head, but are saying, "I will do what I please; I do not care what the will of Christ is. I will do whatever will make me the most money, or what will bring me the greatest pleasure, whatever will make my life the most enjoyable," then you have no part in the body of Christ. Because, as the members of the body are subject to the head, so the members of this mystical body must be subject to their head also.

Every part of our body has its own particular place and work, as the Apostle shows in the 12th chapter of 1st Corinthians. The hands have their particular work, the feet have their part to perform, as well as each of the other members, and so it is in the body of Christ. No two members in the human body fill exactly the same place, nor are any two members exactly equal in ability or capacity for performing some particular duty. So in the body of Christ. The Apostle says, "Now ye are the body of Christ and members in particular." You are a particular member, filling a particular place, while I may fill another. The Scriptures declare that God has set each member in the body as it pleaseth him. If God would set the members as it would please the members, rather than to please himself, there would not be any body at all, just a big mouth attached to the head. We are glad that the Lord has placed the members as seems best. We are not all mouths, but each one has a proper place.

We note another lesson here. In the human body it is impossible for the members to obey the head perfectly, but the head is always ready to make allowances for their shortcomings and deficiencies. Sometimes we have to address a letter to some one. The head says to the hand, Take the pen and write that address clearly and legibly, so the postman can read it without difficulty. The hand takes the pen and tries to write as best it can, but, when finished, it is almost indecipherable. Does the head say, "I am disgusted with those

fingers; I am inclined to cut them off?" No, he excuses them, because the fingers wanted to write exactly as the head desired. Sometimes, when crossing a muddy road, the head will say to the foot, "Put yourself down in that dry spot," but it slips and gets into the deepest of the mud. Does the head say, "I will get a club and club that foot?" No, the foot did not want to get into the mud, but tried to do as the head dictated. We are glad we have such a glorious head, our dear Redeemer; we are glad He knows our weaknesses; we are glad he is willing to make allowances when we come short.

Another thing, in the natural body all of the members join together to hold up the head that everybody may see it. We do not want to exalt any member of the body above the head. What would we think if we saw a man trying to hold his feet above his head. So in the body of

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Christ. The Apostle refers to this when he says some do not hold the head, implying that they do not hold it in a proper relationship.

I am also reminded that in the natural body there is no comparison between the members and the head. Neither the feet nor the hands, nor any other member, could be placed in comparison with the head. There is not a man on earth versed in art who would for one moment consider it a subject for debate as to which is the most beautiful member of the body. So in the body of Christ. How we love to look at the one altogether lovely, the chiefest amongst the tens of thousands in the church! There is no comparison between him and his body. God has exalted him above his fellows.

Dear friends, we are also reminded of the fact that the whole body is judged by the head in a certain sense. If you meet a man, you judge him by his head. You look at his face, and, if you find he has a handsome face, if his head shows signs of intelligence, you say, what a fine man, what a noble, intellectual, cultured character he must have. You do not judge him by his feet. If you saw them, perhaps they would be twisted out of shape and might have six or eight corns on each. And so, in God's arrangement, he looks at us in the face of Jesus Christ. We recognize what a wonderful head he is, and, as God sees us clinging to that head, it becomes an evidence that we would be perfect in every respect if it were not for the imperfections and weaknesses of this body we have at present.

We begin to see why the Lord uses this illustration, why he speaks of Christ and the church being bound together in this wonderful unity, because they constitute the Christ. It is the common thought that "Christ" applies merely to the Lord Jesus. It is true that Jesus was Christ, which means the anointed one. He is the one whom the Father anointed with that Holy Spirit in such a wonderful manner 1,900 years ago. He is the one whom the Father used in such wonderful

ways in the past in the creation of all things made, and in still more wonderful ways has planned to use him in the future. When we consider the Bible carefully, we find that Christ sometimes applies to Jesus as an individual, but in other instances it refers to this man of many members of which Jesus is the head. We find that when the Bible uses the expression "Jesus Christ," it emphasizes the fact that Jesus, the individual, is meant, but where "Christ" is used alone it often means this company over which Christ is the head. We believe there are some places where the word "Christ" occurs without "Jesus," when the individual alone is meant, but we will find in quite a number of passages, where Christ occurs without the appellation Jesus, it has reference, not to Jesus alone, but to this company. For instance, in the 1st chapter of Colossians and 24th verse, the

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Apostle points out how we are to fill up that which is behind of the afflictions of Christ, for his body's sake. One may say, what is meant by that? This word, translated behind, means that which is lacking, that which is wanting, deficient. It is as though the Apostle had said, Brethren, there is something deficient in the sufferings of Christ which we have to fill up. Would it indicate a deficiency in the sufferings of Jesus Christ? No, there was no deficiency in the sufferings of Jesus Christ, for he finished the work which the Father had given him to do and suffered everything that he should suffer. Where is the deficiency, then? If we turn to the prophecies of the Old Testament, we find references to the sufferings of Messiah, the Christ, which were not fulfilled in Jesus. We find quite a number of prophetic statements made relative to Christ which could not by any possible means be applied to Jesus.

When the Savior completed his earthly course by dying on the cross, there was a part of the sufferings of Christ left. How could this be? The Old Testament prophecies had relation not merely to what Jesus would do, but to the Christ, Jesus and the members of his body. Jesus filled up faithfully everything that he, as an individual, was to suffer; he endured what he was to endure; there was not one thing lacking. But something was lacking to fulfill what the prophets had written about the sufferings of Christ, and that was the part which the church, the body of Christ, is permitted to full up, that they may also be finally glorified together with him. We see now that this word Christ has a most beautiful significance.

Let us view this from another standpoint. We find various characters in the Old Testament used as types of Christ. We find Joseph, Moses, Aaron and David were all types of Christ. Christian people of all denominations share this thought. There is not a commentary that we have ever seen, whether Methodist, Presbyterian or Baptist or Lutheran, that does not present the thought that Aaron was a type of

Christ. Let us note the 133rd Psalm, "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments." Who are these brethren who are to dwell together in unity? The followers of the Lord Jesus. These brethren love to sing, "Blest be the tie that binds our hearts in Christian love." We find unity nowhere else except among these followers of the Lord Jesus. There is always unity among these followers. It has not always been apparent because of their surroundings. There was unity between Martin Luther and John Wesley, even though living hundreds of years apart. Their situation in life was different, but, as we read the lives of both, we see they had the same spirit of devotion to the Father which the children

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of God had in the apostolic days, and which God's children must have today also. These are the brethren dwelling together in unity.

Unity is a very strong term. While there are many terms to describe relationship, no other is as strong. We sometimes use uniformity, harmony or co-operation, but unity is stronger than either. We might have a regiment of soldiers marching down the road, wearing the same kind of uniforms, keeping step to the same music, holding their guns at the same angle, and have a splendid exhibition of uniformity, but not necessarily of unity. Perhaps one soldier in the line so hates another who is marching by his side that he would like to shoot him if he had a chance. We have a band of music, all playing the same air, each bringing in his part at the proper time, and what beautiful harmony it makes! But there is no unity. Possibly, if you could know it, one of those musicians is anxious to finish the playing, so he may go to the bar room to get a drink of whisky, while another is anxious to get through, so he may go home and read his Bible.

There is not much uniformity in the members of the human body, but all are in perfect harmony, working together to accomplish a certain end. Likewise in the body of Christ. There is a oneness that binds them together as no one else upon the earth has been bound together, and that unity is what the Psalmist refers to when he says, "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard (and to make sure that the real point shall not be missed he says it ran down upon the beard), even Aaron's beard, that went down to the skirts of his garments." Aaron is a type of all these brethren who are dwelling together in unity. He is not a type of Jesus, but of those brethren who dwell together in unity.

But you ask, Where do you see Christ in that picture? When the oil was poured upon Aaron, it was poured upon his head. The pictured



transaction at Jordan, when the Holy Spirit came upon Jesus, who was to be the head of the Body of Christ. During the three and one-half years the spirit was running down over the head, our Redeemer. The time when the holy anointing oil trickled through Aaron's beard represented the time from Calvary to the Pentecost. The influence of the Holy Spirit was concealed. As the oil came through the beard upon the neck, it represented the manifestation of the spirit at Pentecost. It has continued to flow down over the members of the body for 1,900 years and will continue until it reaches the skirt, or the last members. Then will come the time for the spirit to be poured upon all flesh.

This is suggested by the next verse, which declares that, after the oil has reached the skirts, it will be as the dew of Hermon, as the dew

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that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for ever more. When that oil has reached the skirts of His garments, it will begin to drop off upon the earth (mankind) like a wonderful, fragrant dew. After the little interval of trouble, that holy influence will begin to be poured upon all flesh, and to those who avail themselves of the opportunities it will mean life for ever more.

Melchisedec was also a type of Christ, head and body, being both king and priest. In 1st Peter 2:9 the Apostle says, "Ye are a royal priesthood." We recognize that there is no royal priest pictured in the Bible but Melchisedec and this picture was given that we might have the grander conception of Christ, not only Jesus as the individual Christ, but the thought of a collective Christ of many members, to serve as king and priest.

I think sometimes this was what prompted the question of John the Baptist when he sent to Jesus from the prison. He knew that Jesus was the one whom God had promised. He had seen the Holy Spirit descend upon Him in the form of a dove, and heard the voice from heaven witnessing to that fact. He had most implicit confidence and faith in Jesus, yet he sent his disciples to ask, "Art thou he that should come, or look we for another?" Did this imply that John's faith was wavering? We think not. How shall we understand it? John, after being thrust into prison, began to think about the prophetic statements concerning Christ and began to note that there was something plural about Christ, instead of singular, and he wondered how it could be. Could there be more than one Christ? From some Scriptures it appeared as though there would be more than one, and he therefore, sent to Jesus to inquire, "Art thou the one to come, or is there another Christ besides you?" Jesus did not at that time attempt to explain fully, for it would not have been possible for John to grasp the matter.

He dealt with the question from the simpler standpoint. I cannot make myself believe there was any wavering of faith on the part of John.

We read the Scriptures that His name shall be written upon his followers. His name is Christ, and their name will also be Christ. If Jesus, the head, is Christ, the body will also be Christ. Suppose we were to ask the question, Who is that man over there? and one would reply, "His head is John Smith, but his body is William Jones." If the head is John Smith, the body is also. If the bridegroom is Christ, the bride will also be Christ.

But, some would say, would that not be a belittling of Christ to declare that Jesus will not be Christ alone, but there is to be a collective Christ? No, it is just the other way. The higher he can lift his followers, the more wonderful the results they can obtain through him, the more the

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wonderful will be the power and influence of His work. It seems strange that so many have so little confidence in the power of Jesus' sacrifice, failing to see that it is sufficient to make possible the high exaltation of the church.

Many things which the prophets declared Christ would do have not been done, because Christ has not fully come. These are things which are waiting for this great collective Christ, this Christ of which Jesus is the head. We find statements in the Scriptures which are not true of the Lord Jesus, but spoken of Christ. If this were not so, then according to the Bible, the Lord Jesus was a sinner. We see this illustrated in the 69th Psalm. That it refers to him is very evident from the 21st verse, where we read, "They gave me also gall for my meat and in my thirst they gave me vinegar to drink." We know how this was fulfilled in our dear Redeemer. The same prophet, speaking in the 5th verse, says, "O God, thou knowest my foolishness and my sins are not hid from thee." Did Jesus have any sins or foolishness? I say, No! He was holy, harmless, undefiled and separate from sinners. Yet here Christ has some foolishness and acknowledges sin. How can we account for it? Many of these prophetic utterances have been very confusing to people which we now see so readily. This was a statement true of Christ, but not the individual Christ.

To illustrate, suppose I see a man going down the street and tell you about it. I say, "I met Mr. So and So, and he was looking so fine. He seems to have such a beautiful color; he seems so fresh looking, not at all as he was. He had a nice light suit on, and a new pair of tan shoes." I was talking about the man, but these statements had reference to different parts of the man. When I spoke of his having a nice color, I did not mean his shoes, but his face. When I spoke of his having on tan shoes, I did not mean they were on his ears, but on his

feet. All referred to the man, but to different parts. So in this passage where the prophet is writing concerning Christ. Where he speaks of the gall and vinegar, it applies to Jesus, the head, but, in reference to the foolishness and sins, the members of the body are meant, and not the head.

So in the passage which we have chosen for our text, we see the wonderful knowledge referred to is relative to this collective Christ. When it says, "I will praise thee, for I am fearfully and wonderfully made," we recognize that there is no class able to praise God as could Jesus and those who have followed in his footsteps. Not only praise him with their lips on Sunday, but with their words, their pocket-books, their beings, in all the details on their lives. "I will praise thee" has been their sentiment from the time Jesus stepped into the waters of Jordan down to the present time. The thought of being fearfully and wonderfully made

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refers to this wonderful body of Christ. The tribulations, persecutions and hardships through which it passes, the misunderstandings it has to endure, what a fearful way that has been for the development of this new man! How wonderfully God has overruled these things, how wonderfully He has made the wrath of man to praise him, with respect to this company! How wonderfully God has used even the crashing creeds to assist those who are members of this body of Christ! "Marvelous are thy works, and that may soul knoweth right well."

"My substance was not hid from thee when I was made in secret." This work of making this new man has been going on for 1,900 years, but in secret. The world has known about the great historical events, about political and financial affairs; they have known of great advancements along scientific and agricultural lines; they know about astronomical happenings. But the most wonderful thing which has ever taken place the world knows nothing about. There are those who are called Christians who do not understand how some are willing to sacrifice their lives to gain membership in the body of Christ. To a large number of those professing the name of the redeemer this would be considered sheer foolishness. We believe every true child of God down through the gospel age has had some idea of this secret, though perhaps not clearly seen by many. It reminds me of a minister in England some years ago who made the statement that, according to the Bible, there was something wonderful about the union of Christ and the church which he could not interpret.

But the Psalmist goes on to say, "My substance was not hid from Thee when I was made in secret," the substance meaning the followers of the Redeemer, and it was a secret so far as the world is

concerned "And curiously wrought in the lowest parts of the earth." God will not form this wonderful body from the highest ones of this earth, the kings and princes, the great financiers, those wealthy, or high politically, or those who are influential, but from the lowest parts of the earth--the humble, the poor, as the Apostle says, "Not many wise, not many mighty, not many noble are called" to joint-heirship with Christ. You will find all this class despised and spoken against, more or less; hatred is shown toward them, as the Redeemer said, "Marvel not if the world hate you. It hated me before you."

"In thy book all of my members were written (in the Lamb's book all of the members of that wonderful body have been written) which in continuance were fashioned when as yet there were none of them." Before any one had been invited to become a member of that body, God had made provision for this class in His wonderful plan. As we reflect upon how you and I have been permitted to come into this body,

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our hearts are refreshed. We trust this Convention, as well as the other Conventions held, will contribute its share to prepare us for our place as members of that glorious body.

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## **"PRAISE"**

As this is Praise day we make choice of a passage from God's Word bearing upon the topic. Our text is found in Psalm 65:1, "Praise waiteth for Thee, O God, in Zion."

The thought of this text as expressed in the Hebrew language is so peculiar that there is no English expression that would exactly convey the idea to our minds. To be very literal the Hebrew says, "Praise is silent for Thee, O God, in Zion." The thought of the Psalmist seems to be, "O God, there is a higher kind of praise than anything we have known yet; there is a grander phase of praise, something more wonderful, but we realize the time for that has not come yet. Praise waiteth for Thee, O God, in Zion."

We recognize that primarily these words have reference to the Jewish people. We all remember that the name Zion applied to a hill in the City of Jerusalem, but in a still broader sense it was used to indicate the Jewish people. There is no question but the time is coming when that people will praise God to a degree that has never been known as yet. We find also that from a higher and spiritual standpoint the Scriptures speak of the followers of Jesus, the Church, as Zion. So we understand the deeper thought of our text refers to the Church of Christ, those following in the footsteps of Jesus.

Praise is a form of worship, a method of expressing reverence. Praise may consist of feelings in our hearts, or words dropped from our lips, or these thoughts may lead us to action which would become an expression of praise.

There are various kinds of praise. Praise is like a musical scale, beginning with a low note and rising up and up, higher and higher, finally reaching notes so high that few voices can reach them. So with praise to God, rising higher and higher until it reaches the plane where none but the highest of the heavenly hosts can sound the notes. We want to show you that is the praise referred to in our text, because this praise

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is waiting until, in God's due time, you and I may be able to sound forth that praise which will surpass all other kinds of praise.

I believe the proper way to classify the various phases of praise would be in relation to the motives, the desires, the spirit that prompted the praise. We want to bring to your attention eight different forms of praise. As we consider these various forms of praise we will have an opportunity to judge ourselves, to test our motives, to examine our hearts and find how far we have advanced in this scale of praise.

The first form of praise is what we will call *indifferent* praise. This is praise such as an unconsidered song, the repeating of a thoughtless prayer, or the formal reading of a portion of Scripture. Those who praise God from this standpoint do not praise Him acceptably. You remember how Jesus said, as recorded in John 4:24, "Those who worship the Father must worship Him in spirit and in truth." If we are merely uttering a formal expression not prompted by the heart, the Lord never hears that praise. This form of praise often manifests itself in meetings of God's children. Someone is called upon to offer prayer, and his mind is not on the prayer, but he is thinking of the congregation, wondering what impression the prayer will make upon them. We heard a forceful illustration of this out in Oklahoma. A brother told me he sat next to a man who was called upon to pray in one of the churches. When he sat down he said to the brother, "What did you think of that; did you ever hear a finer prayer than that?" His mind was not upon the Almighty, but the effect his words might have upon the congregation. How often a congregation is called upon to sing a hymn expressing glory to God, and possibly some in the congregation are not thinking of God at all; not considering the sentiment of the words. Such praise is not acceptable. Sometimes we find this at the table. Someone offers thanks for the food, and as he begins to partake he grumbles because the butter is not fresh, or the meat is not done enough. We fear that in the majority of cases praise

to God is of this first form, which in His sight is not praise at all. It is making believe. I trust all can look into our hearts and say, "I know I have advanced beyond that point."

We come next to the second form of praise, *Selfish Praise*. This is praise which is really sincere, heartfelt, but selfish. It is praise which is merely offered for things of a material nature; for a measure of health; for success in business; for the love of others; that we are fairly well circumstanced; that we have such a nice home while others are in poverty and distress; that they can buy good enough clothing so as not to be ashamed to be seen in a public gathering. It is a desire to praise God for his blessings, but a selfish kind of praise. This class are very likely to become so much absorbed in business that they forget to pray to

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God altogether. Their praise is merely for material things with which God has blessed them. I think we will agree that with the majority of us the beginning of our praise to God was of this selfish kind.

This brings us to the third point--*Appreciative Praise*. When we speak of being appreciative it means that we get above the gift and begin to appreciate the giver; we are beginning to esteem the spirit in the heart of the one from whom the gift came. So as we take note of the temporal blessings, we are reminded that every good and perfect gift cometh down from above, from the Father in whom is no variableness or shadow of turning. As we think of all our blessings we think of how wonderful must be the God who gave these blessings. We think the giver must be better than the best things he gives. I recognize the Creator must be superior to the best thing He created. We say if these things are so good, how good must be the One who gave them to us; how great must be the wisdom of the One who so wisely ordered the affairs of this universe; how great must be the one who hung the stars in the heavens, and gave the sun and the moon their places. Though man does his best at operating the various railroad systems, his efforts are largely a failure. We find upon the bulletin board, "Train 6, one hour and 20 minutes late; Train 3, 30 minutes late." That is man's method, but it is different with God. Suppose they would telegraph us from the east how late the sun would be in rising tomorrow morning; or it would not be up until dinner time. As we realize how accurately God carries out the program of the universe we cannot help but appreciate Him. How our hearts go out to God. We not only praise Him selfishly for the things received, and Him as the giver, but we praise Him for His wisdom, power and grace, and goodness.

*Appreciative Praise* leads to *Anticipatory Praise*; in other words, that praise which anticipates. It praises God for things not seen, or

received, but to be received of God. If we have a proper appreciation of our Heavenly Father and His goodness it naturally leads us to this other step. We say, if God was so good as to bless us thus in the past; when we were sinners, aliens and strangers from Him, if He supplied us with so many blessings, even giving His Son to die for our sins; if this is what He has done in the past, what will He do in the future? We begin to anticipate the time when God will straighten out earth's crooked places, humble what is now exalted and exalt what is now humble; when in the Heavenly Father's providence He will make all things new.

As we begin to appreciate the wonderful things this great God has accomplished, and will perform in the future, it sends us to His word. Anticipation would not bring us much comfort or hope if based merely upon our imagination. We want a strong basis for our anticipation, and

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we find this in what God has given us in His word, so going to the Father's word what blessed things we find there. We find our ideals of God's goodness, His wisdom and His love are more than corroborated and confirmed by the teachings of this holy book, and begin to see that there will be a time when this earth shall be made a glorious paradise; when there will be no more sorrow. We think of the present time with its sin and corruption, and look forward to the time when God's Kingdom shall have come and His will be done on earth as it is done in Heaven; to a time when in this great universe there will not be one discordant note; when every creature in Heaven and on earth will sing praise to God who doeth all things well. If we anticipate thus, how our praise to the Father will increase.

There is another side to this. As we learn to anticipate the things which shall be hereafter, we also anticipate the things that shall be here. I believe many of the Lord's people do not recognize this fact, and fail to receive much blessing which they might enjoy. There is nothing better to help us overcome than to anticipate what God is going to do for us some day; not merely hereafter, but here. If you find yourself weak do not say, "I wish I could have the strength manifested in Brother So and So; I wish I was not so weak; I wish I could get to the place he has attained, but I do not see how I will ever win it." That is following the wrong course entirely. There is the lack of that anticipatory praise we have been speaking of. If you find yourself inclined to be discouraged, go to the Lord daily and thank Him that some day you are going to be free from that difficulty, and you will be surprised by and by, as you praise God for these things you will get strength to overcome this, as the Scriptures say, "While thou art yet speaking I will answer thee." Not that the Lord will do this miraculously. The idea is this: If I thought I had to make an

overcomer of myself I would give up right now. I realize that my Heavenly Father is so marvelous in His wisdom and grace that He can make an overcomer of me; if not, He is not almighty. He could not if my will stood in the way. My part is to be willing and desirous that the Lord will have it so.

Suppose you feel it to be your duty to let your light shine out to your neighbors; to tell them the good news you have found in God's Word. But it almost crushes you to even think of doing so. Do not go to the Lord with a downcast heart and say, "Father, I do not believe I will ever get over this; I do not believe it will ever be possible for me to go to these neighbors." Go to the Lord and say, "Dear Heavenly Father, I am ashamed that all of these months have passed and I did not have the courage to take the best news in the world to my neighbors, but I thank You that it will not be long until I can take it to them; and when I get the

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courage I know it will be all of your grace. I hope it will be soon, and my heart leaps with joy as I think of the time when I can do that." Before you know it you will have done it.

I think this is one of the great points of difference between the Lord's goat and the scapegoat class. We have seen in Tabernacle Shadows that the bullock represented the Lord Jesus Himself. After the bullock was slain the two goats were brought forward. Most of the commentaries say that these represented the Lord, too. We see that the goats represented two classes of Christians. Just as the two goats came after the bullock, so these two classes of Christians came after the Lord. We think this for another reason. In the sixteenth chapter of Leviticus we are told that Aaron brought the two goats and presented them to the Lord. The word "present" does not occur in the Hebrew. It is an entirely different word, and the real thought is, "Aaron brought the two goats and *caused them to have a standing* before the Lord." These goats did not represent the Lord Jesus. He did not need to be given a standing; He always had it. You and I needed to be given a standing before the Lord. Our great high priest, the Lord Jesus, is the one who has given us a standing before the Heavenly Father.

You remember these two goats are spoken of as the Lord's goat and the scapegoat. The former was sacrificed, but the latter was sent outside the camp into the wilderness. In fact, both went outside the camp, but the great difference was that when the Lord's goat went into the wilderness it was dead; when the scapegoat went outside the camp into the wilderness it was alive. When the Lord's goat was pulled through the brambles it did not mind, because it was dead; it did not care for the wild beasts or the hunters because it was dead.



But how different the scapegoat. When it was pulled through the thorns and brambles, how it would be pained; when the hunters came in sight it would be alarmed; when the wild beasts appeared it was fearful that they might pull it to pieces. So there are two classes of the Lord's people. The one is so filled with the spirit of the Master that it is dead to things of the world; the all important thing to them is how they may glorify God most, how they may do His will best, how they may serve Him with their time, means and ability. If there comes to them a little reproach, a little inconvenience, a little sacrifice, they view the matter as expressed by Paul where he says, "For ye are dead and your life is hid with Christ in God." Suppose a man like that is talking zealously to a man out in the street about his faith; the glorious things he has found in God's word. While he is trying to assist the man, others nearby are laughing and scoffing about his faith. But he is so much in earnest that he does not notice the unkind remarks. He does not notice the thorns; he is like

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the goat that was dead. Another, when talking to neighbors about God's word, is not as dead as he should be. If he notices his neighbor laughing or scoffing it hurts his feelings. If he sees another neighbor coming he fears that he may hear some of the conversation and go away to criticize. He notices all the brambles, and is all of the time in fear. He is of those mentioned by the Apostle who "through fear of death are all their lifetime subject to bondage."

The fact that we have such experiences does not prove that we will be of the scapegoat class, but if we do not make advancement we might be in that class. The thing is to anticipate what God will make of us, not only hereafter, but here. Do the same with your friends, and those about you. If they show the spirit of unkindness, do not feel unkind in return. Anticipate what the change will be in that person when they can see as you see. Thus our praise will increase as we anticipate the glorious things that are to come. We do not feel crushed with the thoughts of what is coming, but, on the contrary, we lift up our heads and rejoice that our redemption is drawing nigh, not only in the higher sense, but also from many of the weaknesses and difficulties that harass us at the present time.

We now come to still another form of praise. It is what we call Submissive Praise. We are inclined to have our will to some extent. I often think how the Christian's experience is illustrated in the song we sometimes sing:

*"Higher than the highest heaven,  
Deeper than the deepest sea,  
Lord, Thy love at last has conquered--  
None of self and all of Thee."*

Dear friends, the moment we could say that from our heart was the moment we really submitted to the Lord. There we said, "Lord, I am entirely Thine; I am ready to be what you want me to be; ready to go where you want me to go, willing to have the experiences You desire, no matter whether they are hard or easy, Lord Thy will be done." Now our praise has in it a note of submission which was not in it before. It is not merely praising God for all of the good things received; not merely praising God in an appreciative spirit for what we find in Him of greatness and goodness; not merely praising Him for blessings enjoyed and anticipated, but praising Him for our experiences in trial and difficulty. It is the application of the words of the Apostle, "In everything give thanks." Not in the pleasant things, or in a few things, but in everything give thanks. We have come to the place where we realize that trials are a blessing to us. Not that a Christian should do foolish things to bring on trials, in the spirit of fanaticism. If we are faithful

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to our privileges the trials will come upon us, and we may rejoice in them, knowing they are to prepare us for "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you."

We come to the next phrase of our subject, which we describe as *Concentrated Praise*. When we have come to the place where we have submitted to the Lord entirely, we begin to find all our experiences are lessons; we begin to see the Lord in everything; we come to the place where the Father and the Son fill the horizon of our being; we begin to lose sight of the things of this world, our eyes are so fixed upon the great goal we are striving for and the great sight we are looking at--that Son who was the exemplification of the glory of the Father's character. That does not mean that he does not see his family; or will neglect his family. The fact is, the more closely we follow in the footsteps of the Redeemer, the more will we be ready to do our duty toward all about us. If a man is a Christian he views things from a different standpoint. He realizes that he has a definite responsibility now. It is now his duty to so conduct his home that it will be to the glory of God. If the family is in harmony with him, it may be possible to give up the home and engage actively in the harvest work. But no matter, he has a responsibility in connection with his family which he may not ignore. We have come to a place where we desire to be like our Lord, to copy Him, to follow in His footsteps.

I think this is well illustrated in water baptism. When the time comes the candidate places himself in the hands of the immerser to be buried in the water; we put ourselves in the hands of the Lord to be buried to things of this world. The same one who baptizes that individual also raises him up; the Lord is the one who will bury us, and He it is who

will raise us up to newness of life, and later, in a larger sense, will raise us up in the resurrection. The one being immersed loses sight of all else save the immerser, and so when we put ourselves in the hands of the Lord we see only Him, in all of our experiences, everywhere, in every affair of our daily life, disciplining and guiding us as He may deem best. We praise Him because all our praise is concentrated upon Him. We do not want to do anything that will not redound to the glory of God. Not only do we wish to refrain from the things which will not glorify Him, but we try to conduct our home to His glory; to conduct our business to His glory; to do all things in such a way as to honor Him.

But there is another form of praise which we may call *Perfect Praise*. True, we cannot reach perfection ourselves, but we can reach a place where our praise will be perfect. Not that it will be perfect in fact, but perfect in motive, perfect in desire. We come to the place where we can love our enemies, pray for those who persecute us and use us

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despitefully, that we may be the children of our Father which is in Heaven. He is like that. He causes His sun to shine upon the evil and the good; He sends rain upon the just and the unjust. Dear friends, if we consider our Heavenly Father more and more, as we see His character, His spirit, we begin to find that spirit developing in us. As He is kind to the unthankful, so if any treat us unkindly there will be no spite in our hearts toward them, but a desire to see them blessed; if any injure us we will wish to help them as much as they sought to injure us. I think that is why Jesus followed these statements by saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect." It does not mean that you and I must be perfect in all of the details of our lives; that we must never make a mistake, but that from a certain standpoint, having the spirit or desire like that of our heavenly Father, we have the spirit of perfect praise to Him. Not merely praise to the extent of saying, "Dear Heavenly Father, I appreciate your spirit; I love that spirit which moved you, while we were yet sinners, to send your dear son to die for the ungodly," but coming to the condition where we will praise Him by developing that same spirit in ourselves; by endeavoring to imitate His spirit in our lives.

But there is still a higher step which we call *Spiritual Praise*. You say, "Can we render spiritual praise to God here in the flesh?" If we have fully submitted ourselves to the divine will, and have been begotten by His spirit it is to a change of nature. We find new feelings, new ambitions, new aspirations, but in the human body. It is like a person being immersed in water. They are raised up with their clothing saturated. The clothing felt all right a few moments ago, but after going under the water how disagreeable it feels and they are

anxious to get away and put on some dry clothing. So before we put ourselves into the hands of the Lord to baptize us into death, we felt all right, as though we had on dry clothing. We may have wished the clothing (the body) was a little better; that the stomach was a little stronger, or the hearing a little better, but we felt satisfied in a general way. But after we had made a consecration we did not feel right in this body, we did not feel at home. The Apostle speaks of being absent from the body and at home with the Lord. We are longing for the change; we are longing for the new, the better body. We are longing for the dry clothes, as it were; we are desiring to be clothed upon with our house which is from heaven.

In the true Christian there is a spirit nature begun, and therefore the Apostle speaks of being spiritually minded. There is a different spirit in your desires, a different spirit in your prayers, which was not there before. You and I are hoping some day to be spirit beings. If the change does not begin here; if you do not develop that spiritual mind, you will not get the spirit body. And a spiritual mind leads to spiritual praise.

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Now we come to *the praise that waiteth for God in Zion*. The praise that waits for God in Zion is divine praise. Not in the sense of the praise being to a divine Creator, but *the praise which is offered by divine beings to Jehovah God*. Can it be possible that there will be any divine beings beside our Father in Heaven? In 2 Peter 1:4 we read, "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." Regarding the words "exceeding great" I might say that is not a good translation. The Greek shows the superlative degree is meant, "the greatest promises." It means these footstep followers of the Lord Jesus are not to have merely perfect human bodies; they are not to be perfect angels, though that would be marvelous; they are not to be merely perfect cherubim or seraphim, but as the Lord Jesus has been raised up, far above angels, principalities and powers, and every creature in heaven and earth, so the Apostle declares that when He shall appear we shall be like Him and see Him as He is. The Apostle Paul also says that these shall be joint-heirs with Him, if so be that they suffer with Him. We could not believe it; we could not imagine it could be so if there were not so much Bible for it.

We understand there will be millions of the human family ultimately raised up to the perfect human plane, tens of thousands will be saved to the angelic plane of the great multitude class. But the Bible assures us the faithful little flock will be raised to a plane which is now occupied by Jehovah and the Lord Jesus alone. It means they will be in a position to know more about this universe than anyone else, to praise God about; they will see more to praise Him for than anyone

else; and they will have a nature which will qualify them for praising Him more than any others could do. Man is capable of some things a dog is not capable of, for he is on a higher plane. A dog could praise God in a sense, but man in a much better way. How much better could the angels praise God than man; the cherubim could render better praise than the angels; and the Lord Jesus and His faithful ones will be far above them in their ability to praise God. This is the praise that waiteth for God in Zion.

Today we are so limited that we cannot praise God as we would. Our daily cares and the necessity for giving the body rest leave us but a few hours at most in which to praise Him. But when we get there we will need no rest and we can praise Him twenty-four hours each day. There will be no limit to our power or ability; there will be no limit to any of the things necessary to praise God as no one ever could except those who will be of that class.

I want to be so faithful now that when that praise is expressed I may be among those to utter the praise that waiteth for God in Zion.

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## **"PLAYING KINGDOM"**

You will find our text this morning in the words of our Savior in the Gospel of Matthew, the 18th chapter and 3rd verse: "Except ye be converted and become as little children, ye shall not enter into the Kingdom of heaven."

I understand, dear friends, that our heavenly Father's kingdom is a very, very ancient one. There was a time when God had no kingdom. God was lord of the great universe, but there was not a being who could look up to Him as a subject to his king. When the heavenly Father created the first being He created His kingdom. That first being, God's first faithful subject, was our dear Redeemer. Every additional creation meant an addition to God's kingdom; every being brought into existence brought a new subject to look up to that great Sovereign. When God created our earth it was part of His kingdom; when He made man and placed him upon the earth it was an addition to His great host of subjects.

We can understand, in harmony with Psalm 145:13 that "God's kingdom is an everlasting kingdom, and His dominion endureth throughout all generations." From the day that first wonderful one was brought into existence, down through the thousands of years to the time of man, there had never been an act of rebellion upon the part of any subject in God's universal dominion. But when Satan entertained the thought of sin, and subsequently presented the temptation to mother Eve; from the time they listened to the tempter

it meant rebellion in God's kingdom; some of the subjects had rebelled against their glorious and wonderful king. We know how readily our heavenly Father could have quelled that spirit of rebellion at the start. We are sure He could have blotted the evil one from existence before Satan tempted our first parents, but for good and wise reasons he allowed the rebellion to continue. God simply declared a blockade of all the ports of heaven against this earth; He quarantined our earth, and limited Satan as declared in Isaiah 14:12, "How art thou fallen from heaven, O Lucifer, son of

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the morning; how art thou cut down to the ground which didst weaken the nations." He was cut off from the privilege he had formerly enjoyed of going to other sections of God's great universe, as the holy angels still can do.

We find that Satan, the usurper, has been the god of this earth. We know some of the terrors of his rule; the evil consequences following his wicked reign. But it is not always to be this way; for God some day intends to have the earth re-annexed as a part of His kingdom, and man restored amongst the number of His blessed subjects.

During the past 1,900 years God has been gathering out a class to be, with Jesus, the great agents, the instruments in due time for the establishment of the kingdom. They are to be the great rulers in that wonderful kingdom. You remember this was one of the inspiring thoughts presented to the followers of Jesus, as in II Tim. 2:11,12, "If we suffer with Him we shall also reign with Him." The Savior said, as we read in Revelation 3:21, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne." Again in Revelation 20:4, "And they lived and reigned with Christ a thousand years."

Now, dear friends, you and I are among those invited to an heirship in that kingdom, and we want to be in the kingdom. In the popular use of the term kingdom it includes the territory with all of the subjects, as well as the ruling aristocracy, but in the more accurate sense the kingdom does not relate to the subjects or the realm, but to those who occupy the authoritative position in directing the affairs of the government. In the higher sense of the term it will be Christ and the church who will be in the kingdom, to rule over and bless the world. In a secondary sense we might say that those who will be princes in the earth could be counted in the kingdom, and finally all willing to come into harmony with the Lord will be in the kingdom.

We find in God's word many suggestions as to the requirements on your part and mine if we are ever going to be of that kingdom class to share with Jesus in disseminating the blessings which God intends the world to receive. Our text gives us to understand something of what

is required of us. "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven."

Child likeness, first of all, conveys to our minds the thought of humility. This is very important, for you and I will never have a place in the kingdom unless we develop this grace of humility. "God resisteth the proud, but giveth grace to the humble." "He that humbleth himself shall be exalted." "Humble yourselves, therefore, under the mighty hand of God that He may exalt you in due time. "We cannot share in the kingdom unless we become childlike in humility.

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In the second place we find in the child trustfulness. See the degree in which the little child trusts its father and mother. It does not exercise trustfulness in an irresponsible stranger. Unless we develop this trustfulness in the Lord which will lean upon Him and His word, we cannot be in the kingdom.

We might consider the innocence of the little child. It does not have evil motives in its heart. If the child has had a quarrel with another, how readily it is settled. It does not hold spite, and we must have that spirit if we are to be in the kingdom.

But there is a very important part of the subject which I wish you to consider this morning. One of the peculiarities of the little child is its playfulness. How much play means to its little heart. The little girl plays at keeping house. She fondles her little doll babies as tenderly as would a real mother her child. The little boy plays at being a preacher. He gets on a chair and preaches a sermon to a make-believe audience, and, dear friends, unless you become as little children in playing kingdom you will never be in the kingdom of heaven.

I know you think that is a strange expression. You say, "Do you mean trifling about the kingdom; treat it as a light matter; play about it?" No, that would not be childlike. The child does not treat its play lightly. How seriously it takes its play. Many little girls take with more seriousness the care of their doll babies than do some mothers the care of their real babies. The little child plays at many things which help it in later life to take part in the actual things. You and I are expecting to share in the kingdom and we must play at it now; we will show that our hearts are really in this matter. We have the Lord's word on this point in I Cor. 6. The Apostle calls attention to the fact that one brother was going to law with another brother. He expressed surprise, saying, "Do you not know that the saints shall judge the world? If you are going to be entrusted with such great privileges of judgment in the time to come don't you think you can do a little play judging now, and settle some of these difficulties? Why, the simplest minded brother in the church should be able to settle a matter like

that." We have the same thought presented by the Apostle Paul in Hebrews 6:4, 5, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy spirit, and have tasted the good word of God, and the powers of the world to come, if they fall away to renew them again unto repentance." Regarding the statement that some "taste the powers of the world to come," we note that in the Greek instead of "world" the word is "age." It refers to the Millennial Age. What is meant by the powers of the age to come? What powers of

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righteousness and blessedness will there be manifested to the world? We answer that the powers will be Christ and the church. The thought is that you and I, figuratively speaking, put ourselves into the Millennium in some respects. We say, "If Christ is going to reign then I want Him to reign over me now. If God is willing that the church shall share with Jesus in that wonderful reign to bless the world, I am glad to serve my brethren and serve my Master now, as I expect the world will have to serve them then." That is tasting the powers of the world to come, as Peter says in I Pet. 5:5, "Be subject one to another."

If we say, "I am not going to have Jesus for my king," or, "I do not want this brother to dictate to me about my course of life," or, "they tell me they don't want me to be the elder of the class for the next season, but I am not going to respect their election, I am going to have my way anyhow and start up a class of my own," it would indicate a wrong condition of heart; it would indicate that we were not willing to play kingdom, and unless we are willing to do that we will not get into the kingdom of God in the greater sense. As children we are going to play that we are in the kingdom of God; to play that we are in the Millennium. In other words, we will do His will voluntarily now, as the world will have to do it when Christ shall reign in righteousness.

We remind you that the kingdom of God will be universal. What a terrible thing if it was not so. What an awful thing it would be if, when the kingdom is set up in power, we found that the Lord had taken in Chili but had left out Patagonia; that He had taken in New York but left out Missouri. The Scriptures tell us that Christ's dominion shall be from sea to sea, and from the river to the ends of the earth. We understand the River Jordan is here referred to, because the work of the next age will begin there and continue to the ends of the earth. Finally there will not be one person living who will not acknowledge His supremacy; there will not be one corner of the earth that will not acknowledge His sovereignty.



So if we are going to play kingdom we will say, "I want every part of me, every one of my powers, every corner of my being in subjection to Jesus, as in the next age every corner of the earth will be in subjection to Him. In the next age it will not all come into subjection to Him everywhere at one time. The work will have its beginning and sweep out over the world until every land, every place will be in subjection to Him. So when we make a consecration of our wills the reign of Christ is established in our heart, the Jerusalem of the body. We give our heart to him and everything else is supposed to go with the heart, but the full realization of it and the complete bringing of all into subjection to Him in a gradual process. The spirit of consecration reaches our hands

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and feet and tongue, our ears and eyes and we say, "I want every single part of my being, every element of my existence to be brought into subjection to the will of Christ. What a terrible thing it would be if the Lord Jesus reigned over the ears but not over the tongue; if He reigned over the hands but not over the pocketbook. What an awful thing it would be if the Lord reigned over us when meeting with the Lord's people, but not when in our own homes. We recognize that this reign of Christ will be universal in the next age, so if we are the proper kind of children we will want it to be universal in us now. I believe that is one of the things which causes spiritual weaknesses and sicknesses in the Lord's people; they pay so much attention to one thing and neglect another.

Would it not be terrible to have some part of that glorious kingdom to come prove a failure? (Of course we know it will not.) Is not the same thing true of us? If the rule of Christ has taken hold upon us, and we find ourselves careful about some things but indifferent about others, there is something wrong. I was thinking about this the other day while the Convention was going on. If the good sister we are about to speak of recognizes this she will doubtless be glad that her experience may bring blessing to someone else. In the midst of the service this sister left the auditorium. She forgot that there were others listening and every step she took could be heard for quite a distance. I am sure everyone near by lost a few words. I could not help but think, "There is one good sister (I am sure she is a good, noble sister) who may have the rule of Christ controlling her tongue, and her eyes and ears, but He is evidently not ruling over her feet." The rule of Christ in us should control our every act; in everything, whether great or small; in the matter of using our money; as to the words we speak; the use we make of our hands; the matter of the way we walk; we want to do everything with an eye single to His honor and glory. When we feel that way we are playing kingdom pretty well.

We recognize another wonderful thing about that kingdom is that each moment will be made to count as much as possible. Christ and the church will not be saying during the first hundred years or so, "There are several hundred years yet and there is plenty of time to lift up the world." I am confident there will not be one wasted moment during that thousand years. If you and I are neglecting the hours and moments here we will not be in that company, because we would want to waste the time there, too. It will be a great help in making our calling and election sure if we impress this thought upon our minds.

Sometimes we make the mistake of ignoring the moments, and again we make the mistake of crowding the experience of several days into

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one moment. A brother told his experience in learning the lesson of "moment by moment." He was a traveling man and thought that he should distribute the literature as he went from place to place on the train. He said it was very humiliating to go through the train and have people look at him questioningly, or smile in a way that expressed "you are a fool to engage in work like that." He really got to the place where he thought it would bring on nervous prostration or something worse. He said, "This is something awful; I am going to take the train again and I suppose the Lord will expect me to distribute tracts. I will have to do it this week and next month and-- O, I wish I did not feel this way about it. I wish I could do it as easy as other brethren." He was getting distracted when the Lord made clear to him that he could do the work moment by moment. It was like this. As he was packing up his grip for one of his trips he thought, "I suppose the Lord will expect me to take some of those tracts along; the Lord will want you to distribute tracts on the train." Then he thought, "No, the Lord only wants you to put some of the tracts in the grip. Well, I guess I can do that." The Lord says, "That is all I want you to do; just take the tracts along." "Well now, is this enough, Lord?" "No, you had better take a few more; my rule is full measure pressed down." "But you want me to put these out on the train, Lord?" "No, just put them in the grip." "Well, what now?" "Close the grip up; it is time to go to the station." "You want me to give out those tracts on the train." "No, just carry them to the station." After the conductor had taken the tickets the Lord says to him, "Now open your grip." "O, you want me to hand out the tracts to the passengers?" "No, just open the grip." "Now, take out the armful of tracts." "But you want me to hand them out?" "No, just take them on your arm; a few more. Now, that will do; walk down to the end of the car." "O, you want me to give a tract to each of this trainload?" "No, just walk down to the end of the car. Now, hand a tract to that lady." "But you expect me to go through the whole train and give one to each person?" "No, just give a tract to that lady. Now hand one to that man across the aisle; now another to

that man on this side." The dear brother told me he no longer has trouble about handing out the tracts as he used to because he does it moment by moment. I think that is just the way the kingdom will be run in the next age. I think each one of the Christ will be striving to make each moment the best of the whole millennium; and when the next moment comes it will be the same way with that. Think what a thousand years of such moments will be. That is the way to play millennium. What does the Lord want me to do this moment. Do it as though this was the only thing you would ever have an opportunity to do for the Lord. This does not mean that we are to be foolish. Let us be faithful this moment, and that will make it easier to be faithful

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the next moment. That is the best way of playing "Kingdom of God" that I know of.

If we are going to play kingdom it will not do for us to get very much discouraged. I notice when the little boy and girl are playing, if there is something they cannot do they try over and over again. We read in Isaiah 42:4, "He shall not fail nor be discouraged till He have set judgment in the earth," until the favorable opportunities of divine grace shall have reached everywhere. We should be developing this same spirit. You say, "I cannot help feeling discouraged." If discouraged, perhaps you have been expecting too much of yourself. We are glad that the Father and Son make allowance for our weaknesses, but sometimes we do not make allowance for ourselves. Not that we should make allowance in the sense of being careless or indifferent, but we should keep before our minds the fact that we are imperfect. We fail, and will fail every day down to the end of our lives. I fail every day, and expect I will until death. I realize we cannot live a perfect life, and have no expectation of living one day perfectly. We expect to blunder, but that does not mean that we will try to blunder. We need to say, "I am going to try it over; if I fail I will try again. I am going to keep on trying; I mean to win in this race; nothing is going to turn me aside; by God's grace I am determined to be faithful, realizing I have the Lord's help."

If you say, "I cannot be an overcomer; I do not believe I can be of that class," it is as much as saying, "I do not believe God is almighty; I believe He can do everything else, but He cannot make an overcomer of me." We have a helper to bless and uphold and uplift us, and I know He can make an overcomer of me. If I am made an overcomer it will be because of what He has done; if I am an overcomer it will be because I have been willing He should make me one.

You hear people say, "The time is so short; I would not be discouraged but for the shortness of the time." My dear friends, I

believe when the church is made up we will find that some who have made their calling and election sure will have come to learn God's will, made a consecration and run the race faithfully and come out amongst that glorious company, probably within a few weeks. You say, "Is there any scriptural substantiation of that?" No, but it is so much like the Lord that I think it will be that way. It would so wonderfully manifest the fact that the excellency of the power was of God and not of us; that it was His power working in them to will and to do of His good pleasure.

I know the time is short. Not many years ago when a stone building was to be constructed it was a tedious process to shape and fit the stones. Now they have a pneumatic chisel which strikes about 1,500 blows a minute and they can do more in an hour with it than could be done

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before in a day. Don't you think God has some pneumatic tools, too? If the time is short and the work must be finished the Lord can bring a pneumatic chisel into play and the work will be quickly finished. The Lord is able to bring us off more than conquerors.

We come to another thought. We realize that the work of the next age will be done in the way that will glorify God most. Nothing will be done in a mechanical or perfunctory way. They will say, "How can we do this work so as to bring most glory to the name of the Father?" I believe that is the spirit we should have today; not merely to do something, but that which will be to His honor and glory. We see this spirit of wanting to do something leads to fanaticism. We read not long since of a man who cut off his hand because he wanted to please God. The spirit of the Christian is to make his hands do more to the glory of God. We are to glorify God, not in a single respect, but in every particular.

Suppose a brother is sick, should I go to visit him or would it be better to spend the time reading something of a scriptural nature? What would the Lord want me to do? I would think it over. If I found the sick brother had not been receiving as many visits as it seemed to me he should have, and I believed it would be to God's glory to visit him, I would go. It seems to me there is one way in which we may all test ourselves and determine what God would have us do. If you are anxious to glorify Him, to do with your hands, with your feet, with your tongue, with your pocketbook, and with all of your powers what will be to His glory, then the Lord knows that you will glorify Him when you get the divine body. If you are trying to bring all of these things into subjection to Him now, you will want to bring all of mankind into subjection to God's will when the time comes that His

kingdom is established, and His will must be done on earth as it is done in heaven.

There is a great deal of food in this illustration. You can recognize a great many ways in which the things to be done in the next age are such as we must be doing ourselves at the present time. Let us keep in mind, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Except ye play kingdom in yourself, subjecting your own will, members, powers, possessions, etc., to the Lord your God, you will not be fit to be entrusted with the responsibilities, etc. of that coming kingdom.

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## **A THOUSAND YEARS ARE BUT AS YESTERDAY**

*Text: "A thousand years in Thy sight are but as yesterday when it is past."--Psalm 90:4.*

Then reading from the first verse: "Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth." We find that if the Bible is the Word of God we ought to accept every statement in it as important and containing a precious lesson. What does the statement mean which says, "A thousand years in Thy sight are but as yesterday?" It simply means that God takes a greater view of time than we do. This statement is in harmony with the words of the Apostle Peter, who says, "One day with the Lord is as a thousand years."

We are going to and fro to learn this lesson; it is couched in such peculiar language. We will go back to the beginning. God created this earth six thousand years before He created man--a wonderful being. The man was like the animals; he was like the angels; the man God made was like God Himself. God's Book says that He created Father Adam of the dust of the earth; breathed into his nostrils the breath of life, and man became a living soul.

A college professor said: "I don't believe God made man out of dirt." It doesn't say that He did. He formed man of the dust of the earth. What is the dust of the earth? If you approach any person with a

limited knowledge of chemistry with this question, he will tell you there isn't any

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such thing as dirt. The dust of the earth consists of certain chemical elements. We see it is made up of fine particles of lime, carbon, aluminum, silver, iron, copper, and various other metals. There is no chemical element called dirt. God formed man of the dust of the earth. This does not mean that He made him out of mud. He took of the elements composed of these metals, and He had plenty of these to make up the man. There is not a single element in the human body but what is found in the earth. It is found that the proportion to the different elements of the human body is like that of the earth. Nearly three fourths of the body is water. There is comparatively little gold in the earth or in the body.

So we see how accurately the statement is true that God formed man of the dust of the earth. This is why we have to eat things that grow in the earth in order to live. They grow by absorbing certain dusts in the earth. Corn absorbs elements that are not good for potatoes, yet there are elements found in the same field that potatoes need, and they grow by absorbing from the soil. This is why you have to plant something else in that field other than corn, because the corn has already absorbed its needed elements.

Why do we eat potatoes? It is because we need those elements in our bodies. Those elements go from the dust of the earth into the fruits and vegetables that we eat. So we have more of the dust of the earth in us. This indicates Divine wisdom behind every statement in the Bible.

The beasts of the field are made of the same material as our bodies, containing lime, carbon, stone, etc. That is why we get strength by eating the flesh of animals. God gave man an earthly body, made out of earthly materials. So we can see why man likes to stick to the earth. He is made of the earth and is better satisfied with the earth than with Heaven, and would rather stay here.

Man was made like the angels. Not because he had a body like the angels; that was more like the brute creation. We have no idea what angels' bodies are made of, but the angels were made in the image of God. He gave them the ability to reason, moral conceptions, freedom to reason and comprehend and judge of the blessings the great Creator provided for them. Animals could not do that.

God created man in His own image. Man also could reason. He was morally free and capable of deciding for himself what he might do. In one respect he was created like the brute beast; next like the angels,

given moral qualities similar, and he was created in the likeness of God.

Angels were in the image of God, but not in the likeness of God. (Isaiah 14:4.) Here we find the words of "Lucifer, son of the morning." "I will ascend above the heights of the clouds; I will be like the Most High."

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He was in the image of God, but not in the likeness of God. He was not satisfied.

What does the likeness of God consist of? "God said, Let us make man in our image and after our likeness let him have dominion." God was King and ruled over all beneath Him. God made man a king, and beneath him were all the animals. God is King over the universe as man was king over the animal creation. Angels were never given a kingdom and dominion.

"What is man that thou mindest him; that thou crownest him with glory and honor?" the Psalmist would say. God made man lower in one respect; in other respects higher than the angels. God gave man dominion, but never gave such to the angels.

The Scriptures tell us Satan became dissatisfied. He said: "I will exalt my throne above the stars of God--I will be like the Most High." If man was king, he wanted to be a king. He was going to be a king and have man for his subject.

God intended that man should continue in that way, but he lost both the likeness and the image of God. Man is not now in the likeness of God. He cannot control the wild beasts. How easy it would be for him to do so if man were in the likeness of God! As the result of sin he lost his dominion and has become like the brute beast at the present time. (Psa. 49) "Man being in honor abideth not. (He was in an honorable condition back in the Garden of Eden.) He is like the beasts that perish." If he had remained obedient to God! Man was not meant to die, animals were. Away back in the days before Christ, animals died. Animals were created thousands of years before man upon the earth. How rapidly they multiplied! Animals would have over-run the country, but God arranged that they should devour one another. They were made to die, "made to be taken and destroyed." (2 Peter 2:12.) It is natural for an animal to die, but there is no unpleasantness connected with its death. God allows man to have trouble because he is going to have a future life.

Animals will not have a future life to counterbalance this. Like people who suffer from epileptic fits, when they regain their senses they do not remember that they felt anything. That is the way with the

brute beast. The beast has not mental suffering like the man. It is natural for the beasts to die; man was made to live.

When man sinned against God he imitated the animals. The Scripture tells us how the serpent tempted Mother Eve. Probably like this: Walking about the Garden of Eden, where there was a tree of life and a tree of the knowledge of good and evil, she thought: "Of this tree we must not eat." But lying up there was a snake. She may have said: "Isn't

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that terrible--up there in that tree?" That snake began to eat. She saw him. Next thought, "I wonder if he will drop dead?" He didn't die. You cannot safely eat a green apple. A cow could eat it and not be hurt at all. So that tree was all right for animals, but not for the human race. Then it was that the invisible serpent Satan whispered and said: "If it won't hurt that snake it won't hurt you."

So she copied the animal. She probably thought she could copy in one respect and then stop. You can't do that. A man may say, "I'll copy the thief and steal some money. Then I'll stop. I won't copy the thief any more." But he would begin to have the feeling that a thief has. It would be an injury to his character and make it easy for him to commit another theft. And soon he cannot stop being a thief. That was the way the human race lost the likeness of God and of the angels, and from that time to this has been like the beast. He is like the beast that perisheth. It is natural for the beast to die, but unnatural for the man to die. It was not God's intention for him to die. Animals love to take things easy. There are many men living like brute beasts--having a good time. We can see that man has fallen. We do not realize his actual condition at first. We never saw a perfect man.

Jesus was a perfect man. What marvelous thing Jesus did! He had dominion over the beasts of the field. He could ride an ass' colt up to Jerusalem. Jesus had more power over that colt than its mother had. It had never been ridden before, but Jesus had no trouble with it. And the crowd strewed palm branches in the way. A young colt that had never been ridden would gladly have run away because that strange Man was on its back.

On another occasion Jesus told his disciples to go to a certain place and catch a fish. They did so. They caught the fish and brought back a coin that was in its mouth.

And on another occasion, when they had been fishing all night and had caught nothing, He told them to cast their net on the other side. They did so with wonderful success. Jesus had dominion over the fish of the sea. This shows something of the power of a perfect man. He raised the dead because of the power of God that was in Him. And



some of the other things He did were not of the special power of God, but because of the power He possessed as a perfect man. He could walk on the sea in time of a storm. What we generally call "perfect men" simply means some that are a little better than some of the rest of us.

Man lost all that because of sin. He lost his home in the Garden of Eden with all its blessings. We have the Word of God that some day it shall all be restored to him. In that day "the lion will lie down with the lamb." We believe the time will come when all the beasts will

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probably be docile. That also means that the time will come when men that are sinful and angry and beast like will be able to get along together. The time will come when men will have all of the beastliness taken out of them and will again be in the image of God.-- Acts 3:21.

There is to be a restitution--a restitution of what was lost. Things are going to be as they were in the Garden of Eden. Things will be so grand and so wonderful, nobody will desire to leave this earth. I am sure everything will be glorious and wonderful, and when that day comes people will want to stay here.

But here we find that God is intending to take a class of people out of the world. Why is this so, if everything is to be so perfect as that? We think we find that is what God has been doing for the past nineteen hundred years. Those following closely in the footsteps of Christ have been receiving a change of nature and are going to have a nature like God--the image of God.--2 Cor. 3:18.

In other words, God is looking to see whether we are so anxious to be like Him that we are putting forth every effort to copy Him. Jesus was like Him. (John 14:9.) "He that hath seen me hath seen the Father." As you look at Jesus you can see the goodness of the Father--the mercy of the Father. We want to copy the Lord Jesus, and the Heavenly Father is looking to see how we do this.

People wonder why it is so hard to be a Christian--why the way is made so strait and narrow. If it were made too easy there would be too many. He is just seeking a few. If all were chosen there would not be enough left to fill the earth. The Heavenly Father intended the earth to have a large population. Another reason: the reward would be so glorious and so high. The chosen ones would be heirs of God and joint heirs with the Lord and Savior Jesus Christ. God intends that His Son shall occupy the highest place in the universe, above the angels. Jesus prayed for His followers that all might be one as He and the Father are one. God the Father, Jesus the Son, and the Church.

The Bible never indicates that the Holy Spirit is a person. God is an individual Being. Jesus is an individual Being; the Holy Spirit merely an essence. We say man has a kind spirit--he is a good neighbor--meaning his disposition or character. The spirit of God was in Christ. Christ had the same spirit that God had--loyalty to the principles of righteousness. It does not mean some person to come in and live in us, but God's disposition is to come in us. Thus God, His Son, and the Church are all to be one. The Father would be above the Son, the Son above the Church, yet all would be one in the Father's great plan. That will be the real Trinity; God will be above all.

The Apostle speaks of the sufferings of the present hour, saying they  
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are not to be compared with the glory that shall be revealed in us. We find that class will undergo much suffering from natural and spiritual causes.

That class will share with Jesus in blessing all the inhabitants of the earth. Men long for blessing, realizing that things are not what they ought to be. Everybody will admit that man's efforts have been failures. The effort to establish peace on earth has been a failure. With all the medical skill of the doctors they have not found the way to keep people alive. Their efforts to make earth a happy place have all failed. God is going to accomplish this. Jesus and the Church are going to exercise Divine power, and then all things are to be brought to perfection, so that finally there will be as perfect an earth as Heaven is perfect. The Bible tells us that all the family, Heavenly or earthly, will be happy and satisfied.

To make this a perfect earth will take a thousand years. (Rev. 20:5.) At the close of the thousand years Jesus will deliver the Kingdom back to the Father, having put down everything contrary to the Father's arrangement. There will be not a sinner on earth. They will have put away all desire for sin. All who will not give up sin will be annihilated. We may say, God could surely have changed every sinner in one way or another. We understand that those who refuse to be renewed will be destroyed in the second death.

In Scripture various names are applied to God. We find that Moses before going down into Egypt asked the Lord, Who shall I say sent me? The Egyptians had names for their gods, some called one name and some another. Moses wanted to know what to tell the people as to who had sent him. God said to Moses: "I am that I Am." Tell them that I am sent you. He was what He was; no description of Him could be given. How Moses must have been impressed with that!

A little later another name came to be used generally, and that was the name Jehovah. This is a peculiar word. It simply means "That

shall be", "He shall be." It is the verb to be represented with the future tense. Our Heavenly Father wants us to know that the real time will be in the future. When all other gods have passed away is the time when He will be, and His power will never be exhausted, but will continue. In all ages He will be--He is the great Jehovah. When our Father talks to us He talks of things in the future.

God, looking down to the time when all sin would be blotted out, seems to take a standpoint there, saying, I will be so glad when that time come. I can rejoice in all my creation when sin will be blotted out.

"A thousand years are but as yesterday." What is yesterday? It is generally spoken of as the day just over. Where did God take His standpoint? Down just beyond the Millennium. God's yesterday will be the

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Millennium. He speaks of it as a day just past--the great Rest Day of one thousand years.

Now, dear friends, think what that day is going to bring to man. Nobody now is really satisfied. Hardly a day passes when we feel just right. We have trouble with our minds and with our bodies, our hands, our feet, our eyes. We have trouble with our families and with our neighbors and with our neighbors' families--trouble with everything.

Now imagine where there would not be trouble with anything--when all trouble will be at an end, gone entirely out of existence. Wouldn't it be a happy place to live--a heaven?

A good many of the denominations tell us about God. But we have to get another definition of God if we accept their views. How glad we are that we can help to tell them about the seventh thousand-year day, though they do not believe it while we are telling them about it. The time will come when they will believe it. "Thou shalt prophesy again before many peoples, and nations and tongues and kings." (Rev. 10:11.)

In the next age the world will be glad to receive the testimony respecting the goodness of God, when everything shall be brought back to the condition that God meant it should be on this earth; and the Christ will be in the condition to magnify the name of this wonderful God and mighty Creator.

## **"CONSECRATED THINKING"**

As we expect to hear a message tonight from Brother Russell that will have to do with the great plan of salvation, we felt this afternoon it would be appropriate to take as our subject something real practical, so we have chosen our text, Phil. 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." We have chosen as our topic, "Consecrated Thinking."

Very often you will hear people remark, "O, a thought isn't very much. It would be a terrible thing if we did anything real bad, but just a little thought--what does that amount to?" But this afternoon we will try to magnify, or exalt, the power of a little thought. We are going to show that the little thought is more important than the word you speak, or the act you perform, so much so that the place you will have in the kingdom will depend on the thoughts you think. We want you to recognize that the ease with which you will gain the victory will depend upon the thoughts you think. Whether you have a place in the little flock or the great company is merely a matter of the thoughts you think. The possibility of your being ultimately lost will depend on the thoughts you think. We find this matter of thought so important, because thoughts are the beginning of all things. This whole universe began with a thought. Some time, away back in the distant ages of the past, we know not whether a million years ago, or many times a million years ago, our God had a thought of creating a universe. That thought led to the out-working of His great plan; that thought led to the bringing of the sun, and moon and stars into existence; that thought finally resulted in the creation of this earth, and the whole universe. It all grew out of that little thought.

This building started with a thought; somebody, some time, thought of putting a building here. That thought led to further consideration

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of the matter; it led to the making of plans and specifications; it led to the making of contracts, and finally this building stood here; it grew out of a thought someone had in the past. So we see that thoughts are very important, because everything starts with a thought.

We might say that thoughts are seeds which are planted to make things grow. In a sense each person is like a farm; you are a little farm and I am a little farm. We are growing a crop on our farm, and that crop we call character. That is the reason Paul wrote to the

Corinthian church, "Ye are God's husbandry." The real thought is, "You are God's farm." We are all farms, and we have a crop growing on our farm. As with natural farms, there is a great diversity. You sometimes come to a farm where everything looks very nice. The rows of corn look so prosperous, everything is green and thriving, everything indicates thorough cultivation--it is real refreshing to see a farm like that. Then we may see another farm where the rows are crooked, the crops do not look well, but are overgrown with weeds, there is a general lack of cultivation, the fences are down, everywhere there is evidence of neglect, and it is all in striking contrast to the other farm. It is so with the individual. One has a character like a nicely cultivated farm. You can see patience, and love, and zeal, and godliness, and earnestness, and other grand qualities growing in his character. You meet another man whose character is like the farm overgrown with weeds. In such character we see growing the envy, the jealousy, the malice, strife, and all kinds of evil fruitage.

We understand that just as seed had to be planted to raise a crop on that farm, so thought is required to develop the character we desire. We must be very careful of one thing. While we are going to show the importance of a little thought this afternoon, yet at the same time we want to be careful not to go to the extreme that our Christian Science friends do, and make thought everything. We are not going to put thought on the throne and worship it. Rather, we will continue to worship God, the great Being who reigns above us.

We understand that just as a farmer plants seed to raise crops, so something was needed to raise or grow a character. We believe that the little seed which the farmer plants corresponds with the little thought which we plant. The seed is a very little thing, yet it produces a large plant. So a thought is a very little thing, yet how much will grow from it. We find the idea expressed in the Bible that the seeds we plant are the thoughts we think. The Apostle Paul refers to this when he says, in Galatians 6:7, "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." When the apostle referred to sowing,

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he referred to thoughts. The same apostle says again, "I have sown, Apollos watered, and God gave the increase." Here again he referred to thoughts.

We find the same thing brought to our attention in the parable of our Redeemer. He told of a sower who went forth to sow. Thoughts were the seed. Some fell by the wayside, some fell upon stony ground, some fell among thorns, and some fell on good ground. Then He

explained what the seed was. He said the good seed was the Word of God. In another parable He put it somewhat differently, saying that the "good seed are the children of the kingdom." You may say this contradicts what you told us; Jesus said the seed was the Word of God. Yes, and what is the Word of God? It is simply a collection of thoughts which God has put in book form for our advantage and help. A man writes a book. He has certain thoughts, and he wants to get them planted in the minds of other people, and he publishes them in a book. The Word of God is simply a statement of God's thoughts. We read there what God thought respecting sin; what He thought about the angels; what He thought about Jesus; what He thought about the resurrection; what He thought about the wicked. As we go to the Bible, we find it full of divine, inspired thoughts. Thus our Bible is different from other books--others record the thoughts of men, whereas the Bible gives us God's thoughts. This is shown in Isaiah 55, where the prophet says, "My thoughts are not your thoughts; for as the heavens are higher than the earth, so are my . . . thoughts higher than your thoughts." We need to plant more of these thoughts in our hearts and minds, that they may spring up and bear fruit to the glory of God.

This is what Paul meant in the passage we read awhile ago, "I have sown, Apollos watered, but God gave the increase." He meant, I came among you and planted certain thoughts in you minds which you never had before. Apollos watered those thoughts, and God finally will bring these to fruition. It is the same as expressed by Paul when he says, "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." He meant, whatsoever he thinketh, that shall he reap. You say, "I never thought of it that way. We thought 'whatever a man soweth' meant whatever he does he will reap accordingly; it will depend on how he lived, how he spent his money, how he spent his time--this will determine what he will reap." Think of this a moment. Why do you spend your money as you do? You begin by thinking, and your thoughts lead you to act that way. Why do you go where you do go? Because you think of it, and your thoughts lead you to go that way. Why do you live as you do? You think about it, and you prefer to live that way. Why did you say those bitter words about that man? Because you

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had been thinking bitter thoughts. Everything starts with a thought. Sowing the seed is not spending the money, but thinking the thoughts that result in the spending of it. Sowing the seed is not the saying of the bitter word, but thinking the thought that led to saying the bitter word. So we recognize that sowing has reference to thinking the thoughts--the seeds are the thoughts.

We know there are two kinds of seeds. There are good seeds and bad seeds. There are seeds that produce things helpful, like the grain and flowers, and there are other seeds that produce injurious, hurtful plants, such as thistles and weeds. As there are two kinds of seeds, so there are two kinds of thoughts. There are good thoughts and bad thoughts, helpful thoughts and evil thoughts. As the good seeds produce grain and flowers, correspondingly good thoughts produce patience, godliness, humility, gentleness, meekness and faith. The bad seeds which produce weeds correspond to bad thoughts which produce jealousy, malice, hatred, envy, strife, ungodliness, and all sorts of evil things.

There is another thing about the two kinds of seed. When you plant a good seed, it requires so much attention. You cannot plant a good seed and just let it go. After you have planted a good seed, it requires cultivation, and fertilizing, and careful attention or it will not amount to anything. That is the way with good thoughts. It will not do to stick some good thought into a corner of your mind, and expect that it will grow. We must work over it, we must cultivate it, and water it, and give it attention if we expect it to grow. Just as it was so easy to plant that flower seed, and then let it die, so it is easy to think a good thought, and then let it die. It is different with bad seed that produce weeds. You do not have to work over them; you need not labor to make them grow. You can stick them in any corner of the garden and they will be pretty sure to grow. So with bad thoughts. You do not have to struggle with bad thoughts to have them grow. Stick them in any corner of your mind and they will be pretty sure to grow. The great trouble will be to keep them from growing. The work of the successful farmer or gardener is to make the good seed grow, and to discourage the bad seed from growing. So the work of the Christian is to encourage the good thoughts to grow, and to discourage the bad thoughts so they will not grow.

There is another important thought here. Seeds produce more seeds like themselves. The plant grows, and if you allow it to continue far enough, by and by that plant will go to seed, and you will have more seed of like kind to the first. If in the corner of your lawn there is a little dandelion plant, and you do not pluck it up, by and by that

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dandelion plant will go to seed. What kind of seed will it produce--grass seed, and thus make your lawn look nicer than ever? No, if you do not look out, you will soon not have a lawn, but only a dandelion patch. So if you plant a good thought, and you encourage, water, and cultivate that good thought, it will grow and produce a prolific harvest of good thoughts. On the other hand, if you plant a bad thought, that will by and by go to seed and you will have an abundant reaping of bad thoughts. So we can see how necessary it is that the

Christian start with right thoughts, for so much will grow out of his thoughts. There is another point here which we believe very essential in many respects. A good seed will never do any good unless you plant it. The bad seed will never do you any harm unless you plant it. A good thought will never amount to anything unless you think it; and a bad thought will never do you any harm unless you think it. There is the same relationship between the seed, and the planting of the seed, as there is between the thought and the thinking of a thought. Most people do not distinguish between a thought and thinking the thought, but there is a vast difference. To plant a seed, you must bury it; you must cover it up. So a thought is one thing, and to think a thought is to plant the seed. To think a thought is to welcome, to encourage, to harbor it. A good seed is of no value unless you plant it, and a good thought is of no use unless you think it; unless you welcome it, unless you entertain it. The bad seed will never do any harm unless you plant it. the bad thought will never do harm unless you think it; unless you welcome it, unless you entertain it.

Let me show the distinction between thought, and the thinking of a thought. You remember the account tells us of Jesus being baptized of John in Jordan, and how immediately He went out into the wilderness. You recall that He was without food for forty days, and finally He was an hungered. Satan came to tempt Him. Satan did not come visibly. He doubtless suggested a thought to His mind. You remember what the temptation was. Satan said, "Command that these stones be turned into bread." This was merely a thought which came to Jesus. "Command these stones to be turned into bread; you have the power; you are hungry, why not use you power making some bread out of these stones." He refused to entertain that thought; He would not plant that thought. He said, "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." He refused to plant the seed--to think the thought. Suppose He had entertained the thought, and reasoned like this: "I know it would not please My Heavenly Father to have me turn these stones into bread. I will not do this. I will not think of doing any thing the Heavenly Father would not wish me to do. He did

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not give me this power to be used in satisfying my hunger in such a way. I will not do this, but how nice it would be if I could. I would never need to buy bread; all I would need to do when hungry would be to command the stones to turn to bread. But as God does not want me to do this, I will not do it. I wish I could do this, though; it would be so nice, so convenient. I really wish my Heavenly Father would allow me to do this, but I will not do it because my Heavenly Father is not willing." This would have proven that Jesus had planted the



seed, and we do not know what the final result might have been. We do not know how it might have injured the Redeemer's character. We are glad He was proof against the temptation. The seed was handed to Him by the evil one, but He did not plant it.

There is a lesson for us here. We are not to blame for our thoughts, but we are to blame for what we think. If a good thought comes to our mind we are not to be commended. Perhaps God has put you in the way of getting that good thought; He has permitted the good lesson to come to our mind. Perhaps someone whom you were talking to suggested it. But you do deserve the approval of God if you think the thought. That is, planting it. So also with bad thoughts. We are not always to blame for bad thoughts. If someone puts a thought into my mind by a statement which he makes, I am not to blame; the remark of the other put it there. But I am to blame if I harbor it, if I welcome it, if I think the thought. We are not to feel discouraged if we have bad thoughts, and we are not to feel over-confident if we have good thoughts. The question is, "What are we doing with our thoughts?" A bad man has good thoughts, and a good man has bad thoughts. A man is bad when he entertains bad thoughts; a man is good when he entertains good thoughts, rather than bad ones. The Scriptures say, "As a man thinketh in his heart, so is he." It is not, "as a man's thoughts are, so is he." O, no; it is not according to the thoughts, but according to the thinking.

So in our text the apostle says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, if there be any virtue, and if there be any praise, THINK on these things." We see that this is the idea expressed by the apostle in Galatians 6. "He that soweth to the flesh shall of the flesh reap corruption, and he that soweth to the spirit shall of the spirit reap life everlasting." When he says, "He that soweth to the flesh," he means he that thinks thoughts out of harmony with God's will--thoughts altogether in keeping with the spirit of the flesh. If he entertains such thoughts he is sowing to the flesh. The apostle says he shall reap corruption. This does not mean that if he has such thoughts, and thinks them, that he necessarily will be lost.

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Suppose a little garden patch of corn. Suppose you took a handful of weed seed and went out and scattered it through your corn. What would the result be? You would be sowing corruption and would reap corruption. That would not mean that you would not have any corn. You might get corn anyhow, but it would mean that you had done something that would stand as an obstacle to the end you were trying to accomplish. You wished to raise corn, and now you had been undoing that work. It would mean that you would have to work harder to make the corn grow. Some of the nourishment that should

go to the corn would now go to the weeds. You might get some corn, but not so much as if you had not sown the weeds. So if we are trying to serve the Lord, and a wrong thought comes to mind, if we plant the thought we are sowing corruption, and we will reap corruption. We may not be lost on that account, but we are making it harder for ourselves to get into the kingdom; we are making that much more work for ourselves, and if we get into the kingdom at all we will have a lower place, because we were willing to think these wrong thoughts. When he says, "He that soweth to the spirit shall of the spirit reap life everlasting," it means this: If a thought comes to our mind in harmony with the Spirit of God, and we think along that line, we harbor that thought, and we will reap everlasting life because we are sowing the seed, or entertaining the thoughts that will help us to develop the character that every one must have who will get everlasting life. So we see how important it is to think of right things.

Let us come to the text. Paul tells us what things these are that we should think. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, if there be any virtue, and if there be any praise, think on these things." Let us take these things and analyze them.

First, whatsoever things are true. That means, if any thought comes to your mind that is not true, crush it, put it down, do not entertain it, do not harbor it. Exaggeration is simply the result of entertaining untruthful thoughts until an untruthful disposition is developed. It reminds me of an experience I heard of a year or two ago. There was a minister of one of the denominations who came from England to the United States to accept a position. He was over here preaching, I believe, for about a year. At the end of that time he went back to England again. When he went back he had a photograph of himself which had been taken here. In this he was dressed up like a cowboy on horseback. He carried a gun, and in his belt were pistols, and cartridges and a hunting knife, and thus he gave the people in England the impression that America was such a place that he needed to be dressed up like that

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for safety; that you could not tell when you would meet a lot of desperadoes, so one must go armed to the teeth. Finally, he was exposed, much to his humiliation, and the people recognized that he had misrepresented America. How did this happen? I think about like this: When he thought of going back to England, he said to himself, "I wish I had done something great here in America; something wonderful, so the people would make a big fuss over me when I get back. Of course I have not. I wish I could pose as a hero when I get back, but I have not done anything great--just common things, like I

did in my own country. I wish I could have fought Indians--wouldn't that have been fine? I believe I will just dress up like a cowboy and see how I will look in that kind of a suit." He got the suit, put on the belt with pistols, cartridges and knife, went to a photographer and had his photograph taken on horseback. Probably he said to himself, "Now I will not tell the people that I had to go around that way; that would not be true. I will just have a little fun, and see if they recognize me in this dress." When he got to England he showed it to some of his friends. He said, "Who is this? They said, "Why, that is you." "Yes." "Did you have to go around looking like that in America; is it a country like that?" He had thought these things so long that he could not resist the temptation, so he said, "Yes, that is the way I had to go in America." So we can see how an untrue thought held in the mind can ultimately lead us into great difficulty.

While we do not want to entertain an untrue thought of anyone or anything, let us be careful not to entertain untrue thoughts about God. You may say, "Does anyone ever do that?" It is one of the most common ways of stumbling among Christians. How? Like this: The thought may come to a Christian, "Suppose God would not be true to His promise? Possibly God will not give us the grace we need when we get into difficulty; possibly He will desert us." That is an untrue thought, because He has stated, "I will never leave thee nor forsake thee." He says that "He will supply all of our needs, according to the riches of His grace." He says, "No good thing will He withhold from those who walk uprightly." These are only a few of the passages the Christian has to rest his faith upon. If you and I entertain the thought that God is going to desert us, we are entertaining an untrue thought. As we entertain that thought it will begin to develop the weeds of doubt; we will begin to say to ourselves, "It would be awful, terrible, but surely He won't; He has promised to be with me, and I know He will be, but it would be terrible if He would not. How could I ever stand it? Yet, it would not be a surprising thing if He might; I am so unworthy. But He won't; He said, "I will never leave thee." But then, you cannot tell. I hope He will not, but I would not be surprised if He did, when I think of my failings.

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Sometimes I almost feel that He is not as close to me as He once was. O, I know He will be true to His Word. But, O, my! if He ever should forget His promise; even now He does not feel as close to me as He once did. I am afraid He is leaving me. What shall I ever do; He has deserted me." Our faith is gone. You see how dangerous it is to entertain an untrue thought of God.

When a thought of this kind comes to our mind let us reason that it is impossible for God to forget his promises; it is impossible for Him to go back on His Word; it is as impossible for Him to desert His child,

as it would be for us to do the most impossible thing imaginable. If there is any deserting, we will be the one to desert. He never deserts anyone. In one Scripture the Lord says, "If you walk contrary to Me, I will walk contrary to you." Some say, "There, He says He will desert--He will walk contrary to us." Do you know what the Lord meant by that? He meant that He was supposed to be walking with us, and we walking with Him. He says, "If the time ever comes when you walk contrary to Me--if you turn around and walk in another direction, I will go right on, but it will be walking contrary to you. I will not turn around and walk the other way to keep with you. I will go straight ahead and walk contrary to you." Why? Because we have turned around and are walking the other way. We want the faith that will not entertain a thought that God will be untrue to what He has said. Whatsoever things are true, think on these things, and do not for one moment think of the untrue things. Untrue thoughts will come to your mind, but crush them, resist them.

Then he says, "Whatsoever things are honest, think on these things." You know a child of God has a very different conception of honesty from the people of the world. The man of the world considers everything as honest that would not rob another man of money, or property, or anything that belongs to him. The Christian has a higher conception of honesty, for everything he has belongs to the Lord. His eyes, his ears, his tongue, his hands, his feet, all are the Lord's; all of the money in his pocket-book, all of the money in the bank, and all of his interests are the Lord's. The Christian considers that it would be dishonest to take that which he has given to the Lord and use it selfishly. It would be dishonest to let these hands engage in anything that would be displeasing to the Lord; it would be dishonest to let my feet take me to any place that I could not go with the Lord's endorsement. The dishonesty is not in doing a thing merely, but it is in allowing yourself to entertain the thought.

Usually, when the time comes to do a dishonest thing, it seems honest. The Christian usually has persuaded himself that it is honest by that

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time. We have given all of our time to the Lord. Possibly there comes to the Christian an interesting novel, a work of fiction. He thinks it would not be honest to read this, because his time belongs to the Lord, and the Lord would consider that he could use his time more intelligently and more consistently. Not that I believe reading a novel is sinful, but we believe the Christian has a higher standard. There would be nothing wrong for a man of the world to do this, but the Christian feels that his time belongs to the Lord, and he feels that the Lord would be pleased that his time should be used some other way. The thought comes to him, "It would be dishonest to take this time

that I have given to the Lord and use it in such a way. I will not do this, but I would like to do it, for I believe this novel would be interesting. I do not see why it would not be right. I know there are other things I could do that would glorify the Lord more; and do not suppose I would be following the Lord's footsteps by reading it; I do not believe He would spend His time in this way. I wish I could, though." He entertains the thought; he plants the seed. The more he thinks of it the more he thinks it would be right; the more he thinks he would be justified, and by and by he thinks he ought to do this. He says, "I believe I need a change to take my mind from some of these things that have been occupying me so closely." Or, he thinks, "Perhaps I can find some illustrations to use in my discourses; I need some." He reasons, "Possibly if I read this it will open the way to get into conversation with someone else along that line, and I can lead from that to spiritual lines." and there is this, and that, and the first thing he knows, there are a half dozen reasons why he should read that novel. He can read it now and not feel that he is dishonest; it looked dishonest to him when he first thought of it. If you entertain the thought--if you do not crush it, you will come to the place where you find yourself overcome. If a thought comes to us that is not quite honest, say "Here is a thought that is not honest--help me, Lord, to crush it." Then you have gained the victory. Whatsoever things are honest, think on these things.

Then, "Whatsoever things are just, think on these things." This would mean that a Christian has no right to do what God would not approve of, he has no right to endorse an unjust thought. What would be an unjust thought? It would be unjust to entertain any thought that would be inconsistent with the principles of justice. For instance, it would be unjust to entertain a thought of some other brother that you would not like that brother to entertain about you. It is unjust for you to think that God will make allowance for your imperfections and weaknesses, but that He will not do the same for others. It is unjust to think that others should not be harsh in judging you, while you are harsh in your

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treatment of others. The Scripture says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure you mete it shall be measured unto you again." This is like saying, "Lord, you just give me exactly what I am giving others. Lord, I do not make much allowance for others; do not make much allowance for me." Or, as we pray, "Forgive us our trespasses, as we forgive those who trespass against us." it is equivalent to saying, "Lord, do not forgive my trespasses, because I do not forgive those who trespass against me." Or, "Lord, only make believe to forgive me, as I make believe that I forgive them"; or, "forgive me

today, but tomorrow and the next day bring them up again with interest, for that is the way I do." If we realize that God measures to us as we measure to others, what allowances would we make?

Whatsoever things are just, think on these things. Do not entertain unjust thoughts of others. Be as charitable as you can. You remember when Peter asked the Lord, "How often shall I forgive my brother; unto seven times?" The Lord replied, "Peter, forgive your brother seventy times seven," or four hundred and ninety times. Suppose Peter had said, "Lord, if I do forgive my brother four hundred and ninety times, and he sins against me the four hundred and ninety-first time, I will not have to forgive him that time, will I?" I imagine the Lord saying, "Peter, it will not be so hard for you to forgive the four hundred and ninety-first time, after you have forgiven four hundred and ninety times. By the time you have got to the place where you can forgive four hundred and ninety times, you can start over and forgive as many times more." We should think just thoughts. Let us be careful in this particular. As we are just in our thoughts of others, the Lord will think similar thoughts of us. It will be an evidence that there is a place for us at the Lord's side in the kingdom.

Again the text says, "Whatsoever things are pure, think on these things." Here again the child of God has a higher standard than the man of the world. A man of the world would think that any thought was pure that was not terribly immoral, but that is not the way with the child of God. The child of God recognizes that any thought is impure if there is any selfishness or any pride in it; or if there is any envy, jealousy or malice in it. It does not have to be immoral to be impure from the Christian's standpoint. If a thought comes to you and you realize there is selfishness in it, crush it; if there is envy in the thought, seek to put that thought down. You cannot afford to entertain a thought that is impure, or a thought that is adulterated--a thought that is mixed with the spirit of the world. As we have said before, it is only as we do this that we can properly understand just what kind of characters the Lord wants us

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to have, because the more impure thoughts we entertain whether they are impure along the lines of selfishness or pride, or some other line it means they are dominating our heart and we are less qualified to judge what is right and what is wrong. Many people in the world are doing things that are absolutely wrong, yet they are sure they are right. Many men in business are engaging in questionable methods, but they keep on entertaining thoughts that what they are going to do is right, until they come to a place where you could not convince them that they are wrong. They started wrong. Let us be careful that we think only on "whatsoever things are pure."

Then the text says, "Whatsoever things are lovely, think on these things." If any thought comes to our mind that is so unlovely that we would not like others to know about it, do not entertain it. I have often thought how careful we would be about what we think if God had made us with glass heads, so others could look through and read our thoughts all of the time. If you were on a car with a half dozen others, and they were all looking your way and you knew they could see what was in your glass head, you would be very careful what you thought. You say, "I am glad that we do not have glass heads." But you have. We all have glass heads, but God, in His wisdom, made our heads of a special kind of glass. He knew that if he made them of ordinary glass, so that our acquaintances could all read what is in our head, the world would get into a more demoralized condition than He intended to allow. In our day, many people have bad thoughts come into their minds, but outwardly they live fairly good lives. They would be very chagrined if they thought people could read their thoughts. If their thoughts were bad, it would besetting a bad example wherever they sent, and the degradation of the world would be still more rapid.

God in His wisdom made our heads of a special kind of glass, so we cannot read the thoughts of one another, which would be harmful. But they are made of a kind of glass that God can look through, and the angels, and the devil can also look through our glass heads. That is the way the devil gets his pointers. He would not know how to attack us if he could not look through our glass heads. He would put before us temptations that would not mean anything to us. Sometimes we get temptations that look as if someone made them who knew our thoughts. The devil can read our thoughts and so knows what temptations to put before us. So with Jesus in His temptation. Jesus was thinking of the work He was to do; of the miracles He would perform, and other features of the work. The devil had been looking through His head, and he said, "I see how I can get Him; He has been thinking over what He is going to do; I guess by this time He will be puffed up a little; I will

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try to get Him to use His power in a selfish way." He put the temptation before Him to turn the stones to bread. But Jesus could not be overcome in that way.

So the devil tempts us. He looks through our glass heads and sees what thoughts we are entertaining. Then he says, "I see now where he is weak; I can trip him up now." You wonder how it is that temptation comes so subtly. The devil would be working in the dark if he did not have that knowledge. I should not be surprised if you could look into the devil's office you would find a list of the lines along which he could attack us; you would find in his notes under

your name what you had been in the habit of thinking about, where you are weak, so that when a chance comes to put a certain kind of temptation you probably would be caught by that kind of bait. Let us be careful, whenever anything unlovely suggests itself, that we do not think on these things. Resist such thoughts; put them down.

"Whatsoever things are of good report, think on these things." We are not to think on whatever the neighbors may say. If the neighbors give a good report of the play at the theatre, we should not think on that. No, what God has given a good report on, "think on these things." You say, "I have to think about my family." We find a good report of that in the Bible. "He that provideth not for his own hath denied the faith, and is worse than an infidel." As we go to the Bible there is a good report on the kind of thoughts that have to do with caring for our families. If there is any thought we do not find a good report of in the Bible, do not entertain it.

Then the text says, "If there be any virtue, think on these things." That seems to suggest to think thoughts that will help to make you a better man or woman, or Christian. Do not think any thoughts that will not have that effect. That is the way to keep wrong thoughts out of our minds--by thinking good thoughts, virtuous thoughts, thoughts that will be helpful. We often find people distracted, almost to the point of desperation, because they cannot get rid of bad thoughts. Bad thoughts come to us and we strive frantically to drive them away. You will never get rid of bad thoughts in that way. It is like going to the ocean with a broom and trying to sweep it back. I will tell you how to get the ocean back, so it will never return. Do not take a broom; take something more substantial. Take a rock and drop it down, and the ocean cannot get back, for the rock is there. If a wrong thought tries to come in, put a good thought in its place. Do not make frantic efforts to displace bad thoughts. Call some passage of Scripture to mind, sing some helpful hymn, put good thoughts in place of the bad ones.

This reminds me of something along this line, told me by one of the  
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sisters in Chicago, and which I have never forgotten. I think it is one of the most practical suggestions I ever heard. This sister had to go down town every day to her work, which required two hours of time, one hour going and an hour returning at night. She tried to spend the two hours in reading something helpful, but her eyes give her trouble and she had to give that up. Then she tried to spend the time thinking and meditating on spiritual things, but so many things attracted her, and her mind would wander, so there was not much success in that direction. She finally thought of a way of spending the two hours profitably, without the necessity of reading and straining her eyes as



before. She began to read the advertisements on the street car. After paying her fare she would read the GOLD DUST WASHING POWDER advertisement or LIPTON'S TEA, or some other. She said that after spending an hour or two each day reading these signs, she had been drawn so much closer to the Lord; she received so much blessing that she almost felt disinclined to get off the car. When I heard it I thought, "That is a strange way to get a blessing," but when I heard how she did it I thought it was one of the most practical suggestions ever heard. She would take the different letters in each word of the advertisement. Take, for instance, GOLD DUST WASHING POWDER. She would take g and think of three or more Scriptures beginning with g. After she had thought of those Scriptures beginning with the letter g, she would take up the other letters in the same way. She would take o. For instance, she would think of "Our Father which art in Heaven." Then l and d, etc. It developed her memory as regards Scriptures. You could think of verses of hymns beginning with these letters. We might think of what good quality begins with g. Godliness. Then take o. What good quality begins with o? Obedience. Then, continue with other letters. Then we might think of the bad qualities beginning with these letters. Thus we find that out of the simplest events of life we will be able to extract blessings; we can get helpful lessons and draw closer to the Lord. "Whatsoever things are virtuous (if there is anything helpful), think on these things." The word virtue is not used here in the sense we use it, as opposed to vice. It means having something helpful in it—that which would strengthen and fortify you for your Christian battles.

Then, "If there be any praise, think on these things." If you find that God would praise you for thinking certain things, "think on these things." If you find you can praise God better as a result of them, "think on such things." If there are things that would not meet with His approval; if there are things that would not enable you to praise and glorify God better, do not think on these things.

In these words, we have the rule for attaining skill and success as

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a Christian. Whether or not we have a place in the kingdom will depend on thinking of these things. The rapidity or slowness with which we make progress will depend on thinking of these things. The degree to which we will be helpful to our brethren will depend on thinking on these things. While this seems to be so simple and easy, so few want to do it. They say, "I know I am thinking unkind things about my neighbors; but I will not say anything I will just think them; there is a little satisfaction in thinking of these things." You do not want to think of these things. I do not know of anything more important to impress on your minds than the lesson of this passage,

"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."

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## **"BE YE ENLARGED."**

I call your attention this morning, dear friends to Paul's words in 2 Cor. 6:11-16. "O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own affections. Now for a recompense in the same (I speak as unto my children) be ye also enlarged. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, 'I will dwell in them and walk in them; and I will be their God and they shall be my people.'

Our text is more especially found in the latter part of the 13th verse, "Be ye also enlarged." We have come to see that God, in His providence and grace, has determined that a part of the human race shall undergo a change of nature; that they shall lay aside their earthly nature for a heavenly nature; that they shall sacrifice human prospects for divine prospects. We remember how this thought is emphasized in 2 Peter 1:4, "Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature." But as we have come to understand the Word of God we find that while the Heavenly Father is inviting everyone who is willing to consecrate himself unto death to walk in the footsteps of Jesus, to become a partaker of the glorious divine nature, we also find that only a part of that company will really attain that to which they were invited or called. As we look into our Bible we find among the followers of Jesus Christ a great division is brought to our attention, which division is referred to in many Bible statements. You remember, for instance, how the distinction is noted where we read of those who "follow the Lamb whithersoever He goeth." Another class also followed Him, but they did not follow as far as these, they did not follow as heartily, they did not

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follow as thoroughly. You remember that Jesus spoke of one class as a little flock, saying, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." In the book of Revelation we read of that other company. The Revelator says, "I saw a great multitude

which no man could number, of all nations, and peoples, and kindred and tongues."

We find that both the little flock and the great multitude are to undergo a change of nature; both are to be heavenly beings; both are to leave the human nature for the spiritual. That the great multitude does not refer to the earthly class is evident from the statement of this passage, which is somewhat different in the Greek. There it reads, "I saw a great multitude OUT OF every nation, and tribe and people, and tongue." Like the little flock, these had once been a part of the world but were chosen "out of the world." They had sacrificed the earthly nature and the earthly hopes in return for the heavenly prospects, and the heavenly possessions. Jesus referred to these two classes when He spoke of one as foolish virgins, and of the other as wise virgins. We believe the majority of those within the sound of our voice this morning are among those who have made such a consecration. We anticipate your interests and expectations are not earthward, but heavenward, and anything that will assist you to make your calling and election sure to the heavenly conditions will be desirable.

We recognize that this change of nature is a gradual thing. When the Lord first begins to draw us we are not heavenly--we are earthly, and if at the moment of consecration the Lord were to take us to Heaven we would be unfit for that condition. We sometimes illustrate the matter in this way. Suppose, for instance, God was going to turn a dog into a man. Of course we do not expect He will to that. It is a rather ridiculous illustration, but it will serve the purpose. Suppose the Lord was going to transform a dog into a man. Suppose that dog dropped dead, and in that moment God took the dog's intelligence, his inclinations, his instinct, from the dog's body and put them into a man's body, and thus the dog became a man. This would be turning the dog into a man, yet not in reality. He would look like a man, but he would still have the inclinations, and instincts and appetites of a dog. He would be a man in appearance, but in feelings he would be a dog. In consequence he would want to do the things that dogs do. If he went down the street and saw two dogs quarreling over a bone he would join in the fight and try to get the bone. He would not be fit to be a man, because he would still have the canine qualities. So if, at the moment of consecration, God would take a man to heaven and give him a spirit body, he would look like a spirit being but he would be a human being still. He

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would look like the heavenly hosts, but he would want to act like those on earth. To look like a heavenly being, but act like an earthly one, would be as incongruous as to look like a man but act like a dog.

How would God do it? I suppose God would begin by changing the mind of that dog. He would begin to work in the mind of that dog a transformation, that the qualities of his mind might become more like those of a man. Every day that dog would become more like a man in his thoughts. Of course he would not look at all like a man from outward appearance; he would still have the dog's body. But in his mind human qualities were beginning to form; he was beginning to look at things from a human standpoint. Of course, the more human the dog's mind would become, the more out of place would he be in the dog's body. He would want to do things like a man but he could not. He might say, "I am tired of growling and barking; I wish I could talk. His mind would wish to talk like a man, but his body would still be inclined to bark like a dog. The more this transformation proceeded the more uncomfortable the creature would be. Others would not recognize what was taking place, except that the dog was not acting as he used to do. People would say, "He does not act like a dog; he acts so dignified; I am afraid of that dog--we had better shoot him." They did not understand that this dog was becoming a man. Suppose the dog's mind becomes more and more human until it is a human as a man's mind, and then the dog dies, and God takes the dog's mind and puts it into a human body. Now there is nothing dog about him; he is entirely human. He had got rid of the dog's mind gradually, and now he has got rid of the dog body instantly, and has now the body and mind of a man. How glad he would be that the transformation was complete.

We believe this illustrates the condition of the consecrated. When we make a consecration to the Lord we have a human body, and a spiritual mind. The God begins to transform the human mind. He leaves the body as human as ever. He merely begins to change the mind from human to spiritual. That is why the apostle says, "We serve the Lord in newness of mind." That is why he says such are spiritually minded. That is why he says in Rom. 12:2, "Be not conformed to this world, but be ye transformed by the renewing of you mind." Thus we understand the Christian's mind is day by day becoming less human and more spiritual; less earthly and more heavenly. The more spiritual a man's mind becomes the more out of place he feels on earth; the more he longs for the heavenly conditions. There are many things the Christian wants to do but cannot, because he has a spiritual mind to will with, but an earthly body to do with. That is why the apostle says, "We cannot do the things that we would." This produces the warfare, the conflict,

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as the apostle says, "The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary, one to another." People think that man is as much man as ever, but they say, "He does not act as he

used to; we believe he has gone crazy over religion. He does not take the pleasure in life that he formerly did." They do not understand that he has a new mind; his mind is being transformed, and he is becoming more spiritual. As the transformation continues the mind becomes more and more spiritual, until by and by that mind is as spiritual as that of any of the heavenly hosts. Then God takes the spiritual mind out of the human body and in the resurrection puts it into a spiritual body. Now he is altogether spiritual. He has not human mind, for he got rid of that gradually by being transformed. Neither has he a human body, for he got rid of that instantly. He is now ready to live on a higher plane; to honor and glorify God with a nature far beyond the human.

Now, while we find God is thus granting to a part of the human race a change of nature, as we have already said, there is going to be a great difference among those who receive that change of nature. There are some who are represented as receiving a change of nature, not only to the heavenly, but to the divine nature. They will be joint heirs with the Lord and Savior Jesus Christ. But while the great company will finally have their minds so transformed that they will be ready for a change of nature; so that they may have these minds put into a spirit body, they will not be joint heirs with the Lord Jesus. They will more nearly be joint heirs with the angels. The little flock will have a position that will correspond with the position of the Lord Himself.

The proposition that concerns us is the difference between these two classes. Why has the Lord made this distinction? Is it an arbitrary arrangement with Him? What is the distinction between the little flock and the great multitude? What distinguishes between those who will be on the throne, and those who will stand before the throne? What differentiates between the wise virgins and the foolish virgins?

Some will say, "I suppose there is a difference in their consecration. I imagine the consecration of the little flock has been more thorough than the consecration of the great multitude." We say, no; it will take just as thorough consecration to get into one class as to get into the other. It means to either a complete consecration, even unto death. It means a complete surrender of the earthly interests, with all that this involves, in either case. It will not require any more of consecration to get into the little flock than to get into the great company; none can get into the great company with any less consecration that will bring others to a place in the little flock.

Some will say, "possibly the difference lies in the ability of the two

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classes. Probably those composing the little flock had greater ability, and as a result they could accomplish more than those who will be of the great multitude class." We answer, No. The Bible indicates that in

many respects ability has been a draw-back to the consecrated. Many have been unwilling to consecrate because of their ability. They have been proud of their ability; they have trusted in their ability. So the Bible says, "not many wise, not many mighty, not many noble are called." If the having of ability has kept many from making a consecration, we can rest assured that after coming to consecration ability will keep a great many from making their calling and election sure. I am sure, when the Lord's faithful ones are made up we will find a far larger number of able ones in the great company class than in the little flock.

Some will say, "possibly the difference is this: Those of the great multitude class have made more mistakes; possibly they have stumbled more frequently than those who will be of the little flock." Again I answer, No. I believe, on the contrary that not one soul will fail to gain a crown in the kingdom class because of the mistakes he has made. I believe there will be some in the little flock who have made more mistakes and greater mistakes than many of those in the great multitude, etc. I am afraid many will fail to win out in the race because they have not made many mistakes. The fact that they have blundered less frequently may have made them proud and self-sufficient. On the other hand, many in the little flock will be of those who have made greater mistakes, and this has kept them in a humble condition of mind, and thus helped them to make their calling and election sure. So that will not be the difference. What will be the difference?

The apostle in our text was writing of enlargement. He says to the Corinthians, "Our mouth is open unto you; our heart is enlarged." He says, "Ye are not straitened in us." In other words, he is speaking antithetically. We are enlarged. You are not straitened in us; it is something in your own affections. "O, ye Corinthians, we beseech you as if you were our children, Be ye enlarged." Let us inquire what this means. What did the Apostle mean when he exhorted them to be enlarged? What is the nature of this enlargement?

We reply, in the first place, it means enlargement of faith, enlargement of loyalty, enlargement of love, enlargement of all the Christian graces. Among those who have given their lives to the service of the Master are some in whom an enlargement has taken place which has not taken place in others. Take the matter of zeal as an illustration. Some of the Lord's people do not want much zeal. They are afraid their zeal will become too great. Consequently their inclination is to hold back and smother their zeal, for fear it will burn as brightly as did the Master's.

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We find this along various lines. For instance in the matter of circulating the truths which we have come to see in God's Word. A brother will write to the Tabernacle for some of the literature. He says, "Please send me 500 copies of the Bible Students Monthly to distribute in my neighborhood." He feels it will be very humiliating to do this; it will be very hard, but he must do something to satisfy his conscience. He only wants 500, and he will be so glad when they are out. By and by the parcel arrives. Instead of 500 there are 5,000 copies. "There" he says, "that is just the way; here they have sent me 5,000 instead of 500; how will I ever put them all out?" He did not have much zeal. We want to get into such attitude that when we have an experience like that we will go to the Lord in praise and say, "Lord, I thank you for this greater opportunity you have given me. I wanted to put out 500, and here you are giving me a larger privilege than I asked for. Now, Lord, help me to put out this greater number which I have received." We want to make progress along the lines of zeal.

We understand the great multitude class is a class who were eligible to a place in the little flock. They started in the proper way, and we understand that if they had continued, if they had kept going they would have obtained the prize. They did not want to be enlarged, beyond a certain point.

I can give a little illustration from my own experience. I was telling the friends some time ago of a little incident that happened on a Pennsylvania Railroad train. When the Conductor came through taking the tickets I said to him, "Captain, would you have any objection to my doing a little missionary work distributing a few of these tracts among your passengers?" He said, "No, you cannot." "O, I thought, "Why did I ask him?" Of course he might have stopped me if I had distributed them without permission, but then I would at least have had some of them circulated. Here are these people and many are going to ride a half day; perhaps there would have been nothing said; well, I have lost this opportunity. Why did I ever ask that conductor? Why didn't I distribute the tracts without asking?" Then I lifted my heart to the Lord and said, "Lord, I realize I have made a mistake. I know I should have gone right ahead. I ask you to forgive me. I know you have the power to make this conductor give me the privilege yet to do this work, even if he did refuse me. You have more power than the president of the railroad. I will not do this after being refused, for it will look bad, but if you want me to do this work you can arrange it." Shortly afterward the conductor passed me and said, "I am going into another car, and when I am in there I don't care what you do here; do what you want to."

A few years ago I would not have felt that way. I would have thought,

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"I am so glad; my conscience is clear; if he had said I could distribute I would have felt that It must be done now I have done my duty." If I had stopped there; if my zeal had not gone beyond that I would have lost my crown and landed in the great company class. The question is, how much zeal do we want? Do we want our zeal enlarged to a certain degree, and then stop. It is so easy for us to draw a line around our zeal and limit it with the thought of duty. We say, "I have done my part. I do not think the Lord expects me to do more. I have done as much as sister and brother So and so."

The crown is to those who become enlarged. Some years ago I used to think that the Lord had given me the opportunities of the Pilgrim service, and that he did not expect me to distribute literature. I thought it was not my work. I feel differently about it now. No matter what I am doing, I want to do more. I am sorry that I am limited in so many ways. I am longing to receive the nature that will not be limited. But I realize that in order to receive that illimitable nature and life I must now develop a mind and spirit to fit into it. In 2 Cor. 5; the apostle tells us that if our earthly house of this tabernacle is dissolved we have a building of God, a house not made with hands, eternal in the heavens. He is here referring to the heavenly body. In other words, it seems to me, from certain Scriptural inferences that while we are preparing the spirit down here for the body, in heaven the body is being prepared for us. The thought is that when we have finished our course here we will not have to wait for the Lord to get a body ready for us; He will not have to hurry to get the body made quickly. The body is being developed while we are getting the spirit ready to go with it. Whatever we do to develop the spirit, there is a corresponding work going on in the preparation of the body. If today you are developing a little more zeal, the Lord makes room for it in the body. You have the regulation of the growth of that body. It depends on what is going on down here. If we are retarding the development of zeal down here, that body will not grow up there. If we hold back the development here they will hold back the work on that body. We want our zeal to grow until, in the Lord providence, we will be ready for the enlarged body.

The text does not refer only to enlargement of zeal, but also enlargement of faith. I believe as time goes on we are realizing that we have got to get more faith. Our faith must grow and develop, and as it becomes deeper and firmer the Lord grants more experiences to help along the enlargement of faith. I had an experience recently which it may do good to tell the friends about. Brother Russell has been real busy since coming to the coast. He was expected at



Riverside last night. A few days ago it seemed impossible for him to reach Riverside last night.

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Brother Rutherford told me I would be expected to substitute. I started at once to pray for the meeting at Riverside. I thought that the Lord wants us to work as well as to pray, so I wrote Brother Russell, stating how important it was that he come to Riverside; that the friends there had gone to a great deal of trouble and expense in making preparations and it would be disappointing if he could not come. Even last night there seemed not to be much prospect of his being there. But in the Lord's providence he came. I really believe it was a fruit of faith and prayer. It is really wonderful what we can get by faith. We cannot expect the Lord to give us these experiences if we have not the faith.

What will this mean? It will mean that we will have greater faith that the Lord makes allowances for our imperfections, and our faith will be enlarged in spite of our shortcomings and failures. I believe that takes more faith than anything else. It does not take much faith to believe that you will have the Lord's blessing when you can do a great work in His service. It does not take much faith to believe you will have the Lord's favor and approval when all things are going well. But it does take faith to keep steadfastly pressing onward when you stumble; to trust God, even when you do not have the same evidence that you are one of His servants as some others; to have faith even when you cannot trace Him. It is thus our faith becomes enlarged; it is in this way our faith becomes strong. No matter what our experiences, or when, we will have faith to still trust, and leave matters in the Lord's hands.

But this not only means enlargement of faith. As well as enlargement of faith and zeal it means enlargement of love. I think this is an important part of our enlargement. How much love do we lack? How may our love become enlarged? Peter asked Jesus that question. He said, "Lord, how often must I forgive my brother? Until seven times?" Jesus said, "Why Peter, not seven times, but seventy times seven," or 490 times. Peter might have said, "Master, suppose, I do forgive my brother 490 times, and then he comes to me the 491st time, I will not have to forgive him that time, will I?" I can imagine the Lord saying, "Peter, if you can get to the place where you can forgive him 490 times you can easily forgive him the 491st time. We need to be very careful that we have the Lord's spirit in large measure along this line; that our forgiveness of a brother is not merely a perfunctory matter. We should not be like a minister we knew about in Indiana. He was well known there. In the town in which he lived was a man who was not a very good character in many respects--he was always willing to do all sorts of daring things. One day when

quite a crowd had gathered at a store in town he walked up to the minister and said, "Do you think you are a Christian?" The minister said, "Yes sir, I am a Christian." "Do you think you are doing

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what Jesus told his followers to do?" The preacher replied that he was doing so to the best of his ability. He said, "Don't you know that Jesus told His disciples if a man would slap him on one check to turn to him the other?" The preacher said he knew that. The he said "I am going to test you," and he slapped the preacher in the face. The minister turned the other side and he slapped him on that. Then the minister said, "I have done what the Lord gave instructions to do, but He did not say what we should do after that," and he knocked the man down. There is much of that spirit in the world today--the disposition to obey in a superficial manner. Let us seek not to have a little measure of brotherly love but a large measure of brotherly love; a large measure of the spirit that prompts us to be our brother's keeper. Let us have that love to the degree that we will not want to put one stone of stumbling in the way of a brother, or do anything that might trip up a brother, or bring spiritual injury to another. If our love is enlarged we will consider these things.

How can I stumble my brother? Am I doing things that would stumble him, rather than such things as would make him stronger in his faith, stronger in his loyalty to God? I knew of a brother some time ago who was very careful to do everything scripturally, but I am afraid he does not always get the spirit of it. A brother did something against him. He went to that brother with it. The Brother would not listen to him. He took two or three other brethren and went again. The brother would not listen then. He then thought best to bring the matter before the church. There was quite a little difficulty over the matter. In speaking of it the brother said, "I followed the scriptural rule; I went to the brother and told him about his fault." It seems when he went to the brother he delivered a sort of ultimatum to him. The object in going to a brother is not to make him merely admit that he was wrong, but to encourage the spirit of love and remove the difficulty; that you may help your brother, and that you may be helped by him. How careful we must be along these lines--how particular. It should not be a matter of our own convenience or comfort, but the question should be, how can I bless my brother; where can I be a help to him? I think this enlargement takes that it, too. Be ye also enlarged. Have you just a little of the Lord's spirit, and do not want any more? Do you say, "I would not want as much of the Lord's spirit as to forgive the brother altogether who treated me that way? Of course I do not want to have any real bad, hateful feelings in my heart, but I do not want to feel too kind toward that brother." Then you do not wish to be enlarged.

We notice another lesson here. The apostle shows that the result of this enlargement will be that the Lord can have free course in them.

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You will notice how he expresses it in the 16th verse, "Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them." There are two thoughts, two ideas here--I will dwell in them and walk in them. While the apostle used the usual Greek word for walk, he made it up in an original way by putting in several prefixes, so that it really means to walk round about in them. In other words, "I will dwell in them, and walk round about within them." When the Lord accepts us in consecration, He dwells in us, but He cannot walk round about in us yet. There is not room. We are filled up with everything else. The Lord might want to walk into our tongue and get us to say something to His glory, but He cannot get into it because we are so filled with fear that people will laugh at us. He may want to get into our hands and get us to hand a tract to somebody, but He cannot get in because we are so filled with the fear of men. He may want to get into our feet and have us deliver a message to someone, but He cannot get in because the feet are so full of tired feelings. He may want to get into our pocket-book and get us to spend a few dollars to glorify Him, but He cannot get in because that is mortgaged to buy an automobile. We do not mean that it would necessarily be wrong to have an automobile, for many of the brethren use their automobiles to the glory of God. We are to make room for the Lord so He may walk round about in us. We are to make room so He can walk into our tongue and use it to His glory. What is the difference if people laugh? We want to make room so He may walk into our feet. What is the difference if there is a tired feeling in our feet? Let us say, "Lord, I am tired, but I will go and do work for you in spite of my tired feelings." We want to let the Lord into our pocket-books. What difference if we had planned to spend the money in a certain way? If the Lord shows us how we can use the money more to His glory we want to use it that way. We want to let the Lord walk round about in us, as we become enlarged.

This is one respect in which we are brought out "into a large place." We read in the book of Revelation of the New Jerusalem as a picture of the church. You remember the City measured twelve thousand furlongs each way. That would cover an immense area. Suppose we divide twelve furlongs square by 144,000, how large a space would each occupy? About 13 square miles. We must be that big or we will not get into the New Jerusalem. How big are we? Two acres? We are not big enough for the New Jerusalem. Some may say, "I believe I am six or seven square miles." You are only half large enough for the New Jerusalem. Keep on enlarging more and more, and by and by you will become so big that no nature will fit you except the divine

nature. If you have the zeal and earnestness that you should have you cannot be

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satisfied here. If you were put into an angelic body it would not be sufficient. No nature would fit but the illimitable divine nature. That is the nature of the Lord, our Redeemer. We understand that is the reason why the Lord promises us divine bodies, and not because He arbitrarily planned that way. He gives us such experiences as are designed to develop in us a spirit that would not be fit for any other nature than that. If He were to take such a spirit and put it into an angelic body it would be like a man with a number ten foot trying to wear a number six shoe. But take a man who has not that spirit; one who says, "I have gone as far as I want to; I hope the Lord will not give me any more opportunities for service; I wish the Lord would not give me any better health because if I had better health He would expect me to do more." Put that spirit into a divine body and it would be too big. It would be like a man with a number six foot trying to wear a number ten shoe. He would wobble all around in them.

We are glad the dear Lord has made this so clear to us, and that His grace is working in us to will and to do of His good pleasure. The more we think of Him the more we want to think. We want to go farther, and draw closer and closer to God. While we are content now, we can look forward with joy to that glorious time when we shall be like Him, when we shall be with Him, when we shall see Him as He is, and when we can do all that we want to do; when we can use that infinite, unsearchable, illimitable influence and power to glorify Him who doeth all things well.

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## **"DISCOURAGEMENT"**

Our topic this afternoon, dear friends, is discouragement. You will find our text in the Epistle of Paul to the Galatians, the sixth chapter and the ninth verse; "And let us not be weary in well doing, for in due season we shall reap if we faint not."

If the Lord permits we hope to give you this afternoon an advanced course in encouragement. We are going to try to put you through a whole college course, and at the close we will confer the degree of D.D. upon everyone taking the course. We know how some of our ministerial friends, in various branches of Babylon, go to their seminaries and spend four years or more, and when they are ready to go out and take up their duties they have a right to the title of D.D. Even after they have it, it is not worth much. This afternoon I wish to bring to your attention a D.D. title that is worth a great deal.

Everyone who will enter heartily into the spirit of what we will say, so as to be worthy of this title of D.D., will find that he will be much helped thereby in making his calling and election sure.

I feel that discouragement is one of the most important enemies with which the child of God has to battle. Yet, strange as it seems, we find very few who really appreciate the dangerous qualities of discouragement. We find brethren who battle with pride, selfishness, malice, envy, hatred, strife, and all kinds of evil influence, opening their arms wide and welcoming discouragement as if it were one of their good friends. I often find that is the case with many things in the Word of God. We often find a passage, and everything in it we appreciate except one little word, and that word we totally ignore. I am reminded of a brother some years ago who said to me, "Brother Barton, I am puzzled when I notice brethren praying for the fruits of the spirit, praying for meekness, praying for humility, praying for patience, praying for love, while one of the foremost graces of the spirit is joy and I do not know that I have heard a brother pray for joy in my whole life." I thought, how true. The same

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thought applies in this matter of discouragement. Many of the Lord's people would not think for a moment of permitting pride to gain a foothold in their character. They would not think of permitting selfishness to come in, they would not think of permitting earthly ambitions to rise, but discouragement comes along and they seem glad of it. They never think of fighting it.

In natural warfare we find two armies fighting one another. One general orders several regiments of his army to go around and attack the other army in the rear. The first thing the enemy knows they are attacked both in front and in the rear, and being unable to fight in both directions at once they are overwhelmed. This is one of the very frequent methods of the evil one. He gets us busy fighting selfishness, pride, envy, and the other evil qualities, and then he says, "I think I will get him now. I will send a few regiments of discouragement around to the rear, and then I will attack him and he will fall." Let us get the thought in mind that fighting discouragement, resisting discouraging suggestions, is resisting evil as much as fighting pride, or selfishness or any of the rest of the evil qualities.

We recognize that a great many do not properly understand what discouragement is. We find very frequently a depression that comes from physical or mental infirmity is considered discouragement. We do not believe, dear friends, that this is discouragement. What we want to get before our minds is what this discouragement means, so we may battle against the real enemy. We might say that

discouragement is of three kinds. First, there is a kind of discouragement that results from what God has done or not done. Second, there is a kind of discouragement that results from what someone else has done, or has failed to do. Third, there is a discouragement resulting from what you did, or failed to do. We believe, in considering the subject of discouragement it is better for us to keep these three separate forms of discouragement distinct before our minds, as our special object this afternoon is to emphasize the third form of discouragement.

Discouragement is caused by many different things. Pride may cause discouragement. One may be discouraged because he cannot obtain the honor from the brethren, or the world, which his pride makes him wish to have. Sometimes discouragement comes from selfishness, because one is selfishly grasping for something which he has no right to, and he is discouraged because of his failure to obtain it. There are three causes which I believe more frequently cause discouragement in the people of God. The first is ignorance, the second is thoughtlessness, and the third is doubt. I believe that by far the greater part of the discouragements which the people of God have to contend with are

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not the result of ignorance, or lack of faith, but largely the result of thoughtlessness--failing to give to these matters the thought we should give. I know in certain sections of the United States where I have traveled it has been the common experience to find the farmers so discouraged. They would say "I don't know what to do this fall. I am afraid we will not have enough to live on. The drought has ruined all of our crops." I have heard this so many times that I expect it when I get into that section. I would understand this is largely the result of thoughtlessness. They forget that every year they have much the same experience. They forget that every year, while the crops may not come up to what they expected, they have raised enough to keep from starvation, at least. It would seem if they had thought a little more they might have avoided those sad feelings; those feelings of discouragement. They might have said, "All these things have happened before. We have had poor crops before; we have had drought before, and various insects have injured our crops, but we have always managed to get along, and I guess we will get along some way this fall too." We do not mean, of course, that the time may not arrive when they will be overtaken with a calamity that will more than come up to what, in their discouragement, they had anticipated, yet often their discouragement was largely the result of thoughtlessness in failing to remember how all these things had happened before, and they had always managed to pull through.

It seems to me the great secret in overcoming discouragement is to be thoughtful, to remember, to meditate upon the various things the Lord has given us as antidotes to this bad quality. It seems to me if there is anyone in this whole universe who has great cause to be discouraged it is God. You and I have attempted things, and how small the results have been, and we felt discouraged. But think what the Heavenly Father has been doing for thousands and thousands of years. Why is He not discouraged? Think of the large number of Bibles He has had printed, and how few seem to have been benefited to any large degree by their use. Why is He not discouraged? See how He dealt with the Children of Israel for hundreds of years; how He led them out of Egypt and through the wilderness, finally giving them possession of the land of Canaan, yet they hardened their hearts. Why was He not discouraged? Look at the marvelous things He caused to grow on earth, and how man's wastefulness destroys them.

The growth of a hundred years has caused a tree to reach a great height. When it is grown a man comes along with his axe and cuts it down in a few minutes. He wants to make something better out of it, and perhaps he makes it into cigar boxes, or something like that. If the Lord had some of the qualities that we have had He would have

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been discouraged long ago, for apparently He has plenty of ground for discouragement. Our God has faith, and He remembers the great plan which He has in mind; He remembers what the culmination is to be; He remembers how all things shall finally be caused to work together for good; He remembers the wonderful way everything has been carried out just as He had planned, and He has faith to believe the remainder will be carried out just as accurately. As He remembers these things there is no discouragement with Him. If God is not discouraged we have no cause to be discouraged.

We are going to talk a little respecting these three different forms of discouragement. First we will discuss briefly the discouragement that results from what God has done, or has not done. We find some of the Lord's people discouraged because God has not given them greater opportunities for service. We find some discouraged because God does not allow them to have better health, so they can accomplish more. Some are discouraged because God did not allow them to have minds capable of grasping some things as quickly as others. Others are discouraged because God has put them in a position that involves so many trials, and great sacrifices. I think these have no real basis for their discouragement. When you and I are discouraged because God has not done things differently, it means, practically, that we are discouraged because we think He is allowing things to go wrong. We feel that we are in position to give God pointers. We are practically saying, "If God had more wisdom He

would have given me larger opportunities; if His wisdom had been greater He would have seen to it that I would have had more ability as a public speaker, or something like that." The fact is, this shows thoughtlessness on our part. I say thoughtlessness--I do not say ignorance, because we know that God knows better than we what should be done. It does not mean lack of faith, for we do believe that God is able to make things work together for the best interests of all. It indicates thoughtlessness, because we forget that God is running things. We have forgotten how great, and wise, and glorious He is, and that everything He ever did was right, and that all He ever does will be right.

I know how in my early experience in life there were many things that I thought I could have done a little better than God if I had to do them. As I went along in years, and increased in knowledge and wisdom, I could see how God's ways were better than those which I, as a child, had imagined to be preferable. I used to think of many things that might have been nicer. I thought of the little fishes we used to have at home. I remember thinking how much better it would be if they were not so full of bones, so we would not have to take so much time picking out the bones when we ate them. I thought of the watermelon. Why

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should it be so filled with seeds? Why did the Lord not put in two or three seeds? I thought that would have been much nicer. But after I grew up, and thought of these matters, I saw that God's way was better than mine. I remember how I saw God's wisdom. If God had not put all of those bones into the fish men would have eaten them so fast that there would be none left by this time. God wanted some for future generations, so he put the bones in so we would have to eat them more slowly. I thought much the same about the watermelon. God knew that men would be wasteful. He wanted men to eat watermelon right down to the end. He knew if He would only put a few seeds in the watermelon there would soon be no melons, so He said "I will stick these watermelons so full of seeds that if men do waste a few hundred there will still be plenty left." The very thing that looked to be a lack of wisdom was the best thing.

We want to realize and remember that our God's ways are right and best. This is true of our membership in the Body of Christ, and our opportunities for service. Do not feel discouraged because you cannot take the platform and speak publicly. God does not want all of the members to be the same. He has set the members in the body as it pleaseth Him. If He had set the members in the body as it would please you, there would have been no body at all--just a big mouth. He knew what position we could best serve in. If we are discouraged because God has not given us larger opportunities; or because He has



not given us other blessings which we do not possess; or because He has not given us a larger understanding of His Word, let us remember that we are dictating to God--we are practically telling God that He is neglecting His business. So in respect to the matter of sacrificing. Some are discouraged because they find so many sacrifices in connection with their daily experiences. They do not understand it. They say, "I gave myself to the Lord, and now He allows such trials to come upon me. I am almost crazy." Instead of being discouraged by this we should be encouraged. It shows the Lord has accepted our sacrifice; He has taken us at our word. It shows He is willing that we should be of the class who may run this blessed race, and finally have a share with the dear Redeemer upon His throne, because, "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life." Instead of being discouraged by trials and difficulties we should be encouraged. So we see there is nothing that God has ever done, or ever will do, there is nothing He has ever refrained from doing, that is a ground for discouragement. Everything God does will encourage you and me if we accept it in the proper spirit.

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Let us now talk briefly about the second form of discouragement--the discouragement that comes from what some of those around us have done, or failed to do. It is so strange to find sometimes a brother has become seriously discouraged because of what some brother or sister has done, or failed to do, as he thinks. What would you think if one of your neighbors in town would come to your home and say, "I am discouraged. Here my neighbor across the street came home drunk this morning, and in his intoxicated state he broke every pane of glass in the house. I am discouraged, and I have a notion to go and get the axe and chop my porch down." This is about what we are doing when we think of allowing some other brother's delinquency to discourage us. No matter what the brother does, we must determine that we will be faithful. I remember a conversation I had in a home some time ago. A brother and sister were consecrated to the Lord; they appeared to love God and His Word, and they loved one another dearly. I do not believe I have ever known a case of a husband and wife who loved one another more than they. I put a rather pointed question to them while in the home. I said to the brother, "suppose your wife was not faithful to the Lord; would you follow with her or would you be loyal to the Lord?" Then I turned to the wife and said, "suppose your husband should not be faithful to the Lord; would you follow the Lord, or your husband?" It was a shock, and for a few moments they could hardly answer. I told them why I put the question to them. I said, "I realize that you both love one another dearly. I trust such an experience may never come to you, nevertheless I believe, if you ever have this experience you must come to the point of determining that

you will be faithful to the Lord, even if your companion should not be faithful. I do not wish to encourage you to think that either will be unfaithful, but I think it will be well to have your determination fixed that you will be faithful, no matter what any other person on earth may do." I believe when we get to that place we cannot help but sorrow when others turn aside. We cannot help but grieve when we see a brother or sister living below their privilege. At the same time we should not be discouraged; we should appreciate the sentiment of our text, "be not weary in well-doing, for in due season we shall reap if we faint not."

If some of the brethren have been disloyal to the Lord we can often help them by being faithful ourselves. If you are unfaithful it will drag them deeper. We are all examples to one another; we can all be of assistance to one another in the narrow way. Many who would have been seriously discouraged have been encouraged to keep on because of what they saw in someone else. I believe that is the thought we must keep before our minds. In a certain sense we are our brothers' keeper. If you

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and I do not appreciate the privilege of being our brother's keeper now, we may not share in keeping the world in the next age. When we speak of being our brother's keeper we do not mean that the Lord would say, "I am going to make you responsible for your brother's keeping," but in the sense that we will so appreciate the privilege of being in the divine family; that we will so appreciate the privilege of helping the Lord's people, that we will not do a thing that would discourage them, any more than we would want them to discourage us. If they should do anything discouraging we will not allow it to discourage us. If we get sleepy it will be a means of discouraging them. Keep this in mind and strive not to do anything, under any circumstances, that would be a drawback, or hindrance, or discouragement to any brother or sister.

I believe we have here a special lesson to elders. I find many of the elders have a discouraging effect upon the class, and sometimes the class is weak, largely because of the influence of the elders. Sometimes we come in contact with elders who, apparently, like to let you know that they are elders. A brother met me at one appointment, and said, "I am glad to have you come to our place. I am sent down to meet you. I am the leading elder of our class." I said, "Leading elder?" He replied, "Yes, the leading elder." I said, "Is there anything in the Bible about a 'leading elder?'" He said, "you know, I have served the class longer than the rest." I said, "brother, there is nothing like that in the Bible. I think it is unbecoming, especially in an elder, to speak of himself as the 'leading elder.'"

I have sometimes been made very sad when I meet brethren who like to tell us how their ability has been recognized, in this or that way. Dear friends, let us resist that; let us seek to crush that kind of spirit. We do not want to discourage one another, and we do not want to be discouraged by others. Let us not put any stumbling block in a brother's way. I am quite sure every one of you feel that way. We would not want to discourage a brother; we would not want to hinder his growth in grace; we would not wish to do anything that would stand in the way of his spiritual development. I am going to mention one respect in which some have unwittingly injured the spirituality of brethren more than they have any idea of. This was brought to my attention in connection with one of the conventions held in Canada. A brother told me of an experience he had there. This is in connection with a matter that is discussed throughout the world today. I am sure you have noticed in the newspapers so much written upon the subject of female dress at the present time, and the harmfulness of it along moral and mental lines. I believe possibly some of our dear sisters might be benefited if a word is spoken along these lines. I am sure all who love the Lord want to

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please Him, and they desire to help His people. I do not believe that amongst our friends at this convention gathering, or any like gathering, there is a sister but has a mind to seek the interest and blessing and uplift of God's people. But sometimes, because we have not the weaknesses of others, we fail to consider the weaknesses they do have.

This brother came to me and told of an experience he had at this convention we mentioned. He said, "Brother Barton, the Toronto Convention has been almost ruined for me. I came here, like all of the rest, to get a blessing. All of my life I have had a tremendous battle. Possibly I have a mind naturally that is not as pure and clean as that of most of the friends. I have been battling with evil thoughts ever since I consecrated my life to the Lord. When I came to this convention my hopes were high, as I thought of the great blessing I was going to get. I went into one of the services and sat down during the testimony service, which I enjoyed very much. Then came the first discourse. Then a sister came in and took a seat just in front of me. I do not know that the sister was dressed in any improper way, nevertheless the sight of her started a train of thought in my mind which I could not get rid of. I struggled against it. After a time I got up and went to another seat, and thought, 'Now I will be able to get my mind on the discourse.' I had only been there a few moments when another sister came in and took a seat near me. The sister was dressed somewhat like the other one. Do you know, Brother Barton, that meeting was ruined for me. I struggled but I could not get the

thoughts out of my mind, and had to get up and leave the room."

From this we can see that even if in your own mind you can see no possibility of anything wrong, it might be well to sacrifice a little of comfort for the sake of a weak brother. We do not know how many, or who these may be. That would be one way to sacrifice your own interests to help some brother who may be weak along those lines, to make his calling and election sure. He will have enough to contend with in the world without the temptations being brought upon him among the Lord's people.

Now, dear friends, we will come to the third point of discouragement. We have talked about being discouraged because of what God has done, or has not done. We have talked about being discouraged because of what others have done, or have failed to do. Now we will talk about discouragement resulting from what we have done, or failed to do. Some say, "I am so discouraged because I was so weak and so poor at the start. The Lord did not have much to work with. I have not made much progress since, and I am discouraged with myself. It seems there is no use going farther." I want to say that you need not be discouraged on that account. We are to remember who God is. We are to remember

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what He can do with us if we will permit Him. If anyone but God was to do the work we would give up. If an angel had to make me fit for the kingdom he would fail. If all of the angelic hosts were appointed to make me fit for the kingdom they would fail. But if the great God will do it I know He can, and the only question will be whether I will let Him do it. I often think of the wonderful things God has done with poor instrumentalities. I often think of the diamond, which is made of nothing but carbon. Just think that the diamond is made of the same material as the black soot which we find on the inside of the stove-pipe. To think that the diamond could be made of such stuff as that suggests that possibly the Lord can make diamonds out of us too. We need not be discouraged if we were weak to start with. Indeed, we can be glad, for if we get into the kingdom it will be more to the Lord's glory than if we had more strength or ability in ourselves.

Then we are to keep in mind also that progress is naturally slow. The Bible so represents it. It says, "grow in grace." Growth is slow. That is one respect in which the holiness people and sanctificationists are in error. They imagine that the growth takes place in a moment. You get the second blessing, and then and there you get all the graces of the spirit. The Bible does not put it that way. The Bible says, "They shall be called trees of righteousness, the planting of the Lord, that He might be glorified." "Herein is your Father glorified, that you bear much fruit." Did you ever see an apple tree, with only leaves upon it, and while you were watching it got the second blessing and at once

was filled with red apples from top to bottom? That is the way the holiness people say we get the fruits of the spirit. We may expect the growth will be as the Scriptures put it, "line upon line, precept upon precept." As the apostle admonishes, "Giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness, love." So we find no room for discouragement because our progress is slow. We may expect that, for the Bible tells us so.

Some may say, "I am discouraged because I see in myself so many weaknesses. I see more weaknesses than formerly." I believe that some of these discouragements would be encouragements if we could look at matters properly. We find that many of the things the Lord's people refer to as discouraging, really should be encouraging. It reminds me of a sister I met some time ago. She said, "I am so discouraged. I cannot remember anything any more. I used to have a good memory, but I cannot remember anything now, and it discourages me." I said, "Sister, I believe you have a better memory than you used to have." She said, "O no." I said, "I think you have a better memory than before." She said,

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"Why can I not remember any better?" I said, "Sister, I will tell you why. You say your memory is now poorer; whereas you remembered well back there. The reason why you seemed to remember well back there was because you had so little to remember. All you had to remember was that the church was going to give a social Thursday; Friday there is to be a five o'clock tea, and then you must get such and such things at the store tonight. That is the reason you had a good memory. Now you have so much to remember that you cannot keep it all in your mind, and you are almost inclined to get discouraged because of thinking your memory is so poor that you cannot remember at all."

I find some of the friends get discouraged because they become impatient with the children. They say, "a few years ago I was not so impatient, but now every little thing that happens gets on my nerves." Very often this is a sign of progress. Why is this so? Possibly back there you did not get nervous when the children did things that they do now, because you had not so high a standard then as now. Back there when they said impudent things to their parents you said, "Isn't that cute?" You told your neighbors and friends about it and thought it was smart. Now you realize something of the reverence that children should have for their parents, and instead of thinking it is something to laugh at you consider it something to feel sad over. Things which you then looked upon as a joke now look very serious

to you. That is no reason why you should be discouraged; in some respects it should encourage you.

In some respects you see more of your weaknesses and imperfections, and you have more to battle against, but this is not a thing to be discouraged about. On the contrary, it is an evidence that you are enjoying God's favor and blessing; it is an evidence that He has been opening your eyes to what is wrong, and to what needs to be corrected in your life. Do not be discouraged because you can see more faults in yourself. You may anticipate that. Do not be discouraged because you see your brother's faults. As you grow in grace you can see more of your brother's faults, as you see more in your own life.

To illustrate, a few years ago if you heard a brother deliver a discourse you would go away and say, "Wasn't that wonderful; wasn't that grand? How clear he did make that." You might hear the same brother give another discourse now, and perhaps you would say, "Why, I do not know what to make of it. I thought he could quote scripture so well, and he said that verse was in Deuteronomy and he should have said in Jeremiah; then he said another quotation was in the tenth chapter of Matthew, and it is in the fifteenth chapter. I must be in an awful condition to notice these mistakes." This shows a good condition; you are getting a better knowledge of the Bible. As you grow in grace you will see more

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of your own faults, and also the faults of your brothers. We will notice our brother's faults, but in charity we will seek to cover them up. We would not think of discussing them with someone else. These things do not give us reason for discouragement.

"But," you say, "it does not seem to me that I am what I should be. It seems to me that after all these years that the Lord has been dealing with me and blessing me I should be better than I am." The trouble is you do not know what you look like; you have never seen yourself yet. There are three ways of seeing yourself. When you look at me you look at the flesh. You try in your mind to look at the spirit, but you cannot. What you actually see is the flesh. The new creature is hidden within. When I look at myself I see the flesh and the spirit mixed together. Sometimes it is an awful confusion that I see. That is the reason I cannot always discern what pertains to the flesh, and what pertains to the spirit. I spend time to figure out how much of the flesh and how much of the spirit enters into various experiences. When God looks at me He does not see as you see, the flesh; nor as I see, the flesh and spirit mixed. He sees only the spirit, and that looks good to Him. It is God that worketh in us of His good pleasure. When I think that God has been working in me for twenty-three years I feel

sure that He has accomplished something. That is another reason why I long for the resurrection. I feel a longing for the resurrection so I can see what I really look like, what God hath wrought in me. How glorious that will be. When thinking of self do not think too much of the flesh. Fight the flesh; resist the flesh, but at the same time remember that it is the spirit which counts in God's sight. Let this thought cheer us and help us to go on.

"But," you say, "there is another discouraging matter. The time is so short that I cannot make my calling and election sure." Here, again, we are forgetting what God can do. I have such confidence in God that I believe He could develop in me the character He wants me to have in two or three days, if it was necessary. I believe, dear friends, if we have consecrated our lives to the Lord, even if the time is short, He will see that we have opportunity to come off victors. Let me give you a proof that there should be no reason for discouragement because of the shortness of time. If you fail to make your calling and election sure, what would take place? Is the Lord going to leave a big hole in the temple? No, He will get another stone to put into the place. As has been suggested, that stone will be much like you. We believe God has a system in gathering the members of the body of Christ, and if you prove unworthy someone else will be called to that place who will be fit for it. Judas was rejected, and God selected Paul. They were somewhat similar. Paul was a business man, and we remember that the little company

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who accompanied Jesus had evidently recognized in Judas qualities that fitted him for doing some of the business for them. He handled the money. Judas evidently had some of the qualities which, according to the Scriptures were also possessed by the Apostle Paul. The Lord selected Paul because he was qualified to take the place of Judas. We do not mean that Judas must be unfaithful. He might have been the great apostle to the Gentiles; he might have been the one to declare His name before princes, but he lost his opportunities because of his traitorous spirit. If you should prove unfaithful the Lord would choose someone to take your place, someone would take your crown. The one who takes your place will have tendencies like those that brought you to the place where you gave up, or proved unfit for a place in that glorious company. That one will have to be fitted for the place in less time than you had, and at the same time he will have as much to contend with as you had, and as much of the journey to make. In other words, if that one can make his calling and election sure, and develop the character the Lord wants him to have, how much more readily you should have done so, had you gone on. If that one should prove unfaithful the Lord would select still another one, and make that one worthy, and his time would be still shorter. If the

Lord could find someone with characteristics like yours, and make them ready in a shorter time, He could get you ready in the longer time. There is no room for discouragement. Everything tends to encouragement.

The fact is if we are discouraged it means that we doubt God. Not that we think of it in just that way, but that is what it means. It means, in the first place, that we question God's ability, God's almighty power to do what He said He would do, whether we recognize it or not. It is as if we said, "I know God promised to help me; I know He promised to make allowance for my weaknesses; I know He said He would be merciful, and yet I really do not know that I can depend upon it." You really do not think that--it is just thoughtlessness, but actually that is what it means, in one sense. Think of those who lived in the past who had so few opportunities compared with what we have today. Those who lived earlier in the Gospel Age had not printed page as we have today, they had no volunteer service, they did not have the Bible helps and other advantages that we enjoy at this time. If they were not discouraged; if they could make their calling and election sure, how much more should we with all the advantages of our day? You see it is almost like questioning God in respect to these matters. I believe we should give God credit for being faithful. Give everyone credit for meaning right. Let us give God credit for meaning all He said, and if He meant all He said we have no ground for discouragement.

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In the next place when we are discouraged it is a reflection on the ability of Christ. It is almost like saying, "I know your blood is provided to cover my imperfections, but I doubt if the blood is so efficacious; I doubt if the blood means as much as I have been thinking. We do not want to doubt the power of the blood.

In the third place, when we are discouraged it is indicative of some degree of pride. It is like saying, "I know the Lord said we would be weak; that there would be battles within and without, but I am so great that I should have been able to get along without these experiences. If they are necessary for others, yet they should not be necessary for me." That would be a species of pride. We had overestimated the matter and now found we were not as great as our pride had let us to think we were.

Again, discouragement would be a reflection upon our brethren. When the brethren get up in testimony meeting and tell of their severe trials, and how the Lord has helped them then we would say, "That brother is testifying about his trials and victories, but he does not have such experiences, for I do not have them." If we believe the brother is telling the truth, as he should be, then he must have these



trials. If he has these trials we must have the same too. We should not be discouraged, just as he has these trials and is not discouraged.

Then there is a fifth thing. If we are discouraged it indicates that we have forgotten the way the Lord has helped us hitherto. Don't you remember how the Lord helped you over those insurmountable obstacles, and don't you think He is as well able to help you now to finish the work. He that hath begun the good work in you is able and willing to finish it to the end. Realizing these things there is no room for discouragement. We are going to look to the Lord, trusting in Him, and asking for constant supplies of grace to enable us to overcome discouragement and become conquerors through Him that loved us. God is not discouraged in us, and if He is not discouraged we need not be discouraged in ourselves. The Lord Jesus is not discouraged in us; the brethren are not discouraged in us. There is only one who is discouraged in us, and that is the devil, but even the devil will not be so badly discouraged in you if you will only be a little discouraged yourself. That is the only D.D. I believe in-- Disappoint the Devil. You will disappoint him if you do not allow discouragement to get into your heart. Disappoint him. D.D. not only stands for disappoint the devil, but it also stands for "Down Discouragement." If the thoughts we have presented to you this afternoon have influenced you to down discouragement and disappoint the devil you are welcome to the degree of D.D. I hope it will do you good.

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## **"HOW WE CAN SUCCESSFULLY PERFORM THE PART OF A BROTHER."**

Our text is found in Hebrews 10:24,25: "Consider one another to provoke unto love and to good works; not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

This is Harvester's Day, and in order that we might be in harmony with the spirit of the day our subject should have some bearing upon the harvest work. But we must remember that harvesting not merely includes the cutting of the grain; it also takes in the various processes necessary for the securing of the crop that has been thus gathered. Harvesting would not only mean the cutting of the wheat, but it would include the tying of the wheat into bundles, stacking the bundles into shocks, and finally, according to oriental methods, placing them in the barn. This morning we are not going to tell you how to go out and gather more grains of wheat by the use of the sickle of truth, but we will try to tell, more particularly, what our duty is toward fellow grains of wheat, those of the same spiritual shock of

wheat. I believe, dear friends, that our relationship to our brethren is going to have an important bearing upon our own lives, as well as prove an assistance to those who are seeking to walk in this same narrow, but precious way.

When we look into the religions of the world we find that all over the earth Satan seems to have had some peculiar reason for constantly suggesting a trinity. Among so many of the heathen nations we find the teaching of a trinity. When we examine the Christian religion we find it has come under the influence of paganism and heathen philosophy, and the doctrine of the trinity is conspicuously presented. I am not inclined to give Satan credit for much originality. I believe none of God's creatures can be original; He is the only one whose ideas are strictly original. You remember that Jesus was ready at all times to confess this. He said that He could do nothing, except as He saw the Father

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do. I have no doubt that this is, to some degree, Satan's position, too; that when Satan is bringing out something original, seemingly, he is taking some of the things which he heard and saw when he was in harmony with the Almighty, and giving them a twist or turn to suit them to his own use and advantage. It seems to me if Satan has so persistently forced this thought of the trinity upon the people of earth, he must have some sort of reason for it, even though we cannot believe Satan's conception of the trinity could be the right one. We have seen the unreasonableness and unscripturalness of the teaching usually spoken of as the "Trinity," and Brother Woodworth has so effectively presented this that no further comment seems necessary.

But we do find when we come to the Word of God that the great design of the Creator is to have a trinity. We find that our Heavenly Father is the first, the foremost, the greatest part of that wonderful trinity. We find that the Lord Jesus was to be the second person in that marvelous trinity. We find that the third person in that trinity was not to be an influence, disposition, or power merely, nor was the third part to be a single individual. The Bible gives us to understand that the third member in the trinity will be those who have faithfully followed in the foot-steps of our dear Redeemer. Jesus expressed this thought when He prayed, as recorded in John 17:21, "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us." There is the trinity; there we have the three in one—the Father, the Son, and those who follow in the foot-steps of the Son. You may ask, "Are they all to be co-equal and co-eternal with God?" O no. We realize that in that trinity God will be higher than any of the rest. Next to God will be His own dear Son, and on the lowest place in the wonderful trinity, will come those who walk in His foot-steps.

This is the thought in 2d Peter 1:4, where the Apostle says, "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the nature of God." That is what it really says in the Greek. We are glad there is such a hope as that. Does it fill us with pride? No, it crushes us with humility. No wonder the Apostle calls it a "high calling." No wonder that the Scriptures emphasize and enlarge upon it as they do. Who could believe it possible if there was not so much evidence to support it in the Word of God? If this great blessing is to be given any, what must be the marvelous unity among those to compose that wonderful class, the Body of Christ, the Bride of Christ, the class to be so much closer to God and His Son than any of the angels have ever been, or ever will be? No wonder the Word of God exalts the hope of the church as it does. We could not believe this unless the Word of God told us it was so.

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So we understand it is necessary, not only for you and for me to get ready for that wonderful place, but it is necessary that we help our brothers and sisters to prepare for that glorious condition. You will recall that we read in the book of Revelation of the time when it will be said, "The marriage of the Lamb has come, and His bride hath made herself ready." You have a work, not only to get ready yourself, but you have also a work to help the fellow members of that prospective bride class to get ready. The question is, "How can we do our part as brothers and sisters in the Body of Christ; how can we fulfill the obligations that God has very properly placed upon us as joint-heirs with the Redeemer in these wonderful prospects?" We are going to mention several different things that will be beneficial in seeking to make our calling and election sure, as brethren of our dear Redeemer.

The first thought expressed in our text is "consider one another." We realize that we could not be a brother if we did not have brethren, and if we have brethren we must perform the part of a brother toward them. This means that we must give consideration to them; we must have a very deep, heartfelt interest in their affairs--in their spiritual welfare. I often think of the way the Apostle Paul brings this to our attention in Romans 8:23, when he says, "And not only they (not only does the world groan and long for something better) but we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." What are we waiting for--the redemption of our physical body? O no. That has been redeemed as much as it ever will be. When you and I are justified through the blood of Jesus, that is where the redemption of the human body takes place. Our human body will never have any greater deliverance than it has there. But we understand there is to be a redemption of our body--not your body or

my body--but our body, the one body in which we all have a share. That was what the Apostle was longing for. He said (not in so many words, but we get the thought from his language) that he was not merely longing for his resurrection; he was not merely longing for the time when he would enter the kingdom, but he was thinking of the rest of God's people. He was thinking, "I love them as dearly as I love myself; I am glad to lay down my life for them, and I will not be thoroughly content until they are all with me, too. I long to be with the Master, but I have the same longing for them as for myself, and am waiting for the glorious time when the last member will have passed beyond, and that mystical body of Christ will have its full redemption, its complete deliverance.

We see then, dear friends, you and I will have to lay aside the selfish feelings. We must not only think of my part in the plan, but we must think of our part in the plan, we must think of our place in the

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kingdom, we must think of our position in the Body. I remember some time ago getting down on my knees in prayer, and when I finished with that prayer the thought came to my mind, "What a selfish prayer you have just offered. You have asked God to bless you, and you did not say anything of your brethren; you asked the Lord to help you to understand His Word better, but you did not ask Him to help your brethren to understand it better; you asked God to give you opportunities for service, but you did not ask Him to give them such opportunities; you told Him that you were longing for that great consummation beyond the veil, but you did not tell Him that they were longing for that for that consummation." I went down on my knees again and asked God to forgive me for that selfish prayer, and I prayed over again. Instead of I and my, I put we and our. I think, dear friends, that we want to get that spirit, and to realize that there is a peculiar relationship existing between those who have made this covenant of sacrifice. We do not want to think of ourselves, but we want rather to "consider one another," as Paul said, "We are members one of another." I know that when we come to see these precious truths, and make this consecration, we begin to feel that way.

Some time ago a brother told me of his experience along this line. He said, "Brother Barton, when I came to see God's great plan, and made a consecration to the Lord, I was overwhelmed with gratitude--it was so wonderful, so marvelous. I felt such a great longing to meet with others who had such a love for God as I had. There were none in my neighborhood. Soon information came in the Watch Tower that a convention was to be held within one hundred miles or so. I said, I must go to that convention and meet some of these people, for I have such an interest in them. I thought as I was getting ready to go to the

convention. What will these people think of me when I get there? I feel that I love them so much that I will make a fool of myself, but I cannot help it. I must go even if I do act foolish. I know I will wear such a smile on my face, and give them such a hand-shake that they will think I am a little bit 'loony,' but I will go anyhow." He went with considerable misgivings, but he said, "You know when I got to the convention I found them all acting just like I wanted to act." This is really the spirit that animates all of us. We are glad that, in the Lord's providence, we have come to the place where we do consider one another.

However, I do not believe that it is enough to have this spirit when we are together at a convention. We must consider one another in connection with all of the unpleasant experiences of life; we must consider one another in connection with the trials, difficulties and besetments of life. If some brother has offended you; if some brother seems to be in the wrong, you must consider him also as suggested by the Master

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in the words of Matthew 18:15-17. He tells us there that if a brother offends against us we should go and speak to the brother alone. If we cannot come to a settlement we may go again and take one or two other brothers with us. If we still accomplish nothing, and the matter seems to be of sufficient importance, it may be brought before the church.

The Lord did not lay this down as a rule that must be followed. He did not mean, in other words, that if a brother has done something that is offensive you must follow that course. No; in the great majority of cases it would be a better plan to just pass the matter by. If we have a fault-finding spirit, and feel that we must follow this course every time a brother does something that is offensive to us, we might be running to the brethren much of the time, and we would keep the church continually disturbed. Every few weeks we would have a meeting of the Ecclesia to consider our difficulties with a brother. The more of the spirit of the Lord we have, the less occasion will we find to have recourse to that method. The thought is, rather use this method than to use some wrong method. Rather than go around criticizing a brother, and having evil thoughts about him, if it is of such great importance that the matter must be dealt with in some way, then the Lord says, I will tell you what to do. First, go to see that brother. But when you go to see that brother, consider him; consider one another to provoke unto love and good works.

It is possible to go to a brother inconsiderately, and provoke him to anger. The wrong way would be to go to him and say, "See here, brother, you have tried me greatly; I am almost inclined to drop you

altogether, but I remember that the Lord says if a brother offends us we are to go and speak to him. I am following this rule. This has got to stop; it cannot go further. If you do not recognize that you are wrong, and correct the course that you are following, I will have to see that this is dealt with in some other way." One would almost think it was the emperor of Germany delivering an ultimatum to the Czar of Russia. Then he wonders why he has no influence with that brother. Then he goes to the brother with two or three other brothers. When the matter comes before them he says, "Now I am following the Lord's advice in this; I went to him and asked him to acknowledge his fault, but he would not listen to me; he just turned away from me. I have followed the method which the Scriptures authorize, and the time has come to do something." He has not been following the method the Lord suggested at all.

He should have gone to the brother more in this spirit: He might say, "Now, Brother Smith, I have come to have a little talk with you. Brother, it seems to me that brotherly love should mean so much to us. I love you, as I love all of the Lord's people, but some little things

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have come between us lately; haven't you noticed it? It does not seem that we are as cordial as we used to be. I may be to blame partly for this. You know when anything comes up each one can see where the other is to blame. In my mind I can see where you might be to blame, and doubtless you can see where I am to blame. Cannot we settle this matter? I believe it would be to the spiritual benefit of each of us. Cannot we bury this matter; can't we love one another as brethren?" This is the way to gain a brother. That is the spirit in which to approach one with whom we have differences. The first thing is, we must be considerate. Consider one another, that we may provoke unto love and good works. Entice the brother in the direction that would be good for him, and that would enable him to be faithful to others of God's people around him.

The second essential, if we would properly perform the part of a brother, is that we must constantly look to the Lord for help; we must look to Him for assistance; we must look to Him for advice. We must continually be in that attitude in which we are afraid of ourselves; in which we are suspicious of ourselves. You know that there has never yet been a difficulty between brethren but what each one thought he was right. If you would listen to one brother he could tell you many different reasons for thinking he was right; if you listened to the other he would tell you as many reasons why the other brother was wrong, and he himself was right. Knowing this to be so we should be constantly suspicious of ourselves, we should constantly examine ourselves.

If we are listening to a discourse we should be thinking, "I wonder how I can live on a higher plane as a result of listening to this lesson?" On the contrary, if we find that we can apply all sorts of points to the friends; if when the brother makes a good point we say, "I hope Sister So-and-So is here; I hope she takes this to herself." Then something else is said, and we think, "Why, you would almost think that he is aiming that at Brother So-and-So. I hope he will feel real humble after that. I hope we will have no more trouble with him in the class"--if you are in this attitude, examine yourself. We need to look into our own hearts. If we do this there will not be time or inclination to apply these things to those around us.

With this thought in view let us constantly go to the Lord in prayer about the matter, and before we get to the end of the prayer, let us be sure that we want the Lord's will done. There is no use praying the Lord to help you if you are not willing to take the help. There is no use knocking at the door if you do not want Him to open it. The Lord says, "Knock, and it shall be opened unto you." Someone says, "I have been knocking and knocking, but the Lord has not opened." Some think they have been knocking, but they really only pretended to. Suppose you noticed that

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a man was apparently knocking at a door, but he was refraining from striking the door--he would not let his hand get nearer than a half inch from the door. He was not knocking; he was only making believe. That is the way with some of the Lord's people, I am afraid. They think they are knocking, but in reality they are not knocking at all. They pray to the Lord, "send us more opportunities for service," and possibly in heart are saying, "I hope I don't have to do any more; I am doing my share already, and do not think I should be expected to do more than this." No wonder the Lord does not hear that knock, and open the door. I think the continual attitude of our heart should be, "Lord, show me your will, and I will be glad to do that will." We should not be of those who are all of the time telling about wanting to do the Lord's will, and when the Lord's will is made plain to them they find some excuse for not doing it.

We are all imperfect and have our weaknesses, but the Lord covers these defects with the merit of His Son, and thus our consecration is just as acceptable as if we were perfect. But sooner or later we are brought to the place where He expects us to gain more of a victory over these things and if we fail to overcome, it proves a spiritual drawback to us.

Suppose the case of a man who is much addicted to the use of tobacco. Let us imagine that he uses it to a degree that makes him undesirable company, tobacco juice running down his chin and

staining his coat most filthily. However, his consecration is just as acceptable to the Lord as is the case where tobacco had never been used. God does not hold this against him.

We will suppose that several years pass and he still is addicted to the old habit, even though not in quite so repulsive a way as formerly. His conscience does not condemn him, neither does the Lord. But the time comes when the brother reaches a crisis on that particular point. Perhaps he has been thinking of the life of Jesus. He has been thinking of how noble and pure Jesus was, and of how he should imitate the Master. He should not do anything that would bring reproach upon His name. He thinks, "there is not one thing I do but what, if I believed the Master would not do it in my place, I would give it up. I wonder if there is anything in my life that is not in harmony with the Lord's will? I believe I have been doing just as the Lord would have me do." But then the thought comes to his mind, "There is the tobacco you are using; do you suppose, if He were in your place, that He would go around chewing tobacco?" "No, I don't think He would." "Don't you think it would be best to give up the use of tobacco; don't you think it would honor the Lord more; don't you see how it would ruin the Bible account if we read there of God's people chewing tobacco?"

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I am glad it does not say anything like that, the brother says. That is where the crisis would be in that brother's life. Up to that time God accepted him as if he had not been addicted to this unclean habit, but now the time has been reached when the brother sees his privilege of sacrificing along this line, and the Lord expects him to act in harmony therewith.

We want to be in that attitude in which we desire to know the Lord's will in all of these things; where we would say, "Lord, we want to know and do your will; it does not matter whether it is easy or hard." Thus we look constantly to the Lord for divine aid, that we may do our part as members of the body of Christ.

There is another thing about this. When we have thus laid matters in the Lord's hand we should not be fanatical about being guided by impulses. It is not that the thought comes, "I had better do this, or that," and you do it. The Lord says, "Let us reason together." At the same time we are not to go to an extreme and worry about matters, and go about burdened with anxiety. We are not to say, "I have asked the Lord to guide me, and I wonder whether He will." We ask for blessings, and then wonder whether the Lord will give them. Didn't you ask the Lord to guide you? "Yes." Then the Lord must be guiding. But we say, "I wonder if it would have been better if I had done the other way." We have the promise of divine guidance; let us



not permit our minds to be burdened with anxiety. It is wrong to be guided by impulse, and it is wrong to go to the other extreme and allow anxiety to burden and overwhelm us with nervousness.

There is a third point essential to enable us to properly perform the part of a brother. It is this--be careful not to criticize your brethren. Remember, the Lord has not appointed us as judges, but He has appointed us as members in the body that we might be judged as to whether we will ultimately be fit to be glorified with the Redeemer, and then to be associated with Him in the judgment of the world. Under no circumstances are we at liberty to judge a brother.

There are certain circumstances under which we might be at liberty to judge a brother's actions, or to judge a brother's knowledge on some points, but even there we must be very careful. Let me make the distinction a little more carefully. For instance, the time comes for an election in our little company. We must now do some judging. We must not judge Brother Smith or Brother Jones. We have no right to do that, but we are at liberty to judge as to whether Brother Smith has sufficient of the qualities of a teacher to be chosen elder of the class. We must distinguish between judging a brother, and judging his methods, or the degree of his knowledge. We understand the same principle applies

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when the elders com to give discourses before the class. The elders are justified in judging what the class may need, but they are not qualified to judge the hearts. Draw a sharp line of demarcation between the individual, and the particular actions of the individual. Even where it is found necessary to judge, or correct the course of an individual, we must be careful to do it indirectly, rather than directly. We must do it wisely, and would better not do it at all if we cannot do it helpfully.

This may be well illustrated by an occurrence in Arkansas. There was a brother living there who had for many years been using tobacco. Different ones had reasoned with him about it, but he still continued to use it. The time came when Brother Raymond was expected to make a pilgrim visit to this place, and the brother reasoned, "now when Brother Raymond comes and finds that I am using tobacco he will give me a scolding. But when he starts to give me a scolding I will say, 'Brother Raymond, you have no business meddling in this matter; that is something between me and the Lord.' I will give him as good as he gives me." He was ready to defend himself and show Brother Raymond how he should keep his place; how he was overstepping the mark to criticize him. The pilgrim brother came, spent the time of his appointment, and when he was ready to leave had not mentioned the tobacco. The brother said, "He has not done

his duty; he knows that, as a Christian, he should be calling attention to these things that are not right; he has neglected his duty; I will tell him he has not done his duty." So he said, "Brother Raymond, I suppose you noticed that I chew tobacco?" "Yes." After waiting a little he said, "Brother Raymond, what do you think of chewing tobacco?" He replied, "I do not chew tobacco." He said, "I did not know what to make of it. I could not use my argument at all. After Brother Raymond had gone I decided to throw my tobacco away."

So we see there is a wise way and an unwise way to help the brethren along these lines. Let us remember that perhaps the best way to help the brethren is by our example. We need not be impatient if the lessons sink in slowly. If we begin to criticize, it will possibly be a set-back. I think, perhaps, this is one of the directions in which the brethren who are married have trials which some of the single ones do not have. I have often imagined that the husband and wife would take the liberty of telling one another what is in their mind more than others. Of course, they might be a real help in holding one another back from offering criticisms of others. But if time after time they pass little criticisms of brothers and sisters the liberty increases. The husband says, "Did you hear what Sister So-and-So said?" "Yes, and I heard Brother So-and-So say thus and so; I never can have any confidence in him again." Thus they encourage one another, and soon they cannot meet Brother So-and-So on the street with the same sweet spirit as formerly.

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While you and I are not at liberty to criticize others, we must expect more or less of criticism from others, and when it comes we must be ready to show the spirit that the Master did. He did not return railing for railing, reviling for reviling, or anything of that nature. We must have the spirit of overlooking if a brother or sister criticizes us, and think they did not mean it as bad as it sounded. Some time ago I made a statement in conversation with a sister. I saw that I had offended her, and I did not know what to make of it. I turned it over in my mind, and wondered what made the sister take it that way. I finally found that one could take two meanings from what I had said, and she had taken the opposite meaning from what I had in mind. We must make allowances, for even the best of us do not always say things just as we wish they had been said. Therefore, if someone says something critical or unkind, take it for granted that they do not mean it as bad as it sounded.

There is another lesson here. We must keep in mind that no two persons are just alike in make-up, and no two have just the same experiences in life. No one has exactly the same environment as another; no one goes through exactly the same education as another. We must consider all of this, and make allowances for it. I often feel

great pity for some of the great criminals in the world, and think, "If I were in just the same situation as they were in when they committed the crime; and if I had passed through the experiences that led up to the crime that they had passed through; if I had been reared in the same environment, and under the same influences, how do I know that I would not have done the same thing?" This ought to keep us humble, and make us charitable. It may be God's will that one of His children should do exactly the opposite to what He would want another to do. It may be God's will for you to stay over to the convention tomorrow, and it may be His will that another should go home. In either case we must decide for ourselves. I believe the learning of this principle will enable us to escape a great many bitter experiences in life, as well as keep us from bringing bitterness into the lives of others. We are glad to know that it will never be the Lord's will that anybody should do wrong, but at the same time the thing that seems wrong to one might seem quite right to another, and perhaps it would be just the thing the Lord wishes him to do.

In Oklahoma eleven or twelve years ago a brother told me of an experience that I never forgot. This brother was a merchant. A part of his business was the buying of butter and eggs from the country merchants, and these were shipped to St. Louis. At that time he was in the

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Methodist church. One day the presiding elder called at his place of business, and said, "I want to have a little talk with you." They went to the office of the store. The presiding elder said, "I understand that you do not conduct your business honestly." He said, "I try to conduct it as honestly as anybody could." The presiding elder said, "I hear that you do some very dishonest things." The brother said, "What dishonest thing have you heard that I do?" He replied, "I understand that the other day you sent a consignment of butter to St. Louis to the commission merchants, and told them you were shipping good butter, when in reality it was very inferior butter. That is not honest." The brother said, "I will explain that very simply. In our business we have certain terms by which we designate the products we handle. When we say 'good butter' among butter men we mean, in reality, poor butter, by that term designating inferior butter." The presiding elder said, "You cannot cover that up in that way; I am shocked to think that you are so dishonest." How easily we can misunderstand and misjudge.

I believe that among the truth friends this is true. A brother told me some years ago of a trial he had. A brother told him that he did wrong, if he went to a home and found a set of Scripture Studies there, to sell the people another set. He seemed to think one should say, "These are the same as the books you have there in your book-

case. You read those; you will not have to buy these." This brother said, "I do not do that because I know of three different cases where people have purchased the second set of books, and not knowing that they had the same set and had been warned against reading them, they read those last purchased and became interested." I think that is the proper view to take in this matter. We are desirous that the people shall get what will be a blessing to them. What some might mistakenly consider dishonest would be thoroughly honest from the proper standpoint.

Suppose, for instance, a doctor is called to see a patient who was slowly dying. He says to the patient, "I have some blue pills here which I think will cure you." Someone comes in just after he leaves, and seeing the pills, says, "Don't you touch those pills; they look just like the pills the doctor gave me, and they almost killed me; don't you take them." When the doctor comes again he asks, "Did you take those blue pills?" The patient says, "No, I didn't take them, doctor. I heard that they are bad pills; that someone took some pills like those and it almost killed them. I was afraid to take them." Well," the doctor says, "if you are afraid to take these I will give you some other pills." He goes away and prepares pills of the same ingredients, but with a red coating, and these the patient takes and a cure is effected. This would be deceiving in the estimation of some; but the doctor would be doing wrong if he did not do that. It is the same with the colporteurs.

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We have somewhat the same experience in the photo drama work. I was in the photo drama work last year from May to December, and I had a good opportunity to learn some of the conditions. Some things which we were led to do might cause some to wonder whether it was entirely consistent, if they did not understand the details. But when the details were understood it put matters in an entirely different light. Let us be careful not to misunderstand, or judge others, because their viewpoint is different from our own. Let us take for granted that from their viewpoint the matter is perfectly right, even if from our viewpoint it would have seemed right to follow another course.

Another point is, if we do not find something in the Lord's people that does not seem to be just what we would wish, let us not make a hobby of it. Do not keep pushing the matter forward until you have ruined your usefulness, and at the same time referred to it so often that the others do not pay any attention when you mention it. To illustrate, in Los Angeles I made reference to a matter which I had never mentioned in a public discourse before. I made some little suggestion regarding the propriety of the sisters exercising care that their manner of dressing be not such as to provoke unfavorable criticism from others. I never expect to mention it again. I presume

this will appear in the convention report. I trust the Lord may so guide that such as need it get the blessing. I can see that if I would keep on emphasizing this matter our effectiveness would be lessened--it would become nauseating and the friends would say, "wherever Brother Barton goes you may expect to have a lecture on dress." It may seem right and proper to mention a matter like this at a large convention, but if it were in a little class meeting of only eight or ten the sisters might consider it unkindly personal. So, if we really see some point that needs correction, let us pray about it that we may know what would be the best way, and when would be the best time to present it. Watch for an opportune time to present it, and then leave the matter in the Lord's hands. Thus, in the Lord's providence, we may be proving a help to His people.

You remember the Scriptures refer to the church as the body of Christ. As the high priest was anointed and the oil ran down over the body to the feet, so in the body of Christ. First Jesus was anointed with the Spirit, as the Head, and the anointing passed down to the church at Pentecost, and thus it has been coming down to the feet members. But there is a second side to the picture, namely, looking upon the members of the body according to their usefulness. Some are like hand members, because they have done work like hands do. Others are like feet members because they have done work like feet would do. Likewise some are used to do the speaking.

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But there is a third view, for some of the members are changing their position in the body, as it were. As the oil was poured over the body it ran down over the body, not up, so when you pour the oil of God's Holy Spirit upon another brother, it means that in that act you are going above the brother. Suppose a brother gets higher than you, and becomes God's agent for pouring the Holy Spirit down upon you--in that he is proving himself to be a superior brother, and you are proven to be an inferior. Suppose a time comes when a brother loses his zeal. He still serves God's people, but possibly with not the same amount of earnestness that he formerly had. You start out to pour down the Holy Spirit upon him, and you get above that brother. Of course Jesus is above all of the rest, because the Holy Spirit all came from Him. None of us were channels through which the Holy Spirit reached Jesus. No, He was the fountain through which the Holy Spirit reached us. But we recognize that the more we use our influence, our words, our lives, our means, to help the rest of God's people to get the Holy Spirit, in that act, as it were, we are getting to a higher place in the body. We can see this in the way the Master said, "He that will be greatest among you, let him be servant of all," because as he serves others, and pours the Holy Spirit down upon them, it means that he is raising his position in that glorious body.

May the Lord help us, not only to be brethren, but to be effective, helpful brethren to those who are walking in the same narrow way.

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## **UNBLEMISHED PRIESTS**

I feel that tonight we want to talk on some subject that will help us in these meetings; something that will stir up our pure minds by way of remembrance. I am going to take our text from the book of Lev., 21st chapter, 16th to 21st verses. Lev. 21:16-21: "And the Lord spake unto Moses, saying, speak unto Aaron saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God; for whatsoever man he be that hath a blemish, he shall not approach; a blind man, or a lame, or he that hath a flat nose, or anything superfluous, or a man that is broken-footed, or broken-handed, or crook-backed, or a dwarf, or that hath a blemish in his eye, or be scurvy or scabbed, or hath his stones broken; no man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire; he hath a blemish; he shall not come nigh to offer the bread of his God."

In these verses we have the Lord's statement as to the things that would disqualify a man from serving in the Jewish priesthood; and we understand, dear friends, that these things have an application to the Christian today. We have learned in the Lord's word that the law had a shadow of good things to come,--that the things which pertain to that Jewish Age were pictures illustrative of the things that belong to us and our day.

We find, for instance, that back there in those days they had a high priest. We find that in our day we have a greater priesthood. That priest back there was merely a shadow of this greater high priest. Who is this greater high priest? Paul says in Hebrews that Jesus is the High Priest of our profession. But we find that back there in those days the high priest offered sacrifices, and so our High Priest offers sacrifices. But that high priest back there offered sacrifices of animals and beasts, but our High Priest is not only a greater priest, but He also offered greater sacrifices. What greater sacrifice did He offer? Well, first of all He offered His own self. But we find that back there they not only had the high

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priest; they also had under priests; and we find that today Jesus is not only our High Priest; there are under-priests. In that time there was not merely a priest, but there was a priesthood; so in our day, there is not merely a priest, but there is a priesthood.

We recognize that in those days the under-priests referred to those who imitated the high-priest; they offered sacrifices which were inferior, yet they bore resemblance to them. We find the same thing is true today; for nineteen hundred years there has been in the world a class who have been seeking to imitate the Lord Jesus--a class who appreciate Paul's words when he said in Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And we understand, dear friends, that this sacrificial class constitute the priesthood under Jesus, the great High Priest. It is of this that the Apostle Peter writes when he says in 1 Pet. 2:9: "For ye are a chosen generation, a royal priesthood." We find then that this Jewish priesthood, this Aaronic priesthood, as it is variously called, is brought to our attention because of the way it illustrates this royal priesthood. The periods in which they presented the history which is recorded of them, the details of their service, is merely parts of the great picture which illustrates this great royal priesthood, in which we are concerned.

And it must be that the passage that we have chosen for our text must have some interest to us. A man though he was, the lineal descendant of Aaron might be disqualified from a place in the priesthood. This doesn't mean that because a blind man couldn't be a Jewish priest, because a lame man couldn't be a Jewish priest, this doesn't mean that no blind people or lame people could be in the royal priesthood. It would be a mistake to make an application along these lines. On the other hand, we should make an application which is exactly parallel with the type. These common mistakes the Roman Catholic church make; you know to this day the Roman Catholic church applies these things in a literal sense. A man, to become a Roman Catholic priest, must undergo a physical examination. Well, now, we are sure that our Catholic friends make a mistake in that. We know that was not the way our Lord intended it to be applied. We are sure, dear friends, that the Apostle was a member of the royal priesthood, but he couldn't be according to the Catholic church. The thought is, these things that might disqualify those people from a place in the natural priesthood, were pictures or illustrations of the things in the spiritual, things that would disqualify a person from a place in the royal priesthood. It was a matter of physical blindness that would disqualify one from a place in the Levitical priesthood, but it is figurative blindness that would disqualify

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one from a place in the royal priesthood. We are going to spend the evening in noticing these spiritual disqualifications. We are so glad that we have learned that this doesn't mean that all are going to be lost that will never be in the royal priesthood. The Lord has arranged

some special things for those who will participate in the royal priesthood.

Now let us notice, first, no one could be a Jewish priest unless he was without blemish.

The man who had any kind of a physical blemish was disqualified. He could not be a Jewish priest. No matter how closely he might have been related to Aaron. And we find, dear friends, along spiritual lines, you and I cannot be members of that priesthood if we have any blemish. "Why," you say, "we are all blemished. How can we have a place in that priesthood?" There is only one way we can be without blemish. How? By taking the Lord Jesus as our Savior. We recognize, dear friends, that this is the thought expressed in Rom. 5:1: "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ." That is the reason why it says in the 4th chapter of Romans, "Blessed is the man unto whom the Lord will not impute iniquity." And if you and I accept Jesus as our Savior, we are without blemish. In God's sight we look pure. We have the merit of Jesus to base our hope on. I often think indeed how true it is that God looks at us in the face of Jesus Christ as we often express it. That is the way we judge anyone. You look at a man and we look at his face, and if he has a fine intelligence with a fine countenance, you judge him by his head; you don't judge him by anything else. You don't look at his feet; you pass his feet by and look at his head. And so as members of the body of Jesus Christ, God looks at the head and makes allowance for the members of the body, and we rejoice that thus we are without blemish. Now, dear friends, this would indicate that in the book there will not be one who has not trusted in the blood of Jesus Christ. And there will not be one who will have trusted in his own righteousness. There will not be one, but what will have recognized that all our hope will have rested in the sacrifice of our Lord Jesus Christ. The only one that merely thought that the death of Jesus was a patriotic matter, the one that didn't really think our salvation would depend upon the satisfaction of justice couldn't hope to have a place in the royal priesthood. Now it comes to the second disqualification. It says in particular he must not be blind.

And so, dear friends, it would imply if you and I are spiritually blind, we cannot be of the royal priesthood. We would understand that there will be a great many in that royal priesthood who will be blind in the physical sense, but dear friends, to be blind in the physical sense, and to be blind in the spiritual sense is a different thing. What would it

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mean to be blind in the spiritual sense? Well, it would mean that we couldn't see that Jesus died for our sins. There are a great many people who cannot see that. They must be blind if they cannot see



that the Bible says: "Faith without works is dead." "If I could have all faith so that I could move mountains, and have not love, I am nothing." We recognize the fact then of the necessity for humility, that God resisteth the proud, but giveth His grace unto the humble.

2 Peter: "Add to your 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, 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. But he that lacketh these things is blind and cannot see afar off." The Apostle Peter says: The man that says "if you believe in Jesus that is all that is necessary, and live just what kind of life you please," he is blind and cannot be acceptable to our Savior. Belief in Jesus is merely a basis. There will not be one in the royal priesthood but what will have seen that. This does not mean, of course, that all the members of the royal priesthood will have seen exactly the same as one another. The Christian today may see considerably more than the Christian in the Dark Ages. You can see that even now; the man in Mattoon will see more than the man in Nevada. Here in Mattoon the man will see cars, etc., and out in Nevada the man will see only sand hills. Is it because the man in Mattoon has better sight? No; but because there was more to see in Mattoon. And so it is in spiritual sight. The Christian today has more to see than the Christian back in the Dark Ages. The man back there had the privilege of seeing what it was to walk in the footsteps of the Savior. This would indicate that those who accepted Jesus as their Savior and went on to walk in His footsteps, will have a place in the royal priesthood.

Then it says that no man that was *lame* could be in the Jewish priesthood. And we would understand that, on that same principle, no one who is spiritually lame can have a place in the royal priesthood. What would it mean to be spiritually lame? It would mean simply this: That we would limp. You know there is a verse that says: "Let us limp with patience the race set before us?" And yet I feel that some of the Lord's people look at it that way. The fact is that the Lord is looking for those who are so devoted to Him that they run with patience the race set before them. In Malachi it says, "Ye offer the lame in sacrifice." What would it mean to offer the lame in sacrifice? I would say that here is a brother who has lived a few doors from a certain man. This brother has know that neighbor a long time. They have often walked down to

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work together. They have stood out in front of their houses and talked together, and yet that brother has never made any effort to help that neighbor to see the glad things he sees. Sometimes he has made some

reference to the truth, but they were so vague that if that man had the wisdom of Solomon he couldn't tell what it was. Two years have passed and this brother says, "I have got to be more faithful, and I will call on that neighbor and tell him about the glad things I have seen." Next Sunday he says, "It is pretty warm today and I will put it off till next Sunday." Next Sunday comes and it is pretty warm. The next Sunday comes and he says, "I am not feeling very well today, I will put it off till another Sunday." Next Sunday he says, "I am pretty tired and I will put it off again." And his conscience bothers him, and he says, "Here is this neighbor of mine. We have talked about politics, and the weather and I have never made a real intelligent effort to tell him about the very best thing I know. The things that are very precious I haven't made any effort to tell him at all. Next Sunday I must go and see this man." Next Sunday comes and that brother starts for his neighbor's. Probably he is only wishing he didn't have to go, and after he gets started he half wishes the neighbor won't be at home. He gets there, the neighbor is there, and he says, "Mr. Smith, we have often talked together and the best thing I really know we have never talked about." And he tells Mr. Smith about it.

Dear friends, that brother is using his opportunities, isn't he? But really he is lame, or it wouldn't take him two years to go down the street and tell that man about it. The Lord is not looking for man or woman who wants the Lord to put an opportunity right down in front of them, but the Lord is looking for the man or woman who will make opportunities; who will consider that the service of the Lord is the most desirable thing in life, and, dear friends, they are the ones whom the Lord desires will have a place in that royal priesthood. We recognize that we were all lame in a sense when we started out, but, dear friends, we will have to get out of that lameness. I want to tell you, dear friends, that we will be in that great multitude class if we don't get out of that lameness. I trust you and I will realize the necessity of developing along these lines. This does not mean that we will throw wisdom and cautiousness to the winds. It does not mean that, but it does mean, dear friends, that we will appreciate the opportunity the Lord has given us to such a degree that we will run with all the power and capacity which God supplies us.

We next come to another disqualification here. It tells us that the man who was to be a Jewish priest must not have a flat nose. In our day we would rather speak of it as a broken nose. We can readily understand why the priest could not serve if his nose was broken. The Lord

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intended that those Jewish priests would be his representatives, and the Lord desired that His representatives should make a proper appearance before the people. The Lord knew that the deformed

countenance would detract from the dignity he should have. It would have made the priest seem less dignified than would otherwise have been the case. If you and I are not glorifying the Lord in a spiritual sense, then we have a broken nose. "Let your light so shine before men that they may see your good works and glorify your father which is in heaven." We are told again how our life ought to be such that they will glorify God in the day of visitation. Then it tells again that we are to adorn ourselves with the glory of God. It is to be such spiritual glory as would set an example, as it were, to those around them, and impress them with the fact and influence of the Gospel we proclaim.

I was recently at a place, Midland, Pa. There is a little class there out in the country. A neighbor knew our friend there and knew something of their life, and this is what he said, "There is only one thing I have got against these people. They are trying too much to be like Jesus." I wonder if the people of Mattoon would speak about you that way? We have got to understand that this world will misunderstand our motives, and misconstrue our actions, and yet they ought to say, "I have got nothing against that man unless it is he is trying too much to be like Jesus." When our neighbors look back in the next age they will say something like this: "Well, have you heard that so and so, that neighbor of ours, is one of that royal priesthood?" The other will say: "I don't wonder that is so. I used to think he was a sort of a crank, but those were the days when I didn't know things as I do today. I can see now that there was one of God's jewels. I can see that his whole heart was the Lord's. I can see that the principle desire of his life was to glorify God. I can see with him the all-important thing was to prove faithful to Him who had called him. I can see he is the very one who ought to be there. I can feel all the more confident because he is there." Possibly it might be the other way. Possibly the neighbor would say: "I have heard that so and so is one of that royal priesthood. But I can't make myself believe that is correct. Why look back there in that other age. We didn't view matters as we do today. Since we have come up and learned more perfectly the Lord's methods, I can look back and see that that man was not a man like a consecrated child of God should have been. I used to think that he showed good since. I used to think he was the kind of a Christian everybody ought to be. He didn't put his religion out all the time. I can see now that matters were wrong there. I used to talk with him by the hour and he never talked about religion. It seems to me he was more interested in the things of this world. Why, I know

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he used to be so much interested in certain kinds of pleasure. I used to see him out on the porch reading worldly magazines and papers. I do not think he is one of the royal priesthood. It must be some one

else with the same name." And dear friends, of course it couldn't be. A man who didn't live closer to the Lord than that is not going to be a member of that royal priesthood. Think of the men today who are laying down their lives and everything just to be elected president of the United States this fall. Think of the sacrifices made along other lines, and if men are doing that what ought not we be willing to do when we think of that exceeding and eternal weight of glory.

Well then, we come to the next disqualification. It says here that no one could be one of that Levitical priesthood who had any *superfluity*. Sometimes children are born with an extra finger or toe. We find such a one could not be a member of the Jewish priesthood. We find, dear friends, that this has a typical application. We might say it is another viewpoint from which we might consider the matter. From this other standpoint the great high priest, Jesus Christ, the Head of the church, will not be blind to the needs of the world in the next age, and the great high priest will not be lame, and that great high priest will not have any superfluity, any superficial member; not one too many, and not one too few. We are talking about the matter from the individual standpoint. It is from the individual standpoint that no one will be in the royal priesthood who will have any superfluity. What do you mean by that? Well, I have met sisters who have said that they didn't have time for reading and for volunteer work; yet they would spend hours and hours in doing needle work. Is there anything sinful in that? No; but if you are going to do that, there is a great possibility you cannot be in the royal priesthood. If that sister has to do that embroidery in order to earn a living or even in certain circumstances we can imagine a sister getting in a physical state where that would be to relieve a certain condition, but if she is doing it just simply to waste time, she cannot be in the royal priesthood. The royal priesthood isn't going to be made up of people who gave up merely bad things; but it is going to be made up of people who gave up good things. I am reminded of one brother who had a good farm and earning a good living and he could go to conventions and do a little in connection with the work. That brother was willing to tie himself up like that. The brother was willing to entangle himself up in the last days. That would be perfectly right for a worldly man, but would not be perfectly right for one who is to be of the royal priesthood. I heard one brother giving his experience some time ago. He said there was such a change made in him. Beforehand he would be walking down the street and he would go into a drug store

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and buy an ice cream soda. But he said, "Do I need that ice cream soda? Well, it wouldn't hurt to deny yourself, would it? Put that dime in your pocket and give it to the Lord." He would be going down the

street and looking in a store and see a magazine. But he said, "Do I need that magazine? Will that help me to get into the kingdom? Will that give me more time? No; take that fifteen cents and put it with the dime. Now, I have made a quarter for the Lord then and there."

Why, you say, little things like that are not worth paying any attention to. If you and I are going to neglect the little things we will not be of that class that are going to be joint heirs with our Lord and Savior Jesus Christ. I know too, we are not in the same condition. Here is a brother who never paid more than a dollar and a half for a pair of shoes. He would think more would be superfluous for a pair of shoes. Another brother would pay seven dollars for a pair of shoes. I know a brother who bought an automobile and he used it to good service. Then another brother bought an automobile and he found it crowding out spiritual things. He realized his automobile was superfluous and he got rid of it as fast as he could. He wanted the Lord to get as much out of his life as he possibly could. If we have got that spirit, dear friends, we can be of the royal priesthood. The great trouble is, you know, we are so ready to promise the Lord what we are going to do, but, dear friends, how hard it is to keep those promises, and yet that is what the Lord is looking for--those who make promises and keep them--not those who make promises and break them. You will hear friends, when arranging for the volunteer work--they say, I haven't done much in the volunteer work; give me a good big territory; and when the work is all over you will find they haven't done anything. They will find some excuse to get out. It is something like Sam Jones, the Evangelist, said some years ago. He brought out a story that some colored men got in a storm and one prayed so and so; if he would not be struck by lightning, he would serve the Lord, and one says, "You know you won't do that," and he says, "Yes, You know I was only fooling the Lord." The Lord will expect us to try to keep our promises. Are we ready to make promises, and then find some way in which we will not have to keep them? In your life, and in my life, we have superficial things, and we want the Lord to get as much out of our sacrifice as He can. We want Him to get as much out of our lives as possibly can be gotten.

The next disqualification: it says that no one could be a Jewish priest if he was *broken footed*. He would be worse off than the man who was lame. He would have to use crutches. You and I cannot be in the royal priesthood if we are lame; if we have to use a pair of crutches. The crutches with some are their business. When their business goes

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smoothly they wouldn't miss a meeting. They have a smile for every one; and if any one is down-hearted, they say, "cheer up, brother, the cloud has a silver lining." But if their business goes wrong, they will come to meeting and keep silent. Their crutches was good business.

Sometimes a brother out on the farm makes his crops his crutches. If crops are prosperous, he is a good brother. I know one class that had a rather peculiar kind of crutches. I advised the friends to have meetings and they agreed that they would, and I saw one of the brothers some time after, and I said, brother, are you having your meetings now, and he said, "after you were here we started to have meetings and the first Sunday we had a fine time; the second Sunday too; and the third Sunday we hardly had a neighbor out. And the fourth Sunday we had beautiful weather and didn't have any one there but the four friends in the truth. No one came to sing for us, and we couldn't get along without singing." We find that the crutches were the young people who sang for them. The Lord will hold us up Himself. Sometimes, here and there, fellowship will be the crutches. We want to be so that if there was not a brother around we would be faithful.

Then we get to the next disqualification: He says that no one could be a member of the Jewish priesthood if he was *broken handed*, and so we might understand we may be disqualified from a place in the royal priesthood if we were broken handed. A man who was broken handed couldn't hold on to anything. The Scripture says we must hold fast. But how can we hold fast if we are broken handed? We find many people who will come to meeting when a pilgrim will come around, but they won't come out any more until the next pilgrim comes around. We find this same thing in protracted meetings. The Lord is not looking for spasmodic, intermittent Christians. He is looking for those who will take hold and keep hold.

The next disqualification He brings to our attention is the fact that the Jewish priest must not be a *hunch back*, *must not be a crook back*. The man who was hunch back, because of a deformity to his spine, could not lift the sacrifice to the altar. If you and I are spiritually hunch back, if we can't bear the burden of persecution, then we are not ready for a place in the royal priesthood. We want to be ready to stand up under any burden. We don't have to bear it by ourselves, but the Lord will help us.

The next disqualification that is brought to our attention is that of being a *dwarf*. No dwarf could be a member of the Jewish priesthood. A dwarf would be one who was under-developed. We would find sometimes cases where a child would grow until eight years old, and never grow any more. He was a dwarf. A spiritual dwarf can't be in the royal

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priesthood. I met a spiritual dwarf some time ago. I saw he had not been in the truth very long. I said to him, "brother, how long have you known these truths?" "Why," he says, "brother, I have been in the

truth twenty years." There are two cases of dwarfs. The one is the case of the person who grows for a while and then stops growing. There is another kind, the more frequent kind; you will find a man who has stopped growing in body, but his head has not, and he has a head for a man of about sixty, but a body for a person of about seven or eight. And so we meet spiritual dwarfs like that and we see some that their love and humility has not grown, but oh, their head has grown. They could quote you the Bible. they are dwarfs. I trust we are of those who grow in grace and knowledge of our Lord and Savior Jesus Christ. We want to grow in all respects. We want our zeal to grow our humility to grow, and we want to grow in knowledge. The spiritual dwarf doesn't have control of his growth. If you are not growing very much it is because you are not as faithful as you ought to be.

But then in the next place we see that no one could be a member of the Levitical priesthood, if he had a *blemish in his eye*. Now we saw a while ago that if he was blind he couldn't be in the priesthood. But here we are told that if a priest had a blemish in his eye, if he was near-sighted, or had a cataract on his eye, he was disqualified from a place in the Aaronic priesthood. And so, dear friends, if you and I have got any blemish in our spiritual vision, we could not be in the royal priesthood. Sometimes it is pride that injures our spiritual vision; sometimes envy, and sometimes other things. Now, I think, dear friends, there is so much to see of that. We have got to be so careful to get these blemishes out of our lives. I had an illustration of that in my own experience after the convention in Mountain Lake Park. The pilgrim brethren were invited up to Brooklyn for a few days, and Brother Russell sent an invitation to the ministers of Brooklyn to come. Quite a number of the ministers and neighbors came in, and that night they had arranged that they should have supper down in the dining room. The pilgrim brethren were arranged as a committee to serve them. So it was arranged that these ministers should be sprinkled around amongst the brethren with the object in view of talking to them. One of the brethren was master of ceremonies. He read off the names and they responded. After a while he called out "Reverend Barton," and I tell you I was shocked. Now I felt bad. I just decided I was not going to go; I just stood still. One or two of the friends said, "that is your name," but I didn't go. Then at last he said, "Brother Barton," and I went. We had a two hours' question meeting, but for the first fifteen minutes it was spoiled for me. All I could think of was "Reverend Barton." After supper was over I wanted

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to find out the reason for it. I went to that brother and said, "brother, why do you call me Reverend Barton?" Well, I found out that there

was a minister in Brooklyn named Barton and it was arranged that he was to sit at the same table with me. Well, Reverend Barton meant him, and Brother Barton meant me; and I had all my feelings for nothing. Now, thus, dear friends, we don't want any blemishes in our eyes. We don't want our vision marred by pride. We find it can be marred in so many ways.

We will find sometimes brethren whose spiritual vision is so affected that there are opportunities for service, and yet they will not use these opportunities. I trust with us our spiritual vision is not bad.

Well then, he tells us next that no one could be a member of that Jewish priesthood who was scurvy. Scurvy was a disease, and a disease of a peculiar nature, and in some respects it is a disease that is very largely expected by sailors that travel to different parts of the world where they must live on sailing vessels for months on certain kinds of food. We find a cause for spiritual scurvy is failure to meet with the people of God. If you and I don't have any spiritual fellowship; if in our community there is not any of God's people, then God will make up for it. But if we have the opportunity and don't do it, then we will have scurvy. If you and I don't love to meet with the People of God today then how will we be able to spend eternity with them?

He gives the next disqualification: No one could be a Jewish priest if he was *scabbed*. It really means to have the itch. That is the very significance of scabbed in a sense. Doctors call it scabies. If you and I have got the spiritual itch we will never be in that royal priesthood. What do you mean by spiritual itch? I met a brother once who had the itch. The first thing he said was, "tell us something brand new, Brother Barton." No matter whether it was good or not; but it was to be brand new. He was itching, you see. I knew a brother that, if he knew I was going to talk on something new tonight, he would walk twenty miles to be here, but if I was going to talk on patience he would not come across the street to be here. Some itch to be elders. Some itch to bring out new questions. Maybe he has question No. 4 in mind. When they talk about question No. 1 he is not thinking about question No. 1. He misses all the good things in question No. 1. Then question No. 2 comes up and he misses all the good things in that; he is thinking about that fine point in question No. 4. Then question No. 3 comes up. Why, he is itching worse than ever now; it is so near. Probably some brother in question No. 3 proves conclusively that his point in question No. 4 is all wrong, but he doesn't get it. The question No. 4 comes up and he gives his fine point, and he wonders why the class doesn't see it. He doesn't know



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that his point was exploded ten minutes before. He was itching. Sometimes a brother itches to get the better part of an argument with somebody. It is just like physical itch--something wrong in our blood.

And then, dear friends, we have the last disqualification. I want to remind you of one point. You and I might have none of these disqualifications and yet there might be a hidden disqualification; there might be there a little pride or a little selfishness that we are treasuring up. It says: "Keep thou me from secret faults." We want to get rid of everything that is out of harmony with our spiritual welfare if we are ever going to hear him say, "Well done, good and faithful servant." Some way it almost discourages me if I have to attain to all that. It would be impossible in our own strength, but I can do all things through Christ who strengthens me. We will find ourselves rising above all these things that might prove our unfitness for a place in the royal priesthood. And by God's grace we may finally be accounted worthy of a place in that kingdom.

Dear friends, don't let us be discouraged, because the very time we are thinking of being discouraged may be the very time the Lord is about to say to you, the time has arrived to allow you special help and special victory along these lines. I often think: "Thanks be unto God who giveth us the victory." If you find you are not gaining some headway in some particular line, don't be discouraged; he will give the victory. We have got to strive and fight as though the victory depends upon us, but we have got to trust that it will be given to us. When the victory comes it will not be because we were striving, but because He gives the victory through our Lord and Savior Jesus Christ. Let us realize that the things worth striving for are the things laid before us in this Gospel of Jesus Christ.

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## **THE SCRIPTURE STUDIES SEEN IN THE BIBLE**

I am reminded, dear friends, of that wonderful people found in the eighteenth chapter of the book of Isaiah. It begins like this: "Woe to the land shadowing with wings beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto."

We might remark that the very first word of this translation is rather an unfortunate rendering. The word "woe" is an exclamation of calamity, while in reality it is an exclamation of surprise that is intended. The Lord is here talking about a certain land, and he

mentions three things about that land. He tells us first, that it was a land shadowing with wings; he tells us in the second place, that it was located beyond the rivers of Ethiopia; and he tells us in the third place, that it was sending ambassadors by the sea, even in vessels of bulrushes. Now let us see if we can identify this land, and this prophetic statement respecting the land. Let us note the locality first. "Woe to the land shadowing with wings which is beyond the rivers of Ethiopia."

Back in those times a very small part of the world was known compared with what we know today. Asia was very well known; the southern part of Europe was quite well known; and parts of Africa, Egypt, and Ethiopia, were fairly well known; but the remainder of the world had not been brought very clearly to attention of the people. Nothing was known of North and South America; nothing was known of Australia; nothing was known of quite a section of southern Africa. In fact, in Africa, the rivers of Ethiopia were practically the boundary of the then known world. People knew there was land beyond that, but it was impenetrable jungles where one risked his life to travel very far. And so it speaks of a land that was beyond the land of Ethiopia. The land was not yet mapped out. But notice something else about this land. It was a land yet to be discovered "beyond the rivers of Ethiopia."

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This expression "shadowing with wings" is also forceful. Back in the poetic language of Bible times, in fact, all oriental nations generally, to shadow with wings meant "protection." We read how the child of God hides under the shadow of his wings.--91st Psalm: "He shall cover thee with his feathers, and under his wings shalt thou trust." So to speak of a land shadowing with wings would imply particularly the thought that this land would afford protection.

I wonder if there is a land that fulfills these conditions? A land that had not been discovered in the days of the prophet, and yet it would be discovered in the way of affording protection to others. We answer, it is nothing more or less than the United States of America. Isn't it a fact that the United States were not discovered until long after the days of Isaiah, and isn't it also a fact that since the discovery of this country it has afforded protection to others?

Think of the Huguenots and Pilgrims and others who found protection here. Think of the fact that this very day the oppressed Jews of Russia find a haven of protection here. We find that the very symbol adopted for this country is an eagle. Not only, however, has the United States of America been so noted for the protection it has afforded to others, but in addition to this, we find that God's protection, God's wings, seem to be very specially spread over this

country. So many evidences of providential oversight is to be found in the history of our nation, and it is just as though the Lord would say, "Ho, to the United States of America." It couldn't be plainer.

But now He tells us something else about this country: "That sendeth ambassadors by the sea, even in vessels of bulrushes." If you will look in the Revised Version, you will there find that the word "bulrushes" is rendered "papyrus." Papyrus was the ancient writing material. "Even in vessels of papyrus." Something here in the United States of America was going to sail over the sea in paper vessels, in paper boats. One might ask, how would that be? How could a man go over the sea in a boat of paper? We answer, friends, these vessels are nothing more or less than books. A book is a ship of papyrus. Here in the United States of America books were going to sail through the seas to distant parts of the earth to a certain class of people.

What is this to be for? "Go to a nation scattered and peeled?" What nation is that? This nation is the one Apostle Peter referred to when he said in 1st Peter 2:9: "But ye are a chosen generation, a royal priesthood, an 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." In other words, it is the church of Christ here referred to. This

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is the holy nation. You notice how the people of God have been scattered over the earth. "To a nation scattered and peeled." The Hebrew word rendered "peeled" is a word, about which scholars have been very much confused. They don't seem to be in harmony amongst themselves as to what the significance of the word is. We speak about peeling an apple or orange, and that means to take the peeling off. That represents how the people of God have been in the world. The world can't get to their hearts, but the world has polished and scraped and peeled them. Surely the children of God have been peeled, have been scraped, by the world. As expressed here: "to a nation terrible from their beginning hitherto." From the very beginning of the church's history how terrible have been her experiences. We find these vessels of paper, these paper books were going to go out from the United States of America. And they were to out over the world. But what are these books referred to here? Some say, I presume they must be Bibles. They can't be Bibles; why, an immense number of Bibles are published in Great Britain every year. The Bibles going out from the presses of Oxford and Cambridge universities are innumerable, and we find that Germany publishes immense numbers of Bibles, and so it would hardly seem reasonable that our Heavenly Father would give all the credit of the circulation of Bibles to the United States of America. It goes on in other lands. What are these books mentioned? Dear friends, I trust we are agreed these books

have reference to those wonderful volumes that have been helping us, the Studies in the Scriptures. They have gone all over the earth, and wherever there is a heart hungering for a better understanding of the Bible, God has sent one of these to them, and how they have rejoiced.

And notice the way the Lord goes on to tell about this. He says: "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet." What trumpet? Why, dear friends, the trumpet of the Lord, the seventh trumpet. We know there are a great many today, when they read about the blowing of the seventh trumpet, they think that is a literal trumpet, our Adventist friends, for instance. But we see that that isn't to be a literal one. The proof of that is found in the fact that we find that there were seven trumpets, and Christians are agreed that some of those trumpets have already sounded, it doesn't matter what denomination they may be affiliated with. And we find that as the other six trumpets sounded and yet people did not hear a literal blast, what reason have we for thinking that the seventh trumpet would be? So we find that this seventh trumpet was not a literal trumpet.

You know the book of Revelation speaks about the blowing of the seventh trumpet. It says: "But in the days of the voice of the seventh

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angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants, the prophets." Now notice that language. It says: "In the days," not "in the day." "In the days of the voice of the seventh angel, when he shall begin to sound." Why, those words imply that it is going to take days for it to begin to sound, and as it is going to take days for it to begin to sound, surely it will take days for it to be over. And that is why we understand we are here today.

We find there were other messages in the past. It seems Martin Luther saw wonderful truths, and he proclaimed those truths, and he seemingly blew one of the seven trumpets. And we find William Miller was another of God's servants that blew one of the trumpets. And dear friends, we are down at the time when the seventh trumpet is sounding as the Scriptures declared the mystery of God was to be finished in connection with the sounding of the seventh trumpet.

Now, dear friends, we thus see how the Lord's word points us to the very things appearing today. The Lord's word points us to the very books that have brought us such a precious message. We have had people say to us, do you think Brother Russell is inspired in pointing out these things in these books? No, dear friends, we merely say the time has come when God's people needed more light than they ever needed before, and just as God used certain instrumentalities before, the Lord has seen fit to make use of that brother, and we rejoice in the

privilege of helping in the circulation of these paper boats; these books that have brought a blessing to us.

Now, dear friends, we have all gotten a blessing out of these books, but we want to get a greater blessing, and I want to tell you this afternoon how to get it. No doubt there are greater blessings you can get from these things than ever our words can enable you to get, but if I can help you to get a greater blessing, then we will know you have been aided in this meeting this afternoon. You have your Berean classes, and yet we find a great many friends are not getting the good out of the Berean lessons that they ought. We find a great many classes highly appreciative of their Berean study, some classes giving up preaching service altogether, some classes are not giving it up altogether, but are giving it up to a large extent. A couple of classes I was at recently, they have very able brethren, and yet they have found so much benefit from Berean method of study that at very most they couldn't spare more than one service a month as a preaching service.

We find that one reason a great many do not get greater benefit from Berean method of study is because they do not know how to go about it as they should. I believe they want to get a blessing, but it is difficult

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for them always to know just how, and so it is the "how" we are going to speak about this afternoon. I thought we would speak about it specially this afternoon because the brethren don't have as much difficulty along this line as the sisters do.

Now in the first place, we want to say that the value and the benefit of Berean study depends entirely upon the amount of study you give to it. And if we only give it an hour or a few minutes to our Berean questions we can feel quite confident we are not going to get the help from them that we ought. I was at a place some time ago where a brother said to me: "Brother Barton, we will announce our meetings for tomorrow, I haven't decided what kind we will have." He said, if we have a Berean lesson, we want to know it so we can look up the lesson. I said, "is it possible, brother, that that is the kind of a class you have got? If they knew were to have it tomorrow morning, would they spend a quarter of an hour or a half hour in looking it up?" I said, "brother, you can't have the kind of a Berean lesson that you ought to have if that is your method." Now, friends, we ought to have two whole days in studying the lesson. It would be better to have three days. If you have your Berean lesson on Tuesday you ought to spend all day Monday and Tuesday studying the lesson.

You might say, "how can I do that? I have my duties to perform." Well now, friends, we want to show you how to study your Berean lesson without neglecting your work. Let me show you how to do it.

We will take for instance, the Berean lesson for this week. If you don't want to cut them out you ought to take a writing paper tablet and write all the questions on that writing paper tablet. Then in case of sisters if you do your work, and in your kitchen a good deal, you take that paper and take a pin and stick it up where it will be conspicuous and you can see it all the time, where it will impress your mind. If it is hanging up there before your eyes all the time you can't forget about it. If you find yourself inclined to overlook it, then take a piece of black card board that will make it more conspicuous still, so it will stand out more in the kitchen than anything else. Now Monday morning when that sister goes into the kitchen to get breakfast she ought to begin her Berean study. She reads the first question. The Sister thinks over that as she gets breakfast ready; she doesn't read the comment yet. Before you have read the comment made by Brother Russell think of it and get it as clearly in mind as you possibly can. Of course, you can't think all the time about that, but you will find that question being there before you, it will cause you to settle these other matters as quickly as possible.

I believe we are so extravagant with our thoughts. We would not begin to throw our dollars away as we do our thoughts,

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and yet our thoughts are worth more than our dollars are worth. We want to economize our thoughts. I realize now that sometimes I would think over it again, and I ought to settle it in about three minutes. A sister might think, I wonder what we will have for dinner today; I believe we will have beef today. Now sister knows that settles it, but she goes back and thinks over it again. She knows all the time it is going to end up in beef, but she goes back and thinks over it. She ought to be able to settle it in about three minutes. She ought to get to that Berean lesson and thus redeem the time. You will find that your mind won't be on it all the time, and don't worry if it doesn't. Don't make our minds stay on it till we think we are going to go crazy, but try as far as possible to give thought to the question.

Now then, when breakfast is over, you will have a chance to think over the second question. When breakfast dishes are washed and you may go into the room and get a broom to sweep you think of the next question, and in getting dinner you think of the next question, and thus you see you go over all those questions that day. Of course you have not got as much satisfaction out of it as you might, but try to get all the Scriptures on it that you can, what Scriptures indicates this or that.

Now the same way with brothers. The brother ought also to have those questions written out, and if for instance he is engaged in some kind of work, and he can have them in his pocket, he can pull them

out and look over the questions. Possibly about 9 o'clock he hasn't much to do, and reads the next question and thinks over it, and at lunch time again, and you see he hasn't taken any time from his ordinary employment to do that. They have made their ordinary duties an occasion for edification or instruction in spiritual matters. You see, we have just as much time for study as in the other way-- that is, going to ourselves, and setting down and taking the book. This time isn't taken from anything else. It is time that would have been wasted anyway. Now there is another advantage in that; you will find that the longer you follow this method the easier it will become, and the more it will help you during the day, the more our minds are on spiritual things, and the closer we will be living to the Lord. Not only that, but we will be better enabled to bear our trials. That is the reason friends at conventions can bear their trials so easy. Their minds are on spiritual things. You will find that they will have the effect of developing your ability of concentrating your thoughts, and it will help you in learning how to reason on Bible subjects also.

Now, Monday night that brother or sister has an opportunity to read the comments. They have not read them, but have been thinking all the time. Now, Monday night that brother or sister gets the volume and

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they have a half hour to themselves. That sister reads the question then she reads the comment. Now having wrestled with it during the day you will get more good out of the comment. Just as at school. If a child is given a problem, if the teacher does it for the child, it doesn't do the child any good, but if on the other hand, the child wrestles with it and struggles with it, if then the teacher does it for him, he will see it then. And that is just the way with us. We will find that having struggled with these questions during the day, we will see the depths of the comment. You will see points in it that otherwise we would have overlooked, and we will get so much benefit from it. It will be so much of a blessing to us. You will remember it better too.

Well, that sister, after thinking over that comment, she goes to the next question, and she thinks over her ideas on that, and she goes on and reads it. The brother likewise. Now Tuesday morning that brother and sister begins all over again. That sister goes into her kitchen. She reads the first question like she did the morning before, but now she can get more good out of it. Now she can go into it so much more deeply than she otherwise could. She can think of it more thoroughly. She tries to answer the difficult points in that question; then she goes to the next question. Probably Monday she did not find much benefit in her study, but Tuesday it becomes profitable. She gets into the deep meat as it were. She was paring the apple on Monday; now she eats the apple; she enjoys it; now when there is a class when brothers

and sisters have studied like that, think what a meeting it will be when they get together. You couldn't keep people away from that kind of a meeting.

There is a class in North Carolina; the class there was away out in the country and lived miles apart. Not only so, but they are poor; poor farms too, and they generally have poor teams; most of them drive mules, and yet those friends have three and four meetings a week, and in bad times three meetings a week. There are twenty-five in that class. They have an average attendance of twenty in those meetings, notwithstanding the bad roads. You see, dear friends, it must be a wonderful blessing to get to meetings like that. But we can understand that when the friends have studied their lessons, there is such a benefit, such a blessing.

Now we want to imagine you have come to meeting; the time for class has arrived. Now it is not the thing for everyone to open their books, and be ready to look over the comment. Whenever I see a class do that, I have got the measure of the class right there. But I think when we come to the class, after song and prayer service, and be ready for the lesson, and the leader gives the question, then that question ought to be discussed, and the comment should be the last thing.

Not only should the friends seek to take part, but they should bring PE450

in all the Scriptures they can. Never pass one single point by without you have two Scriptures in support of that point. And then furthermore, not only should all the friends try to take part, but even the friends that would feel that they haven't much ability should do the best they can. If you see wherein they are lacking in ability, we might be able to do them good. I was speaking Sunday night of an experience I had. I believe the most helpful discourse I ever gave was one of the poorest discourses I ever gave. Another pilgrim brother had an appointment not far away and he came over to hear me. He said to me, "Brother Barton, I believe I should give up the pilgrim service. It seems to me that I am not fitted for the pilgrim service. I am thinking of sending in my resignation." I tried to encourage him, but it didn't seem to have any effect. So he said, Anyhow he was glad to be there that night and hear a good talk. The time for the discourse came and if ever I gave a poor discourse it was that night. I couldn't get my thoughts together, and from every standpoint it seemed to be a total failure. And when the discourse was over and we were singing the closing song, I thought and wondered why the Lord has given me this experience to night, and now I see the reason. If I had given a helpful good clear logical talk tonight that brother would have gone away more discouraged than ever, and I thought to myself, I believe



he will think he can do as good as that himself. You see, friends, it really encouraged him.

That is the way in the class. If you can speak ably do your best, and if you have something to say, say it, and it may be, dear friends, that there will be in the class those who will say, I see sister so and so there taking part, and I know I can do as well as she; and you may encourage a great many others. Having studied your lesson, having gone over it in the way we have suggested, it means when you have your Berean lesson these things will stick in your minds. You will not forget them so easy. Having studied your lesson, you will see points, if you didn't study your lesson, you will miss. Having studied your lesson, you will see the force of these points. I often realize that sometimes a brother will make a remark and the other friends didn't seem to appreciate it. I remember hearing a brother make a remark that when he made it, it didn't seem that it would help any one; it was made in such a blunt manner, but it seems to me it was one of the most helpful things I have ever heard. It impressed me so that I made a discourse of it. The friends said, my that has helped me so, but they couldn't say it when that brother made the very same point in his remarks.

One of the results of studying your lesson is, when you study your lesson, and then a brother makes a few points, you will get the force of it. It may be some other brother hasn't studied his lesson and he

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won't see anything in that. Now this will mean too, that when you first try the method we have suggested, it won't prove quite as helpful as you wish. You will find, for instance, it won't work so smoothly, but dear friends, don't be discouraged, but persevere, and you will find how wonderful and thoroughly this method will prove helpful to you. You will be getting such a blessing in preparing for it and then if anything should happen that you couldn't get to the meeting, you will have had your lesson anyhow, even though you have missed the privilege and advantage of hearing the comments of the other friends. You have got a blessing from it anyhow.

When we thus have our lesson, then we are ready to hear what Brother Russell has got to say regarding it. Then after hearing the comments, we are ready to take up other points. Finally you will be ready to go on to the second question. Now, I believe also, dear friends, there are a good many of us who are capable of analyzing Scriptural questions better than we do, but for want of practice we don't get exercise and develop along this line. You might ask, "Well, won't that be rather burdensome? Won't it be irksome and tiresome? Tomorrow morning is Monday and I will have to study my lesson." Well, dear friends, if that is the way you are going to look at it, don't

study it. Don't study it if you are going to have a spirit like that. I want to tell you that we find instead of the questions being shallow, they are so deep. I have been interested in these truths for twenty years, and I don't find a Berean lesson where I don't see depths in those questions that I never saw before. Take, for instance, the question of a week ago: "Suggest a simple form of appropriate words for this service." This was in reference to baptism. Well, how much there was in that little question. Many say: "Oh, there was nothing in that; all it means is to say: 'Brother in the name of the Father and the Son and the Holy Spirit, by this authority, I baptize thee into Christ.'" Well now, if you have not studied the lesson, that ends it. If you have studied your lesson how much there is in it. When studying that question you will think to yourself: I wonder if there was any case where the Apostles baptized any one and said certain words? Do the Scriptures say what the Apostles said on the Day of Pentecost? Now let us see why was it that the Lord never gave us any form of words? Why didn't he give us some form of words? What would have been the purpose of that? I want you to think about these things. Didn't our Lord use a form of words when he said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, the Son and the Holy Spirit?" Was not that a form of words he gave us? We generally use those words, but he evidently didn't mean those for a form of words. Didn't that mean you would have to use those words?

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Then the Scriptures say, Do all in the name of the Lord Jesus. If you buy a railroad ticket, you want to say, I am doing this in the name of the Lord Jesus. When you meet a man and shake hands with him, you want to say, I am doing this in the name of the Lord Jesus. In all things recognize the name of the Lord Jesus. And so when he says, baptize in the name of the Father and the Son and the Holy Spirit, He didn't mean we should recognize that as a form of words, but recognize the Father's authority, and so you see there is a good line of thought there. You might say, would it matter if the wrong words were used? Suppose a brother would baptize another brother, and he didn't say that form of words, would that make a difference? Would it effect that brother's baptism because the proper words were not used? You see, dear friends, these are simple questions, but how much is involved in those questions. They have to do with the very principles along which the Christian has to reason. And we find nothing will develop as better than these Berean lessons.

Now if you don't study the question it will mean that when you go to the meeting you will not get the good out of those questions that you would when you study the question, and if you don't study the lesson that is the way the meeting will be. A number of the friends go to the meeting and when the question is put they all guess and then they go

away feeling that the meeting was not as profitable as it ought to be. Why not study your lesson on Monday, so that when the time comes for you to go to the meeting, you will all be filled full of points and ready to get more of a blessing for yourselves and to share it with others.

I thought, friends, we would take a few of the Berean questions you have had in order to illustrate how these questions can be analyzed in our study. This is not going to be in the nature of a Berean lesson. You see I thought I would take just a few questions to show you how these questions, though seemingly simple in themselves, yet when you study them and analyze them carefully, you will find such a depth to them all. We would like for every one to take some part. If you feel you can give an answer to any question do so. We thought we would take the questions for the first Sunday in September. The first question is this: "Were any others than Jews eligible to John's baptism? If not, how were the Gentiles to be received into Christ's House of Sons?" Now this sister reads that question as it is hanging there Monday morning. There is really two questions here. "Were any of the Jews eligible to John's baptism?" The first question, dear friends, is this: Does the appellation "John's baptism" ever occur in the Bible? Where do you find that? Who can quote it? We find the secret of Bible study is to always have Scripture

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for everything not merely to give our opinion, friends, but to give Scripture. Where do we find it?

Answer: John's baptism was for remission for sins.

Yes. Can you think of an instance where reference was made to John's baptism, sister?

Answer: John baptized our Savior.

That is true. We find it was actually called John's baptism; you remember the reference in the 15th chapter of Acts. It shows that the Bible really talks about John's baptism. It is a Bible name. We find a great many passages where it speaks of how John baptized them, but here it is actually referred to as John's baptism.

The next question would be: Why would it be called John's baptism? Would it be because nobody but John could baptize with that baptism? I will put the question in another way: Was there ever a case where John's baptism occurred and yet John did not do the baptizing? Or could anybody else baptize with John's baptism?

Answer: I think John's baptism was for the remission of sins and some one else could perform it.

The thought would be that if any one baptized for the remission of sins then it would be John's baptism. Did the Apostle Peter baptize with John's baptism?

Answer by Brother A.: No doubt but what he did.

Can you mention the case?

Answer: I can't recall it.

Well, you remember the case of the day of Pentecost. We find so many people heard the message of the Apostle and were baptized, and we recognize their baptism was unto repentance for remission of sins. The Apostle Peter and the others shared the performance of the baptism.

Now then, we would ask this question along that same line: Who was it that were baptized with John's baptism? Could anybody be baptized with John's baptism?

Answer: It was only for the Jews.

How would you answer then, if somebody would speak to you about the baptism of those people on the day of Pentecost, and they would say there were men in Jerusalem from every nation and many of them were converted and baptized? Could they all be Jews?

Answer: I think they were. I think they were all Jews.

The Scriptures speak of Scythians, Parthians, Medes and Elamites, etc. In what sense do you think those people were Jews? How could you account for people being Scythians and Jews too? Some one express their thought on that. (Silence.) Is it that there was a certain day they all met at that place from wherever they lived, and was in that day they were baptized?

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Answer: Yes. The day of Pentecost.

Yes, we see that there is the thought, friends; that these were Jews; outsiders here and there specially interested in that feast. It was merely a Jewish festival; they must be Jews. And then how can we account for the fact that they were Parthians, etc.? Why, it was merely that Jews settled in those countries. When Philip baptized that eunuch, did he baptize him with John's baptism?

Answer: I think not.

Any other have a different thought?

Well, now, we would understand that the Ethiopian Eunuch was baptized with John's baptism. We find various proofs of it. For instance, the fact that the Gospel had not been carried to the Gentiles yet. Therefore, it must have been John's baptism that he was baptized

with. It must have been that he was a Jewish proselyte, and therefore, he shared the privileges of the Jewish nation. We find evidence of that: When Philip was commanded to go up to him, he was reading a portion of the prophet Isaiah. I would hardly expect a man would be interested in reading the Scriptures if he was not a Jewish proselyte. Philip asked first the question as to who this was and so on, and he referred to the fact that he couldn't understand it unless some one explained it. You see, friends, the thought: that by taking time to study the lesson you will find that all these different things will bring truths to mind, and you will cover a good deal more ground.

(Questions were continued along this line further.)

We find, dear friends, there is so much in this subject of baptism, and nothing brings out so much on that subject as the Berean lessons for the time. I am sure that all the friends that have followed the Berean lessons carefully have come to fully appreciate the advantage they have had, and now dear friends, the trouble has been with possibly all of us in the past, we have appreciated the Berean lesson, but we have appreciated it as a sort of lesson in school hours. Like children in school; they say, I will know it when the teacher call for the answer; they just want to get through the lesson. If they had studied it at home, they would be more likely to remember it later. Just so in the Berean lesson; if we don't study our lessons carefully, we may give good answers, but it won't last long. And we find another thing there: After the Berean lesson is over, you should not go home and think: Oh, well, the lesson is over. Now, you want to spend another day thinking over the lesson. Wednesday morning the sister could read the first question in her kitchen and she thinks over the different ideas that were new to her. She will think: there is that question that brother so and so brought out such

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a good point on. Then may be when she gets through preparing her breakfast, she thinks of another question. But she ought to go over every one of those questions to impress it on her mind so thoroughly so she can remember it.

I do not believe in one thing--making our Berean lesson matters of discourses; therefore, in a Berean lesson, everybody ought to take part. I know one class they say they have Berean lessons, but I have my doubts about it, for it is like this: They will come to meeting and the brother who leads will read the first question, and he will call on some brother or sister, and they will say nothing, and then he will call on somebody else and perhaps get a comment or two, and then he will preach about a quarter of an hour sermon. They say they have had a Berean lesson, but I think they have had a preaching service. The successful Berean leader is the one who says very little and

brings the friends out. I had an object in asking these questions--to see how freely the friends would take part, and furthermore, to try to impress on your minds that it is very likely you don't give enough time to studying these questions. It should be that those questions will become part of our nature. If we just learn to recite certain answers, then it stands to reason that they will not be to our profit, but if we learn to analyze our statements, I am sure it will be of great spiritual profit.

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## **"AN ANALYSIS OF 1 CORINTHIANS, CHAPTER 2"**

The theme of this entire chapter seems to be: the wonderful enlightenment granted to the people of God; the things "revealed unto us by His spirit."--Verse 10.

In verse 1, Paul reminds them that this knowledge was communicated to them partly through him, when he came to them declaring the testimony of God. He asks them to also recall that the excellency of his ministry consisted not in eloquent speech or worldly wisdom, but in the superior character of his message.

The word "determined" in verse 2 would indicate that this lack of "excellency of speech or of wisdom" was not in consequence of Paul's ignorance or inability to follow man's usual methods, but it was the result of a deliberate "determination" to keep Paul out of sight, and to keep "Jesus Christ and Him crucified" before the minds of the hearers. Then follow two more verses picturing his position and feelings and methods, etc., when in their midst, succeeded in verse 5 by one of his reasons for pursuing the course he did; in order "that your faith should not be (note A.V. margin, Diag. Roth., etc.) in the wisdom of men, but in the power of God." The Apostle had no desire that they should be captivated by eloquent and persuasive speech, and so believe these things because of the way in which they were told, all this he counts as but the methods of worldly wisdom; but if they believed what they heard in spite of its deficiency in outward attractiveness, then the Gospel message "which is the power of God" had accomplished it.--Rom. 1:16.

Verse 6, Paul's message did not sound like wisdom to the man of the world, not even the chief men (which is the idea of the word rendered "princes." See Young's Concordance) for learning and ability could perceive anything akin to wisdom in it. However, this was not because they had the true wisdom, for all they so denominated would eventually "come to naught," but the true wisdom was what he proclaimed

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among those who looked at things from a better point of view, a perfect standpoint.

Verse 7. But even in his presentations of God's plans and purposes Paul found they still retained their mystery to the man of the world, just as during the long ages since creation men had been inspired to write of these things, and yet in such a way that the real meaning was "hidden." For even before the world was God ordained that for a time His plan should be hidden, shrouded in mystery, and this was not because of any lack of interest felt by God in the world, but for "our glory." He had wonderful glory in store for the Church, and this hiding of His plans would assist in preparing them for it.

(I do not think the mystery of this passage limited to the begetting and development of the Church as in Col. 1:27. There the context clearly proves the limited sense of Mystery, while in 1 Corn. 2: I think the context with equal clearness would encourage a more general significance to "mystery.")

Verse 8. The princes in earthly learning could not have known these mysteries of God's intentions, for had they known of that glorious plan they would have treated the Son of God very differently. This passage proves that a knowledge of Christ, who he was, what his mission, etc., was part of the mystery. And reasoning farther would not this mystery include the high calling, the hope for mankind, etc., in fact God's entire plan.

Verse 9. But this corroborates the words of Isaiah, "as it is written" in Isaiah 64:4, "Eye hath not seen," etc. In other words God's provision both for the Church and world far exceed anything our eyes have seen, or our ears have heard, or our hearts have desired, but the Lord in His own time and way has revealed them to us.

I would give place here to a few suggestions which seem to support the thought that the things hidden to the world and revealed to the church include the earthly phase of God's Kingdom as well as the heavenly.

a--Both are hidden in mysterious Scriptural language as far as the world is concerned.

b--Both are part of the revelation to the Church.--Verse 10.

c--We find the relative pronoun "which" used several times. In Greek relative pronouns have a declension as well as personal pronouns, and in this portion of Scripture the nominative, neuter, plural form (a) is used each time. In verse 9 it occurs twice, the first occurrence being left untranslated in the A.V., but in the second case it is rendered by "the things that." It occurs again in verse 13, "which things." This

shows that more than one thing is revealed to the Christian and preached by

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him. But in this chapter the blessing of the church is only spoken of as one thing; for instance, in verse 7, the word "glory" describes the church's hope and it is in the singular number. (So Eave. Accus. sing. of So Ea.) Thus the grammatical construction would favor the thought that the mystery included several things, and one of those things was the share the church would get.

d--In verse 13, Paul gives us to understand he spoke about and preached these things which had been revealed to him and prepared for those loving the Lord. It is certainly manifest that his preaching included restitution.

e--The Spirit of the Lord has revealed the Millennial hope of the world, not man found it through his own spirit.--Verses 10-12.

f--Furthermore, the passage quoted in verse 9, viz: Isaiah 64:4 apparently points out the work of the next age as well as this. Note verse 2 and latter part of verse 5. Even many who now continue in sin will be saved.

Verse 10 then shows how our knowledge in these matters was not the result of mere effort and study on our part, but was the result of that spirit which our Savior promised should "guide you into all truth," for the spirit of God is a spirit of investigation, even looking into the keep things in His Word, the things which do not show on the surface. These deep things pertain to every feature of the plan.

Verse 11. For who could understand the things which a man does unless he has a mind capable of taking that man's point of view. We hear of a grocer giving valuable goods away free, and unless we possess something of that same spirit, we would think him very foolish, or possibly doubt the truth of our information. So in spiritual matters, only by the spirit of God could we be enlightened to an understanding of what He would do, and be led to recognize its wisdom.

Verse 12. "Now we have received--the spirit which is of God; that we might know the things" which God has reserved for His creatures--both in heaven and on earth. And we frankly and humbly acknowledge that our knowledge of these matters is not to be credited to superior natural wisdom, but these truths were "freely given to us of God." The Apostle was not speaking of things to be given the Overcomer in the resurrection, but of things already being given him. Our Master promised, "by thou faithful unto death and I will give



thee a crown of life."--Rev. 2:10. But He had already given them the truths respecting this and many other things. (See Rotherham on verse 12.) Therefore, I conclude that "the things of God" mentioned in verses 10, 11, 12, 13, 14, are the Truths of God's revelation, about the things in the two phases of His Kingdom.

Verse 13. Which things, i.e. which truths we preach, not however by PE460

adopting the methods of worldly wisdom, but just as we discuss the things which God's spirit has revealed, so we also use the methods and words which the same spirit suggests and approves, we are not trying to make these things clear to all, but we are simply "unfolding spiritual things to spiritual persons." Diag. translation. (R.V. margin and Rotherham interpret it similarly.) These things are only intended to be unfolded to such as are willing to lay their own wisdom aside--the wisdom which looks at wealth, present worldly honor, human approval, etc.--and view things from the Divine standpoint. In this verse Paul gives a further explanation for the course he followed as mentioned in the first two verses of the chapter.

Verse 14. But the man who looks at everything from the natural viewpoint will not receive these truths, they appear foolish to him. He laughs at miracles, and ridicules the thought of the impending change in the affairs of earth. More than this, he not only will not receive these truths but he cannot, or is not able (so in Diag.) to recognize them as truths because he is looking at them improperly. He inquires, how much of our scholarship endorse these theories etc.? To grasp them as truth one must be willing to cut loose from human support, and confessing our insufficiency submit to have the Lord reveal them in His own way, through His spirit.

This verse prompts another question. Does this verse mean that only such as have received the holy spirit and been begotten to heavenly hopes can discern spiritual things. We are sure only such can discern them in an appreciative sense; but that many not begotten of the Lord can see there is a heavenly calling, and can discern much of its conditions now and privileges hereafter, we are equally sure. The trouble is because of our failure to properly understand the expression, "the natural man." Every man is either natural or unnatural,--not natural. A natural (soulical Roth. trans.) man is one who "seeks to save his soul" as per words of Christ. He does what is best for his health, his pocket-book, his business, etc., while the one who appears to take no account of such things is unnatural they fail to be guided by natural wisdom. Their unnaturalness may be the result of wickedness and lust, or it may be the result of taking the word of God for our guide and following it to the extent of sacrificing our natural interests and prospects. Some of the monks of the Dark Ages

were not natural men, but were very unnatural. However, every one who is not natural has not become spiritual. Some give up the natural things for anarchy, or for some eccentric fad, or to live a life of debauchery, but some sacrifice the natural in order to be led of God. Yet isn't there another class who are not natural men, they have surrendered earthly ways to some extent, they have

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lost faith in their own wisdom to some extent, they make sacrifices to some extent; they are not taking the more natural course, but neither have they taken the step of consecration. May this not explain why they see these things? To some extent they view things from a spiritual standpoint even while refraining from becoming spiritual themselves. A man would have to leave England to see the United States, but he might take an American standpoint and not become an American, though if he appreciated what he saw he might wish to become an American. For fear of forgetting it later I might say that "spiritual things" in verse 13 does not only mean things pertaining to the heavenly phase of the kingdom, but things revealed by God's spirit. Just as "spiritual gifts" mean gifts received through the holy spirit, while the gifts themselves were natural and material. 1 Cor. 12:1; 14:1.

If then the words "spiritual man" do not include all who are not "natural men," what term would include all who were not spiritually begotten? Paul answers this in 1 Cor. 3:13, when he speaks of the Corinthian church as being like "carnal men." A man may go ever so contrary to the natural course, yet if he is not begotten to a spiritual nature he is still carnal (Latin, *carnalis*--fleshly), a word which forcefully conveys the thought of the Greek.

Verse 15. But he who has been spiritually begotten can discern all things. Having once been a natural man himself he understands men's motives for what they do, and having also been taught of God he is able to look into God's plans. On the contrary no one on earth is able to discern and judge him, for none can read his heart and weigh the new motives which now move him. He understands others, but they cannot understand him.

Verse 16. And now Paul's summing up of the whole chapter comes, "For who has known (through his own wisdom, what was in) the mind of the Lord? (the Lord) who will instruct him," if he is ready to be taught. But we feel no ability to think these things of ourselves, "we have the mind of Christ," the One who humbly confessed His dependence upon His Father.

## **"SELL THAT THOU HAST AND GIVE TO THE POOR"**

We expect to take our text tonight from the Gospel of Matthew, the 19th chapter and the 21st verse, but in order that we may have the connection in mind let us read from the 16th to the 22nd verses: "And behold one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God; but if thou wilt enter into life keep the commandments. He saith unto Him, Which? Jesus said, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother, and, Thou shalt love thy neighbor as thyself. The young man saith unto Him, All these things have I kept from my youth up; what lack I yet? Jesus saith unto him. If you wilt be perfect go and sell that thou hast and give to the poor, and thou shalt have treasure in Heaven; and come thou and follow me. But when the young man heard that saying he went away sorrowful, for he had great possessions." Our text is the 21st verse, "Go and sell that thou hast, and give to the poor."

You will find these same words in other places in the Gospels, although sometimes they are slightly different. In Luke 18:22 it says, "Sell all thou hast and distribute to the poor." In Luke 12:33 it says, "Sell all thou hast and give alms." I presume it would be hard to find anybody who knows even a little of the Bible but is aware of the fact that such a statement is in the Bible.

Many imagine that Jesus only used these words once, when talking to the rich young man, but we find that Jesus used this thought at other times, for instance in Luke 12:33, and again when He gave the parable of the man who found treasure hid in a field, and went and sold all that he had and bought that field. But while we find a number of Christian people know there is such a statement in the Bible, how hard it would be to find anybody who has literally sold all that he had and

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given it to the poor. Not only would it be hard to find anybody who has done this, but how unwise it would be; how foolish anyone would seem who would do a thing like that.

If one sold out everything and distributed the proceeds among the poverty-stricken, it would not do much good. It might help temporarily, but they would soon spend it all, and be as poor as ever,

and by that time you would be poor, and someone would have to help you.

The trouble is, as with other statements made by the Lord, there seems to be a common mistake of taking the Redeemer's words too literally; to skim over the surface and take the superficial thought. This is not the proper method. The Savior said we should dig for the truth "as for hid treasure." We find it so in nature. The most important things are not what you see upon the surface. When we look at the water-melon the most important thing is not upon the surface; when we look at the walnut and the chestnut the most important part is not upon the surface; when we look at the banana the most important thing is not upon the surface. In the human body the most essential parts are not upon the surface. The heart, the lungs, and the most important organs, are hidden. Our treasures of a material kind must be dug for--they must be mined, to get them. So Jesus would express this thought. The real lesson of His words is not to be expected on the surface. You must dig for it as for hid treasure.

How many really ridiculous ideas have been attached to the words of Jesus because of the superficial sense given them! We will take an illustration of that. Our Roman-Catholic friends take the passage where Jesus instituted the last supper in the upper room, and call attention to the words of Jesus where He said, "This is my body which is broken for you; this do in remembrance of me...This is my blood shed for you; this do in remembrance of me." They think He meant this literally--that the bread actually turned into His body, and that the wine became His blood. They claim to this day that when the priest says some mystical words over the bread and wine it is changed into the literal body and blood of Christ. Surely that could not be the thought of Jesus. Jesus did not mean that He had one body of flesh, and another of bread, for when He said this He had not been crucified. When He said, "This is my blood shed for the remission of sin," the spear had not yet been thrust into His side. What He meant was, "This represents my body; this wine represents my blood."

Sometimes people say, "Why did not the Lord say, "This bread represents my body; this wine represents my blood?" Because He knew you and I would have enough sense to understand it without His saying that. As today, a man will pick up a photograph and say, "This is

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my wife." Does he mean that his wife is a piece of card-board? Why does he not say, "This represents my wife?" He knows you have brains, and if you use them that will be enough. So with the dear Redeemer, He did not talk to us as if we were sticks of wood, but He talked as if we were beings to whom God has given intelligence, and

reasoning faculties. He knew if we used our reason we would know that bread was not, surely, His body, neither wine His blood. He expected we would understand that bread represented His body; that wine represented His blood. In this way we partake of the broken body and shed blood of the Redeemer.

So with the text we have chosen. There are many passages in which, if we take them superficially, we will miss the real thought. Our text is one of these. Jesus did not mean, "Take all you have and sell it, and distribute the money you obtain amongst those who are in need." That was not His thought. We know, because if he did that he would have to disregard and break many admonitions of Scripture. For instance, one scripture says, "Owe no man anything." But if we sell all we have and give to the poor we will have to owe many people--the butcher, the baker, the grocer, the landlord, and all of the rest. How can I meet my obligations in life if I sell everything off and give to the poor? Again the Bible says, "He that provides not for his own and especially those of his own house, hath denied the faith, and is worse than an infidel." If we sell all we have and give to the poor, how can we provide for our own family. If the carpenter applied this literally it would mean that he must sell all of his tools, and he could not take another job. If the farmer were to sell all, it would include his farm implements, and he could not carry on his farm operations to provide for his own. If the housewife were to sell all it would take in the cooking utensils, and she surely could not do what is necessary for her own. How ridiculous to think Jesus meant literally to sell all we have and give to the poor. That could not have been the thought.

Not only that, but the Lord Jesus did not seem to take that view when talking with the Apostle John. We remember when Jesus was crucified, at the foot of the cross where Mary the mother of Jesus, and John the Apostle. Jesus, looking down, asked John to provide for His mother, now that He was about to leave her. The account says that from that day John took Jesus' mother to his home. Jesus did not berate him for having a home. He did not say, "John, you are an unworthy disciple. You say you love me, but if you loved me you would do as I tell you. I told you to sell all you had and give it to the poor. You have a house that you did not sell. John, you are an unfaithful disciple. But now, since you have the house you may as well make good use of it. Give my mother

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a home. If you decide to do better, sell the home and give the money to the poor, and turn my mother into the street." This would impress upon our minds that Jesus did not mean what many have thought He meant. There must be some hidden significance; some better meaning, in the words which He uttered on this occasion of our text.

There is no question but this rich young man to whom Jesus addressed the words upon this occasion, took them literally. He merely saw the superficial sense of the language used, and he went away sorrowing, because he had great possessions. If that young man had been in the right condition of heart he would have said, "Master, this is strange advice you have given me. You tell me to sell everything and give to the poor, and that does not look to be a wise course. But, Master, I wish to do God's will. It would seem strange to me if that would be God's will, but if it is His will I will do it if it can be made clear to me." We believe Jesus would have said, "Your heart is in a good condition. I will tell you how to sell all you have and give to the poor."

Before we get through tonight we will show that later on in life Jesus did explain to this young man the meaning of His words. We hope to show you that shortly before Jesus was crucified He came in contact with this young man, and explained enough to show what He really meant by the words of our text.

Let us take the first part of the text, "Sell that thou hast." Did Jesus mean to sell everything to some man? Oh no! No man on earth could buy all we have. There are men who could buy our house and lot. A second-hand furniture dealer might buy our furniture. A junk dealer might buy all of the old clothing, rags, etc., that we have to dispose of. There are employers who will buy ten hours of our time each day. But we have what no soul could buy at any price.

However, there is one being who stands ready to buy all we have, and that is our Lord, and Father. He is not willing to take less than our all. With Him it must be all or nothing. That is why He says, you remember, "My son, give me thine heart." When the Lord asks you to give your heart it includes all. As we say in sentimental language, some young lady has given her heart to some young man. That means that she has given herself to become his wife. When we give our heart we give all, because the heart controls all. When we give our heart we give our eyes and our ears, our hands and our feet, our minds, our strength, our tongue, our money, our position, and all we have. That is the thing, friends, that makes the Christian--and coming to the place where we give everything we have to the Lord.

We find, in the days of old, God did not ask that much of the Jews.

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They were not prepared to give the Lord all they had. He knew it would be too great a step for them to take. He asked them only for a part--a tenth, or a tithe of what they possessed. He asked the Jews to give one-seventh of their time; one day in seven. He asked them to give Him the firstling of the flock, and the first-fruits of their land. That was all God asked of the Jews. If one gave that much he was an

Israelite with whom God would be well pleased. But we find God asks more of the Christian.

God does not ask the Christian to give Him one day in seven, but seven days in seven. God does not ask the Christian to give Him one-tenth of his possessions, but ten-tenths. Many who call themselves Christians are willing only to give this smaller portion. Many Christians speak boastfully of how they give one-tenth to the Lord. The Seventh Day Adventists give a tenth to the Lord; also the Mormons. There are individuals here and there who set this standard for themselves. If they give a tenth that does not make them a Christian. It would only make them a Jew. Not that they come under the covenant God made with the Jews, but in the sense that they are giving what the law requires Jews to give. Not only do many of them only give one-tenth but they do not give that tenth very heartily.

It reminds me of a place I visited at the beginning of the year, where a sect exists which believes in giving a tenth to the Lord. When they say they give it to the Lord they mean they are giving it to the church. A brother told me, "These people are conscientious. If they have ten cows they sell one and give the money to the church. If they have ten horses they give one to the Lord. If they have ten acres of wheat they give one acre to the Lord. If they have ten acres of corn they give one to the Lord always." "But," the brother said, "it seems strange that while they always give the Lord a tenth, I notice the Lord always gets the poorest tenth. If they have ten cows they always figure out that the poorest one is the cow the Lord should have. They never give Him the one that gives plenty of milk; they give Him the dry one. If they have ten horses, and one of them has something the matter with him, they give that one to the Lord. If they have ten acres of corn they give one to the Lord, but if a cyclone passes over the field and destroys one portion, they are sure to give the Lord His portion from that part of the field that was injured by the storm. The Lord gets the poorest tenth." That is not the spirit the Lord is looking for; it is not the spirit of the Christian. The Lord is looking for the spirit that is willing to give Him all we have of strength, time, means, influence and everything.

When we talk of giving all to the Lord it does not mean to throw it away. Many think if they give it to the Lord they must waste it. They

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think if they give their hands to the Lord they must cut them off. What use would they be if cut off? In fact they would not be hands at all. They are only hands as long as they are sticking to the ends of the wrists. If we cut them off they are not hands. The Lord wants them on. When we give our tongue to the Lord we are not to tear it out, but we are to let it stay and use it as He directs.

I think this is well illustrated by an incident which happened in the Middle West. A man was preaching on the street corner with quite a crowd around him. After a time he came to take up a collection. He said they should give their money to the Lord; that the Lord needed the money. One man stepped over to the preacher with a silver dollar in his hand, and said, "Do you think that God needs this dollar?" The preacher said, "Yes sir." The man said, "If I thought God needed that dollar I would give it to Him." The preacher said, "He does; you had better give it to Him." He replied, "Very well; I will give it to Him." The preacher held out his hand to take it. The man continued, "I said I would give it to the Lord not to you. Perhaps I may see Him before you do."

When we give money to the Lord it means to use it as the Lord wants us to use it. The Lord will want you to use some of your money as you would have used it anyhow. If you did not give to the Lord you would have to use some for food and clothing and rent, etc. Do you think He would want you to neglect that? Certainly not. There will be some things He will want you to do with that money that you would not have done had you not given it to Him. It will be the same with everything else.

If you give your tongue to the Lord you need not tear it out. You give it to Him. Probably He will want you to say some things with your tongue that you would have said anyhow. Other things He will want you to say that you would not have used your tongue to say. He will want us to refrain from saying some things that we would have said when the tongue belonged to us. It is as if we made out a deed and signed all away to the Lord.

When we give all to the Lord it need not make us eccentric. He wants us to act rationally. I often think of a case in the Middle Ages of a man by the name of Simon. This man was very religious. In the town where he lived was a large column, sixty feet high; there was a large square space at the top of the column. He told the people one day that he was anxious to live as near to God as he could, and that he had decided that on top of that column would be sixty feet nearer God than on earth, so he would climb up there and live the remainder of his life. He climbed to the top and lived there for thirty years. People thought he was such a holy man. They made pilgrimages from all parts of Europe to see this holy man. That is not the way to get near to God.

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Not long ago I was in Cripple Creek, which is ten thousand feet above sea level. If that man, sixty feet up in the air, was living near God, how near to Him must those people be who live in Cripple Creek? But if, when in Cripple Creek, one counted the saloons he



would doubt whether the people were living so very near to God. The man living in the deepest valley on earth, and trying to please God, is living nearer to Him, than one living on the highest mountain on earth who is doing his own will.

It looks as though we still have all the things we formerly had. We still have our hands; we still have our feet; we still have our eyes; we still have our ears and our tongue; we still have our money; we still possess our abilities--a home, possibly, and in the estimation of the world there is no difference between our ownership now and before. But in God's sight, and in yours, there is a difference. It is all His.

These are His hands, and these are His feet. So now we say, "What do you want me to do with these hands and feet? Where do you want these feet to take me? Lord, these are your ears. What do you want these ears to listen to? This money is yours. How do you want me to spend this money? My time is yours. How do you want me to spend my time--these hours, and days, and weeks, and months?" The Lord will not answer audibly. You will not hear the Lord telling you to do this or that. You will have to reason it out. The way you reason will show how much you meant what you said. You may very easily, if you prefer, deceive yourself into thinking the Lord wants you to do things that He does not want you to do. But if your heart is right your thinking will be overruled of the Lord.

The Lord will not want all of us to do the same things. He will not want you to do as He will wish me to do. On Monday morning I must leave St. Paul, while the Lord may want you to stay. God's will in your case may not be His will in mine.

Someone may say, "That is not in harmony with the text. You have told us to give all to the Lord, while the text talks of selling all." What is the difference between giving and selling? There is this difference; when we sell something to another we are paid; we are compensated; we are remunerated; we get something in return. If we sell our all to the Lord what do we get in return? We reply, we are going to get glory, honor and immortality--joint-heirship with Christ Jesus, with all that this implies. You say, "that is strange; I never thought that we had to buy that. I thought Jesus bought it for us. I did not think we had to buy it." There are different view-points. From one view-point the Lord gives it to us. From another view-point Jesus bought it for us by His great sacrifice, and in the third place we buy all that we give up here

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that we may walk in the footsteps of the Lord. We do not like to talk of buying it, because we give so little and get so much. I often illustrate it like this:

Suppose you were talking to some very rich man, like John D. Rockefeller. Suppose he owned a wonderful mansion worth a million dollars or more. Suppose Mr. Rockefeller would say to you, "How would you like to buy that million-dollar mansion of mine?" You say, "Mr. Rockefeller, you have a very fine place, but I cannot buy it." He says, "How much will you give?" You reply, "Mr. Rockefeller, I cannot buy your place; I am poor." He says, "Well how much will you give?" You reply, "I tell you Mr. Rockefeller, I am so poor that I cannot buy your million-dollar place." He continues, "But how much money have you got?" "I tell you I am poor, Mr. Rockefeller." "But how much money have you got?" I want to know; please tell me." "Mr. Rockefeller, if you insist I will tell you. I have only one nickel, five cents." He says, "If you will give me that nickel, five cents, which is all you have, I will give you my million dollar place, free and clear of all indebtedness." You say, "Oh you are surely joking; you do not mean to give me that million-dollar place for only five cents!" He says, "I know that place is worth a great deal more than five cents, but if you give me all you have I will give my place to you." You say, "I never met a man like you, Mr. Rockefeller--to offer a million-dollar place for five cents. It is wonderful. But Mr. Rockefeller, do you want all of the five cents? Mr. Rockefeller, I will give you three cents for your place." He says, "No, I will not give it to you unless you give it all." "Mr. Rockefeller, I will make it four cents; I must keep one cent for myself." "No, if you give me all of the five cents I will give it to you, but if not you cannot have it." Would not that be foolish? That is just the position of many Christians. They know that God asks for their all. They know that their all is nothing compared with what they will get in the kingdom, yet many are trying to beat God down to see if they cannot get it a little cheaper.

Going back to the illustration, suppose you give the five cents to Mr. Rockefeller, how do you suppose you would talk about it? Suppose you meet a friend and say, "How do you do; glad to see you. Come around and see me. I am living in that fine million-dollar home of Rockefeller's. I bought it the other day with my own money?" No, I think you would say, "I am living in Mr. Rockefeller's place; Mr. Rockefeller gave it to me." My friend says, "But I heard you bought it." You would answer, "Oh yes, that is Mr. Rockefeller's way of telling it, out of his bigness of heart. What do you think I paid for it? I gave him a nickel and he gave it to me."

That is the way with us as Christians. When we get to Heaven do you think we will say to the angels when we meet them, "Here I have

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glory, honor, and immortality; I bought it all myself?" Will we say so? No; we will say, "It is wonderful; the Lord gave it to me." The angels will say, "Didn't you buy it?" Then we will reply, "Yes, the

Lord says so in His Word, but if you saw the little heap of trash I gave you would not think I bought it."

From one view-point the Lord gives it all to us; from another the sacrifice of Jesus purchased it for us; and, from still another, we buy it with our all. But it is like getting something for nothing. We are getting everything in return for so little. If we seek to hold on to the honors, or influence, or pleasures, or desirable things of this world we run the risk of losing something worth more than the wealth of a million worlds could buy. I am so glad God has made this agreement with us, that if we are willing to surrender our life, with all we have to Him to do His will, our inheritance will be such a wonderful one, such a glorious one, such an unfathomable one; that He will make us heirs of God, and joint heirs with our Lord Jesus Christ. Of course we realize, dear friends, that the Lord is testing us. He is trying us to see whether we will stick to our agreement; whether we will go back on our word; whether we will say we are sorry that we agreed to this; whether we will say, "I wish I had only promised to give the Lord a part of what I have." He wants to see us in the attitude that would say, "I am glad that I made this consecration; and am going to stick to it to the end." If we do so the glorious inheritance will be ours in the resurrection.

Then let us think of the blessings we get while we are waiting. I like the Scripture which says, "He that reapeth receiveth wages, and gathereth fruit unto life eternal." The thought seems to be that we get wages here, and we get the real thing later on. The wages received are fully equivalent for the service rendered. The Lord has been paying our wages right along. If we were to get nothing beyond we have received more than our service was worth. Then, after paying us by the knowledge of His Plan, in the commission we have with Him, the fellowship we have with His people, and the peace and joy that He has put into our hearts, the greatest thing coming is the exceeding and eternal weight of glory. Now we see that every really consecrated child of God has sold all he has.

Now we come to the next step. "Sell all that thou hast and give to the poor." What does it mean? Who are the poor? Some people say, "These are the ones who do not have money to pay the next month's rent, and do not know where to get it. They are the people who do not know where to get enough to eat tomorrow." Such, dear friends, are only a part of the poor. "The poor" means the whole human race. There is that poor man Rockefeller. He is not poor in the sense that he has

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not enough to provide for himself the necessities of life that can be procured with money, but he is poor in other ways. Think of the poor

health he has; think of the trouble his money is to him. "Poor Mr. Rockefeller." Think of poor Andrew Carnegie. There is that poor man J.P. Morgan,--not the one who is now living, but the one who died. No one is poorer than the dead. The fact is the whole world is poor, but not all are poor in just the same way. Some are poor mentally, some are poor morally, some are poor physically. Some are poor in one sense, and others are poor in another, but all are poor.

We read in Revelation of some who say, "I am rich, and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked." I had this impressed upon my mind last year. I was traveling in a railroad train, and in the same coach was an insane man who was being taken to an insane asylum. Like most insane men, his talk was of a rambling sort. He knew he was insane, and that he was going to an asylum. There was a man with him who had charge of him. This man had been drinking and was intoxicated. The insane man made one sane statement, and he laughed heartily when he made it. He said, "Isn't this a peculiar combination? I am insane and this man is taking me to the asylum, but he is drunk and I must look after him so he does not get hurt." There was a poor insane man, looking after a poor drunken man, and a poor drunken man looking after a poor insane man. Some are so poor physically that they have to go to a hospital, and some are so poor mentally that they have to go to an asylum, while others are so poor financially that they have to go to the poor house. Some of those who are financially poor are able to look after those who are mentally poor. Wherever you look there is poverty. It is a poor world. Financial poverty is not the worst kind by any means.

While the whole world is poor, there is one class that is an exception. It is those who are following in the footsteps of Jesus. They are really rich. The Lord says of them, "I know thy poverty, but thou art rich." They are rich in faith; they are rich in Christ. They are rich because they have their treasure laid up in Heaven, where thieves cannot break through and steal, and neither moth nor rust doth corrupt.

During the past 1900 years God has been giving to the rich, He has not been giving to the poor. If a man is so poor that he does not have faith God cannot give him much. One may give him money, but that is not much. You may give him some of the honors of the world, but what are they? The things that are of real account God is only giving to the rich. That is why He says, "To him that hath shall be given." That is, to the one who has, God has given during the past 1900 years.

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This age is to end and it will be followed by another that will be different.

During the Gospel Age God has given to the rich, but during the Millennial Age He will give to the poor. He will give the poor dead people life. "All who are in their graves will hear the voice of the Son of man and come forth." He will give the poor blind people sight. "The eyes of the blind shall be opened." He will give the poor deaf people hearing. "The ears of the deaf shall be unstopped." He will give the poor, lame people the use of their limbs. "The lame man shall leap as an hart." Those who are not lame cannot leap as an hart now, but then the lame man will be brought up to that condition. The race will be delivered from all that they have inherited from their ancestors that has been unfavorable to them. They will no longer say, "The fathers have eaten the sour grape and the children's teeth are set on edge."

God will give the poor people who have been bound down under sin an opportunity to obtain deliverance. How wonderful that this Gospel Age was to give to the rich, but that during the Millennial Age God will give to the poor. Those who sell all they have, in the sense that we are taking up tonight, will be with Jesus and help to give to the poor in the next age; to give the dead people life, the sick people health, the defective ones perfection on the human plane. Therefore we are told in the 49th chapter of Isaiah how those who are associated with Jesus will say to the prisoners, "Come forth." They will help the Master to give the poor people knowledge, to give the poor blind people sight, to give the poor deaf people hearing, to give the poor lame people the use of their limbs. They will assist the Master in giving the world of mankind the love that will knit and draw their hearts closer together.

We begin to see that is what the world needs. They need to be drawn closer to the Lord, and closer to one another in love. They need that more than they need money. Speaking along this line brings to mind an incident that happened in Detroit which emphasizes the point we are making. We were delivering a discourse there, using as our subject, "Some Surprises in the Resurrection." When we finished a lady came up and said, "I was much disappointed in your talk." I was wondering what was the cause of her disappointment. She continued, "I have met with a sad loss. When I saw you were going to talk on 'Surprises in the Resurrection' I thought possibly you would have some comfort to offer me, but I am going away as comfortless, as disconsolate, as when I came." I said, "I am very sorry. Perhaps if you give me an idea of the circumstances I may be able to offer some comfort. Do you mind telling me of your experience?" She said, "Some time ago I met with a very sad loss. I lost a very affectionate pet dog, and I have never been able to get a bit of comfort since he died. When I learned that you were

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going to talk of 'Surprises in the Resurrection,' I thought perhaps one of the surprises you would talk about would be that the dogs would have a resurrection, and I would have my Fido back. O, if I could get him back, how happy I would be! But you closed your discourse with never a word about the dogs coming back."

I said, "The trouble is here: The human race do not have a proper love for and interest in one another. Sin has come in, and it has alienated the human race from one another. Men and women have had so many disappointments with respect to fellow human beings that a great many people today seem to feel that their affection has been reciprocated more by cats, and dogs, and horses, than by fellow human beings. This has driven them away from fellow men and drawn them to the animal creation. When they come back in the resurrection if humans will have the same feelings in their hearts, they would need the cats and dogs in order to be happy, but it will not be that way then.

When the resurrection brings the dead back they will be drawn to one another. Man will develop the honesty, and sincerity, and affection that is now lacking, and in consequence the human race will be drawn to one another in a way that we see little manifestation of today. The people then will not want their cats and dogs to come back, because they will feel an interest in fellow human beings, and they will not take the same kind of interest in the animal creation that they do today." I believe this helps us to see how poor the world is. It is not poor in money. When some poor family has lost a loved one you cannot pour in money to heal the wound, but they want the loved one brought back. When a man has lost a limb in an accident he does not want money to buy an artificial limb. He wants a new limb.

Suppose one sold out all he had and it brought \$50,000, how much would that sum do for poor J. D. Rockefeller? He has more than that himself. How much would that do for poor Andrew Carnegie. If money would make him a Christian he would have been one long ago. What would \$50,000 do for poor J.P. Morgan? It might buy a few flowers to lay on his tomb. If we sell all we have in that sense, we will be failing to give the poor effectively.

Giving is not effective unless by our giving to the poor they do not remain poor any longer. When Christ and the church get through giving the poor world will be poor no longer. All in Heaven will be rich, and all on earth will be rich also. Those who will not become rich will be destroyed. All of the people will be rich who are permitted to live forever. They will not be rich from the standpoint of dollars and cents, but they will be rich from the standpoint of real, enduring value.

We find that Jesus, later on, explained this to the rich young man.

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Possibly some of you will remember a suggestion from Brother Russell in the Watch Tower quite a number of years ago to the effect that this rich young man was probably the same Lazarus, the brother of Mary and Martha. There is no scripture that says this young man was Lazarus, but there are so many parallels that indicate it. For instance, Lazarus was a young man, and rich. We know that he was rich because of the kind of tomb he was buried in. Only the rich could be buried in such a tomb as this. You remember they had to remove the stone from the opening. You remember also that Mary anointed the Master with an expensive ointment. No one but the rich could have anything like that. They had a home where they could entertain the Master, and make Him comfortable in the last days of His life. I think there is good reason for believing that the rich young man and Lazarus were the same. Again, this rich young man was a Pharisee. We know this because of his statement about keeping all things written in the law, from his youth up. That was the claim of the Pharisees. We will find in a little while that Lazarus was a Pharisee. In one of the Gospels it says, "Jesus, beholding the young man, loved him." We remember that Mary and Martha sent word saying, "He whom thou lovest is sick." All these parallels would justify the thought that the rich young man was really Lazarus.

In Matthew 26 we read of a certain event, also mentioned in the other three Gospels, close to the end of the Redeemer's life. A supper was made in the house of one named Simon, and Jesus and His disciples were invited. In one Gospel it says the supper was in the home of Simon; in another it says the supper was at the home of Simon, the Pharisee; in another it says it says, "at the home of Simon, the leper;" in another, "at the home of Mary, Martha, and Lazarus." Simon was probably their father. It says that Lazarus was there, see John 12:2, as some time before this Jesus had raised him from the dead. The Scriptures tells us that while Jesus sat at meat there came a woman having an alabaster box of very precious ointment, and poured it upon Him as He sat at meat. Two of the Gospels say that the ointment was poured upon His head, and two say that it was poured upon His feet. We believe both things were done. They reclined at table in those days. Those who sat at one side of Jesus noticed more particularly when it was poured upon His head, while those who sat at His other side noticed more particularly when the ointment was poured upon His feet. It is supposed that she poured some upon His head, some was sprinkled upon His garments, and the remainder was poured upon His feet; and she wiped His feet with the hairs of her head. We are told that this woman was Mary.

When we turn to the account in the 7th chapter of Luke we find

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this woman referred to as a sinner, a woman of questionable character. When Simon saw the proceeding he said, "If this man knew what a sinner this woman is he would not have allowed her to do this." Some will say, "Surely he would not talk that way of his own daughter." Yes, it was his own daughter. Simon was a very strict man, like most Pharisees. This daughter was not inclined to be like her father wanted her to be. Whether she was as bad as the account makes it appear, or whether he talked that way because she did not keep the Sabbath as strictly as he wanted her to, and he considered her a sinner for that reason, we know she was his daughter because he would not have allowed her to be in his home otherwise. If she had been a strange woman, of bad character, he would not have allowed her to be there; he would have put her out. She was his daughter.

The point we want is this: while the ointment was being poured upon Jesus some of the disciples murmured, and more particularly Judas. They said, "For what purpose is this waste; why was not this ointment sold, and the proceeds given to the poor?" Jesus had said to the rich young man, "Sell what thou hast and give to the poor." I imagine Lazarus, saying, "That is what Jesus told me some time ago. When I asked Him what to do that I might have eternal life He said, Go and sell what thou hast and give to the poor. Probably Jesus thought, "Now is my chance to make this clear to Lazarus; when I told him back there to sell all he had and give it to the poor I meant something that did not appear on the surface. He went away sorrowful because he had so much wealth. Now I will explain it somewhat." We only have a few words in the account, but perhaps Jesus gave a more lengthy explanation. Jesus said, "Let her alone; she hath wrought a good work upon me. The poor ye have always with you, but me you have not always." This was as much as to say, "You are to give to the poor after you have given to me."

But when Jesus died, do we still have a chance to give to Him? Yes. But Jesus is not here. No, but His representatives are, and when we serve His followers we are serving Jesus. That is why Jesus said to Saul, "Saul, Saul! why persecutest thou me?" How could Saul persecute Jesus when He was not on earth? Saul was persecuting the followers of Jesus--the members of His body. When he was persecuting them he was persecuting Jesus.

If you and I are pouring out our hearts in sympathy, and love, and service upon the followers of Jesus we are pouring that much out upon Jesus. He counts it this way. This woman pouring the ointment upon Jesus beautifully pictures the church. When she poured the ointment upon the head it pictures the loving service rendered to Jesus Himself by His followers. As the ointment was sprinkled over His garments it



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pictured how during the Age some of the members of the church helped to sprinkle the fragrance of love and sympathy upon the followers of Jesus. And when she poured what remained upon His feet it suggested the time where the feet members of the body come in. We understand the feet members of the body are to have their share of this fragrance, and as it is poured upon them it is to prepare them for the completion of their course, to be joined with the Lord beyond the veil in the glory of His kingdom.

When the last member of the body has passed beyond we will not be able to pour out the alabaster boxes upon the church any more. They will not need it. They will have been glorified. Then will come our chance to give to the poor. Then the poor will be there. What a glorious opportunity it will be. The dead poor will come back. Rockefeller will be there, Carnegie will be there, Morgan will be there, George Washington will be there, Napoleon will be there. All of these will be there to receive at the hands of this glorified class. It means, dear friends, that there will be a further blessing bestowed upon the whole world of mankind. Not one will fail to receive their share in this blessing.

We remember the proclamation of the angels, "Behold we bring you good tidings of great joy, which shall be unto all people." You remember the Lord also spoke of His joy. How did the Lord speak of His joy? His joy will be that of bestowing the blessings upon the people. What did Jesus say to His followers--"Enter into the joy of the people?" Oh no! "Enter thou into the joy of thy Lord." "I pray that they may have my joy fulfilled in them." What joy it will be to assist our Redeemer in His great work.

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## **DOING GOD'S WILL**

A few notes from Bro. Barton's discourse of December 31, 1914.

What a wonderful book is the Bible! A lamp before us, to turn around us, to turn inward. If we are hungry we can turn our lamp into a table on which we can feed. If we want spiritual music it becomes our harp. It becomes a garden where we can see spiritual flowers. To fight the good fight of faith it becomes a sword.--Exod. 12:1-2.

The change in the beginning of the year had a typical meaning. When the children of Israel left Egypt they begin the year a new time. Previously the year beginning in the fall was followed by unpleasant months, but the new year was followed by pleasant months. It is the same with the children of God, they begin all things new, and it was followed by pleasant months; whereas previously following the old

way, they had unpleasant months. The old way was followed by cold, fleshly experiences, from the new standpoint we have joy and peace following the new year. Our constant tendency, as the entire world looks at things from the old viewpoint, is to forget to look at things from the new standpoint. The standpoint of the world is to seek wealth, ease, popularity; from God's standpoint we must seek God's will, God's viewpoint, that which makes for the edification of the brethren. Wealth doesn't bring joy--the rich man is called on to eat crabs, lobster, etc., things which should never go into the stomach; the poor man eats beans, etc., which are good for him.

When we are determined to do God's will, we will crush selfishness, then we begin to find joy and the blessings of summer come. We learn that God's ways are the best ways.

A few suggestions of practical help to draw us nearer to God:

1. The world seeks to have as many people work for them as possible. The teachings of the Word are just the opposite. We are to see how many people we can work for. It must not be selfishness, but unselfishness. The greatest is the one who serves most. "If I wash your feet, you ought to wash one another's feet." Above everything else He was a servant. Our place is going to depend on our heart's desire to serve the people of God.

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The membership in the body is pictured in three different ways:

Chronologically--Christ the head, Apostles the neck, shoulders the church, spread out at Pentecost. "The plowers plowed upon my back"--the time the Church suffered persecution. The legs the Church in the Middle Ages; the feet the Church in the present time.

2. Another viewpoint--The standpoint of their ability to serve. The head is the most able member. Some represent the hands--their work is so important. The feet are a responsible place; it is theirs to guide and assist the children to walk.

3. The body from the standpoint of humble service. Jesus was the one who served more than anyone else. Our position in the body depends on our service. The anointing oil ran down; if you are seeking to serve, God is permitting the oil to run down over you to them, thus you are in a more important place.

The more we are served by others, the more they speak kind words of us, the more they pray for us the more they are blessed. The degree we help them the more we are blessed. During the coming year let us determine we are going to serve. Often a little service is most important. If we hear of a trial of a brother or sister make it a special time of prayer for them. Then you get more of the Holy Spirit. Let us not only be more faithful, but let us economize more, so we can have

more time. Make a program. If you wake before it is time to get up, put in a few minutes in prayer for others. Make every moment count; if we lay awake in the night make it count; if we read, have a fixed hour, so it will become a system, thus we accomplish more.

Let your light shine. Keep your tracts wrapped up in paper so they won't get soiled. Use every opportunity; make opportunity. Let us determine not only to use those within our reach, but those beyond our reach. If we have faith these will become within our reach. Faith is misunderstood. It takes more faith when there are no supernatural occurrences. Noah had faith; there had been no rain; there was no supernatural occurrence, no miracle. Noah believed a simple statement from God. When the water fell it didn't require faith--faith is believing when there is nothing supernatural about it. Hezekiah wanted a sign; the sun dial went back; it didn't take faith with a sign. In Jesus' day the Centurion's child died; the Centurion said: "Master, speak only the word." Jesus said, "I have not found such faith; no, not in Israel." He didn't have to have the sun go back. We want confidence without a sign or miracle. Elijah fled to the wilderness, ravens fed him; nothing miraculous, raven is the same word as Arab, some think God put it into the heart of an Arab to feed him. God arranged for a widow to provide for him. God's hand is in our case, but we think we must see God's hand working miracles.

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If we pray for our need, then do our part and if it comes naturally, give God the credit. If our heart is right we will see God's hand back of it, at the same time not experience a miracle, though sometimes He does work a miracle. When they wished to start the Drama in Alabama the stream was dry and there was not electric light, the next day it began to rain and it rained and rained. The Hebrew children said: "Our God is able to deliver us, if not we will not fall down and worship the image." Let us have that spirit! Let us have faith even if beyond our reach. Great many are not blessed with many opportunities because so many they had in the past they didn't reach for. If we have the proper spirit we will want to reach every opportunity. Let us examine ourselves, spur ourselves on. Be lenient to others; don't judge them by our standards, we can't see their hearts; our consciences differ. I see many do things I couldn't do, yet I know they are just as conscious as I am. We hinder our way by judging others, we injure ourselves; pass it by; learn to leave the brother in his due rights, make allowances. He sees us do what he wouldn't do. We are to build up one another, not tear one another down. We are to assist and help, even the world. The man of the world may never see things as I see them, nevertheless I want that man to get the proper influence from what I believe. We may make it harder for him in the future to believe. We want to walk more circumspectly.

This is the closing period of this age. This last year has had experiences which if I hadn't have had I would never have gotten into the Kingdom. No doubt it is so with all, so let us be glad the time wasn't up. The longer time, the more opportunities and the more joy if we continue to progress.

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## **BARTON FUNERAL SERMON BY PASTOR C.T. RUSSELL**

Notes taken at Pilgrim Brother's service in Philadelphia by Brother J.W. Gilbert on Monday, July 3, 1916.

On Sunday, June 18, the Philadelphia Friends were called to order at the close of the evening service and informed that our dear Brother Barton had suffered a complete breakdown. Prayer was offered in his behalf. On the Sunday following, the Friends were informed that our dear Brother was on his way to Portland, Ore., to take two weeks' treatment from a physician there, after which he was to make his way home by slow stages. On the next Sunday, the Friends were informed that Brother Barton had indeed arrived "home," having passed beyond the veil the day before, Saturday, June 24.

All that was mortal of our dear Brother arrived in Philadelphia in the latter part of the next week and arrangements were made to have the funeral on Monday, July 3. The body was on view during the evening of Sunday, July 2, and on Monday at 12:30 p.m. was taken to the hall at Fifteenth and Chestnut streets, where Brother Russell was to deliver the funeral address, where there was also an opportunity given the Friends for a last look at the tenement of clay our Brother had left behind him.

There were three large floral designs and many sprays of flowers. One of the designs, an open Bible, was the loving remembrance of the Philadelphia Ecclesia. Another design, a floral cross, was broken up at the cemetery, after the casket had been lowered into the grave, and each of those present presented with a flower. These were cast into the grave as the Friends passed by. The burial was described, by one of the Friends present, as the "cleanest" he had ever witnessed. The grave was lined with evergreen branches, and the earth that had been taken from it was covered in like manner.

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All the members of the Philadelphia Ecclesia who could possibly arrange to do so were present during the funeral service at the old Y.M.C.A. hall, as well as a number of the Friends from classes in Camden, N.J.; Chester, Pa.; Norristown, Pa., and Willmington, Del. Brother Russell spoke for about forty minutes, in part as follows:

There are so many precious texts in the Word of God that it would be difficult to confine ourselves to a single one. Therefore we shall use a number of them. The first that we shall use is Psalm 116:15:

"Precious in the sight of the Lord is the death of His saints."

We wonder that the great Creator of the universe should take any notice of us at all. We wonder at His great sympathetic love for all mankind; that love that caused Him to send His only begotten Son to be a Ransom for all. If God had such wonderful love for the world, how much more He must have for those who are seeking to please Him. So we are not surprised when we read that "Precious in the sight of the Lord is the death of His saints."

Jesus was the first of this saintly class. God specially loved Him because He was always worthy of His love. The Bible shows that Jesus was the first, or Head of a company of saints. A saint is one who has been "sanctified," set apart. And we see that Jesus set Himself apart to do the Father's will when He presented Himself to Him at Jordan.

The Bible tells us that God has been seeking out a sanctified class, a Bride class, to whom He will give honor, and glory, and immortality and a place upon the Divine plane of existence, even as He gave these things unto His Son. And as His Son was holy, so, He indicates, are all of Jesus' followers in His sight. Not that we are anything in or of ourselves. This holiness is imputed to us for Jesus' sake.

Jesus was the first to make a covenant of sacrifice with God, the first who was possessed of a spirit of sacrifice. All of Jesus' followers have this same spirit of self-sacrifice, the spirit of being willing to lay down their lives. This is a very special class, and as Jesus was certainly precious in the Lord's sight, so are His followers. And they are also precious in the sight of all the Lord's people. And so our dear Brother, whose life experiences we are here to memorialize, has been very dear to a great many of the Lord's people.

If we have this great love for those who are the Lord's, we should manifest it in our daily intercourse with them. The very fact that God has "called" you, and given you an ear to hear, endears you to me. So, no matter what the world may think or say, we should regard one another, and love one another, and uphold and strengthen one another. We are coming more and more to see that those whom the Lord has honored we should honor also.

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Precious in the Lord's sight is the death of our dear Brother Barton; and also precious in our sight. His course is run; he has delivered up what was committed unto him, and we believe that he is with the Lord.

In Isaiah 33:17, we read: "Thine eyes shall see the King in His beauty; they shall behold the land that is very far off." Our dear Brother had a defect of vision, he was nearsighted. When he came into the Truth his vision was enlarged, he saw, by faith, a land that is very far off, and he saw something of the King and of His beauty. But what our Brother has seen by faith, we believe he now sees actually.

Our Brother was an architect. But when he got rightly in touch with the great Architect of the universe, he dropped the pencil and the eraser and went forth to give his life in telling others of the wonderful plans and purposes of the great Architect. And so he spent his later years, showing forth the praises and telling of the Plan of the Architect of the Universe, that wonderful Plan founded on the sacrificial death of Jesus, telling how God was building a great spiritual Temple through which He would bless all the families of the earth.

I am sure that we have all heard our dear Brother, and have all remarked how clear the Plan was in his mind; and I feel like congratulating his parents that another has finished his course and has passed beyond the veil. For we have a most glorious hope, and do not mourn as do they of the "world," who have not this hope.

What is our hope?

In Revelation 14:13 we read, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." All who have ever died have fallen asleep. Jesus fell asleep and remained asleep until He was awakened by the Father. Since Jesus' awakening, all of His followers who have died have fallen asleep in Christ.

We do not mourn; for those who fall asleep at night, because we know that they will awaken in the morning. So, the Bible tells us, will it be with all who have fallen asleep during the long night of sin and death. Because of Jesus' sacrifice, all are to have an awakening in the glorious morning of Messiah's reign.

Why not awaken them before that?

It was much better that the world should have fallen asleep. Suppose that Adam had remained awake all this time. How he would have suffered as he witnessed all the pain and sorrow and suffering that the world was experiencing because of his sin. No, better it is that he should sleep. Each generation has received sufficient experience with sin and death and the consequences of disobedience. It is best not to awaken the world until the earth has been prepared and made a fit place for them.

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Jesus' followers, the Church, are to sleep also, except those who shall be living in the days of our Lord's second advent. The apostle, speaking to the Church, says, "We shall not all sleep." God will awaken the Church right early in the morning. The apostle says, "The dead in Christ shall rise first." Then he says that we who are alive at the Lord's coming shall be changed, in a moment, in the twinkling of an eye. And thus we believe it was with our dear Brother. The moment of death was the moment of change from the earthly condition to the heavenly.

We believe this because of our faith that the Lord Jesus is now present. This faith is based, not upon what we can see with the natural eye, but by what we see with the eye of faith in God's Word. "Blessed are the dead who die in the Lord from henceforth"--not previously. We believe that Jesus is present, and that those who die in Christ since He has been present no longer sleep, but are changed in a moment and added to that company beyond the veil. And you and I are hoping that ere very long, we too shall be changed as our Brother has been and present with the Lord.

Why should we be changed? "Because," says Paul, "flesh and blood cannot inherit the kingdom of heaven."

Notice the words of the text in Revelation 14:13, and apply it for your own comfort, "Blessed are the dead who die in the Lord from henceforth--that they may rest from their labors, and their works do follow them." Our dear brother's labors here have ended; he now has a new body that never tires, but his works "follow" him. Rest assured that he is not idle; the good work is still going on beyond the veil.

The Church in glory is increasing and will soon be completed. When the last member passes beyond the veil, the door of opportunity to joint heirship with the Lord Jesus will have closed. Then, apparently, there will be a little period of waiting. Then the Bride will be led into the presence of the King. She will be all glorious within, for only the pure in heart shall see God; and Jesus says that He will not be ashamed of His Bride. The Bride will also be arrayed in fine needlework--those painstaking stitches of character that we have been making during our earthly pilgrimage and preparation.

After this, in a little while, the Great Company will have passed through their time of trouble and will also be brought into the presence of the King. Then what? Then comes the marriage feast. This marriage feast is a picture, a symbolic picture of a great time of rejoicing.

Is that the end? No, that is only the beginning. The Christ in glory, Jesus the Head and the Church His Body, will then begin the blessing

of all the families of the earth, that blessing that was promised should come through the Seed of Abraham. Then will come the time when

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Satan shall be bound, the time of great peace, when men shall beat their swords into plowshares; the time when the knowledge of the Lord shall cover the earth as the waters cover the sea. A time when men will learn that God is a God of love and grace and not the monster He has so long been pictured. The whole world will be privileged to come to this feast. It is for all people. The prophet has described it as a "feast of fat things."

Have we any reason to weep, or to sorrow upon this occasion?

Nay. We are not like those who have no hope. I will not say that a great man has fallen in Israel. That would have been appropriate at one time, but not now. Now I say, a great man has risen in Israel. It is only the old nature, the body of flesh that has fallen; the new nature, the new man, has risen and is with the Lord. Let us strive to copy our dear brother's faithfulness and zeal, that we, too, may make our calling and election sure and form one of that ever-increasing number beyond the veil.



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## LETTER

W Philadelphia, Pa., Oct. 23, 1909.

Mrs. Beatrice Griffs.

Dear Sister in the Lord: Your good letter, breathing so much of the spirit of the Master, was received nearly a week ago. And as I take this early opportunity to reply to same, would ask the dear Father in heaven to assist me in saying the very things that you most need, and that will be most thoroughly to His glory.

I greatly rejoice with you dear Sister, in the many evidences your letter gives, that you have learned so thoroughly the lesson of submission to the Divine will. There are so many, even among the children of God, who will admit that the Lord can run the universe, or inspire a Bible, or hang the sun, moon and stars in their places, or design a perfect body, infinitely better than they ever could; but somehow they entertain the thought that they could have laid out their own experiences so much better than the Lord can. They might not put it in just such language, but that is what it amounts to.

People are so ready to criticize the work of the Almighty The scientist tells how the human body could get along without this organ or that one. The Theologian thinks we do not need the book of Jonah in the Bible, that the Word of God would have been better without it. And the Christian believes that we did not require this painful experience or that trying ordeal.

In each of these three cases it is a manifestation of the same thing; a lack of confidence in the wisdom of the Lord. However, we can readily understand why the scientist or unenlightened theologian does not have the necessary faith or confidence in God, but it does seem hard to understand why the consecrated Christian cannot believe "that all things work together for good to them that love God, to them who are the called according to His purpose."

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So I was made glad to note that the Lord's grace had enabled you to reach the place where even your afflictions cannot muffle the psalm of praise which ascends from your heart to the Father's throne, and I trust you may ever be found of Him in the attitude where you can say: "Thy will be done," as cheerfully when it means some loss as when it means added comfort. If job, away back in his day, with so much less light than we, without having been begotten of the Holy Spirit, etc., could show so much of that spirit of submission to the will of God, then how beautifully it should be manifest in our life.

If we could constantly remember that the most important thing today is not how great a number can be reached by the Gospel, nor how much ease and comfort we can get, nor even how much influence we can have; but how can we bear the largest amount of the fruits of the spirit. "Herein is my Father glorified, that ye bear much fruit" John 15:8. "But the fruit of the

spirit is love," etc. (Gal. 5:22,23.) So if we are living in harmony with this Scripture we will be glad to welcome any experiences, no matter how bitter they be, that will help us to bear that fruit.

But one may ask; I am bearing that fruit, then why does the Lord allow me to have so much trouble. "Every branch that beareth fruit He purgeth it, (prunes and cuts it) that it may bring forth more fruit" (John 15:2.) Ah, how well that agrees with the sentiments of our hearts; we are not satisfied to bear a little fruit, but we want to bring forth more fruit, and then more fruit, and even then we want an increase in fruit bearing. So dear Sister, my prayer is that the dear Lord will continue to give you the experiences that will help you to develop more fruit, and as you look into your heart may it bring you rejoicing as you discern an increase there of fruitfulness.

With Christian Love to you and all the dear friends, I hope to ever be, an humble Servant of the King of Kings.

Benj. H. Barton.  
3850 Girard Ave.

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## LETTER

W. Philadelphia, Pa., July 15, 1910.  
To Mrs. Sherman, Santa Monica, California

Dear Sister in Christ: - it must be close to two years, since my last letter to you. In that interval the thought of writing you has often come to mind, but there always seemed to be some one in greater need of a letter than you, and in consequence you have been neglected. However, it is a privilege and a pleasure to at last find time to try and make amends for the delay. I received the postal you sent some time ago and appreciated both the message and the printed list of references.

The Lord has been wonderfully good to me, and I can express it in the words of Ezekiel, "Showers of blessings." The blessed drops have come so thick and fast that I almost think the word "shower" is too weak; possibly the hail-storm of Revelation is more like it. Believing it will interest you and at the same time prove edifying, I am going to give you an account of some of my experiences in the providences of the Lord during the last two years. The effect of these experiences has been to make Him more precious to me day by day.

A few days ago a strange gentleman in one of our meetings asked me if I had ever been converted. He was told that about eighteen years ago I had fully consecrated myself to the Lord. He inquired further: "But when did the Lord do His part?" to which I replied, "the Lord has been doing His part ever since." How marvelously He has loved me, showing it in so many thousands of ways! Of course He was doing exactly the same by every other one of His children, but it does not appear so marvelous to me that He should do for them, as it does to

think that notwithstanding my continued imperfections He deals so patiently and so graciously with me.

And then comes the sweetness and the satisfaction which results from the humility developed by the Father's leading. The thought came recently like this:

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During the night we see the stars scattered through the heavens, here one, there another, here a group, there the Milky Way, etc. So during this great night of sin we see the people of God like little stars in heavenly places in Christ Jesus. Here is an isolated brother, twinkling like a star in his particular corner of the harvest field; there is a little group or constellation, as it were, out in Los Angeles. Some a little brighter, some not quite so bright, but all shining like stars. Then, at Brooklyn we can almost imagine we see the Milky Way. Bye and bye all these stars will be gathered together, and then it will not be night any longer, but all these stars when joined together, with the One who is the bright and Morning Star, will become the Sun of Righteousness which will turn the Night of Sin into the Morning of joy.

And then I recalled the ideas of many of the human race entertained as to what the stars were before the knowledge of astronomy had become so generally clear as it is today. Some believed that the stars were holes in the floor of heaven through which the light of heaven shined. Ah, that is the thing which will make stars of us; we must be holes through which the light of heaven will shine. But what is a hole? It is nothing but the substantial providence and help of God completely surrounding us. Thank God for the privilege of being a hole in the floor of heaven.

I was going to make this letter an experience meeting, but I had forgotten that there ought to be a little praise and prayer service first, but my oversight was overruled, and before it was realized the praise service was quite well advanced; so we will consider the former part of the letter as the opening exercises; now for the testimonies.

As expressed in the discourse on "The Covenants" given by me last year at the Toledo Convention, it took me a few months before I could see eye to eye with Brother Russell on the subject, but there were some other things in the writings of our dear brother, during the last two years, which took me considerably more than a year to see. You will note in that same discourse my care not to express myself upon the subject of the Mediator. It was most evident to me that those who were claiming that Brother Russell was denying the Ransom were taking a very wrong view of the Watch Tower; were in fact, ignoring the frequently reiterated thought, all the merit is in the blood of the Lord Jesus.

However, I determined to hold my judgment in suspense until the whole matter was clear beyond the peradventure of a doubt, praying at the same time that the Lord would grant me wisdom in arriving at a decision, and freedom from prejudice, etc., which I saw working havoc in the faith and spirit of some of my brethren.

But our unseen foe undoubtedly knew of the position I was in, and

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evidently believed that the time was ripe for a special attack from every side. Some of the brethren who found that my mind was not fully made up along these lines felt impressed to say and do things toward me which the Evil One would have liked me to construe as un-Christianlike. The efforts to poison my mind against Brother Russell were multitudinous. All the best arguments against Brother Russell seemed to find their way in my direction, put in the most alluring and convincing forms. If there are any lines of argument to prove the Tower teaching wrong which have not come to my attention, I do not know what they can be.

But the heavenly Father gave me grace to remain patiently resigned through it all; He kept me from being influenced by sentiment; He preserved me from entertaining unkind feelings toward those who misunderstood my position; He enabled me to weigh, unprejudicedly the arguments on either side, and, after He had permitted me to be tested as to my loyalty to the Word of God, my love for the Brethren and my devotion to the Harvest work, He lifted the veil and showed me where the difficulty lay; where I had overlooked this passage of Scripture, and where I had failed to get the real force of some point in that verse. So, after the most precious trial of my life I can find most wonderful reason for rejoicing. I can see eye to eye with our dear Brother Russell, and in addition can feel that my faith is not only the result of taking his word for it, but it is a result of the most thorough testing of these matters in the light of the Word of God.

It was just wonderful when the due time came, how the Lord has opened up so many of these passages. For instance, one of the texts which appeared so out of harmony with the position taken in the Watch Tower, was Heb. 7:27, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own people, and then for the people's; for this he did once, when he offered up himself." It just flashed through my mind like this: The position of the opponents of Brother Russell is just the contrary of this. They say: "This he didn't do at all. He didn't offer any sacrifice first for his own sins, and then for the sins of the people." If Paul says he did it, then he did. However, we could not think that when he offered a sacrifice for his own sins that this was in an individual sense, as he was without sin, but it could only be as Brother Russell suggests; His own sin would be the sins of the members of His Body, the Church. Paul's argument was: The Jewish high priests have to offer their sacrifices over and over again (daily, that would be continually), but the Lord did the work of greater sacrificing so thoroughly that it didn't have to be repeated, it was sufficiently complete to last forever. This is true, whether we are talking of the Lord personally, or

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of the Church.

Then too, the thought is brought out so beautifully, as to how the sacrifice of the Church is counted in as part of the sufferings of Christ. As Paul says: Phil. 3: 10: "That I may know the fellowship of His sufferings." Heb. 9:7 says, "But into the second (Most Holy) went the High Priest alone, once every year," etc. Now, we all know that on the day of Atonement the High Priest went into the Most Holy twice; once with the blood of the bullock, and once more with the blood of the goat, and yet these two entrances were united as parts of one act. I am hoping

to give a lengthy discourse at the coming convention presenting the results of this long period of study.

How good our Lord is to us all; He not only gives us the light, but always prepares us for every new measure of light before He sends it to us. I think these experiences may have made a little bigger hole of me so that a little more light can shine through.

Please remember me to all the dear brethren and sisters in Los Angeles. I think of so many whom I previously met on previous visits, and I wonder if there are any among them who have permitted any roots of distrust, or roots of weariness, or any other roots of spiritual weeds to find encouragement to grow in their gardens. I have heard some things concerning some whom I dearly love in the Lord, which have pained my heart, but am trusting that the reports were exaggerated. The way is so short now that we cannot afford to be discouraged. We all knew there were trials coming, but many forgot that they would not have been trials if there was nothing to try them, or, if they always came in the way that we anticipated. How thankful we ought to be to feel that in the goodness of the Lord we have been assisted by Him to weather this much of the storm, but there are still severer experiences before many of us, and therefore it will be necessary for us to extract from past and present trials such a measure of the proper character, if we are to come off final victors.

Only the last few days I have had a couple of interviews with brethren I have always thought a great deal of, and in fact I still think much of them, and love them dearly in the Lord, but it has pained my heart to find that they have not only taken a stand against Brother Russell, but that it has put them in a position where they cannot even see the point of your remark, when you say something intended to show that Brother Russell is not teaching the things which they claim he is.

But there is also another lesson; if the Adversary can get us to thinking and talking so much about these troubles that we will entirely neglect the consideration of the things that will help us grow in grace and to develop the fruits of the Holy Spirit he will have partly succeeded

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in turning our attention from the things most essential in making our calling and election sure. Sometimes we find a Brother who has come into the light of Truth. But it appears that the idea of the destruction of the wicked has appealed to him so strongly that he has never gone much further in his thought and speech. When a pilgrim comes around he wants to spend all the time talking about "hell," telling of the arguments he has had on that subject, or describing the awfulness of this sermon in which that was a prominent feature, etc. I can readily perceive that the Adversary has kept him from making progress by fixing his mind too firmly on one thing; so in like manner, if he can get us to talk and think so much upon the troubles in the Church that we will neglect the other things, it will be thoroughly agreeable to him, but hurtful to the one so influenced.

Will remain home until time for the Chatauqua convention, when I will start on another little

trip, but some special matters will make it necessary for me to come home again for a short time in the month of September. Well, I must conclude. Trust this finds you rejoicing in the things of the Lord, and full of consecrated peace as you realize that your salvation is now so near.

With Christian greeting to you, I remain, Yours in the grace that never fails.

BENJ. H. BARTON

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## **POEMS**

### **THINGS WORTH STRIVING FOR**

The PATIENT PERSEVERANCE which cannot discourage nor discouragement defeat.

The IMPARTIALITY which delights as much in the great work another has done as if he had done it himself

The SPIRIT which finds more ready excuse for your brother than for yourself.

The RIGHTEOUSNESS which would rather right a wrong than to conceal your share in it.

The CHARITY which always looks for some good intention even where a slight or an injury was seemingly intended.

The LOYALTY which even your stumblings and failures cannot dishearten. The LOWLINESS which will sorrow when your enemy fails and rejoice when you are humbled.

The WISDOM which knows when to speak and when to KEEP SILENT

The ZEAL which can never do enough and yet seeks no credit, and encourages no compliments.

The FORGIVENESS which not only pardons in word but proves its sincerity by never referring to the matter again.

The HUMILITY which would choose the meaner and more undesirable part of service, to leave the nobler and more honourable part for another brother

The CHRISTIANITY which is as careful how we live in our homes as how we act before the Brethren.

**THE PRAISE BELONGS TO HIM**

I know if I am chosen to joint-heirship with my Lord,  
To reign with him in glory, to receive that great reward;  
If after all my weaknesses a crown for me he'll claim,  
I know that choice will surely bring great glory to God's name.

If I had been more worthy, and my stumblings had been few,  
When men gave God the glory, they'd have praised my virtue, too;  
If I'd neer lost a battle, or had never missed the mark,  
As they talked about his goodness, mine, also, they'd remark.

But my being so deficient, in thought and word and deed,  
Means he'll get all the glory-he deserves it all, indeed.  
When they see this weak mortal raised to such immortal heights,  
What praise will rise to him who in such nothingness delights!

I know that when my Savior did return to heaven above,  
And was crowned with wondrous glory, it did prove his Father's love;  
But thinking of Christ's merit, and his sinless life of grace,  
'Twas no wonder that Jehovah chose him for such a place.

With me it is so different; I have not one thing to plead,  
That I should be more honored than another bruised reed;  
And truly there's no reason to give me a mite of praise;  
To him belongs all glory for the joys which crown my days.

If you knew all my failings, and my blemishes so vile,  
And saw the loving patience my Father shows the while,  
'Twould amaze you beyond measure to think he could or would  
Make me an able servant who should do his people good.

But if to him such praise is due because of what I am-  
Because of such a weakling he has made a stronger man,  
Then what will be his glory when he's raised me higher still,  
And crowned me with his choicest one the top of Zion's Hill?

That all these years of striving find me so imperfect still,  
Does not speak much to my credit nor give a happy thrill;  
Where I appear as worthy 'tis because his grace is there,  
And in the praise and glory I deserve no part, no share.

I hate my faults and failings, and I fight them day by day,  
But from self with all its weaknesses I cannot get away;  
Despite this fact, he uses me-beyond is still more grace-  
And hosts will tell his glory-his who found poor me a place.

## ONE HERE, ONE THERE

Of all we meet in life's great stream,  
There's but one here and there

Who treasures most the better things;  
Each man to self most tightly clings,  
For self he toils, for self he sings,  
Except one here, one there.

The world would be a desolate place,  
But for one here and there,

Whose heart with self hath not been filled,  
Whose love for God hath not been killed,  
Whose thankful praise hath not been stilled;  
There's one such here and there.

And this hath been the Lord's wise will,  
To find one here, one there,  
Who counting earthly gain but dross,  
Would daily take the Christian's cross,  
E'en at the risk of any loss: -  
God finds one here and there.  
'Tis not the numbers that He seeks,  
But just one here, one there;  
He seeks not souls, but jewels fair,

For those who will His suff'ring share,  
And for His sake reproaches bear;  
They're few; one here, one there!

But oh! the grandeur of the work  
For this one here and there,  
To join in lifting up our race,  
To wipe away of sin each trace,  
To make of earth a perfect place,  
Put glory everywhere!



**JUDGE ME, O LORD! - Psa. 26:1**

I want the Father's favor; O, I wish His sweet, "Well done!"  
To crown this consecrated way in which my feet have run.  
It worries me but little as to what shall be the prize,  
But I long beyond describing for approval in His eyes.

It pains me when I know the world misunderstands my ways,  
And grieves still more to find my friends' opposing voices raise.  
So Lord to Thy wise judgment my decision now I leave,  
In confidence 'twill be all right whatever I receive.

I know if I must stand the tests applied by earthly fame,  
Or fill the measure that is used by those who live for gain,  
Or even reach unto the mark which worldly minds call ease;  
All they will disappointed be who measure me by these-

And e'en disciples of my Lord who look for outward deeds,  
Will judge me wrong as they behold how many are my needs.  
They'll hear me speak the hasty word, they'll see my fault and sin,  
And lack the grace that is in Thee; the power to look within.

How little knowledge do they have of how that thing I did,  
Was meant by me the other way,- to their eyes that is hid.  
The thing so good I wish to do they never, never know.  
The motive in the heart's unseen, the weaknesses but show.

But even self cannot be judge of what I shall receive;  
My feelings and my failings too can even me deceive.  
I may sometimes account myself more virtuous than right,  
Or even may condemn severe where censure should be light.

But Father I can trust in Thee more than in self or friend.  
Just where I'm right; just where to blame-Thou canst all comprehend.  
Thou knowest what the heart has meant, and where the flesh was weak,  
And in the secret of my heart the motives thou dost seek.

I fear not Thy correction, for I know 'twill be in love,  
Sent not to hurt and crush me, but to fit me for above.  
I try self-discipline, but I leave so much undone, -  
To teach those needed lessons best; Thou are the very one!

O show me where I'm faulty, and then show me what is right,  
And as I learn the lessons give me strength the wrong to fight.  
My heart holds holy motives, in my life may they shine out;  
Thy holy spirit's presence proving thus to those about.

## **OUR SUFFICIENCY IS OF CHRIST**

Where's the day I'll call dreary,  
While his favor shines so bright?  
Where's the time in which I'll weary  
Of his loving words of light?

Where's the test of faith that's greater  
Than the measure of his grace?  
Where's the loss of goods more precious  
Than what's given in its place?

Where's the stone on which I'll stumble  
While I trust to him my hand?  
Where's the fear to make me tremble  
When his words the winds command?

Where's the cross that is too heavy  
When his strength cloth lend me aid?  
Where's the crowned head I'd envy  
Since has having my crown made?

Where's the home that we could long for  
Like his palace up above?

Where's a way more fit to get there  
Than his narrow way of love?

## **LET YOUR LIFE BE A BIBLE**

Let your life be a Bible,  
Have Christ for its Genesis,  
Have consecration for its Exodus,  
Have love for its Leviticus,  
Have joy for its Psalm,  
Have the courage of a Daniel in it,  
And the patience of a Job,  
And the zeal of a Jeremiah,  
And the love of a John,  
And have plenty of Jesus in it.  
And may the end of it be  
As much grander than the beginning,  
As Revelation is grander than Genesis.

## **VICTORY**

When I am neglected or forgotten, or purposely set at naught, and I smile inwardly, glorying in the insult, that is VICTORY.

When my good is evil spoken of, my wishes are crossed, my taste offended, my advice ridiculed, and I take it all in patient, loving, silence, that is VICTORY.

When I am content with simple raiment, plain food, any climate, any solitude, any interruption, that is VICTORY.

When I can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it as Jesus endured it, that is VICTORY.

When I never care to refer to myself in conversation, nor seek commendation, when I can truly love to be unknown, that is VICTORY.

## **MY PRAYER**

Shew me thy ways, O Lord; teach me thy paths; lead me in thy truth and teach me. According to thy mercy remember thou me for thy goodness' sake, O Lord. Mind not my weakness. Thou knowest thy strength is made perfect in my weakness. Don't mind my failures; make me like thyself, like thine own self, dear Lord, in *any* way, at any cost no matter whether I like it or not. Thou knowest best and I want thee to have thine own way in me; not my will, but thine always. Probably I shall not like the process; it will hurt; I may even feel discouraged and almost ready to draw back. I may be weary of the conflict and sigh for rest and cry for deliverance before the work is done. Never mind, dear Lord; finish the work thou hast begun, for thy Name's sake and for thine own glory; and stay not thine hand until thou seest clear and true and perfect thine own image and likeness in me. And to thee and to thee alone shall be the praise for ever Amen.

## **BOUND BY INVISIBLE BONDS**

Across our native land and beyond the distant sea,  
A humble, longing people, would lift up their hearts to Thee.  
O Father, how were scattered, how our tents are pitched apart,  
But we long to be together, with the loved ones of our heart.

But, Father, in our scattered state, we thank thee for the chain  
That binds our hearts in unison, while we on earth remain;  
The bond which makes it possible, though scattered far and wide,  
To love so close and love so dear each member of that Bride.

Were glad, e'en though the flesh is bound unto a certain place,  
The spirit's free in thought to be with every child of grace.  
We're with each brother in his work, no matter where he be:  
In prayer, in love, in daily thought, to wish him victory.

And even where a saint may be whom we have never met,  
Some isolated gem, perchance, no brother's seen as yet,  
Sweet waves of love go from that heart to each devoted soul,  
Unintroduced by earthly form, we've reached communion's goal.

So, loved ones, while we miss your face, we know your heart is here.  
We've felt the power of your prayers, effectual and sincere.  
The many miles that intervene may keep the flesh apart,  
But with it there' a closeness naught of earth can e'er impart.

## THE DELUGE OF FRAGRANCE

Luke 7:37,38; Mark 14:3

There's a great, a great alabaster box above us in the sky,  
And 'twill be outpoured upon the world of mankind bye and bye.  
It is full of sweetest perfume, product of divinest skill;  
There's enough to fill each valley and o'ertop the highest hill.

And ere long there'll be a deluge so unlike that other flood,  
When in ancient days the rain o'erflowed the home of flesh and blood.  
For the coming flood's all sweetness; 'twill be fragrance everywhere;  
in the oceans, on the mountains, penetrating all the air.

And that avalanche of sweetness will go in men's eyes and ears,  
Till their minds and hearts are sweetened in those aromatic years.  
What an atmosphere to dwell in, and how fragrant will be life,  
When foul sin is gone forever, with its death and tears and strife.

But our God has wisely ordered that this deluge of delight  
Shall be ministered in glory from a plane of highest height,  
But all those who from the ointment of their present scanty store,  
In an effort weak but earnest daily blessings now outpour

Let us empty then our spikenard, bringing comfort, peace and joy,  
To each child of God about us; spending life in this employ  
For these words and deeds so unctuous evidence a heart within  
Suited well to share with Jesus in eliminating sin.

O! but hearken while I tell you the grand sequel of it all.  
Wondrous sweetness in that day on earth's inhabitants shall fall,  
But since fragrance rises upward from the thing on which bestowed,  
All that perfume will come back to those from whom to earth it flowed.

## OUR IMPERFECTIONS

While we should try to be perfect, yet try as we will we cannot reach actual perfection in this life. The only perfection now possible is heart perfection, i.e. perfect desires and intentions, a perfect will. Rom. 12:2 If you think you have reached perfection, it means either you have too low an idea of perfection or too high an idea of your own attainments. The first would be *ignorance*, the latter pride.

But even our imperfections are among the "all things which work together for our good" Rom 8:28. Our imperfections are a constant reminder of the necessity of the *blood of Christ*. If we made no mistakes

God would have made a great mistake in providing a covering we did not need. I John 2:1.

Our imperfections give us *patience* with the imperfections of others. We reason that if our Lord is so patient with us notwithstanding our weaknesses and blemishes we should be similarly patient with those around us.

Our imperfections humble us and give us opportunity to humble *ourselves*. One of the surest ways to gauge our humility is the *promptness* with which we are ready to acknowledge our mistakes and other evidences of our imperfections.

Our imperfections make us *hope* all the more earnestly for the time when that which is perfect shall come. I Peter 1:13.

Our imperfections encourage us to renew our vigilance and to try harder in the future; they should never discourage us. Discouragement would indicate either a lack of faith in the sufficiency of our Savior's merit; or else the presence of pride which resents the humbling process; or else ignorance of the true state of the flesh and how little can be expected of it; or else a failure to trust the promises of Divine grace as we should. Rom. 8:37-39.

Our imperfections take away our *confidence* in *self* and strengthens our *confidence* in the Lord. Phil. 3:3; Psa. 56:2

Our imperfections test us more thoroughly Some become careless and indifferent and ignore their imperfections; others become disheartened and give up. The Lord is looking for those who will go to neither extreme. Isa. 30:21; Prov. 4:26,27-

Our imperfections provide us with a work to do, a battle to fight which will develop us more and more in the right direction.

## WHERE?

Where's the day that I'll call dreary  
While His favor shines so bright?  
Where's the time in which I'll weary  
Of His loving words of life?

Where's the rest of faith that's greater  
Than the measure of His grace?  
Where's the loss of goods more precious  
Than what's given in its place?

Where's the stone on which I'll stumble  
While I trust to Him my hand?  
Where's the fear to make me tremble  
When His words the winds command?

Where's the cross that is too heavy  
When His strength doth lend me aid?  
Where's the crowned head I'd envy  
Since He's having my crown made?

Where's the home that we could long for  
Like His palace up above?  
Where's the way more fit to get there  
Than His narrow way of love?

## HEAVEN'S ANTE-ROOM

In things above my mind now dwells,  
With heaven like love my heart now swells,  
Of joy divine my pen now tells,  
For I'm in Heaven's ante-room.  
Communion like to that above,  
So pure, so sweet with grace and love,  
Is mine just now and helps to prove  
That I'm in Heavens ante-room.

The light of Heaven, my coming home  
Already in my heart has shown,  
Reminding me that I have come  
Into that Heaven's ante-room.

The music of that glorious place  
E'en now has the world's noise displaced,  
And tells me in its notes of grace  
That I'm in Heaven's ante-room.

Oh precious is my present state  
Since all to Him was consecrate.  
His love and care are all so great  
Since entering Heaven's ante-room.

But oh, if this is but a taste,  
A glimpse of that most glorious place,  
What may we hope, what blessed grace  
When beyond Heaven's ante-room.

So let us then our zeal renew,  
Toward the mark our course pursue,  
And all our trials let's construe,  
As helps through Heaven's ante-room.



## HE KNOWS AND I KNOW

PE508

How oft I've planned and hoped thereby  
Some cherished wish to gratify;  
When He who knows far more than I  
Has snatched hope's star from out my sky  
But well I know His reasons wise,  
When e'er He brings my plans to naught.  
He knoweth sure; I but surmise  
Which way is best, which ill had wrought.

Sometimes for ease my soul could sigh,  
Desires for peace to satisfy;  
But He who knows far more than I  
These longings too would crucify.  
But well I know His reasons right.  
Which add this weight unto my cross  
He could have made my burden light,  
And would, had it not meant my loss.

As eagles to the food would fly  
Saints gather in Convention nigh;  
Yet he who knows far more than I,  
Has caged me so I cannot fly  
Still well I know the reason's good  
That locks the door to such a feast;  
For while I reason of what's good,  
He orders for the very best.

PE509

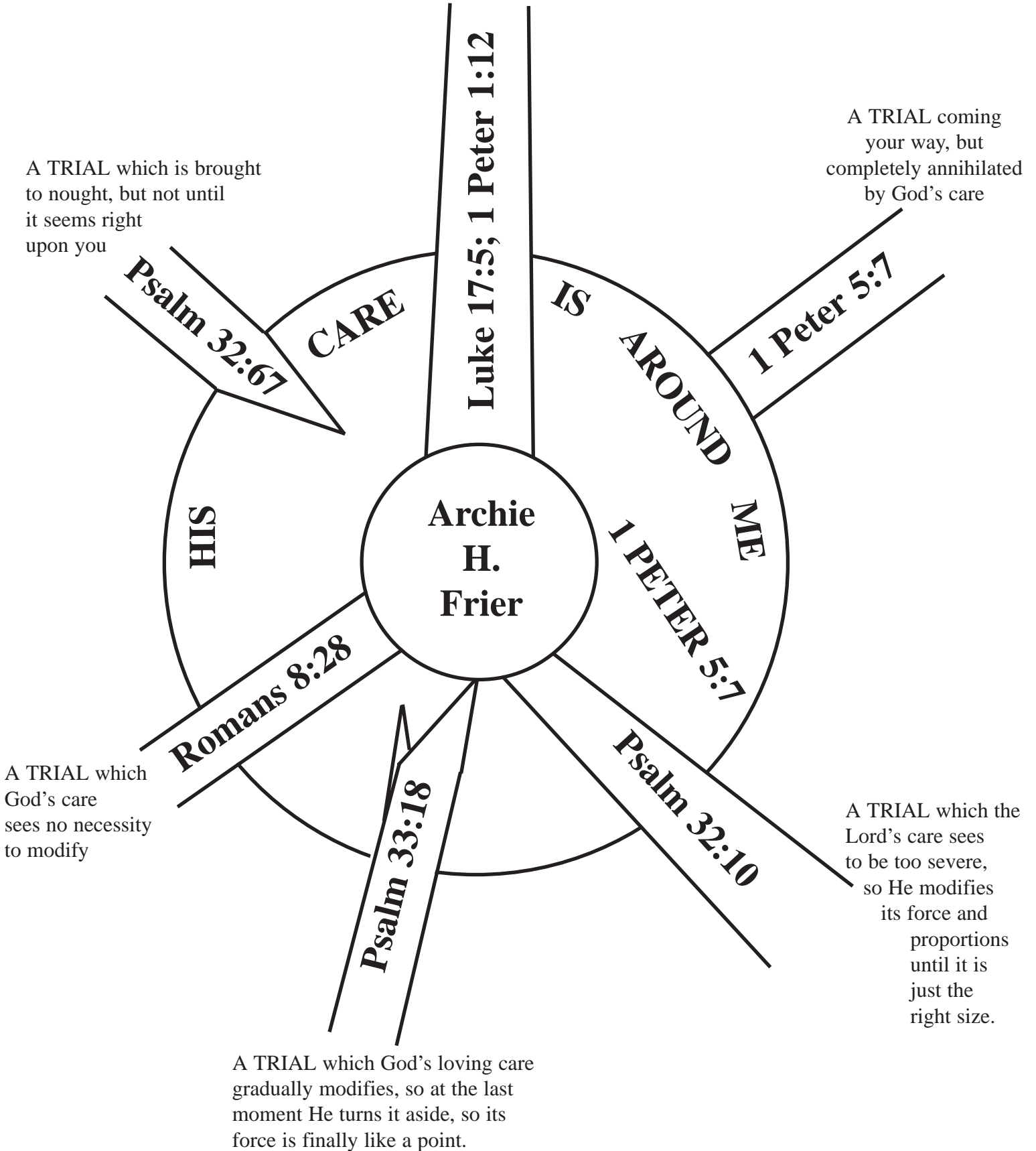
But words that in spirit beautify  
A pilgrim preacher speaks nearby,  
But He who knows far more than I  
Has left me on a sick bed lie.  
How well I know His reason's best  
That shuts out health and lets in pain.  
This knowledge gives me joy and rest-,  
For He permits what means most gain.

My heart has yearned to loudly cry,  
The praises of the King on high;  
While He who knows far more than I  
Would even this to me deny,  
Right well I know His reason's grand,  
Which shatters even this delight:  
That grants me to look on and stand,  
Where faith and love would rather fight.  
I bid fear leave, self-mortify,  
And then my heart I sanctify,

For Him who knows far more than I,  
Upon whose grace I can rely;  
Yes, well I know His reason's wed  
To all that love divine would say,  
For I see but a step ahead,  
My Lord the ending of the way

- Bro. B.H. Barton  
to Mrs. S.B. Strate  
August 5, 1904

A TRIAL which God sees is not heavy enough, so He permits it to be increased.



A copy of drawing made by Bro. B. H. Barton and presented to Bro. Archie H. Frier of Drain, Oregon. It will repay the most careful study. (On front page of St. Paul Enterprise, Tuesday, Nov. 14, 1916, Volume 7, Number 17.)

How often God's  
Choice for us is  
seen to be an ugly  
Cross; but as we  
look closer we find in that Cross a message  
of love and encouragement from our Father  
above. If we had lacked submission to the  
Divine Will we should have turned away  
from that Cross  
impatiently and  
have never read  
the blessed mess-  
age it brought. It  
would have been  
but a Cross, while  
now it is a Treasure.

Moral: Examine each Cross for its Lesson

*Much Christian Love to all, - B.H. Barton-Minot, N.D. - Jan.27, 1916*