

# LOVE

## 1. What is love?

### R3150 [col. 1 ¶4]

It seems impossible to describe love itself; the best we can do is to describe its conduct. Those who possess a love with such characteristics are able to appreciate it, but not able otherwise to explain it—it is of God, god-likeness in the heart, in the tongue, in the hands, in the thoughts—supervising all the human attributes and seeking fully to control them.

### R3151 [col. 2 ¶2]

As disciples or pupils of Christ, we are in his school, and the great lesson which he is teaching us day by day, and the lesson which we must learn thoroughly if we would attain the mark of the prize of our high calling in all its various features and ramifications, is the lesson of Love. It takes hold upon and relates to all the words and thoughts and doings of our daily lives. As the poet has said,

“As every lovely hue is light,—so every grace is love.”

**1 Cor. 13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.**

### R3150 [col. 1 ¶5]

Before describing the operation of love the Apostle impresses upon us its importance, assuring us that if we possess the very choicest of the “gifts” already explained, and do not have therewith love, we will still lack the evidence of our being New Creatures in Christ Jesus. We should be merely “sounding brass or cymbal”—making a noise, but having no acceptable feeling or virtue in ourselves in connection with our words. He assures us thus that ability to speak fluently on gospel themes, even, might not be a proof of our relationship

to the Lord as New Creatures. The Apostle’s declaration is introduced with an “if,” which might be challenged, to a certain extent, by the assertion that no one could speak forth with power, with force, the gospel of God’s dear Son unless he possessed the spirit of love. Although we have all met public speakers who could deliver very beautiful essays, we have generally perceived a hollowness in their teaching unless they spoke from the heart, prompted by love of the truth,—not by love of applause, nor for love of money.

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

### R3150 [col. 1 ¶6]

Amongst the gifts, prophecy or oratory was one which the Apostle commended. Knowledge of mysteries of God is also commended, and large faith is reckoned amongst the chief of the Christian requirements; yet the Apostle declares that if he possessed all of these in their fullest measure, and love were absent, he would be nothing,—a mere cipher—not a member of the New Creation at all, since love is the very spirit of the begetting to the new nature. What a wonderful test this is! let us each apply it to himself. Whether I am something or nothing in God’s estimation is to be measured by **my love** for him, for his brethren,

for his cause, for the world in general, and even for my enemies,—rather than by my knowledge or fame or oratory. Yet we are not to understand that one could have a knowledge of the deep mysteries of God without having been begotten by the holy spirit of love; for the deep things of God knoweth no man, but by the spirit of God; but one might lose the spirit before losing the knowledge it brought him. In the measurement of character, therefore, we are to put love first, and to consider it the chief test of our nearness and acceptance to the Lord.

1 Cor. 13:3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

**R3150 [col. 2 ¶1, 2]**

The Apostle next takes another line of argument: his hearers already understood benevolence, alms-giving to the needy, to be commendable; and to impress upon them the importance of having love as the controlling principle of their hearts, the Apostle declares that if he should give all of his goods to feed the poor—keeping nothing back—and yet do this without proper love as the mainspring to the conduct, it would profit him nothing. He goes still further and declares, that even if he should become a martyr, and be burned at the stake, it would not bring him the blessed reward sought, unless that martyrdom were prompted, impelled, by love.

But it may be inquired, How could anyone practise such self-denial, such sacrifice, such faith, etc., and yet be without love? It is not our thought that they could practise these and be devoid of love; that there must be some measure of love. We understand the Apostle to make this strong state-

1 Cor. 13:4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

**R3150 [col. 2 ¶3-6]**

Having given us such a conception of the importance of love, the Apostle proceeds to describe what it is and what it is not—how it operates, and how it does not operate or conduct itself. Let us each make a practical application of this matter to himself, and inquire within: Have I such a love, especially for the household of faith, as leads me to suffer considerable and for a long time, and yet to be kind? How quickly do I get offended? If very quickly it surely indicates that I have very little of the spirit of the Lord,—love. If I am disposed to resent the trifling wrongs of life,—if I have the spirit of resentment, am disposed to render evil for evil, and railing for railing,—it marks my deficiency in this greatest of all the graces, so essential to my ultimate passing, as an overcomer, the divine inspection.

Of our heavenly Father it is said that “he is kind to the unthankful.” Have I this spirit of kindness—his spirit? Am I kind to my friends? gentle? courteous? Have I this mark of love pervading my actions and words and thoughts—that I think of

ment of the case in order to show us that our almsgiving, our sacrifices, our knowledge, our teaching, are acceptable to the Lord and appreciated by him, only to the extent that they have love behind them. If love enters slightly into them, then they are slightly appreciated; if love enters largely into them, then God appreciates them largely. If they are prompted wholly by love, then God accepts them fully. If love be only a part of the motive power behind our conduct as New Creatures, it implies that other motives are active in us, tending to neutralize in the Lord’s esteem even services and sacrifices performed in his name and upon worthy objects. Let us be on guard against these neutralizing influences, and earnestly seek to be whole-hearted, full of love;—that our every service of the Lord and of the brethren and of the truth be from a pure heart, free from personal ambition, pride, etc.

and am considerate of others? that I feel and manifest kindness toward them in word, in look, in act? A Christian, above all others, should be kind, courteous, gentle, in his home, in his place of business, in the Church—everywhere. With the child of God this patience and kindness are not merely put on, as grapes might be tied to a thorn-bush, but, on the contrary, they are the **fruits** of the spirit—growths from or results of having come into fellowship with God, learned of him, received of his spirit of holiness, spirit of love.

Have I the love that envieth not, so that I can see others prosper and rejoice in their prosperity, even if for the time my own affairs be not so prosperous? This is generosity, the very opposite of jealousy and envy. The root of envy is selfishness: envy will not grow upon the root of love. Love envies not, but rejoices in the prosperity of all that is good.

Have I the love that vaunteth not itself?—the love that tends to humility, that is not boastful,

not puffed up? Some one has truly said, that “**love** saves a man from making a fool of himself by consequential conduct, and by thrusting himself into positions which betray his incompetence.” Boasting—over self-esteem—has led many a man not only into folly, but sometimes

#### **R2204 [col. 1 ¶2-5]**

**Perfect Love is patient** with the weaknesses and imperfections of those who give any evidence of good intentions. More than this, it is patient even with those who are out of the way, and that oppose themselves to righteousness, realizing that the whole world is more or less under the influence of the great adversary who, as the Apostle declares, blinds the minds of the masses. This manifestation of Love was very prominent in our Lord Jesus: how patient was he with his opponents. Let us heed the Apostle’s words:—“Consider him that endured such contradiction of sinners against himself, lest ye be wearied [in well-doing and patience] and faint in your minds.”—Heb. 12:3.

**Perfect Love is kind** in its methods. It not only seeks to do good to others, but seeks to do it in the kindest possible manner. And who has not discovered that the manner and tone have much to do with every affair of life. In proportion as perfect Love is attained the effort of the heart will be to have every word and act, like the thought which prompts them, full of kindness. It is well to remember the motto of the old Quaker,

**1 Cor. 13:5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;**

#### **R3151 [col. 1 ¶1-6]**

Have I the love which does not behave itself unseemly—discourteously, impolitely? Politeness has been defined as love in trifles. Courtesy is said to be love in little things. The secret of politeness is either a surface polishing or love in the heart. As Christians we are to have the heart-love, which will prompt us to acts of kindness and courtesy, not only in the household of faith, but in our homes and in our dealings with the world.

Have I the love that seeketh not her own merely?—that might even be willing to let some of her own rights be sacrificed in the interests of

into gross sins, in his endeavor to make good his boasts. The spirit of the Lord is a spirit of a sound mind, which not only seeks generously to esteem others, but also soberly to estimate oneself, and not to be puffed up.

—“I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it, nor neglect it, for I shall not pass this way again.”

**Perfect Love is generous** and has no place for envy, which, on the contrary, springs from a perverted nature—from selfishness. Love on the contrary rejoices with them that rejoice, in the prosperity of every good work and word, and in the advancement in Christian grace and in the divine service of all who are actuated by the divine spirit.

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

others?—or have I the selfishness which not only demands my own rights on every occasion, but which demands those rights regardless of the convenience, comfort and rights of others? To have love in this particular means that we will be on guard against taking any unjust advantage of others, and to prefer rather to suffer a wrong than to do a wrong,—to suffer an injustice than to do injustice.

Have I the love which is not easily provoked? Indeed, the original omits the word “easily,” and gives rather the thought that love does not become irritated, roused to anger. Love enables its pos-

essor to see both sides of a question; it makes of him a veritable philosopher; it gives him the spirit of a sound mind. He perceives that exasperation and violent anger are unbecoming and worse than that, injurious, not only toward those against whom they may be directed, but injurious in their effect also upon his own heart and body. There may be times when love will need to be firm, almost to sternness and inflexibility, where principles are involved, where valuable lessons are to be inculcated; and this might come under the head of anger, using that word in a proper sense in regard to a righteous indignation, exercised **for a loving purpose**, for doing good—but then only for a time. If justly angry we should see to it that we sin not, even with our lips or in our hearts, in which at no time may we entertain any but loving and generous sentiments toward those who are our enemies, or toward those of our friends whom we would assist or instruct or correct.

To be easily provoked is to have a bad temper, to get worked up into a passion, where evil looks and evil words and angry sentiments are involved. This is wholly contrary to the spirit of love, and whoever is on the Lord's side and seeking to be pleasing to him and to attain to an overcomer's position should jealously guard himself against this general besetment of our day. Those begotten of the holy spirit should all be good tem-

## R2204 [col. 1 ¶6 through col. 2 ¶2]

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

**Perfect Love is unselfish**—"seeketh not her own" interests, exclusively. Nothing in this signifies that one should neglect the duty of caring for and providing for those dependent upon him by ties of nature, that he may do good to others. In every sense, "Love begins at home." The proper thought, as we gather it, is that the men and women possessed of the spirit of perfect love,

pered. In no way can we better show forth the praises of him who hath called us out of darkness into his marvelous light than by the exhibition of the spirit of love in the daily affairs of life.

Have I the spirit of love which thinketh no evil?—which is guileless, not suspicious of evil or looking for faults in others, or attributing to them evil motives? It is an old adage that "faults are thick where love is thin."

The Revised Version presents a slightly different thought here—"Taketh not account of evil"—does not charge up the wrong against the evil-doer, as if waiting for an apology or a restitution or an opportunity to "get even." But while love passes over offenses and takes no account of them, holding no grudges, this would not mean that love would necessarily treat evil-doers in precisely the same manner that it would treat its friends. It might be proper or necessary, even, to take some notice of the offenses to the extent of not manifesting the same cordiality as before, but no hatred, malice or strife should be manifested—nothing but kindness and gentleness, leaving the door of opportunity open for a full reconciliation as soon as possible; doing all that could be done to promote a reconciliation and evincing a willingness to forgive and forget the wrong.

would not think **exclusively** of their own interests in any of the affairs of life. In bargaining they would have an interest also in the welfare of the one from whom they bought or to whom they sold. They would not wish to take advantage of a neighbor, but sympathetically and generously would wish to "live and let live." Put into exercise, this element of Love would have a great influence upon all the affairs of life, inside as well as outside the home and family.

**Perfect Love is good tempered**—"not easily provoked" to anger. Among the evils abounding and very common to-day, is this one of ill-temper, fretfulness, bad humor, touchiness, quickness to take offence. Yet, to whatever extent this disposition is fostered, or willingly harbored, or not fought against, it becomes an evidence of a deficiency and imperfection of our development in the holy spirit of our Father, and of the defi-

ciency of our likeness to our Lord Jesus, our Pattern. Very few of the evidences of a wrong spirit receive as much kindness and as many excuses for their continuance as does this one. But however natural depravity, and heredity, and nervous disorders, may tend toward this spirit of fretfulness, taciturnity, and touchiness, every heart filled with the Lord's spirit must oppose this disposition to evil in his flesh, and must wage a good warfare against it. It will not do to say, "It is my way;" for all the ways of the fallen nature are bad: it is the business of the new nature to overcome the old nature in this as well as other works of the flesh and the devil: and few show to our friends and households more than this the power of the grace of Love. This grace as

it grows should make every child of God sweet tempered.

**Perfect Love is guileless**—"thinketh no evil." It seeks to interpret the conduct of others charitably. If pure and good intentioned itself, it prefers, and so far as possible endeavors, to view the words and conduct of others from the same standpoint. It does not treasure up animosities and suspicions, nor manufacture a chain of circumstantial proofs of evil intentions out of trivial affairs. Some one has wisely remarked that "faults are thick where love is thin." Love makes all possible allowance for errors of judgment, rather than to impugn the motives of the heart.

**1 Cor. 13:6 Rejoiceth not in iniquity, but rejoiceth in the truth;**

**R3151 [col. 1 ¶7]**

Have I the love which rejoices not in iniquity (inequity) but rejoices in the truth? Are the principles of right and wrong so firmly fixed in my mind, and am I so thoroughly in accord with the right and so opposed to the wrong that I would not encourage the wrong, but must condemn it, even if it brought advantage to me? Am I so in accord with right, with truth, that I could not avoid rejoicing in the truth and

in its prosperity, even to the upsetting of some of my preconceived opinions, or to the disadvantage of some of my earthly interests? The love of God which the Apostle is here describing as the spirit of the Lord's people, is a love which is far above all selfishness, and is based upon fixed principles which should, day by day, be more and more distinctly discerned, and always firmly adhered to at any cost.

**R2204 [col. 2 ¶3-5]**

**Perfect Love is sincere**—"rejoiceth not in iniquity." It is grieved by evils wherever encountered, sympathizes with all who fall into evil, or who are beset by temptations. In this respect Love prompts to an opposite course of action from that of Balaam, who "loved the reward of iniquity." Balaam, it will be remembered, feared the Lord, and as his prophet could not think of doing otherwise than according to the strict letter of the Lord's injunction; but he did not have the spirit of the Lord, the spirit of Love; and hence, when a reward was offered him if he would curse Israel, he was willing (in order to secure the reward) to conform to the evil proposition in spirit, in intention, while outwardly refraining from saying aught except as the Lord indicated. So, there are some amongst Christians who have a respect for the letter of the divine word through fear, but who lack the holy spirit of Love, and who by reason of a perverted love for wealth, etc., are willing to engage in various

practices which come as near to the injury of the Lord's cause as is possible, without openly opposing him. Some of these Balaams are in the ministry and for the sake of salary, and the maintenance of their positions, and the friendship of wealthy Balaks, are willing to preach doctrines which they do not believe (respecting eternal torment, etc.), and in various ways to cast stumbling blocks before spiritual Israel. (Num. 22:7; 31:16; Rev. 2:14.) The Apostle mentions these Balaams as being specially represented by false teachers in the nominal Church. —See 2 Pet. 2:15; Jude 11; Rev. 2:14.

Every one who is seeking to develop in his heart the holy spirit, perfect love, should guard carefully this point of sincerity of motive as well as uprightness of conduct. The least suggestion of rejoicing at the fall of any person or thing that in any degree represents righteousness and goodness, is to be deplored and overcome. Perfect Love rejoiceth not in iniquity under any circumstances or conditions, and would have no sympathy but only sorrow in

the fall of another, even if it should mean his own advancement.

**Perfect Love “rejoiceth in the truth.”** However profitable error might be, Love could take no part in it, and could not desire the reward of evil. But it does take pleasure in the truth—truth upon every subject, and especially in the truth of divine revelation; however unpopular the truth may be; however much persecution its advocacy may involve; however much it may cause the loss of the friendship of this world and of those who are blinded by

the god of this world. The spirit of Love has such an affinity for the truth that it rejoices to share loss, persecution, distress or whatever may come against the truth and its servants. In the Lord’s estimate it is all the same whether we are ashamed of him or ashamed of his Word, and of all such he declares that he will be ashamed when he comes to be glorified in his saints.

**1 Cor. 13:7 Beareth all things, believeth all things, hopeth all things, endureth all things.**

**R3151 [col. 2 ¶1]**

Have I the love that beareth all things?—that is impregnable against the assaults of evil? that resists evil, impurity, sin and everything contrary to love? Have I the love that believeth all things? that is unwilling to impute evil to another unless forced so to do, by indisputable evidences?—that would rather believe good than evil about everybody?—that would take no pleasure in hearing evil, but would be disposed

to resent it? Have I the love that hopeth all things, that perseveres under unfavorable conditions, and continues to hope for and to labor for those who need my assistance? Have I the love that endureth all things?—that is, that continues to hope for the best in regard to all and to strive for the best, and that with perseverance—not easily discouraged?

**R2205 [col. 1 ¶1-3]**

**Perfect Love “beareth all things.”** It is both willing and able to endure for the cause of God—reproaches, reproofs, insults, losses, misrepresentations and even death. “This is the victory that overcometh the world, even your faith”—the very center and life of which faith is the holy spirit of Love to the Lord and to them that are his, and sympathetically for the world. Perfect Love can bear up under all circumstances and by God’s grace bring us off “conquerors and more than conquerors” through him who loved us.

mind is father to unmerciful conduct toward others.

**Perfect Love “believeth all things.”** It is not suspicious, but on the contrary disposed to be trustful. It acts on the principle that it is better if necessary to be deceived a hundred times, than to go through life soured by a distrustful suspicious mind—far better than to wrongly accuse or suspicion even one person unjustly. This is the merciful disposition as applied to thoughts, and of it the Master said, “Blessed are the merciful, they shall obtain mercy.” The unmerciful, evil-thinking

**Perfect Love “hopeth all things.”** It is not easily discouraged. This is the secret of Love’s perseverance; having learned of God, and having become a partaker of his spirit of holiness, it trusts in him and hopes undismayed for the fulfillment of his gracious Covenant, however dark the immediate surroundings. This hopeful element of Love is one of the striking features in the perseverance of the saints, enabling them to endure hardness as good soldiers. Its hopeful quality hinders it from being easily offended, or easily stopped in the work of the Lord. Where others would be discouraged and put to flight, the spirit of Love gives endurance, that we may war a good warfare, and please the Captain of our salvation. Love’s hopefulness knows no despair, for its anchorage enters into that which is beyond the veil, and is firmly fastened to the Rock of Ages.

**1 Cor. 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.**

**R3151 [col. 2 ¶3]**

Next the Apostle points out that as love is the most excellent thing, so is it the most enduring. The gift of prophecy would pass away; the value and necessity for speaking with other tongues would cease; and all knowledge of the present time, imperfect as it is, must surely cease to be valuable when the perfections of the new dispensation are fully ushered in. The very best in-

formed now know only in part; but when perfection shall be attained in the Kingdom, and under its ministration, all the partial and imperfect conditions of the present time will have been superseded, and only the one thing may surely be said to endure and be everlasting,—and that one thing is Love.

**R2205 [col. 1 ¶4]**

Not only is Love the greatest of all the graces, and really, as we have seen, the sum of them all in combination and unification, but it is the most lasting grace: Love never faileth—will never

cease; and he who has this character of Love will never fail, will never cease: It is for such that eternal life has been provided in the divine plan.

**1 Cor. 13:9-12 For we know in part, and we prophesy in part. [But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.]**

**R3151 [col. 2 ¶4, 5]**

An illustration of the growth which we must expect as between the present knowledge and attainments and those of the future, is of the child and the growth to manhood. Another illustration is seeing obscurely in one of the old-time mirrors, which gave but imperfect reflections. With the perfections of the new condition we will see perfectly, know perfectly, understand perfectly. Just so the gifts which were in the early Church were very suitable to it, as fitted to its infantile condition; but as it would develop to maturity the value of those “gifts” would diminish, and they would be no more; but higher developments of divine favor were to be expected, faith, hope and love. All three of these the Church of God is to cultivate, and to esteem as **fruits** of the spirit, far above the **gifts** of the spirit,—and the greatest of these three is Love.

Love also is the most enduring; for will not faith practically come to an end when we shall see and know thoroughly? And will not hope practically be at an end when we shall reach the fruition of all our hopes and be possessors of the fulness of our heavenly Father’s promises? Love, however, will never fail, even as it had no beginning. God is love, and since he was without beginning, so love was without beginning; because it is his character, his disposition; and as he endureth forever, so love will endure forever. Whoever, therefore, learns thoroughly the lessons of this present time in the school of Christ, and thus becomes well stocked with this wonderful grace of love, lays up treasures which may be his to all eternity—a great blessing to himself and to all with whom he comes in contact now; and a blessing to the world to which he will be permitted to minister during the Millennium;—a blessing everlasting, because it is a seal of divine approval.

### R2205 [col. 1 ¶6 through col. 2 ¶1]

Having described this wonderful and necessary element of character in its perfection, the Apostle comes back and contrasts it with those “gifts” which they so highly appreciated and coveted, and shows that the chiefest of those “gifts” are inferior to Love. The gift of prophecy he declares will fail, will cease; because the necessity for prophecy would cease: the miraculous power of speaking with unknown tongues would cease for the same reason: the knowledge of mysteries and the ability to expound the deep things of God will gradually vanish away, as the perfect light gradually comes to all men; for when the full, clear light shall have come there will be nothing hidden, all shall be revealed, and all will be able to see; hence the gifts of ability to understand mysteries of the divine plan and to expound them to others, altho two of the greatest of the gifts, will ultimately vanish in the perfect light: but Love will never fail. It is the greatest thing in this world, and it will continue the greatest thing in the world to come; for God is Love; and all who would enjoy his favor and its reward, eternal life, must possess this, his holy character.

Pausing, the Apostle remarks how little we all know in the present time; even those who have the largest amount of knowledge and who can expound the divine Word and its hidden mysteries, know only in part; they see only obscurely: and while the obscurity will gradually vanish into the perfect light as the Sun of Righteousness arises, yet we will only know in part until that time, when we shall be “changed;” when imperfection shall give place to perfection.

**1 Cor. 13:13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.**

### R2205 [col 2 ¶2]

Three gifts of the spirit, of the kind developed as fruits, will survive; and these three are to be earnestly sought and diligently cultivated; they are Faith, Hope and Love: but the greatest, the chiefest, of these is Love. Faith and Hope, altho they are two of the most necessary qualities for the present time, in aiding us in making our calling and election sure, and two which will never cease to all eternity, will measurably lose their active opera-

Looking back to childhood we can see that as we have developed physically and grown in knowledge in earthly matters, and have changed our processes of thought and conduct and language correspondingly; so in spiritual matters we should realize that in the beginning of our Christian way we were but “babes;” and we should not be satisfied to remain such, but desire individually to grow up into Christ in all things. And what is true of each individually is true of the Church collectively. The period of the gifts of tongues and miracles was the period of infancy, childhood; as progress was made, under the leading of the holy spirit, certain of those features very necessary and well adapted to the childhood stage passed away, and instead came other experiences, methods and leadings in the truth. Hence, to-day the “tongues” are gone, the “prophesying” in the sense of foretelling future events is gone, the “miracles” are gone, etc., after having served their purposes well. But the Lord still continues to provide in the Church “knowledge,” even tho it be but imperfect knowledge; he still continues to provide methods for evangelizing or spreading the news of the truth to the unbelieving; he still provides teachers and helps in the Church. But these are not usually provided miraculously, as at first, but naturally and by the addition of the Lord’s blessing to natural qualifications. But all these will cease so far as the Church is concerned when her course is finished; — “when that which is perfect is come,” she will have no further need of these imperfect helps.

tions, “when that which is perfect is come;” because in a large degree and in reference to many subjects, sight and knowledge will take the place of Faith and Hope. But Love will never fail, never fade, never grow dim. It will be as active and glorious and useful in the life to come as it is now. Indeed, the sum of the future perfect life will be Love.



### 3. How does the illustration of the spectrum assist us to comprehend love?

#### R2203 [col. 1 ¶3 through col. 2 ¶2]

What then is Love, this wonderful quality without which nothing is acceptable in the sight of God? The Apostle does not attempt to define Love, but contents himself in giving us a description of some of its manifestations. The fact is that Love, like life and light, is difficult to define; and our best endeavors to comprehend it are along the lines of its effects. Where Love is lacking results are more or less evil; where Love is present the results differ according to the degree of Love, and are proportionately good. A college professor, commenting upon the word Love, said,—

“As you have seen a man of science take a beam of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors—red, and blue, and yellow, and violet, and orange, and all the colors of the rainbow—so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side

broken up into its elements. And in these few words we have what one might call the spectrum of Love, the analysis of Love. Will you observe what its elements are? Will you notice that they have common names; that they are features which we hear about every day, that they are things which can be practiced by every man in every place in life; and how by a multitude of small things and ordinary virtues, the supreme thing, the **summum bonum**, is made up?

“The spectrum of Love has nine ingredients:—  
Patience—‘Love suffereth long.’  
Kindness—‘and is kind.’  
Generosity—‘Love envieth not.’  
Humility—‘Love vaunteth not itself, is not puffed up.’  
Courtesy—‘does not behave itself unseemly.’  
Unselfishness—‘seeketh not her own.’  
Good temper—‘is not easily provoked.’  
Guilelessness—‘thinketh no evil.’  
Sincerity—‘Rejoiceth not in iniquity, but rejoiceth in the truth.’ ”

### 4. What is the distinction between *natural*, or *human* love, and *spiritual*, or *divine* love?

#### R2648 [col. 1 ¶4]

We are to distinguish then between natural love and the love of God. All mankind has some share at least of natural love—self-love, love for family, love of friends. Our Lord, speaking of this kind of love, implies that it is not the love of God, saying, “If ye love them that love you, what thank have ye? For sinners also do even the same.” (Luke 6:32.) The love of God, therefore, is a different kind of love to that which is common to the natural man, and we need to be directed into it, and to grow or develop in it, as the Apostle testifies, saying, “The Lord **direct** your hearts into the love of God.” (2 Thess. 3:5.) We are directed into this love through the divine Word which brings to our attention the peculiarity of

God’s love as distinguished from that of the natural fallen man. While love in the natural man is more or less selfish, even in our very best exercise of it, on behalf of friends, God commendeth his love toward us as being of a superior kind, in that while we were yet sinners, aliens, strangers, enemies through wicked works, under his gracious, loving plan Christ died for us. This kind of unmerited, sacrificing love is wholly different from anything that is known to fallen humanity. As our Lord Jesus said, the greatest love amongst men would be that a man should lay down his life for his **friends**, but to lay down his life for his enemies is certainly a much higher type of love,—unselfish, gracious, heavenly.—John 15:13; Rom. 5:7.

#### R3233 [col. 2 ¶1-3]

In a word there are two planes of friendship—a natural plane, on which men of like natural qual-

ities would be drawn together; and a spiritual plane, on which those unlike in natural qualities,

but alike in spiritual hopes, aims and ambitions, are drawn still more closely together by the new tie, the new love, which binds not their flesh but their hearts in Christian love and unity.

These New Creatures in Christ Jesus know each other not according to the flesh but according to the Spirit. In each other's spirits or new minds there are the noblest sentiments, the highest aspirations, that which is good, true, noble, pure—whatever may be their weaknesses according to the flesh. They love each other from the new standpoint of intention, will, harmony with God, and their friendship for one another grows increasingly as they perceive each other's energy in fighting the good fight of faith against the evil influences of the world, the flesh and the Adversary. Nor tongue nor pen can properly express the love, the friendship, which subsists between these

New Creatures in Christ Jesus, to whom old things have passed away and all things have become new.

This does not signify, however, that a parent must have exactly the same love for other children as for his own;—he has a greater responsibility for his own, and should realize it. Nor does it imply that even the saints will all be loved to the same degree. Our Lord, we are told, **special**ly loved some of his disciples. By and by, when perfection shall have replaced imperfection, all "brethren" will be perfect and all neighbors will be brethren beloved. Until then, however, we must love all, but "making a difference"—according to natural obligations and spiritual development.—Jude 22.

## 5. What is the difference between duty-love (*phileo*) and disinterested or divine love (*agape*)?

### R2807—Duty-Love (*Phileo*) Illustrated.

"He that **loveth** father or mother more than me is not worthy of me, and he that **loveth** son or daughter more than me is not worthy of me.—Matt. 10:37.

Duty-love to our family relatives is right, but it must not equal our duty-love toward the Lord, else we can never follow him as "overcomers."

"He that **loveth** his life shall lose it."—John 12:25.

It is our **duty** to **love** life, in the sense of appreciating it and being unwilling to destroy it or waste it foolishly; but he who has become Christ's disciple and who is pledged to walk in his footsteps even unto death is to remember that he has already surrendered his life as a man, exchanging it for the hope of life as a "new creature," a spiritual being. He is no longer to be controlled by *phileo* or duty-love toward earthly life, but, moved by *agapee* love, he is to willingly lay down his natural life in the service of God—"for the brethren."

"For the Father himself **loveth** you, BECAUSE ye **have loved** me."—John 16:27.

In both of these cases *phileo* signifies duty-love. This was the highest form of love the disciples as a whole could as yet appreciate, as Peter testified. And the Father's love for them was the same duty-love: the disciples had not yet received the holy spirit and its *agapee* or higher disinterested love

and its character, and hence the Father could not love them for themselves but exercised a duty-love toward them merely **because** they had attained a duty-love toward Christ and had become his friends and disciples.

"If ye were of the world, the world would **love** his own."—John 15:19.

*Phileo* or duty-love is exercised by the worldly parent and child and neighbor on the selfish basis—"his own."

"If any man **love** not the Lord Jesus Christ let him be *Anathema Maranatha* [—he shall be accursed or condemned to the Second Death when the Lord comes]."—1 Cor. 16:22.

An appreciation of the work of Christ will be expected of all when brought to a knowledge of the salvation which God has provided in him: and whoever refuses to respond in *phileo* or duty-love will be cut off from life early in the Millennial reign. But those who exercise the *phileo* or duty-love will be expected to press forward and to attain the "mark" of *agapee* love, true, disinterested character love,—if they would attain life everlasting. Thank God that the present life does

not close the door of opportunity to any that have never known *phileo* or duty-love, nor to **many** who have known this, but have not yet attained *agapee*.

“**Love** of money,” “**lovers** of their own selves,” “**loveth** to have preeminence,” “**lovers** of pleasure,” “**lover** of hospitality,” and **friend**, are from *phileo*, duty-love or a love which has a cause or demand upon it. Peter exhorts that we add to brotherly **kindness** (*phileo*) the next and higher grade of **disinterested love**—*agape*.—2 Pet. 1:7.

Disinterested Love (*Agapee*) Illustrated.

“God so **loved** the world that he gave his only begotten Son.”—John 3:16.

The love prompting man’s redemption was not *phileo* or duty-love, for God had not wronged his creature in the sentence of death; nor had man ever done anything for his Creator which could put the latter under obligation or duty-love in return. God’s love prompting to our redemption was *agapee*, or disinterested charity, benevolence, love.

“God commandeth his **love** toward us in that while we were yet sinners Christ died for the ungodly.”—Rom. 5:8.

This **love** (*agapee*) which God exemplified is the kind he sets before us as the highest standard or “mark” toward which we must run if we would gain the prize;—a mark which is impossible to our fallen flesh, but which is attainable by our renewed minds, wills, hearts. This standard is expressed in the words:—

“Thou shalt **love** the Lord thy God with all thy soul, mind, strength; and thou shalt **love** thy neighbor as thyself.”—Luke 10:27; Rom. 3:9.

“The end of the commandment is **love**.”—1 Tim. 1:5.

That is to say, the object of all instruction and discipline on God’s part is to bring us to this character likeness to himself represented in this word *agapee*—love; for “God is love [*agapee*], and he that dwelleth in love [*agapee*] dwelleth in God and God in him.”—1 John 4:16.

We are to recognize as “brethren” those who have only the *phileo* degree of duty-love, as Paul did when he wrote, “Greet [for me] all that **love** [*phileo*] us in the faith” (Titus 3:15); but we are to see to it that we “**love** the brotherhood” (1 Pet. 2:17) with *agapee* or higher love, which counts not present life precious and to be saved, but gladly lays down life for the brethren—in daily and hourly sacrifices of time and money and all earthly interests on their behalf.—1 John 3:16.

Peter contrasts the two loves in one verse, saying, “Seeing ye have purified your souls in obeying the truth through the spirit unto [the extent of] unfeigned love [*phileo*] of the brethren, see that ye [go on to] **love** [*agapee*] one another with a pure heart, fervently.”—1 Pet. 1:22.

“Love [*agapee*] worketh no ill to his neighbor: therefore love [*agapee*] is the fulfilling of the Law.”—Rom. 13:10.

It is *agapee* that is mistranslated “charity” in 1 Cor. 8:1—“Knowledge puffeth up, but *agapee* buildeth up.”

It is *agapee* that is misrendered “charity” in the Apostle’s great discourse on love in 1 Cor. 13:1, 2,3,4,8,13; 14:1. Here he styles *agapee* love the principal thing of Christian character, the crown of all Christian graces, telling us that without it all sacrifices and self-denials would be valueless in God’s esteem, while with it as the inspiring motive our feeblest efforts are acceptable through Christ.

## 6. What is the three-fold manifestation of the spirit of love?

### R2032 [col. 1 ¶7]

The manifestations of this holy spirit are three-fold. (1) Love supreme to God and joyful loyalty to his cause even at the cost of suffering. (2) Love of the brethren—unselfish, noble, pure,—a desire for their welfare which is always alert to do them good. (3) Love, sympathetic, for the world,

prompting to good works, as opportunity may afford, and to a desire and effort always to live peaceably with all men. Necessarily the foregoing will imply development in patience, meekness, etc.

**Manna, June 27** Now He which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us. 2 Corinthians 1:21,22

The seal or mark of the New Creature is the possession of the Spirit of Christ. The manifestations of this Holy Spirit are three-fold. (1) Love supreme to God and joyful loyalty to His cause even at the cost of suffering. (2) Love of the brethren—unselfish, noble, pure,—a desire

for their welfare, which is always alert to do them good. (3) Love, sympathetic, for the world, prompting to good works, as opportunity may afford, and to a desire and effort always to live peaceably with all men.

## 7. How may we distinguish between true and false love?

### R1864—“True Love vs. False Love.”

God is love! Beware of people who while expatiating on love and attempting to shine as its exponents do so at the expense of God’s character. Some of them affect to be so loving that they cannot admit that God could destroy Satan and the wicked as he declares he will do. Their argument sets themselves up as the standard, and they say, “Surely God cannot be less loving than I,—and I would save Satan and everybody.” Poor foolish hearts, “Going about to establish their own righteousness, they have not submitted themselves to that righteousness which is of God;” and of which God’s Word and conduct are the highest exponents. Thus their foolish heart becomes darkened. Those only will be loved of the Lord and kept from falling, and those only will be made up as his “jewels,” who reverence his Word and make up the standard of their judgment from it; and who do not attempt to pervert it to their own conceptions.

Beware of all who make a great palaver about love! for Satan often uses it as the garment of light to cover bad conduct or bad doctrines—whose real lovelessness he would thus screen from criticism. For instance, true love begins with God, and says, “Let God be true, if it prove every man a liar.”

False love often is really self-love, which would not hesitate to trail even divine honor and love and justice in the dust, in order to glorify self as the founder of a theory; for instance, the theory which charges “all the sin and wickedness and crime” of the present and past upon God. Shall we suppose that those who thus blaspheme God’s holy name, and charge him with all the sin and devilry of the past six thousand years, really love God with all their heart, mind, soul and strength? Surely not! The loving and appreciative heart recognizes God as the embodiment of the highest standard of love and justice, truth and righteousness. Such a theory would be an abomination to anyone possessing the true love of God even to a limited degree. Such should not even need the assurances of Scripture that it is “every good and perfect gift that cometh down from the Father of lights;” that “in him is no darkness [evil] at all;”—that “his work is perfect;” that “God tempteth no man” with evil, neither is he tempted by any.

If any man believe and speak according to such a theory, it is because there is no light in him; he is full of darkness.

## 8. What is the importance of this grace?

### R2202 [col. 1 ¶3 through col. 2 ¶3]:

Next to the Great Teacher’s sermon on the mount, stands this discourse upon Love by the great Apostle Paul. Both discourses teach the same lesson; but they approach it from different stand-

points. As pupils in the school of Christ, all the instructions of the divine Word and providences are intended to develop our hearts and influence our conduct in harmony with the lines of Love.

This was the testimony of the Master when he said, "A new commandment I give unto you, that ye love one another." Similarly he declared that the entire law of God to men is fulfilled in Love—toward God and toward men: Thou shalt love the Lord thy God, with all thy heart, with all thy mind, with all thy being, and with all thy strength; and thou shalt love thy neighbor as thyself. Since, then, "Love is the fulfilling of the law," and "the bond of perfectness," without which no other grace of character would be truly beautiful, we do not wonder to find the statement in Scripture that "God is Love;" and again, that "He that loveth not, knoweth not God."

Our Lord declares, "This is life eternal, that they might know thee, the only true God"—the God who is Love. To know God in the sense here indicated means more than merely to know that there is a God; it means more than merely to know something of God's loving plan and character; it means to know God in the sense of personal acquaintance, and an appreciation of his character; and no one can have this knowledge except as he receives, partakes of, the spirit of God, the spirit of holiness, the spirit of Love. And this spirit of holiness and Love cannot be acquired instantly; it is a growth, and its development is the chief business and should be the chief concern of all who hope to know God in the complete sense which will be rewarded with life eternal.

Hence, after Love's great provision of the Lamb of God, and the ransom of all mankind accomplished by him, all of its various steps for our deliverance from sin and death have been along the line of developing in us this character of Love, the character of God, which, according to the divine standard, alone will make us

acceptable before the Father and bring to us his grace of everlasting life. Oh how important then, that we should be "taught of God" and develop this his character. "Learn of me," said our dear Redeemer; and well we may, for he is the express image of the Father's glorious character of Love. And "if any man have not the spirit of Christ [the Father's holy spirit, Love] he is none of his."

To begin with, we are very poor material out of which to form likenesses of God's dear Son. (Rom. 8:29.) We were "children of wrath even as others"—the original likeness of God possessed by father Adam before he transgressed has been sadly lost in the six thousand years intervening; hence, instead of finding ourselves in the divine likeness of Love, we find that we were "born in sin, and shapen in iniquity" to such a degree that, instead of Love being the natural ruling principle in our characters, it is in many instances almost entirely obliterated; and what remains is largely contaminated with evil, self-love and sin-love and carnal-love;—perversions which are in direct antagonism with the wholly unselfish Love which is the essence of the divine character.

The work of grace for the world, during the Millennial age, will be to make known to all mankind the gracious character of God, and his provision for the salvation of all; and to transform all who are willing from the depravity of sin to the perfection of character—Love: making mankind once more images of God. It will not only transform their wills, but it will also be accompanied by a physical transformation which will remove from them all the blemishes of sin, and all hereditary inclinations thereto, and leave them in the likeness of God, with a recollection of the undesirableness of sin and its evil consequences.

## 9. How is love attained?

**R2203 [col. 2 last ¶] through R2204 [col. 1 ¶1]:**

The Scriptures inform us that in our fallen state Love is foreign to our natures, and must be introduced into them by the power of God; saying,— "Not that we first loved God but that he loved us and sent his Son to be a propitiation for our sins." And, learning of this, God's Love, and truly believing and appreciating it, "the Love of

Christ constraineth us [to Love]." We are "begotten by the Word of truth,"—the message of God's Love toward us in the forgiveness of our sins, and his call to us to return to his favor and likeness, and his provision of the helps by the way that we might become copies of his dear Son.

The measure of our appreciation of divine Love will be the measure of our zeal in conforming our characters to the divine pattern. A naturally rough, uncouth, depraved disposition may require a long time, after the grace of divine Love enters the heart, before that grace is manifest in all the words and thoughts and acts of the outward man. Others, on the contrary, of more gentle birth and cultured training, may without the grace of God within have many of the outward refinements. None but he that readeth the heart is competent therefore to judge as to who have and who have

#### **R2648 [col. 2 ¶6]**

This newness of spirit, this new mind, this mind in accord with the love of God, the Apostle assures us is not received except by those who receive the holy spirit. Those who merely take the step of justification may to some extent experience a reformation of life, so that instead of living an openly evil course they will seek to live at least moral lives. But none can expect to receive the begetting of the holy spirit of love, and thus to become possessed of "the love of God," a self-sacrificing love, unless he takes the step of consecration to the Lord, which brings him into the condition in which he may indeed have the holy spirit, the spirit of divine love, shed abroad in his heart. Let none then hope to obtain the love of God in any other way than the way which God has provided.

#### **R2242 [col. 1 ¶5]**

Let us remember, however, that this condition of perfect love is not to be attained in a moment, but is to be the **result** of the experiences of the present life, in obedience to the divine counsel. However, the degree of success and rapidity in cultivating this spirit depends very largely upon our zeal, and the heed which we give to the great Counselor. Those who have given themselves wholly to the Lord and who have been accepted of him, have doubtless even from the beginning of their new life in Christ known considerable of this devotional love for God and for his people, which should increase daily. But the devotional flame which at the beginning of the Christian's experience is fearful and merely seeks the Lord for safety, may by and by reach such a development

not received this grace, and of the degree of its development in their hearts: but each one may judge for himself, and each one begotten by this holy spirit, Love, should seek to let its light so shine out, through all the avenues of communication with his fellow-creatures, as to glorify our Father in heaven and "show forth the glories of him who called us out of darkness into his marvelous light."

Undoubtedly in the Millennial age it will be made possible for the natural man to come into "the love of God" through a process of restitution; as he shall more and more attain to the perfection of human nature in that time he may to that extent more and more become possessed of the love of God until, when finally perfected, he may possess this love of God in full measure,—because humanity, in its perfect condition, is a fleshly image of the invisible God. But now, while we still have these mortal bodies that are imperfect, and while restitution has not commenced, there is only the one way of attaining the love of God—by obedience to the call of this age, to present our bodies living sacrifices, holy and acceptable to God, through Jesus our Lord.

that it cries out to God, "Oh Lord, I delight to do thy will. Gladly will I toil and suffer, or bear thy reproaches, and serve thy people; if thus I may know that I am pleasing and acceptable to thee!" This is the right spirit, and this spirit should continue all the way down to the close of the battle. But such will find testings and trials by the way, to prove how deep and how sincere is their spirit of love: and where it is genuine, where the good seed of the divine truth has fallen into an honest heart, it will grow, it will thrive upon trials, disappointments; and against every opposition it will bring forth in life a fruitage of good works, of service for the Lord and for his people,—which may be large or small according to the opportunities enjoyed by all the "overcomers."

## 10. Why is an “aggressive warfare” necessary to attain unto love?

R1751 [col. 1 ¶5, 6]

The right path is still the “narrow path” of self-abasement and self-denial—the path of meekness and humility: and it will require as much effort and grace to walk it this year as last, or possibly more; for the more we grow in grace and knowledge, the stronger will be the temptations to be boastful, puffed up, heady, high-minded; and the higher we climb in faith and hope and love and activity in the Lord’s service, the more the great Adversary will oppose our progress, and the more his emissaries will slander, backbite, and generally seek to injure us. “Beware of dogs.”—Phil. 3:2.

But this is only one side of the matter; for, while the more exposed to Satan’s attacks and to severer tests of our hope, faith and love, as we go onward in our narrow way, we will have increasing spiritual joys, peace beyond compare,

and will be enabled to rejoice even in trials and tribulations, knowing that these are working out for us a far more exceeding and eternal weight of glory. We will be enabled to endure, as seeing him that is invisible, as being upheld and led by his hand. We will have the promise of his presence in every trouble, and that he will never leave us nor forsake us; and that all things (even the seeming evils of life) he is able and willing to over-rule for our highest good;—because we **love** God and his way and his plan more than self and self’s ways—because we are called according to his purpose and have accepted the call, are in sympathy with its object and are seeking so far as in us lies to walk worthy of the Lord and his high calling, and thus to make our calling and election sure.

**Manna, April 9** Know ye not that they which run in a race run all, but one receiveth the prize?

So run, that ye may obtain. 1 Corinthians 9:24

To gain the victory we must not only put on the armor of God, but we must be heroes in the strife, and wage an aggressive warfare upon the lusts of the eye and flesh and pride of life and all the foes of righteousness and purity. Love—love for the Lord, for the Truth and for righteousness—must inspire us, or we shall never be victors. Love alone will keep us faithful even unto

death, and make us meet for the inheritance of the saints in light. Where fervent love rules the heart it implies that the heart is fully submitted to the Lord, and that means that nine-tenths of the battle is already won. But even then, as the apostle says (Jude 21), we must keep ourselves in the love of God, in watchfulness and prayer and zeal; and grace will abound where love abounds.

## 11. What is the relative importance of the early “gifts” of the Spirit, and the spirit of love?

F238 [¶2]:

They could not reasonably covet or expect an apostleship, since there were only twelve; but they might covet or desire to be prophets (expounders) or teachers. “And yet,” adds the Apostle, “a still more excellent way I show unto you.” (vs. 31) He proceeds to show that far above any of these gifts or services in the Church is the honor of possessing in large measure the spirit of the Master—Love. He points out that the hum-

blest member in the Church who attains to perfect love, has reached a position higher and nobler in the sight of the Lord than that of any apostle or prophet or teacher who lacks the grace of love. He declares that no matter what the gifts, if love be lacking, the whole matter is empty and unsatisfactory in the sight of the Lord.

**R2225 [col. 2 ¶2]:**

It was only natural and to be expected that the believers in the early Church would overlook the most important blessing, the **sealing**, the anointing of the holy spirit of Love; and that they should think chiefly of the “gifts”—of tongues, healings, miracles, etc. It was therefore necessary that the Lord through the Apostle should call their attention to the fact that the **fruits** of the spirit, faith, hope, love were the essentials, and not the tongues, miracles and other gifts. He says, “Yet show I unto you a more excellent way”—following after love, whose development and ripeness

will be a gradual and progressive work. And the Apostle points out clearly that one might have all the various “gifts,” healing-power, miraculous power, ability to speak with tongues, etc., yet if they did not possess in addition to these the spirit of God, the spirit of Christ, the spirit of the Truth, the spirit of Love, they would be simply tinkling cymbals, sounding brasses—drums without spiritual life or vitality in any degree, and consequently without any proper hope respecting a future life or the Kingdom.

**12. Why should love be the mainspring of all our actions?**

**R3166 [col. 1 ¶4]:**

Another thought should be borne in mind by us all; viz., that while we have gifts differing one from the other, and are, therefore, able to contribute to the Lord’s cause relatively larger or smaller amounts of energy or service or wealth, the Lord in making his estimate will take knowledge of the spirit which actuated us, rather than of the results secured by our efforts; so that of some small talent it may be said, as it was said of the poor widow

who cast in the two mites into the Lord’s treasury,—that the smaller gift was more appreciated by the Lord than some of the larger ones. In view of this, let us see to it, not only that we do with our might what our hands find to do, but also that our every sacrifice and gift to the Lord and his cause is so full of love and devotion that the Lord will surely approve it; as done from love for him and his, and not from vainglory.

**13. What is the relation between love and purity of heart, and how may we purify our hearts?**

**Titus 1:15,16** Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

**R2516 [col. 2 ¶7]:**

The Apostle suggests of such that not only their minds become corrupted, but also their conscience; so that they will do evil, speak evil, think evil, and yet their consciences do not reprove them; because their consciences and minds work in harmony, and, as the Scriptures declare, they become blinded, self-deceived. What a terrible condition this is, and how careful all of the Lord’s

people should be, not only to have pure hearts, pure minds, but also to keep their consciences very tender, in close accord with the word of the Lord. This condition can only be maintained by judging ourselves, and that strictly and frequently, by the standard which God has given us, his law of Love.

**R2517 [col. 1 ¶6 to end].** Reproduced at the end of this section, p. 425.



### R3596 [col. 1 ¶2, 3]:

Be pure: maintain a conscience void of offense toward God and men. Begin with the heart—the thoughts: harbor no thoughts that in any sense of the word would be evil. To make sure of this, have Christ Jesus as your pattern, well and much before your mind. When evil is obtruded upon you, either from without or from within, lift your heart to him in prayer for the grace promised to help in every time of need. Keep constantly near you the thought and prayer, “Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.”

## 14. How is love the seal or evidence of our begetting as New Creatures?

### E264 [¶2]:

To seal signifies to mark or designate. The children of this world may be distinguished by certain marks, and the children of God, the new creatures in Christ, by other marks or characteristics. The mark of the one class is the spirit (mind, disposition, will) of the world; in the other class the seal or mark is of the Spirit (mind, disposition, will) of God. From the moment of true consecration to God, the evidence, marks or sealing may be noted in the words, thoughts and conduct. These marks grow more and more distinct as the new mind grows in grace, knowledge and love. In other words, the Spirit (mind) of God becomes **our** mind or spirit, in proportion as we give up our human

While treasuring and seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come into sympathy with the **principles which underlie** the divine law: this will enable us to judge of the right and the wrong of such of our words, thoughts and acts as may not be particularly specified in the Lord’s Word. Indeed, as we get to understand and sympathize with the principles of divine law, to that extent we are getting at the spirit of the divine Word.—See Psa. 119:97-105.

will or spirit, and submit in all things to the will or Spirit of God. Thus we are exhorted to permit or **let** the same mind be in us which was also in Christ Jesus our Lord—a mind or disposition to do only the Father’s will. Hence, our **new** mind or Spirit is holy or God-directed. In the text under consideration the Apostle urges that we do nothing which would be a violation of our covenant—that we do nothing to cause grief to our new minds or smiting of conscience from dereliction of duty—nothing that would wound our conscience, as new creatures in Christ. Grieve not the holy Spirit, mind of God, in you, which is your seal of divine sonship.

### E246 through E248—The Seal of the Spirit.

“In whom [Christ] ye also trusted, after that ye heard the word of Truth, the gospel of your salvation; in whom also, after that ye believed, ye were **sealed** with the holy Spirit of the promise, which is the earnest of our inheritance.”

Eph. 1:13,14

Seals in olden times were used for various purposes. (1) As a signet or signature, a mark of attestation or acknowledgment. (2) To make secret, to render secure against intrusion—as in Matt. 27:66; Rev. 10:4; 20:3.

It is in the first of these senses that the Lord’s people are said to be “sealed with the holy Spirit of the promise.” The Apostle does not say, as some seem to suppose, that we were sealed **by** the holy Spirit as a person, the so-called third

person of a trinity of coequal Gods: he declares that we were sealed “**with** the holy Spirit of **the promise**”; quite a different thought, as all will perceive. The holy Spirit is from the Father: he does the sealing through Christ **with** the holy Spirit, which itself is the **seal**. This is attested by the Apostle (Acts 2:33), and is in full accord with the record respecting our Lord Jesus, who was the first of the house of sons to be thus sealed. We read, “Him hath God the Father **sealed**”—**with**

the holy Spirit. John 6:27

The expression “Spirit of **the** promise,” like other terms used in reference to the holy influence of God, as the “Spirit of holiness,” “the Spirit of Truth,” is descriptive: it shows that there is a connection between this sealing and the **promise** which God has given us. It is an advanced evidence or attestation of God’s covenant with the “sealed” one, that “the exceeding great and precious promises” of the “things which God hath in reservation for them that love him [supremely]” are true; and that he shall inherit those promised blessings after he has endured faithfully the **tests** of his love and devotion which God will apply.

The Apostle refers to this same sealing later on in the same epistle, and there identifies the “promise” with the “day of deliverance.” (Eph. 4:30) In other words then, the seal of the Spirit of promise unto the day of deliverance is but another form of expressing the thought—we (the Church) “have the **first-fruits** of the Spirit”—the hand-payment as it were, binding the contract or covenant between the Lord and us, and assuring us that if we faint not we shall inherit the promise to the full.

This seal of covenant relationship, of sonship and heirship, is not an outward sign upon our foreheads; nor is it a mark or manifestation of God’s favor in earthly affairs, in worldly prosperity; nor is it now, nor was it ever, the “gifts” of healing, or of speaking with tongues, etc., for many who possessed those miraculous “gifts” lacked the seal and witness of the Spirit. Acts 8:13-23; 1 Cor. 13:1-3

The seal or pledge of the holy Spirit is in the heart of the sealed, and hence it is that no man knoweth it save he that receiveth it (Rev. 2:17), except as others may see the fruits of it in his daily life. “He who establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed

us and given the earnest of the Spirit in our hearts.” 2 Cor. 1:21,22

This earnest or seal of sonship is the Spirit of love which is at-one with the Father and all his holy arrangements, crying out, Abba, Father; I delight to do thy will, O my God. He who has this seal or mark of sonship is he who not only seeks to do the will of the Father, but doing it finds it “not grievous,” but delightful. 1 John 5:3

The Spirit of adoption or sealing as sons, the possession of the first-fruits or earnest of the coming inheritance, is, then, one of the most advanced “witnesses” of the Spirit—the very cream of Christian experiences in the present life. Before attaining this stage of experience we must receive our share of the **anointing** by coming into the anointed body of Christ, the Church, by being **begotten** of the Spirit of Truth unto sanctification of our spirits to know and do the Lord’s will. This experience comes after we have been **quicken**ed of the Spirit to the service of righteousness: it is an evidence, so to speak, that we have passed from the embryo condition to one in which God can consider us sons and seal us as such.

As all believers should seek to come under the anointing and begetting influence of the holy Spirit of God, the Spirit of the Truth—so all who have been thus begotten of the Spirit to sonship should seek to attain that position of fulness of harmony with the Father that he can acknowledge and seal. And having attained this position, let all be careful not to mar or blur the seal—not to quench or extinguish this precious treasure—not to turn this spirit of love and joy in the holy Spirit of fellowship and communion into a spirit of heaviness, darkness, grief. Not to spoil this seal, but to keep it ever bright and fresh, should be the constant effort of all who receive it.

### R2225 [col. 1 ¶3 through col. 2 ¶1]:

As the Apostle John says, whoever has received the spirit of Love, the holy spirit or disposition, the spirit of the Truth, has an unction, anointing, lubrication from the Holy One: for it has no other author: it is the spirit of God, which proceedeth and came forth from him, bestowed upon his faithful. As the Apostle further declares, “Ye [who have received it] **all know it.**”

The possession of this spirit of Love, the spirit of the Truth, is an evidence that the possessor has been begotten of God and is a child of God; and that if faithful to his Lord and Head, even unto the end, he will by and by be made a joint-heir in his Kingdom. The possession of this spirit on the part of those who believe in the Lord Jesus as their Redeemer constitutes therefore, as the

Apostle says, the seal of their adoption into God's family—"whereby ye are **sealed** unto the day of redemption [deliverance]." (Eph. 4:30) The absence of this unction or anointing, even tho accompanied with some knowledge of the truth, is an evidence that the heart has not been fully consecrated to the Lord; the will not fully resigned to his will and Word.

In the beginning of the Gospel age it was proper that the manifestation of divine favor should be not only through the **fruits** of the spirit, faith, hope and love, but also that it should be manifested by outward **signs**, or "gifts" of the spirit,—tongues, miracles, prophesyings, etc. And hence the Pentecostal blessing not only sealed the Lord's people with his spirit of love, but also gave miraculous physical "gifts" to the Church: they however soon passed away—the power to **communicate** those gifts being limited to the Apostles.

The spirit of the Law age was the spirit of Justice. During that epoch God manifested the element of his character which we term Justice, and his Law, "an eye for an eye and a tooth for a tooth," was the one according to which the Jewish ideas formulated. But when in the fulness of time God manifested another element of his character, namely Love, then that became the pattern,—the next lesson for all who would be taught of him to learn. "Herein was **manifested the love** of God, in that he gave his only begotten Son;" "in this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation [satisfaction] for our sins."—1 John 4:9,10.

Accordingly, we find our Redeemer, who was filled with the holy spirit of love himself, speaking as the mouthpiece of the Father and declaring, "A **new commandment** I give unto you, that ye love one another." We find him also explaining the Law, and showing that while it signified justice, yet it could be fulfilled only by love. "Love is the fulfilling of the Law." We hear him summing up the entire significance of all that had been taught to Israel, saying, (1) "Thou shalt love the Lord thy God with all thy heart, mind, soul [being] and strength;" and (2) "Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the prophets." The Apostle John and others of the Lord's disciples heard his wonderful teachings and witnessed his exemplification of this holy spirit of love and marveled; but it was not their privilege to possess the same spirit until Pentecost. Before that they received him and became his followers, disciples, and received some instruction respecting the way of life; but it was expedient for them that he should go away—that he should pay the ransom-price, be raised from the dead by the Father's power and ascend up on high to appear as their high priest and make an atonement for their sins—else the Comforter could not come, they could not receive and be begotten by the spirit of the truth, the spirit of love, the holy spirit. (John 14:16,17; 15:26; 16:7.) And this is the declaration of the Apostle John, "As many as received him [Jesus], to them gave he power [privilege] to become the sons of God [beginning at Pentecost]; even to them that believe on his name: which were begotten [beginning at Pentecost] not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:12,13.

## 15. Why is love called "*the mark*"?

R2753 [col. 1 ¶5] through R2754 [col. 1 ¶3]. Reproduced at the end of this section, p. 427.

## 16. What are the four “quarter-marks” of the Christian race-course?

F187 [¶2] through F189 [¶1]. Reproduced at the end of this section, p. 428.

F369 [¶2] through F373—Running for the Mark, and Standing Fast Thereat. Reproduced at the end of this section, p. 430.

## 17. How does the Church’s experience differ from that of her “Forerunner”?

F187 [¶1]:

The entering of the racecourse corresponds to our consecration. That was the start. We consecrated ourselves to the Lord—to be controlled by his spirit of love; yet we realized that by reason of the fall we sadly lacked in those elements of character which the Father would approve. We run, however, and persevere in the attainment of this character-likeness of his Son—which is his will respecting us, and the condition of our fellowship with him. In this respect

we differ from our Lord, for he being perfect could not attain one step or degree after another in the development of love. He was filled with the spirit from the beginning—he was at the **mark** from the beginning; his testing was to determine whether or not he would stand faithful at that mark of perfect love to God, and to his people, and to his enemies. We, however, need to run, to strive, to attain unto that mark.

## 18. What is the significance of love as “the girdle”?

Col. 3:14 And above all these things put on charity, which is the bond of perfectness.

R2481 [col. 2 ¶4]

But the Apostle, as the mouthpiece of the holy Spirit, is a thorough instructor: not only does he tell us what **dis-graces** to put off and what **graces** to put on, but viewing the Lord’s body arrayed in these glorious qualities of heart,—compassion, kindness, humility, meekness, patient endurance, forbearance and forgiveness—he adds, “And **above** all these put on love, which is the bond of perfectness.” Love is thus pictured as the “girdle” which binds and holds in place the folds of the robe of Christ’s righteousness, with its various graces. In other words, the Apostle would have us see that forbearance, meekness, patience, etc., must not be

matters of courtesy merely, or matters of policy merely, but however much they might partake of these qualities at the beginning, the wearers will not be perfected in heart, not be fit of the kingdom, until they have reached the place where these various graces of their wills, or intentions, are bound to them by the cords of love—love for the Lord, love for righteousness, love for the “brethren,” ad sympathetic love for the whole groaning creation. Love is indeed the bond of perfectness, the very spirit of the Lord.

## 19. How is love the ultimate “end of the commandment”?

1 Tim. 1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

R2734 [col. 2 ¶6] through R2735 [col. 1 ¶1]:

There will be a tendency on the part of the flesh, and the mind of the flesh, to deceive us in respect to this commandment of Love. The mind of the

flesh will seek to go into partnership with the new mind, and will be very ready to recognize love as the rule and law of life, **under certain**

**conditions.** The mind of the flesh would recognize love in words, in profession, in manners—a form of godliness, without its power. Gentle manners, such as love would demand, may be exercised by a selfish heart deceiving itself, and seeking to deceive others; on the lip may be the smile, the word of praise, of kindness, of gentleness, while in the heart may be feelings of selfishness, of grudge, of bitterness, of animosity, which, under favorable conditions, may manifest themselves in more or less carefully worded slander, or backbiting, or reproaches. Or these, continuing in the heart and rankling, may, under favorable conditions, bring forth anger, hatred, malice, strife and other wicked works of the flesh and of the devil, wholly contrary to the proper course of a pure heart, and at utter variance with the commandment of the law of the New Covenant—Love.

We are, therefore, to have clearly before our minds the fact that the **ultimate object** of all the divine dealings for us and with us, and the ultimate significance of all the divine promises made to us, is the development of love, which is

god-likeness, for God is love. And to have this love developed in us, in the sense and to the degree intended by the Lord, it is necessary that it shall come from a **pure** heart, in full accord with the Lord, and his law of love, and wholly antagonistic to the Adversary and his law of selfishness. To have this kind of love in its proper development requires also a good conscience: for be it remembered that there are bad consciences,—our consciences require regulating, as do all the other features of our fallen nature. If our consciences are to be regulated we must have some standard by which to set and regulate them. The conscience is like a watch whose dial is properly marked with the hours, but whose correctness as a time-keeper depends upon the proper regulating of its mainspring, so that it may point out the hours truthfully: so our consciences are ready to indicate right and wrong to us, but they can only be relied upon to tell us truly what is right and what is wrong after being regulated in connection with the new mainspring, the new heart, the pure will, brought into full harmony with the law of love, as presented to us in the Word of God.

## 20. How is love the “fulfilling of the Law”?

Romans 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

### R3180 [col. 2 ¶1, 2]:

The Apostle calls attention to the comprehensive statement of the Law set forth by our Lord; viz., that love is the fulfilling of the law, and that, therefore, love for the neighbor signifies that the law of God is fulfilled toward our neighbor. It will be remembered, however, that the law of love is divided into two parts; first, love to God; second, love to our fellows; and the loving of our neighbor would, therefore, be only a part of the fulfilling of the entire love to God. After loving our neighbor, and even laying down our life for him, we would need to see to it that we do not neglect the first feature of this law; viz., that we should love God more than our neighbor and more than ourselves, so that every human interest and matter would be sacrificed gladly in response to our conviction of the divine will.

Going on to speak of the fulfilment of this second part of the Law of Love—the duty toward

the neighbor,—the Apostle enumerates the essence of some of the commandments respecting murder, adultery, false witness, theft, covetousness, and all other commandments that relate to our fellow-creatures—they are all met by the Law of Love to our neighbor. The commandments of the Decalogue were all of a negative character, “Thou shalt not” do this or that which would be injurious to thy neighbor. But the new Law of Love is positive, and declares, upon the other side of the question, “Thou shalt love” thy neighbor. Love, therefore, meets all the requirements of the “shalt nots” of the Ten Commandments and much more. For whosoever, in obedience to this Law of Love, is seeking to do good to his neighbor, will surely not slander him nor murder him nor steal from him nor covet his goods, nor otherwise do, or wish to do him injury, or even to think of him with unkindness.

## 21. How is love the “law of the New Creation”?

F364 [¶1] through F367 [¶2]. Reproduced at the end of this section, p. 432.

## 22. Why is love called “the perfect law of liberty”?

James 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

### F377 through F378—The Perfect Law of Liberty

If any were at first disposed to think of the New Creation as being left of the Lord too free, without proper restraints and rules, they undoubtedly experienced a change of mind as they came to see the lengths and breadths and general comprehensiveness of this Law of God, briefly summed up in this one word, Love. “A law of liberty,” the Apostle calls it (Jas. 1:25); but God makes this law of liberty applicable only to the New Creation, begotten of his Spirit. It could be applicable to no others. Others are still under either the Mosaic Law, as servants not fit for “the liberty wherewith Christ makes free” the sons, or else they are under the condemnation of the original law—the condemnation of death, and as condemned sinners are still treated as strangers, aliens, and foreigners, who are without God and who have no hope in the world—they do not even know of the grace of God which bringeth salvation eventually to the world in general, but which at present has been manifested only to a comparative few, the great mass being hindered by the Adversary from hearing the message of divine love and redemption. He blinds the minds and stops the ears of the majority of mankind with doctrines of devils, etc. 2 Cor. 4:4; 1 Tim. 4:1

Liberty is not for the evilly disposed, as society witnesses when it imprisons them; and so the perfect Law of Liberty is not appropriate to the evilly disposed, but to the well disposed—to the perfect. The world will not be left to a Law of Love during the Millennium, but will be ruled with Justice and Mercy under a law of obedience to the Kingdom. Not until the close of the Kingdom (when the wilful evildoers shall have been cut off in the Second Death) will the race—proved perfect and fully in accord with the divine standard—be put under

the Law of Liberty—Love, and its Golden Rule. So long as they are minors they will be treated much as servants. (Heb. 13:17) The New Creation, now under the Law of Liberty, is so dealt with because to them “old things have passed away, all things have become new”—they now hate sin and love righteousness and use their liberty, not as an opportunity to gratify the flesh, but to mortify it—not to revel in sin, but to sacrifice earthly interests in cooperation with the Lord in putting away sin and ridding the world of it and its wages of death. Those begotten again to this new spirit or disposition—the Spirit of God—and who have become pupils in the school of Christ to learn of him and walk in his steps—these, and these alone, can be safely put under the Law of Liberty. And if they lose the spirit of their adoption, they cease to be sons, cease to be under this Law of Liberty.

Those who now learn to use the liberty wherewith Christ makes free—those who by consecration come under this perfect Law of Love, and who, under it, lay down their lives for the brethren and for the truth’s sake, and for righteousness’ sake—these faithful ones will be counted worthy to be the Lord’s agents and joint-heirs with his Beloved Son in the great work of blessing the world. And how necessary this qualification for their work—how necessary it evidently is that those who would be the teachers and helpers and judges and rulers of the world—thus blessing all the families of the earth during the Millennial age—should develop to the full and be tested in this qualification of Love, in order to be merciful and faithful Royal Priests!

### R2440 [col. 1 ¶2-5]:

The general effect of the light of the truth, of which the Word of God is the lamp, is to break the shackles of superstition and to make people independent, but these effects are of questionable profit to those who are not disciples in the school of Christ. To others, freedom and light of knowledge are apt to bring nearly as much bane as blessing, leading often to arrogance, self-conceit, unkindness, boastfulness, combativeness, dissatisfaction and general unhappiness. These evil results come upon those who are made free in some respects only, and left bound in other respects: and this is the general and growing condition of the civilized world to-day, including the majority in the nominal Church.

But the true disciples, heeding the Word of the great Teacher, and continuing in all things to be his pupils, are not only set free from superstitions and ignorance, but also from the service of Sin; and receive instead a correct appreciation of their own natural weaknesses and blemishes, and of the divine mind—the truth. In consequence, their freedom is one which blesses instead of injuring them; one which brings humility instead of pride and boastfulness; one which brings

patience instead of anger; one which brings generosity and benevolence instead of spitefulness and selfishness; one which brings joy and peace instead of discontent and bitterness of spirit. Truly, the Son alone can make us free indeed.

And yet, be it remembered, our freedom is not a freedom of the flesh, but a freedom of the heart, the mind, the will, the new nature. And this freedom is necessarily incomplete so long as we have this treasure in an earthen vessel—so long as the new creature must use the imperfect body of the flesh as its instrument and exponent. These “brethren” of Christ, “sons of the highest,” will be free in the absolute sense only when they attain their share in the first resurrection,—“I shall be satisfied when I awake in thy likeness.”

Our Lord points out that those who commit sin are the servants of Sin, and are not free. The Apostle declares, “He that committeth sin is of the devil,” and yet declares that, “If we say we have no sin we deceive ourselves, and the truth is not in us.” (1 John 3:8; 1:8.) How, then, shall we reconcile these opposing statements and understand the Scripture which declares, “Being made free from sin, ye became the servants of righteousness?”—Rom. 6:18.

R3145 [col. 2 ¶2 to end]. Reproduced at the end of this section, p. 433.

## 23. How are the “fruits of the Spirit” but different manifestations of love?

### F186 [¶1, 2]:

We have already seen that these conditions and limitations are, briefly, heart-likeness to God’s dear Son; but, analyzing this **likeness** more particularly, we find it to mean, as the Apostle Peter here points out, that we should have the fruits of the spirit of holiness. God is holy, and the elect are to have his spirit, his disposition of love for righteousness and opposition to iniquity. The Apostle in the above scripture shows up the various elements of this holy Spirit of God, and points out the fact that we do not attain to his perfect likeness (the perfection of love) at the beginning of our course; but, rather, that it is the **mark** or standard which indicates the end of the course. Love as a general expression covers all

these elements of character which are really parts of love. Meekness, gentleness, brotherly kindness, godliness, are all elements of love.

Some one has suggested that these fruits of the spirit of God might be defined as below, and we heartily agree:

- (1) Joy—Love exultant.
- (2) Peace—Love in repose.
- (3) Long-suffering—Love enduring.
- (4) Gentleness—Love in society.
- (5) Goodness—Love in action.
- (6) Faith—Love on the battlefield of life.
- (7) Meekness—Love in resignation.
- (8) Temperance (moderation)—Love in training.

## 24. How may we discern the *true* fruits of the holy Spirit?

**R3545 [col. 2 ¶5] through R3546 [col. 1 ¶2]:**

The fruits of the Spirit are sometimes taken to be activities in the service of the Truth, as, for instance, the scattering of the Truth, the talking of the Truth, the bringing of some out of darkness into the light and knowledge of the Truth, the expenditure of money for the publishing of the Truth,—all these are sometimes considered the fruits which the Lord expects of the branches. Not so! The fruits are something still nobler and grander than these things, and are described by the Apostle as the fruits of the Spirit. The Spirit of the Vine must permeate all the branches, and the fruit of the Vine must be in every branch. These fruits of the Spirit are enumerated—meekness, gentleness, patience, long suffering, brotherly kindness, love; if these things be in us and abound, says the Apostle, they make us to be neither barren nor unfruitful in the knowledge of our Lord and Savior.

These fruits are all one in some particulars: that is to say, the essence of proper Christian patience is love; the essence of hope and faith and joy is love for our Father, and our confidence in his love, as expressed in his promises to us. So the name of all these fruits and graces of the Spirit is expressed in the one word, Love. These are the fruits which must be found in every branch if it would retain its place as a branch and be of the glorified Vine by and by. Let us not deceive ourselves into thinking that other things will do, and that we may pass the divine inspection without these. The other things,

the good works, the seeking of the Truth, the distribution of the literature, etc., are only to be acceptable to the Father in proportion as they are the results of this fruitage in our hearts. The Apostle expresses this forcefully when he says, If I should give my body to be burned and all my goods to feed the poor, and have not love, it would profit me nothing.

The same thought is true in regard to service to the Lord: if we should spend every day and every hour in harvest work, if we should give all our money to printing tracts and books, or use ourselves in any other way for the service of the Lord's cause, it would profit nothing unless it were the result of love in our hearts. We see, then, that the thought is that we must cultivate in our hearts the graces of the holy Spirit, meekness, gentleness, patience, etc., love, and that we must have these in abounding measure to be pleasing to the Lord, to bear "much fruit." The expression of these fruits, therefore, undoubtedly will be through various channels, perhaps of giving goods to the poor, perhaps of such faithfulness in the presentation of the Truth as might lead us to martyrdom, that our bodies might be burned. If the burning of the body or the loss of all our goods comes in such a course through our faithfulness to the principles of righteousness, through our love and loyalty to the Lord, then happy are we indeed.

## 25. How is "zeal the measure of love"?

**Luke 7:41-43** There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

**R2201 [col. 1 ¶4-7]:**

What a comforting thought it should be to all who are of Mary's attitude of mind that it is still possible to wash and to anoint the Lord's feet. His own lips have declared that, whatever is done for the least one of his consecrated followers, is accepted by him as done unto himself. Ah! blessed thought;

the Lord is still in the flesh, representatively; his faithful are to be esteemed "members of his body," as new creatures. And while these are still in the flesh, the sufferings of Christ in the flesh are still in progress, and will not be finished until the last member has been glorified.—Col.



1:24.

Moreover, the Scriptural figure holds good: Christ is the Head of this body which is his Church, and which for eighteen hundred years has been in process of development; and now the last members of the body are here, — “The feet of him.” As members of the feet class many are weary, discouraged, needing rest, refreshment and comfort, such as was bestowed upon the literal feet of the Master.

Here comes in a test with respect to the symbolic feet of Christ, similar to that with respect to the natural feet which proved the great love of Mary and the slight of love of Simon. The members of the feet class are unpopular to-day as was the Master himself in his day, with a class corresponding to the scribes and Pharisees and doctors of the Law. Only those who love the Master much and appreciate greatly their own forgiveness will love his “feet members” in the present time to the extent that they would be willing to serve them and to fellowship them; while others like Nicodemus and Simon, altho well-meaning and considerably interested, will be ashamed of the gospel of the Nazarene in the present time, and ashamed of his feet, which published to Zion glad tidings, saying, “Thy God reigneth” — the Millennial age is dawning and the reign of Christ

#### **R3561 [col. 2 ¶1]:**

Let us love much, and let us show our love by our zeal in cross-bearing; and if at any time that zeal grows cold, let us remember the axiom, “No cross, no crown;” let us remember the Apostle’s words, “If we suffer with him we shall also reign with him; if we be dead with him, we shall also live with him.” Yet neither the fear of death nor the appreciation of the crown must be the controlling motive. The mainspring of our devotion to the Lord must be an appreciation of what he has done for us, our love to him, and our desire

has already begun. (Isa. 52:7.) But those who are ashamed either of the gospel or of its servants are ashamed of the Master and of the Father; and such cannot be recognized as “overcomers” of the world, because instead they are overcome by the world and its spirit. Such shall not be accounted worthy to progress into the full knowledge and privileges of discipleship.

How few there are who seem to have a large measure of the spirit of Mary Magdalene! How few are really very helpful to one another. How few pour upon one another the spikenard ointment of comforting words, helpful suggestions and encouragements. Those who are thus helpful will be found filled with a genuine love for the “head,” for the “body” in general and even for the “feet.” And the secret of their love as in Mary’s case will be found to be a large appreciation of their own imperfections and of the Lord’s mercy and grace toward them, in the forgiveness of their sins. The Apostle expresses the sentiments of these helpful and loving members of the body, who are the only ones who are making their calling and election sure, saying, — “For we thus judge, that if one died for all then were all dead; and that we who live should not henceforth live unto ourselves, but unto him who died for us and rose again.”

to do what would please him, and thus show a responsive love. Let us remember that while the Lord Jesus, the Head of the Church, was glorified long ago, there are still about us in the world those whom he recognizes as his brethren, as “members of his body,” and that whatsoever we do to one of the least of these, whatever assistance we render to these in the bearing of their crosses, is so much that he will appreciate as manifesting our love for him, as so much that is done unto him.

## **26. What is the importance of loving zeal and how may we cultivate it?**

#### **R2289 [col. 1 ¶4]:**

There is a lesson here for us, to the effect that, if we would be closest to the Master and most frequently privileged to have fellowship with him, we should similarly have and cultivate this ear-

nest, zealous spirit. Cold, calculating people may have other good qualities, but there is no room for coldness or even luke-warmness on the part of those who have once tasted that the Lord is gra-

cious. With such, the love enkindled should lead to a consuming zeal. It was thus with our Lord Jesus, and this was one of the reasons why he was beloved of the Father. Speaking for him, the prophet said, "The zeal of thine house hath consumed me." Let all who desire to be pleasing in the Lord's sight become so filled with the same spirit of zeal for righteousness and truth that it will consume them as sacrifices upon the Lord's

**R3199 [col. 2 ¶4, 5]:**

How narrow this way! say some, contemptuously, of those who, like Paul, devote their energies to the **one thing**—the service of the truth. Yes, that will be the verdict against you, of all except the few who, like yourself, have carefully sought out this "narrow way," and who are determined to walk in it, regardless of the reproach it brings. The way to the mark for the prize of our high calling is not wide enough to admit all the vain philosophies and foolish questions and babblings and speculations of science, falsely so called. It is only wide enough to admit the Lord's plan and those who are willing to discard all other plans and projects and questionings and to devote themselves fully and entirely to its service, and who are quite willing to bear any reproach it may bring.

Consider your calling, brethren, for ye are a chosen generation, a royal priesthood to offer sacrifices acceptable to God; a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. The very object of our being called into this light is that we may let it shine. If

altar. Thus they will be most pleasing and acceptable to him through Jesus our Lord. As a rule, only the warm and zealous ever get free from Babylon. The others coolly calculate and weigh matters so long that the spirit of the world, the flesh and the devil puts fresh blinds on them, even after they have gotten into the light and see considerable.

we do not let it shine we are unworthy of it, and the treasure will be taken away and we will be left in darkness. If indeed we have received the light and have consecrated ourselves fully to God, let us ask ourselves. What am I doing to show forth the praises of him who hath called me out of darkness? Am I going forth with these tidings to my neighbors near and far? Am I busy from day to day in seeking to vindicate the divine character, and to make known God's righteous ways? Am I economizing time and means, and so arranging my temporal affairs as to give as much time as possible to the work? And, then, am I diligently studying to make myself thoroughly familiar with the truth, so that I may indeed be a living epistle known and read of all men within the circle of my influence?—a workman indeed that need not be ashamed? Can I truly affirm that I am

"All for Jesus, all for Jesus—  
All my being's ransomed powers;  
All my thoughts, and words, and doings,  
All my days and all my hours"?

**R2808 [col. 2 ¶3]—"If I Will That He Tarry Till I Come."**

These our Lord's words respecting John, seem to have raised the suggestion in the minds of the disciples that John would not die—that while the others would die he would remain alive until the second coming of Christ. But John himself tells us that Jesus said nothing of this kind; it was purely an inference on the part of the disciples. We may see in John a figure of some of the Church living in the end of the Gospel age—unto the second presence of the Lord. John is not alive, but a class whom he represented has continued and still remains and will then be "changed," etc. Let us who are privileged to remain to this time of favor and blessing and enlightenment give glory to the Lord,

and see to it that the loving disposition of John is manifested in us, and also his energy, his zeal; for while he is called the loving disciple we are to remember also that he was, because of his impetuous zeal, styled, with his brother, Boanerges—sons of thunder. Let us be full of energy, full of sacrifices which love prompts, that we may glorify our Lord in our bodies and spirits which are his. To this end it will be well that we remember the Lord's words, which applied to the entire seven as well as to Peter, tho he was spokesman for the entire number: "Lovest thou me more than these?" The same question arises with all of the Lord's people today. It is necessary that we

have more or less contact with the world, with business, with home duties, with social amenities, etc., and the question is, How shall we discharge our duties, balancing them with our duties toward the Lord, as “new creatures,” his “royal priesthood”? Shall the Lord see that we love the earthly things better than him? If so, he declares that we are not worthy of him, and he

**R2888 [col. 2 ¶3]:**

Joseph’s head was not turned by the prosperity which came to him; he showed himself worthy of it—that he had profited by previous experiences, so as to know how to use the prosperity wisely. He was not slothful in business, but fervent in spirit; and seeing that the Lord had opened the way before him we find him immediately taking steps to carry out his mission. His first move was to travel throughout the lengths and breadths of Egypt, to determine the most eligible sites for the building of granaries, or storehouses; and the Lord’s blessing continued with him and prospered him in the work thus given him to do. So it should be with us; in whatever department of the Lord’s service he is pleased to

**R2006 [col. 1 ¶4, last third]:**

If you have no burning zeal to preach the good tidings of great joy, pray earnestly and faithfully and persistently for it, and strive for it, and you will soon have it. If you have a zeal and love for the gospel, and lack ability to present it, pray for the ability while you make full use of what you have. If you have the zeal and the ability and

will not recognize us as members of his Bride. He will have in that select little flock only such as love him supremely—more than they love houses or lands, husbands or wives, or children, or any earthly thing.—Matt. 10:37.

open the door of opportunity to us, we should enter it promptly and with energy—with zeal for him and for the cause to which he has called us. This is one condition of our acceptableness with him. If we are slothful, inattentive to opportunities, undoubtedly they will be removed from us, and given to others, for the Lord is abundantly able to raise up one or another to serve his cause without interfering with, or overruling our free moral agency. Let us more and more appreciate what a privilege we enjoy in being co-laborers together with God, and especially in connection with this great service which our Lord and Master Jesus is executing, and to fellowship in which we have been called, as his bride and joint-heir.

lack an opportunity, take it to the Lord in prayer as soon as you can, telling him that you are faithfully using all the opportunities you have. Then watch for more opportunities without slacking your hand to use the very humblest and smallest within your reach.

## **27. How may we cultivate loving submission?**

**R1944 [col. 2 ¶1, 2]:**

It is in the school of experience that we learn our most valuable lessons; and the ripest saints, in whom we find the deepest sympathy, the most patient forbearance, and the most tender helpfulness and consideration, are those who have been through the fire of affliction, and who have been rightly exercised thereby. It was when the cross grew heaviest and the clouds were darkest, and when the tempest was highest, that the Master’s presence was most sensibly realized, and the blessed lessons of faith and trust and of the

Lord’s tender, personal love were sealed upon the hearts of the disciples. It is under such discipline that the soul is mellowed to a loving submission that calmly says, I can do all things, bear all things, through Christ who strengtheneth me. As gradually the dross of the old nature is consumed, and the gold becomes more and more manifest, these precious souls become ever dearer to their loving Lord. So dear are they to him that in every affliction he is near with his grace to sustain and his presence to cheer; and the deepest shades of sor-

row become memory's most hallowed resting places, where the Day Star shines the brightest.

Whenever a new trial is presented to the Christian, if he will but call to mind this precept of the Lord, "I counsel thee to buy of me gold tried in the fire," it will stimulate courage, nerve to patient endurance, and quicken to self-sacrifice. "Gold tried in the fire!" How can it be tried without the crucible and the flame? How otherwise can the dross be eliminated? There is no other way. "Wherefore, think it not strange:" let the fire burn; let the dross be consumed; and see to it, beloved, that in the heat of the flame you remove not the "living sacrifice" from the altar. Remember that the eye of the great Refiner is upon you; and as the refiner of gold watches the metal in the crucible to see his image reflected in it, so the Lord, the

great Refiner, has his eye upon you. He is watching to see how the precious metal of your character reflects his image. Or, in plain language, in every trial he watches to see what influences control our actions, whether they be influences of present advantage, or worldly policy, or personal friendship, or earthly loves—of husband, or wife, or children, or houses, or lands, or whether they be honor among men, or love of ease, or love of peace at any cost; or whether, on the other hand, we are controlled by the naked principles of truth and righteousness; and whether we will defend these principles with zeal and energy at any cost of labor or suffering, or both, and so fight the good fight of faith to the bitter end—even unto death.

#### **R2412 [col. 2 ¶6] through R2413 [col. 1 ¶1]:**

Are you tempted to repine, to feel disappointed at your lot in life or your experiences by the way? That is the time to remember that all repining, discontent and disappointments indicate that self-will in you is not so dead as you had hoped. For he who has buried his own will completely in the will of the Lord can know no disappointment; but in every affair of his life he sees by faith divine appointment or supervision, and hears the Word of the Lord in all of life's affairs assuring him: "All things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28.) It is one of the evidences of reaching the graduating condition of heart, when we are able to take the oppositions of the great Adversary and of the world and of our own flesh **patiently**, uncomplainingly, uncomplainingly, "joyfully"—as a part of the disciplinary experience meted out to us by our all-wise and all-loving Lord.

Such is the "good fight." The first battle is the severest, and each subsequent victory is easier; for

with each victory the new will (the Lord's will in us) grows stronger, and Hope's sight of the things God has in reservation for the faithful grows keener, and Faith's strength and endurance greater. And with the very first victory come blessings, which are added to after every victory: blessings of rest, peace, joy in the holy spirit and full assurance of faith, as our Teacher promised,—"**Blessed are ye** when men shall revile you and persecute you and say all manner of evil against you falsely, for my sake. **Rejoice and be exceedingly glad!**"

From this standpoint, and from no other, is it possible to accept with fortitude and resignation whatever tests of patience, perseverance, faith, hope and love the Lord may see fit to permit to come upon you. In this condition all our experiences will result in blessings, however unpropitious they may appear on the surface.

#### **R3060 [col. 2 ¶5]:**

So with spiritual Israelites: after the Lord has given us certain lessons and experiences, some of which come to us under quiet and restful conditions, the order of procedure may be changed, and the indication of the Lord's providences may lead to some breaking up of conditions which had been

both favorable and unfavorable in some respects—leading into new circumstances and conditions. It is not for the true spiritual Israelite to murmur or complain or even to express a choice; but to look to the Lord for guidance. If he can discern the leadings of divine providence, even

though it be in a wilderness condition more arid and undesirable than that in which he has previously been, he is to follow the Lord's leadings unquestioningly and with songs of faith and confidence. We are marching toward Canaan and know that other experiences are due us and must be undergone ere we can inherit the promises. The lesson for us is prompt and thorough obedi-

ence to the Lord's leadings without murmurings —with joyfulness; and this can only be expected on the part of those who have learned the lessons previously given them, and above all the lesson of faith,—confidence in the Lord's power and goodness and faithfulness.

## 28. Must perfect love include sinners and also our enemies? and how may we determine that it is the *sin* we hate and not the *sinner*?

Luke 6:27-28 But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you.

### R2412 [col. 2 ¶4, 5]:

That is the time to "fight the good fight"—and, triumphing over self-will completely, to accept the buffetings and slanders and misrepresentations of good intentions and good deeds with meekness and patience. That is the time when the Lord's spirit of love, dwelling in us richly, will manifest itself in the control not only of our words and actions, but of our inmost thoughts. If even so much as a bitter feeling against our traducers and maligners arises, it is to be fought, and so complete a victory gained over it that every fiber of our beings will be in sweet accord with our Great Teacher's instructions, "Love your enemies. Pray for them which despitefully use you and persecute you. Bless and injure not."

Your earliest definition of "injure not" will probably have been that you should not kill or wound your enemies physically: but as you look to the Teacher and heed his word you will hear

him say, "Learn of me," and you will note with the Apostle, that tho he did no sin, neither was guile found in his mouth, yet, "When he was reviled he reviled not in return; when he suffered he threatened not; but committed his cause to him that judgeth righteously." (1 Pet. 2:22,23.) If you are a faithful pupil it will not be long until you see that the perfect law of liberty, the law of Christ, is a discernor of the very thoughts and intents of the heart, and that while you must hate all sin, you cannot hate any sinner and yet have the love of God perfected in your heart. You see that this means that you not only must not retaliate and revile your foes, but must not even **wish** to do so. The evil wish must be conquered and the selfish conditions which gave it birth must be utterly destroyed and replaced with love—the spirit of Christ.—Compare 1 Cor. 4:12 with 1 Cor. 6:10.

### R2896 [col. 1 ¶1, 2]:

How great a blessing it would be for all spiritual Israelites to learn well this lesson; viz., that if we accept the results of any matter as being good, and if we realize that we were guided to those results by divine providence, we should think and feel most generously, most kindly, toward those who were the instruments used by providence, notwithstanding the fact that they might have been unwilling instructors, or, like Joseph's brethren, have verily intended opposite results. Those who are enabled to take such a view of af-

fairs and forces operating in their daily lives are enabled "always to triumph through the Lord," as the Apostle expresses it. And such find no room for bitterness or railing, either against Satan or against any of his servants. 2 Cor. 2:14; Jude 9.

This does not mean that they call the evil course good; nor that they will or should have any sympathy with the evil course; nor with the evil motives inspiring it; nor with the evil persons, so long as they are in harmony with the evil motives and evil course. But it does mean that their minds

will be so filled with the thought of divine supervision in their affairs, and how all the time they were safe under the protecting care, the shadow of the Almighty, and that all things are working for their good, however they outwardly appear, that they will not have any bitterness whatever, either of word or of heart, toward those who attempted to, and outwardly did, do them evil, but whose evil intentions and conduct were overruled by the Almighty. In proportion as the Lord's people get into the large place where they can take a broad

view of the situation, in that same proportion will they find themselves not only delivered from anger and malice and hatred and strife toward their opponents, but instead, possessed of "the peace of God which passeth all understanding," ruling in their hearts, keeping them secure amidst all of the storms and vicissitudes of life—because their anchor holds within the veil. They have "set to their seal that the Lord is true," and hence can rejoice always.

**Manna, March 21** Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. Matthew 5:44

Here is a way to examine the real disposition of your own heart toward such. Would you cheerfully do them kindness and help them to the extent of your ability to see the error of their way and to overcome it? Can you tenderly pray for them and patiently bear with their weakness, their ignorance and lack of development, and try by a

noble example to show them a more excellent way? If such be the case, then it is the sin that you despise, and not the sinner. The sin you should hate, but the sinner, never. Not until God's unerring judgment declares that the sin and the sinner are inseparably linked together may love let go its hold upon a brother man.

## 29. What is the relation between love and *justice*?

**R3070—The Claims of Love and Justice.** Reproduced at the end of this section, p. 436.

### **R3323 [col. 1 ¶1, 2]—The "Mark" Must Be Attained, Else The Prize Will Not Be Ours.**

There is no standstill for the New Creature. He must go on and reach a certain standard of perfection, else he cannot be counted in as one of the Kingdom class. The Apostle does indeed speak of the New Creatures as at first being babes in Christ, but the Kingdom will not be made up of babes in Christ, but of overcomers, and the overcoming is not, as we know, a matter of age or physical stature, but a matter of spiritual development, of growth in grace and knowledge and love. We are to grow in love, and love is the principle thing, but before we can make much development in the cultivation of love, we must learn to be just, right, righteous. It is a proper presentation of the matter that is given in the proverb, that a man should be just before he is generous.

It behooves the Lord's people, therefore, the New Creation, that they study this subject of justice continually, and daily put into practice the les-

sons inculcated in the divine Word. All of the saints must be the foes of sin. Wherever sin is they must wage a warfare against it, and see to it that in their hearts at least they are free from sin, that in their hearts they do not countenance sin but oppose it, that sin finds no harboring place or sympathizing weakness in their hearts. This will make them radical as respects the words of their mouths, the conduct of life and the meditations of their hearts, that all of these shall be in absolute accord with the divine Word and its spirit of righteousness, holiness, truth, etc. Such as get this proper foundation of character before they begin to build love will find that they are making progress properly. All love that is founded upon injustice or wrong ideas of righteousness is delusive, is not the love which the Lord will require as the test of discipleship.

**R3020 [col. 2 ¶2]:**

Love would necessarily mean the according of justice; because the law or requirements of the Lord are based upon justice, “the foundation of his throne.” We are to view the commandments of the Lord from this standpoint, therefore, and to see first that our love for God is just,—must recognize that we owe him love, devotion, appreciation, because of what he has done and promises yet to do for us. Justice calls for our loving, reverential obedience to the Lord. It is the same with respect to our love for our fellowmen. Justice, as well as respect for our Heavenly Father’s regulations, calls on us to do right to our neighbor,—to do toward him as we would have him do toward us. This is not more than absolute justice, and yet it is the very essence and spirit of the divine law of love. But while justice is the first feature of the commandment of love, it is not the end of its requirements: it requires that

going beyond strict justice, our love shall prompt us to the exercise of mercy and forgiveness. And in thus exercising mercy, we are again but copying divine love; for our Heavenly Father not only deals with all his creatures according to justice but going beyond the lines of justice, in great compassion and mercy he provided in Christ Jesus a Redeemer for sinners. True, he did not provide this in violation of his justice; yet so far as we are concerned it is just the same as though, out of love and compassion, he had overridden justice in our assistance. Hence in our dealings with others, who like ourselves, are fallen and imperfect, we are to remember this feature and not only be just toward them but additionally to be merciful, generous, kind, even to the unthankful,—that thus we may be children of our Father in heaven.

**R3635 [col. 2 ¶2, 3]:**

**Question.**—In Proverbs 16:11 we read, “A just weight and balance are the Lord’s.” Should we not, therefore, seek to develop the characteristic of love, rather than of justice, leaving the matter of justice until such times as we shall be perfected and enthroned, and thus be enabled to act upon the principle of justice, the foundation of God’s throne?

**Answer.**—We should apprehend the principle of justice now without waiting until we are made perfect. We should seek to note the operation of divine justice and the operations of justice and injustice in humanity, with special notice and criticism of ourselves. He who fails

to appreciate justice must of necessity proportionately fail to appreciate mercy, for mercy is merely the difference between love and justice. We are to seek to note the principle of justice in our dealings with others, and to “deal justly and keep judgment,” as the Lord directs, but we are to compensate for our own imperfection and the imperfection of others by permitting love to govern, and to cover all the multitude of faults in those with whom we have to do. Nevertheless, we are to seek to view our own conduct in the light of justice, and with as few allowances as possible for our own imperfections.

**30. What is the relation between love and *benevolence*?****R2853 [col. 1 ¶3, last sentence]:**

Much of the distress prevailing in the world is the direct or indirect result of selfishness, and all of the Lord’s people should be on the alert to practice and to exemplify the opposite spirit of benevolence in the little things as well as in the

great things of life; and should remember that selfishness is a depravity, which needs to be fought against, and to be, so far as possible, overcome by the new nature.

## R2856—“The Fervent Prayer of Abraham” [first two paragraphs]

Abraham at the time of this lesson was ninety-nine years old. He was camping at Mamre with his family and household, servants, herdsmen, etc., over 1,000 persons. His faith still rested in the Lord's promise, which he evidently believed would be fulfilled through his son Ishmael, at this time thirteen years old. As he rested in the door of his tent three men approached him, and, after the manner of the sheiks of that country today, he arose to meet them most hospitably, and provided for their entertainment tho they were strangers to him. By and by he ascertained that his visitors were heavenly beings, who for the occasion had assumed human form—one of them being a special representative of Jehovah himself, either one of the chief angels, or, we think still more likely, the Lord Jesus in his pre-human condition. How glad Abraham must have felt when he learned who his visitors were, that he had entertained them so kindly and hospitably. The Apostle calls this matter to the attention of the Church and urges that the Lord's people always be on the alert to show hospitality, and citing this case he says, “Thus some have entertained angels unawares.”—Heb. 13:2.

True, circumstances are in many respects different today from what they were in olden times, in that now we have hotels and boarding houses for the accommodation of travelers; hence our responsibilities are lessened; this very fact, we fear, inclines us to be more selfish, less hospitable, than would be to our profit. The Lord's consecrated people will do well to cultivate hospitality, and

that of the kind which Abraham showed,—without waiting for it to be requested. A Scripture statement is, “There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.” (Prov. 11:24.) Another declaration is, “The liberal soul shall be made fat.” (Prov. 11:25.) In practicing liberality we are developing God-likeness, for is not God benevolent; is he not continually giving to his creatures? The greatest of all his gifts was the gift of his own dear Son to die for us—to ransom us. True, all cannot exercise liberality alike—those who are in debt or in poverty are properly to consider themselves hindered, limited in this direction by justice to their creditors, their families, etc. Nevertheless, the spirit of benevolence and hospitality should always abound in our hearts, whether we have much or little opportunity to manifest it; and rarely do those who exercise themselves in this respect fail to profit by this course, even in temporal matters. Where we cannot give all the succor needed, we can at least dispense words of consolation and cheer, which may prove of much greater value than money. Many need the spiritual counsel and advice and encouragement, which every true Christian should be able to give, far more than they need temporal assistance. To have Christ-likeness implies not only a **desire** to be helpful to the groaning creation and “especially to the household of faith,” but it means more,—it means the **effort** to assist them, even at the cost of our earthly comforts and pleasures.

## 31. What is the relation between love and *fear*?

1 John 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

### R2289 [col. 2 ¶2-5]:

Not only is the fear of the Lord valuable as a beginning of true wisdom, but it is valuable all our journey through. One tendency amongst those who have received the light of present truth, and who lose thereby the terrible and slavish fear inspired by misrepresentations of the divine character and plan, is to lose all fear. And according to the Scriptures this is a very dangerous condition,

an ultra freedom that is apt to lead to license, under our present imperfect conditions.

It is true that “perfect love casteth out fear,” but it is also true that **perfect** love is a very scarce commodity on earth even amongst the saints. Hence the Apostle urges, “Let **us** fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it.” (Heb.



4:1.) The fear which we are to lose entirely is “the fear of man which bringeth a snare.” He who loses the fear of God, and the fear of losing the great prize which God has held out before us, is in a very dangerous position: he is likely to become self-conscious and self-satisfied, and readily drops into the condition where he does not believe even in the just sentence against sinners, the second death, and where he is proportionately careless respecting the keeping of his own words and thoughts and deeds in strictest alignment with the principles laid down in the Word of the Lord. Having lost his fear of the Lord, he rapidly loses carefulness respecting the Word of the Lord, and inclines more and more to “lean to his own understanding,” and becomes blinded to his own faults.

Let us note carefully additional encouragements to fear held out in the Scriptures. Some of these are as follows:—“O **fear** the Lord, ye his saints.” “Ye that **fear** the Lord, praise him.” “Let them now that **fear** the Lord say, that his mercy endureth forever.” “Like as a father pitieth his children, so the Lord pitieth them that **fear** him.” “The mercy of the Lord is from everlasting to everlasting upon them that **fear** him.” “He will fulfil the desire of them that **fear** him.” “The Lord taketh pleasure in them that **fear** him.” (Psa. 34:9; 22:23; 118:4; 103:13,17; 145:19; 147:11.) Our Lord says, “I will forewarn you whom ye shall **fear**.” (Luke 12:5.) The Apostle Paul says, “Be not high-minded, but **fear**.” “Let us also **fear**.” (Rom. 11:20; Heb. 4:1.) The Apostle Peter

says, “Honor men; **fear** God;” and “He that **fear-eth** him and worketh righteousness is accepted with him.” (1 Pet. 2:17; Acts 10:35.) God says through the prophet that they who **fear** his name, are the ones who speak often together, and of whom a book of remembrance is made. And again he promises, “To you that **fear** my name shall the Sun of Righteousness arise with healing in his beams.” (Mal. 3:16; 4:2.) Of our dear Redeemer himself it is recorded that Christ “was heard in that he **feared**.”—Heb. 5:7.

The lesson of these various scriptures is that, to lose fear of God, in the sense of losing fear of his displeasure or fearing to come short of the grand possibilities which he has so graciously put within our reach, would be a most serious loss, as it would probably cost us our eternal life; for those who have lost this fear are like steam-engines which have lost their governors, and are apt to run with too much liberty to self-destruction and unfitness for service. Hence, as the Apostle again says to the pilgrims who seek the heavenly country,—“If ye call on him as Father,... pass the time of your sojourning here in **fear**” (1 Pet. 1:17); not in levity, nor in worldly frivolities, nor in sensualities, nor in land and money grabbing, nor even carelessly and slothfully, but in earnest watchfulness of every word and act, to please the Lord and to copy his character and thus to make your calling and election sure to a place in his Kingdom, when it shall be established in power and great glory.

## 32. What is the relation between love and *knowledge*?

1 Cor. 8:1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

### E239 [¶2]:

Each should ask himself whether or not he has this witness of the Spirit, this testimony to his growth as a new creature in Christ Jesus, and whether or not he is developing and maturing the kind of fruit here specified. Let us remember also that our growth in love and in all the fruits of the Spirit is dependent largely upon our growth in knowledge; and our growth in knowledge of divine things is dependent also upon our growth in the fruits of the Spirit. Each step of knowledge brings a corresponding step of duty

and obedience, and each step of duty and obedience taken will be followed by a further step in knowledge, for so, **the Spirit witnesseth**, shall be the experience of all those who shall be taught of God in the school of Christ. If we have this witness of the Spirit of growth, both in grace and in knowledge, let us rejoice therein, and let us follow on in the same pathway until it shall bring us, under divine guidance, to that which is perfect, both in knowledge and in grace.

**R2649 [col. 2 ¶1, 2]:**

Knowledge is valuable, but only incidentally; of itself the Apostle assures us knowledge would be inclined to puff us up, make us vain and boastful, and thus quite out of harmony with the spirit of God, the spirit of love, meekness, gentleness. Knowledge might make us merely tinkling cymbals giving out a sound, but possessing no real merit in the Lord's sight. But knowledge, when it serves its proper purpose, brings us to the appreciation of "the love [that is] of God" and to a realization of the wisdom of copying his character, that we should seek so far as possible to be like our Father which is in heaven, copies of his dear Son, our Lord. The Apostle brings this position clearly to our attention when he says, "That ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height and to know [appreciate] the love of Christ... and be filled with all the fulness of God.—Eph. 3:17-19.

**R3145 [col. 1 ¶2]:**

The Apostle intimates that the majority of the Church had such knowledge as enabled them to discern that an image of wood or stone, being no god, could neither improve nor injure the food in any sense or degree; but that this knowledge did not necessarily mean a great growth in spirituality. A very small mite of soap will make a large air bubble; and so, a comparatively little knowledge might puff one up greatly, without any solidity of character. He points out the advantage, therefore, of measuring oneself by growth in love, rather than by growth merely in knowledge—though, of course, to be great in both knowledge and love would be the ideal condition. The same lesson the Apostle inculcates further on (1 Cor. 13:2) asserting "though I have all knowledge and have not love I am nothing." Knowledge without love

Undoubtedly love is the principal thing to be studied, to be appreciated, to be copied and practiced in our lives. We trust that a large proportion of the WATCH TOWER readers have already become partakers of this "love of God," and that all such are seeking to have it perfected in them, and to be rooted and grounded in it. We have the Apostle's assurance that only those who take this standpoint can make permanent and thorough progress in grace and knowledge. Those who have entered the school of Christ, and who refuse to progress in it toward perfection, may assuredly expect that sooner or later their knowledge of the divine plan will slip from them; while those who do make progress in this proper direction may expect that the lengths and breadths of the divine plan will continue opening before them, and that their growth in knowledge will keep pace with their growth in love.

would be an injury, and to consider it otherwise would imply that real knowledge has not yet been secured; but, says the Apostle, to the contrary of this, "If any man love God, the same is known to him,"—acquainted with him. We might have a great deal of knowledge, and yet not know God, and not be known or recognized by him; but no man can have a large development of true love in his character without personally knowing the Lord and obtaining the spirit of love through fellowship with him. Hence, the getting of love is sure to build us up substantially (avoiding the inflation of pride) in all the various graces of the spirit, including meekness, gentleness, patience, long-suffering, brotherly kindness, knowledge, wisdom from above and the spirit of a sound mind.

**33. What is the best evidence of our acceptableness with the Lord?****R2330 [col. 1 ¶2]:**

He who finds his heart not in harmony with this law of the New Covenant, love—mercy, kindness, gentleness, goodness—lacks the evidence of **proof** that he is in any sense of the word

accepted as a son of God, and a joint heir with Christ. If he have not this spirit of love, he will find it impossible to go far in the footsteps of the Master, for the sacrifice of Christ was not

vain-glorious, not for outward show, not for honor of men, but prompted by love—toward God and men. So likewise with us, if we have not love in our hearts for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit which will carry us through in making the sacrifices necessary under present conditions. It will only be a question of time with such when the power of pride or vain-glory, holding them in the way of sacrifice, will snap asunder, and selfishness take

### **R3150 [col. 1 ¶6]:**

Amongst the gifts, prophecy or oratory was one which the Apostle commended. Knowledge of mysteries of God is also commended, and large faith is reckoned amongst the chief of the Christian requirements; yet the Apostle declares that if he possessed all of these in their fullest measure, and love were absent, he would be nothing,—a mere cipher—not a member of the New Creation at all, since love is the very spirit of the begetting to the new nature. What a wonderful test this is! let us each apply it to himself. Whether I am something or nothing in God's estimation is to be measured by **my love** for him, for his brethren,

full control. He who would be faithful even unto death, walking in the footsteps of the Master, must receive of the Master's spirit of love, before he can thus follow him. As the Apostle declares, "He that saith, I love God, and hateth his brother, is a liar. He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Hence, the Scriptures place the love of the brethren as one of the evidences of our having been begotten of the spirit, and of our being in touch with the Master.

for his cause, for the world in general, and even for my enemies,—rather than by my knowledge or fame or oratory. Yet we are not to understand that one could have a knowledge of the deep mysteries of God without having been begotten by the holy spirit of love; for the deep things of God knoweth no man, but by the spirit of God; but one might lose the spirit before losing the knowledge it brought him. In the measurement of character, therefore, we are to put love first, and to consider it the chief test of our nearness and acceptance to the Lord.

## **34. How may we become copies of God's dear Son?**

### **R2330 [col. 2 ¶1, 2]:**

The object of the present call of the Church, in advance of the call of the world, to share in the benefits and privileges of this New Covenant, is to select in advance, not those that are perfect, not those who are the copies of God's dear Son, but those who desire and will seek to become copies of God's dear Son, "conformed to the image of his Son." That image is love itself, for as God is love, so Christ's character is love, the express image of the Father. This is the mold into which we are to be fashioned. But God will not impress us into this mold; he will not force upon us these lines of character: rather, the only influences which he exerts to this end are the "exceeding great and precious promises; that by these we might become partakers of the divine nature" and impress upon ourselves the divine character

of love, and thus escape the corruption that is in the world through selfishness; or rather, we are to **keep ourselves** in the love of God while he causes the pressure of all things to deeply engrave it upon us.—Jude 21.

The matter is left open to us; we can either avail ourselves of these promises and permit them to mold and fashion us according to the copy, little by little, daily and hourly, in thought, in word and in deed, or we can resist their proper influence, and we can hold the truth in unrighteousness. Those who take the latter course are purchasing for themselves thereby bitter disappointment; for such are not of the kind to whom the Lord will say, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." The degree of our

devotion to the Lord, therefore, will be indicated in the degree of our love for him and his; and the degree of our love and devotion will be manifested by our activity in conquering self and its selfishness, in all its ramifications throughout the affairs of life, and bringing all our thoughts and talents, great or small, into active service, prompted by love to God and to his people. And

**R3020 [col. 2 ¶3] through R3021 [col. 1 ¶3]:**

The Lord through the Prophet expresses this thought of how the law of love is divisible and covers all the requirements of Christian character; he says, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8.) That these are very reasonable requirements will be conceded by all; that God could not require less from those whom he is educating for the future judging of the world, is evident: and, yet, all three of these qualities specified through the Prophet, are comprehended in the one word love. Love requires that we shall deal justly with our neighbors, with the brethren, with our families, with ourselves; that we shall seek to cultivate our appreciation of the rights of others,—their physical rights, their moral and intellectual rights, their liberties; and that, appreciating these, we shall in no sense of the word, seek to abridge or deny them.

To "love mercy" is to go even beyond loving justice, and signifies a delight in yielding personal rights and privileges in the interest of others, where no principles are involved. It implies readiness to forgive the faults of others—a disinclination to be too exacting in respect to others, as well as a desire to be very exacting in respect to our treatment of others. The humble walk with God is included, also, in the commandment of love; because, whoever loves his Creator and appreciates his provisions for his creatures, in natural and in spiritual things, will love and appreciate God in return. And having such a proper conception of the greatness of the Almighty and of his own littleness and insufficiency, except by divine grace, he will be disposed indeed, to walk humbly with the Lord—not seeking paths of his own, but, trustingly, seeking to walk in the path which the Lord has marked out—in the footsteps of Jesus.

The same Apostle John who recorded our Lord's words of our text, commented further upon

such will appreciate the sentiments of the Apostle, when he said, "We [who have received of the begetting of the holy spirit of our Master, the spirit of love, and who have grown to some extent in the knowledge of him—we] ought also to lay down our lives for the brethren."

this subject of the love of God and of Christ, saying, "This is the love of God [i.e., proves or demonstrates our love of God], that we keep his commandments, and his commandments are not grievous." (I John 5:3.) This gives us the suggestion that the Lord not only expects us to keep his commandments of love to him and to the brethren, but that he expects also that in keeping these we should become so filled with an appreciation of the commandments and the principles that underlie them, that we would delight therein; not merely because they are God's commandments, but, additionally, because they are right, good, proper. This thought the Apostle expresses in the words, "And his commandments are not grievous." It is one thing to keep the divine commands or to seek to do so, all the while feeling more or less of restraint, lack of liberty, compulsion, duty, etc.; it is another thing to obey joyfully.

It is not improper to expect something of this spirit at the beginning of our experience as the Lord's people, seeking to keep his commandments; but we should expect, also, that as we grow in grace and grow in knowledge and grow in love, all these feelings of constraint, duty, etc., would disappear; so that, instead, we should delight to do the Lord's will, delight to keep his commandments of love, delight to do justly, to love mercy, to walk humbly with God,—and that there should be a total absence of the feeling that the Lord's commandments are grievous, burdensome, irksome. This is the higher Christian development, and can only be found where the individual has become truly "a copy of God's dear Son," where the Father's spirit has developed and brought forth the ripe fruits of the spirit in abundant measure—meekness, patience, gentleness, brotherly kindness, love.

## 35. how must we *keep ourselves in the love of God*?

Jude 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

### R2649 [col. 2 ¶3]:

Finally, in harmony with our text, let us remember that this is not a matter that God attends to, but a matter which requires our own attention. God has made all the provisions whereby we may know of his love, and may be constrained by it, and may be accepted into it, but it devolves upon us to keep ourselves in the love of God: and we can only thus **keep ourselves in his love** by seeking to practice in the daily affairs of life the principles of his love: permitting the love of God to constrain us daily to sacrifice ourselves in the Lord's service, for his honor and for the spread of his truth; permitting the love of the brethren to so fill our hearts that, as the Apostle expresses it, we may be glad to "lay down our lives for the brethren" (1 John 3:16); permitting

a sympathetic love for mankind in general, the "groaning creation," in all of its trials and difficulties, to exercise our hearts so that we shall more and more feel kindly and generously toward all with whom we have contact and to make us helpful to them as we have opportunity; permitting this love even to extend to the brute creation under our care, so that we will not be negligent of their interests; all this seems essential to our keeping ourselves in this love of God. Let us more and more practice, and thus become more and more perfected in this love, which is the spirit of our Father, the spirit of our Lord, and the spirit of all who are truly members of the body of Christ.

### R3021—"Keep Yourselves in the Love of God"—Jude 21.

What then is the essence of what we have foregoing found to be the divine instruction upon this subject? It is this. (1) Our hearts from the very beginning are to appreciate the imperfections of our own flesh and to look away to the Lord for the needed assistance to abide in his love.

(2) The exceeding great and precious promises must be studied, earnestly, that we may thus have them constitute in us "the power of God" for good—keeping us in the knowledge of the Lord and, through obedience, in his love.

(3) This knowledge will profit us only as we put it in practice and seek to regulate our minds, our thoughts, our words, and so far as possible all our actions of life, according to this standard which God through his Word, established before us as an ideal. We are to remember that if we had all knowledge yet had not love, it would profit us nothing, but we are to remember, also, that in the divine arrangement it seems to be impossible that our knowledge should progress much in advance of our obedience to what we already know.

(4) We are to appreciate every evidence which we find, in ourselves or others, of such growth in obedience to the law of God,—the law of love

with its connections of justice and mercy and reverence.

(5) We are not to expect the full results of joy in doing the Father's will in the beginning of our experiences, nor are we to feel discouraged if in the beginning the motive be, to a considerable extent, duty-love instead of a love for principles. We are to seek at the Lord's hand further blessing and further filling of his spirit of love. We are to seek to study and to appreciate the basic principles upon which the Lord governs the universe, and are to seek to bring our hearts into sympathetic accord with that law and principle and spirit of righteousness. We are to remember that much of our lack of appreciation of the principles of righteousness is due to our ignorance; and we are to expect that as we come to know the Lord and to understand his plan better, the eyes of our understanding will open the wider so that it will be possible for us not only "to comprehend with all saints," but to appreciate with all saints, the principles underlying and constituting the divine law of love.

Thus we may daily and hourly keep ourselves in the Lord's love by obedience to, and a growing love for, the principles of righteousness. And we

are to rejoice in every experience in life,—its trials, difficulties, sorrows, disappointments, etc., no less than in its pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiencies, and a still clearer

**R3553 [col. 2 ¶4]:**

How wonderful is this love of God and love of Christ! How impossible it seems for us to measure its lengths and breadths and heights and depths! Those who have accepted the Lord as their Redeemer and have entered into covenant relationship with him, giving him their little all and accepting from him a participation in all these blessings of his provision, if ever cast down because of weakness or opposition or what not, should call to mind this great love which the Father has for us and which the Son shares, the love which not only redeemed us while we were yet sinners, but which since then has called us to such wonderful blessings and privileges, making us joint-heirs with Christ our Lord, if so be we suffer with him;—this love will not be lightly turned away, this love would chasten us rather than permit us to fall

**R3546 [col. 2 ¶4, 5]:**

The third fruit or evidence of this membership in the Vine and of our continued growth as branches is stated in verse nine, namely, that as the Father loved the Lord Jesus, the Vine, so our Redeemer loves us, his branches or members. What a wonderful thought this is, that our Master has toward us the same kind of love that the Father has toward him! Could our faith always grasp this thought and maintain this hold, we should indeed have nothing to wish or to fear—our summer would last all the year. The next thought suggested is that having reached, having attained this high position in the Lord's favor, if we are his disciples and truly appreciate what he has done for us in this respect, we will desire to continue in his love. Next in order come the terms and conditions upon which we may continue in that love, namely, that we keep his commandments.

By way of showing us that this is not an unreasonable proposition, our Lord declared that these are the same terms on which the Father deals with

insight into that perfect law of liberty and love which he has established, and to which he requires our full and loyal heart-submission.

away into the second death; this love will finally deliver, either in the little flock or in the great company, all who continue to trust in Jesus and continue to hold the faithful Word. But in proportion as this love of God dwells in us richly, in proportion as Christ is enthroned in our hearts, in that same proportion we will have a responsive love which will delight to do those things which are pleasing in our Father's sight and acceptable to our Lord, and in the same proportion we will be loth to do anything which would bring a cloud between the Lord and our souls. Let us, then, have fresh courage because of what we discern of the lengths and breadths and heights and depths of love divine, and let this love of God constrain us to greater zeal and devotion to him and to his cause.

him, namely, "Even as I have kept my Father's commandments and abide in his love." We cannot expect to abide in the Lord's love and be careless of his injunctions. The measure of our faithfulness to him will be indicated by our obedience to him, as the measure of his love for the Father was indicated by his obedience to the Father. The Apostle intimates this same thought and adds a little to it, saying, "For this is the love of God that we keep his commandments, and his commandments are not grievous." (1 John 5:3). It is not enough that we keep the commandments, but that we keep them lovingly and loyally, of good pleasure, that we do not consider them grievous but rather are to be glad to be in line, in harmony, with all the Lord's righteous provisions and arrangements. Let us all more and more seek this spirit of full heart-harmony with all the principles of righteousness laid down by our Lord Jesus—his commandments.

### 36. How should we examine ourselves and overcome the unlovely spirit of criticism and harsh judgment?

F402 [¶2] through F409—“Judge Not, that Ye Be Not Judged. For with What Judgment Ye Judge, Ye Shall Be Judged.” (Matt. 7:1,2). Reproduced at the end of this section, p. 438.

#### R2589 [col. 1 ¶6 through col. 2 ¶2]—Rafters in Their Eyes.

Emphasizing this lesson, our Lord suggests that those who are always finding fault with the “brethren” who, like themselves, are seeking to walk in the narrow way—who can never see the noble efforts of the “brethren” to copy the Master, but are continually picking at them, are the very ones who have the greatest of faults in themselves,—lovelessness. The exaggeration of our Lord’s words of reproof to this class seems to imply a vein of sarcasm, for literally he says, Why do you stare so at your fellow who is troubled with a grain of sawdust in his eye, while you have a whole rafter in your own eye? All the “brethren” are more or less troubled with difficulties of one kind or another, weaknesses of the flesh,—because all have the treasure of the new nature in imperfect earthen vessels—marred by original sin. “There is none righteous, no, not one” absolutely perfect. Yet the brethren whose hearts are full of love, even though they have sawdust in their eye of faith, or intellectual discernment or spiritual discernment, and perhaps also splinters in their hands, which affect all the deeds of life, and render their work imperfect, and tho many of them have splinters in their feet also, so that their walk is by no means perfect, as they would desire it to be—yet if they have the spirit of faith and of love and of sympathy, the spirit of Christ, they are his, and far more acceptable to him than any could possibly be who are devoid of the spirit of love and sympathy, and who therefore in this parable are represented as wholly perverted in their judgment of others, because possessing so little of the Lord’s spirit and so much of the spirit of the Adversary—the great “accuser of the brethren.”

#### R2590 [col. 1 ¶2, 3]—How to Overcome Loveless Self-Conceit.

Returning to the lessons which the “brethren” must learn, and possibly having specially in mind the correction of the tendency to judge one another, our Lord gives instructions how these wrong qualities may be eradicated. We are to ask

This loveless, fault-finding, brethren-accusing class the Lord denominates hypocrites. Why? Because in finding fault with others they are evidently wishing to give the inference that they are not afflicted with the same malady of sin themselves; they evidently wish to give the impression that they are holy, and since they know in their own hearts that this is untrue, and that they have many failings, many imperfections—therefore their course is hypocritical, false, deceptive, displeasing to God. Their claim that their fault-finding is prompted by love for the erring and a hatred of sin is deceptive and hypocritical as our Lord’s words clearly show. Otherwise they would find plenty to do in hating and condemning and battling with their own sins and weaknesses;—casting out their own rafter of self-conceit and hypocrisy. The experiences thus gained would make them very tender and merciful and loving in their assistance of others.

All of the “brethren” should carefully view this picture which our Lord portrayed, and should note well to see whether or not they have any of the evil disposition of heart—fault-finding, nagging, harsh criticism and denunciation—different degrees of the same fault. If they find any trace of such a “beam” of lovelessness and self-conceit in their spiritual eye, they should go at once to the great Physician and have it thoroughly eradicated, that they thus may speedily become gentle, sympathetic assistants to the “brethren,” and be prepared as successful surgeons and physicians for the great work of the Millennial age—the kindly and sympathetic opening of the blind eyes of humanity and the healing of all the wounds of sin.

it is our duty to be seeking the things which we lack, the holy spirit of love to fill our hearts; and if we seek it we shall find it. We are to knock upon the Lord's store-house of grace and blessing by continued efforts, as well as prayer without ceasing, and as a result it will surely be opened to us. The asking, the seeking, the knocking, will all imply faith in the Lord, which will be pleasing in his sight, and it will also imply faithfulness on our part and a desire to be conformed fully to the Lord's will. And these good desires of our hearts shall be gratified, because, as an earthly parent would respond to his child's request for earthly food, so will the Lord respond and supply grace in every time of need to his children. He will not deceive us nor give us evil things, when we desire the good, but will do for us exceedingly abundantly more than we could ask or think; for is not

our heavenly Father much better than any imperfect human father could possibly be?

Luke's reference to this discourse (11:13) declares that the good thing that God will be pleased to give these asking, seeking, knocking ones, is his holy spirit. And this is exactly what is needed, as an offset to the unholy, unloving, selfish, judging and fault-finding spirit of the flesh, which must be cast out. The antidote for the poison is that we should be filled with the holy spirit, the spirit of love, for "love worketh no ill to his neighbor;" love "suffereth long and is kind;" love "is not puffed up" to see the faults of others and to be blind to its own; it "vaunteth not itself" to be a general critic, fault-finder and "accuser of the brethren." Love is sympathetic, helpful, the spirit of God.—1 Cor. 13:4; Rom. 13:10.

### **R3316 [col. 2 ¶1, 2]—The Spirit of God's Requirement Is Mercy.**

This fault-finding disposition, that is ready to accuse and condemn everybody, indicates a wrong condition of heart—one which all the Lord's people should be on guard against. It is not the spirit of mercy and kindness and love which, as the Apostle explains, thinketh no evil. It is a spirit out of harmony with God's disposition, for, as our Lord explains, God desires mercy rather than slaughter; and those who are ready to condemn others give evidence that they lack the Lord's spirit of mercy and forgiveness.

This was the offense which our Lord charged against two of his noblest disciples in the early part of their discipleship. When the people of Samaria refused to sell the disciples food, because the Lord did not stop with them and perform mir-

acles amongst them, as he was doing amongst the Jews, the disciples, James and John, were indignant, and said to the Lord, "Wilt thou that we command fire to come down from heaven and destroy these men and their city?" but Jesus answered, "Ye know not what manner of spirit ye are of: the Son of man came not to destroy men's lives but to save them." So with all of the Lord's disciples: their continual study should be to avoid that hypercritical disposition to sentence and to destroy other people while desiring mercy for themselves. The rule which the Lord establishes is that we must expect from him mercy only in proportion as we shall exercise this grace toward others.

## **37. How must love deal with evil surmisings?**

R3594 [col. 1 ¶III to IV]. Reproduced at the end of this section, p. 441.



## 38. How shall we fulfil the command, "Love one another"?

### R2453 [col. 2 ¶2-5]:

One of the final and most searching tests of these "brethren," and the one under which probably the most of those once awakened and armed will fall, will be,—love for the brethren. Seemingly many will fail at this point and be therefore accounted unworthy of an abundant entrance to the Kingdom on this score. Whoever has the spirit of love according to the pattern (Rom. 8:29), is expected to agree with the Apostle Paul's statement,— "Because he laid down his life for us, we ought also to lay down our lives for the brethren."—1 John 3:14,16; 1 Pet. 1:22; 3:8.

This, like all other tests, will be most pointed and conspicuous during this time of special privilege and special trial in the end of the age. (Rev. 3:10.) Let us consider how it will come that we may be the better prepared to meet it successfully. (a) It will recognize brotherhood neither along the narrow channels of sectarianism, nor on the unlimited plane of worldly disregard for the divine Word which declares for "the brotherhood of man." It will recognize children of the Evil One and children of God: and all of the latter will be esteemed and loved and served as "brethren"—all trusting in the precious blood of Christ for forgiveness, and fully consecrated to the Lord's service.

(b) If such are seen anywhere, in "Babylon" or out of her, asleep, fettered and blinded by false doctrines and superstitions, by a soldier of the cross who has gotten awake and put on the

armor, it is his duty, as it should be his pleasure, to speed to his relief in the wisest and best and quickest manner. Self-ease, self-repute nor any other self-ish spirit must hinder him; the spirit of love must energize him to do all in his power—even to the laying down of his life—for the brethren. All who have this spirit must yearn to help those in danger of losing their hold upon the Lord after the manner of those now blindly leading them into unbelief.

(c) The same spirit of the "Captain" (Heb. 2:10) will lead him to so love not only the brethren that are still asleep, but if possible still more ready to lay down life for the brethren who, like himself, have gotten awake and are putting on the armor. He will sympathize with their trials by the way and assist them to put on the sandals and to adjust every piece of the armor. Should any be specially weak and liable to stumble he will not despise him, nor revile him, even as the elder brother, the Captain, would not do so. On the contrary, he will be the more watchful and helpful toward the weaker even tho he most enjoy himself in the company of the stronger. This is not the time for the strong to gather by themselves for mutual admiration and enjoyment;—that will come later on to all such who so love the brethren as to lay down their lives on their behalf. These will hear the Master say, "Well done, good and faithful servant: enter into the joys of thy Lord."

### R3180 [col. 1 ¶2]:

There is one thing, however, the Apostle implies we are continually owing to our fellow-creatures, not only to the members of our own family and our own neighborhood, but to all men; viz., love. We owe them this, under the divine law, and it is a part of Christian duty to discharge this obligation daily. A parent or member of the family is to see that he does his part in support of the home and its comforts and privileges and quiet and harmony, that his influence in his neighborhood amongst his friends and acquaintances shall be for good and not for evil, for peace and not for strife. And as the Apostle elsewhere remarks, if he is to do good unto all men, as he has opportu-

nity, and because he loves all and desires their welfare, much more especially is he to have such sentiments and conduct toward those of the household of faith. (Gal. 6:10.) He is to be ready to do good at the expense of his own time and convenience, to all men, but he is to be ready to lay down his life for the brethren—he is to seek opportunities for laying down his life day after day, in the sense of giving his time to the communication of the truth, or helping the Lord's brethren in any manner, to put on the whole armor of God, and to stand in the evil day.

**R2330 [col. 1 ¶3, 4]—This Law in Practical Operation.**

And love of the brethren does not mean merely love for a faction, or clique, or for some of the brethren who have natural qualities which we admire. It means love for all who have accepted the New Covenant and are seeking to walk by the Golden Rule of love. It means that if some have peculiarities of natural development and disposition, which are discordant to our ideas and sentiments, nevertheless, we will love and cherish them, and cheerfully serve them, because they are trusting in the Lord, and have been accepted of him, and have adopted the law of the New Covenant, the royal law of liberty and life, as their standard. We thenceforth know them not after the flesh, with its peculiarities and knots and twists: but after the new nature, as “new creatures.” It means also that each of us in proportion as we discover our own natural crooks and twists, which

are contrary to the law of love, will seek to get rid of these imperfections of the flesh as rapidly as possible, and to make them as little obtrusive and offensive to others as possible.

From this standpoint love will not be forever noting the defects of the various members of the body of Christ, nor holding them up to ridicule and scorn of others; but each will be, so far as possible, fully as anxious to cover the defects of others as to cover his own defects; and to sympathize with others in their conflicts with their besetments, as he sympathizes with himself, and desires that the Lord shall sympathize with him, in his own conflict with his own imperfections. “If any man have not the spirit of Christ [the disposition of Christ, love] he is none of his.”—Rom. 8:9.

**R3547 [col. 1 ¶3]:**

It does not astonish us that the Lord directs that we love one another, but we stand amazed with the thought contained in these words, “As I have loved you.” How can we love one another with the same love which the Lord has for each of us? is our first inquiry. We reply that this is impossible at first, but as we become more and more filled with the Spirit of the Lord, we approximate more nearly to this standard of perfect love to all that are his, a love that not only would refuse to do injury to another, but a love which would delight to do good to a brother, yea, to do good at the expense of one’s own time and convenience. Thus Je-

sus loved us all and redeemed us with his precious blood, and to whatever extent we grow in grace, knowledge and love of him, in that same proportion we are Christlike and have a Christlike love. This love is the fulfilling of the Law, and whoever has such a love for the brethren will have undoubtedly a full, sympathetic love for the whole groaning creation, and will be glad to do now the little that is possible to be done on their behalf, and doubly glad that the Lord in his own good time and pleasure has a great and wonderful blessing for every member of Adam’s race.

**R3639 [col. 2 ¶4, 5]:**

Flattery and vanity have been the Adversary for the injury of the Lord’s people and cause many a time, and all who recognize this fact should be specially on guard accordingly. True, none of the Lord’s consecrated ones are likely to be placed on a pinnacle of fame or of power as was Darius, nor are they likely to be offered literal worship; yet there are little worlds, little empires, so to speak, little circles of acquaintance, in which the same principles may more or less operate.

In every little group of the Lord’s people there may be one or more who, because of talents or other providential circumstances, may properly

have a prominent place in the love and esteem of the company, and the Word of the Lord indicates that this may not only be reasonable but just. If they are faithful stewards they should be loved and honored for their works’ sake. But it should be remembered that they are still brethren, and that in no sense should they be given the honor or reverence which belongs to the Lord only. No confederation of Church or State can interfere with this principle, that God should be recognized as in every way the Chief, the one alone worthy of worship. The brothers and sisters of the Church, while esteeming faithful leaders

very highly, should see to it that they do not flatter or puff up or in any other manner excite the vanity and thus lead to the undoing of those whom they may properly appreciate as servants of the Lord and of his flock. Likewise every leader in any capacity in the families of God should be on guard against the insidious influences of pride and fond desire and ambition, and

against accepting to himself the credit which is due to God for the Truth and the knowledge of it and for some ability in presenting it to others. Humility is undoubtedly one of the most important of our lessons—those who in any degree neglect it will surely find trouble as a result.

### **F489 [¶2] through F490—Promiscuous Association Not Implied**

The Lord clearly teaches us, through the Apostle, that his preferences and favors are alike to all the New Creatures—according to their zeal, according to their love for him and the principles represented in him; and that conditions of sex, race, color, etc., of the mortal body have no bearing with him in his judgment of his people, in his estimation of them, and in the distribution of the final rewards. Knowing the Father's view of this matter, all of the New Creation must take a similar view of it, must esteem all New Creatures in Christ Jesus as "brethren," must be kindly affectioned toward all, must seek to serve all, must know no partiality amongst the brethren, except such as the Lord himself showed—in that he favored and honored those who showed the largest measure of zeal for his cause. But all this impartiality, this ignoring of sex, color, race, etc., belongs to us as the New Creation, and only partially affects our mortal bodies, and their relationship with each other and with the world. Hence, the proprieties of conduct and relationship between the sexes must be maintained by the New Creation.

These, indeed, should have a larger degree of wisdom and prudence than the world, by reason of their being begotten to the spirit of a sound mind. They accordingly should realize that as a New Creation, seeking to walk not after the flesh but after the Spirit, it would be appropriate for them to be even more careful than the worldly, the natural man, respecting the weakness of their flesh and respecting the propriety of certain metes and bounds of proper conduct, modesty,

reserve, etc., as between the sexes. In proportion as the New Creature is seeking the spiritual life, and in proportion as it realizes that sexual appetites war against the interests of the New Creation, in that same proportion should they endeavor, even more than the world in general, to make straight paths for their feet, and to erect as many barriers and as formidable ones as possible between themselves and temptations.

The same argument applies to racial distinctions. There is a relationship of the Spirit and a unity of the Spirit which is totally different from a relationship and a unity in the flesh. The interests of the New Creation will, we believe, be generally conserved by the preservation of a measure of separation in the flesh, because the ideals, tastes, appetites, dispositions, etc., of one race necessarily are more or less in conflict with the ideals, etc., of another; hence, the several races of humanity will probably find their spiritual interests as New Creatures best conserved by a measure of separateness. There will be no difficulty along these lines if the distinction between the New Creatures and the fleshly bodies is clearly discerned. As the Apostle's words at the beginning of this chapter would give no excuse for a common herding together of males and females, because they are "all one" brotherhood in Christ Jesus, so neither should they be understood to imply anything promiscuous as between different races. It does, however, set for us the standard of spiritual appreciation and relationship, and of obligation to each and to all in matters both spiritual and temporal.

### 39. Would it be showing partiality to manifest different degrees of love?

#### R3034 [col. 1 ¶3 through col. 2 ¶1]:

But now we come to another point. Our love for the brethren cannot be exactly of the same measure and exactly of the same intensity or fervency toward all. There is something which gauges or regulates it. What is it? It is that we love God and the glorious principles of righteousness, which are represented in his character; and we love our Lord Jesus from the same standpoint, as being the very exemplifications of all that is good, noble, true, just, generous, loving; and our love for the brethren must, of necessity, be in proportion as we find the brethren to be copies of our Lord. We do not mean copies in the flesh, but viewed from the Lord's standpoint; copies in spirit, copies in heart, copies in motive, copies in intention, copies in loving zeal for righteousness, truth, etc. Thus, as we grow in the love of God and in the love of Christ and in the love of the principles which they represent, we grow also in love toward all men and toward the brethren, but particularly toward those who are growing most in likeness to the Lord. This is not partiality; this is not doing to others different from what we should wish them to do to us. This is following the Lord Jesus' example; for we find that amongst his apostles, even, all of whom were chosen, there were three specially beloved; and of those three one is specially noted as "that disciple whom Jesus loved." He was specially loved, because he was specially lovable; and so with us and the brethren. We should love them all warmly, fervently, but of necessity with varying degrees of fervor, and the fervor should increase with each in proportion as we note his growth in heart-likeness to our Lord.

And if this be so, what shall we say of those who, after having come to a knowledge of the

truth, and after having tasted and appreciated its goodness, fall away into sin?—of those who cease to walk after the spirit, and begin to walk after the flesh? Can our love for them burn with the same fervency as before? By no means; it should not do so. As the Apostle says in our text, we should make a **difference**. In doing so we are following the example of our Heavenly Father; for we have just noted that only by walking after the spirit can any of us keep ourselves in the love of God. Only by following the same course, therefore, should any be able to keep himself in the love of the brethren. Any deflection should bring corresponding loss of brotherly love and fellowship.

This making of a difference is really essential to the purity and progress of the Church. If we make no difference between those brethren who walk after the spirit and those who walk disorderly, or after the flesh, we are taking away the very premium and blessing which the Lord intended should go to those who walk after the spirit; and we are giving a premium, which the Lord did not intend should be given, to those who walk contrary to his Word, after the flesh. It is as much our duty to withdraw fellowship from those who are unworthy of it as it is our duty to grant fellowship, and that with fervency, to those whom we see to be walking in the footsteps of Jesus. We are not to think that it is love that is prompting us to take the wrong course of encouraging wrong-doers,—it is not love, but ignorance; and the remedy for ignorance is to learn of the Lord, from his Word and from his example.

#### R3529 [col. 1 ¶4]:

It speaks volumes for the character of Lazarus as a man that he had the love of the Lord Jesus. We remember that in the record concerning the rich young ruler it is written that after he had related to the Lord that he had at least outwardly kept all the commandments from his youth, Jesus beholding him, loved him—even though he was not in the condition of heart to make a full con-

secration and thus to become a true disciple. So we are bound to love all in whom we see the beauties of a noble character, whether they be of the consecrated ones or not—but our love and esteem for them of course increases as we see them recognizing their "reasonable service" and presenting their bodies living sacrifices to him who redeemed us.

## 40. How may we “consider one another to provoke unto love”?

Hebrews 10:24 And let us consider one another to provoke unto love and to good works:

### F308—“Let Us Consider One Another to Provoke Unto Love and to Good Works”

What a loving and beautiful thought is here expressed! While others consider their fellows to fault-find or discourage, or selfishly to take advantage of their weaknesses, the New Creation is to do the reverse—to study carefully each other’s dispositions with a view to avoiding the saying or doing of things which would unnecessarily wound, stir up anger, etc., but with a view to provoking them to love and good conduct.

And why not? Is not the whole attitude of

the world, the flesh and the devil provocative of envy, selfishness, jealousy, and full of evil enticement to sin, of thought, word and deed? Why, then, should not the New Creatures of the Christ body not only abstain from such provocations toward themselves and others, but engage in provoking or inciting in the reverse direction—toward love and good works? Surely this, like every admonition and exhortation of God’s Word, is reasonable as well as profitable.

## 41. How should we apply the Golden Rule?

Matthew 22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

### R2445 [col. 1 ¶2]:

But some will object to limiting this liberty to cases of positive **knowledge**, and urge that absolute knowledge generally being small little could be said. We answer that this is in line with the Divine law,—“Love thy neighbor **as thyself**.” You would not want your neighbor to use brain and tongue in evil surmises and slanders against you; and you should not do so to him. The law of the land does not demand that you should tell one word more than you **know** (of personal knowledge) against your neighbor—it does not

ask your suspicions and evil surmisings. And on the contrary, the law of the Lord commands that all under the New Covenant shall not utter one solitary suspicion against a neighbor: and that if suspicion beyond knowledge is **forced** upon the mind by associated circumstances, the new mind shall promptly, with its native benevolence, counterbalance the suspicions by suggestions of the possibility of misinformation or misinterpretation and always give the apparently guilty the benefit of the doubt.

### F375 through F376—The Golden Rule.

Gold, as we have already seen, is a symbol of that which is divine; hence, the Golden Rule is the divine rule. This is really a rule of Justice rather than of Love. The nearest approach to this Law of Justice that the natural man can now appreciate—the very highest standard known to the natural man, is “Thou shalt not do unto thy neighbor that which thou wouldest not have thy neighbor do unto thee.” This is negative goodness, at very most; but the Golden Rule which no others than the New Creation can at present appreciate, or even understand, is of a positive kind—“Do unto others as ye would that they should do unto you.” This is positive goodness,

but merely Justice. If members of the New Creation fail at times to comply with every feature of this Golden Rule, the simple law of Justice, it must be to their serious regret and chagrin unless they are merely “babes” in the new way. And if any violation of this rule brings pain and regret, it is a sure sign that the violation was not wilful, not of the heart, not the New Creature’s violation of principle, but, at most, a violation connived at or stumbled into by the flesh, contrary to the desires of the spirit or intention. However, in proportion as the new mind is alive toward God, and zealous to do his will, in that same proportion it will be quick, alert and energetic in guarding the “earthen ves-

sel" in which it resides. It will put on the armor of God, that it may be able to fight a good warfare against the weaknesses of the flesh. It will insist that if an error has been committed, either in word or deed, a restitution, with good interest, shall, if possible, be quickly rendered: that thus the "earthen vessel," finding itself opposed and put to shame, may become less active in its opposition to the new mind.

This divine law affects the New Creature's relationship to God. He recognizes the meaning of the expression, "Love the Lord with **all** thy heart, with **all** thy mind, with **all** thy being, with **all** thy strength." He finds no room for self here, except as self shall be fully in accord with God. This affects his relationship with the brethren, for how could he love God, whom he has not seen (except with the eye of faith), if he does not love the brethren who have God's Spirit and whom he has seen with the natural sight? (1 John 4:20,21) As he learns to consider carefully in his dealings with them, to do for them and toward them as he would that they should do for him and toward him, he finds that it effects a great transformation in life; that this is not at all the rule or law under which he himself and others have been accustomed to live, to think, to act, to speak.

He finds that as he would like brethren to act kindly toward him, and speak gently to him, so he should speak and act kindly and gently to them. As he would like to have them be patient with his imperfections and weaknesses, and to draw the mantle of charity over these human defects, so he should do toward them. He finds that as he would not like to have the brethren speak evil of him, even if the evil were true, so he should be kindly

### **R2329 [col. 1 ¶3-5]:**

Many who think that they have entered into the New Covenant relationship with the Lord are evidently mistaken. They have perhaps believed in Jesus, and in his sacrifice for sins, and have desired his blessing and liberty from the curse of death; but they have not recognized nor accepted the corresponding obligations on their part. They have not stood up before the Lord to swear allegiance to him and to the law of his covenant, and to be sealed with the blood which seals that covenant. They are deluding themselves in thinking they are under the terms of the New Covenant,

affectioned toward them, and "speak evil of no man," but "do good unto all men," especially to the household of faith. As he would not like to have others expect of him more than he could reasonably do, so he would not expect of others more than they could reasonably do. The same principle would operate also in respect to the world and its affairs. The whole course of life is thus gradually changed; and, as the Apostle suggests, this change comes in proportion as we "behold the glory of the Lord"—in proportion as we come to appreciate and learn to copy the grandeur of the divine character ruled by this Golden Rule of perfect Justice, coupled with abounding Love.

As our new minds, new wills, begotten of the holy Spirit, develop, they are gradually "changed from glory to glory" of heart quality; and thus changed in our hearts, our minds, our wills, our intentions (and so far as possible also outwardly), we become fit or "meet," according to the divine promise, for the great and final resurrection **change**, when that which is sown in weakness and corruption shall be raised in power and glory, a spiritual New Creation—the Christ of God. Various good and helpful advices, admonitions and suggestions are given us by the apostles and repeated and indorsed by various of the brethren, as profitable for reproof, for correction, etc.; but the Law, the blessed Law, under which the New Creation is placed, is a Law of Love, surpassing the Golden Rule. Rightly appreciated, it would mean that many things now done by the New Creation would be done no longer; and many things now neglected by them would be performed with zeal and assiduity.

when they are not—not having taken the necessary second step to make them beneficiaries under its arrangement. They have heard of "the royal law of love," they know of it as the Golden Rule of the New Covenant, yet they have never, by consecration, put themselves under that law. They have never recognized it as being the law over them, by which they are to be controlled, and by which eventually they are to be judged. It is a work of kindness to such to point out to them clearly and distinctly that they are deceiving their own selves, and that those who do not ac-

cept of and come under the royal law of the New Covenant have neither part nor lot in the blessings which flow from that covenant.

It is time that all who profess faith and loyalty to the Lord and to the New Covenant should recognize themselves as Covenanters—those who have made a compact, a covenant, with the Lord through Christ Jesus, and who are bound by the law of that covenant. And if they have done this intelligently, it is high time that they should be measuring every act and word and thought of life by the Golden Rule of this Covenant, which our Lord Jesus expresses most succinctly, saying, “As ye would that men should do to you, do ye also to them likewise.”—Luke 6:31.

Our Lord and the Apostles, in all their teaching and writing, inculcated this royal law of the New Covenant. It was along this line that our Lord said to the disciples, “Judge not [harshly, unmercifully, ungenerously,] that ye be not [so]

#### **R2330 [col. 1 ¶1 through col. 2 ¶1]:**

And all of this which applies to the beast, to the home circle and family, applies with equal or still more force to the family of God, the Church; hence the Apostle urges that evil speaking, bitterness, anger, wrath, malice, hatreds, strifes, envyings, which are all parts of the old nature, the nature of the world and of the devil, be put away. These are to be supplanted by the new spirit of Christ, in harmony with the law of the New Covenant,—Love—with its gentleness, meekness, patience, long-suffering, brotherly-kindness. “If these things be in you and abound they shall make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence [to the cultivation of these graces] to make your calling and election sure; for if ye do **these things** ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.”—2 Pet. 1:8-11.

He who finds his heart not in harmony with this law of the New Covenant, love—mercy, kindness, gentleness, goodness—lacks the evidence of **proof** that he is in any sense of the

judged; for with whatever measure of cold justice and mercilessness you measure others, the same shall be meted out to you. The Apostle James, in our text, repeats the same thought, saying, “He shall have judgment [just sentence] without mercy who hath showed no mercy.” That is to say, if we have come under the blessed provisions of the New Covenant, it means not only that we have accepted of God’s mercy through Christ in the forgiveness of our sins, but also that a **condition** upon which we receive divine mercy was that we ourselves would be governed by the same rule of love and mercy towards our fellow-creatures. If, therefore, we fail to follow the Golden Rule, we mark ourselves as rejectors of the covenant of grace, and as those who despise divine favor, and who trample upon and make light of the great sacrifice by which this favor of the New Covenant was made available to us.

word accepted as a son of God, and a joint heir with Christ. If he have not this spirit of love, he will find it impossible to go far in the footsteps of the Master, for the sacrifice of Christ was not vain-glorious, not for outward show, not for honor of men, but prompted by love—toward God and men. So likewise with us, if we have not love in our hearts for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit which will carry us through in making the sacrifices necessary under present conditions. It will only be a question of time with such when the power of pride or vain-glory, holding them in the way of sacrifice, will snap asunder, and selfishness take full control. He who would be faithful even unto death, walking in the footsteps of the Master, must receive of the Master’s spirit of love, before he can thus follow him. As the Apostle declares, “He that saith, I love God, and hateth his brother, is a liar. He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?” Hence, the Scriptures place the love of the brethren as one of the evidences of our having been begotten of the spirit, and of our being in touch with the Master.

And love of the brethren does not mean merely love for a faction, or clique, or for some of the brethren who have natural qualities which we admire. It means love for all who have accepted the New Covenant and are seeking to walk by the Golden Rule of love. It means that if some have peculiarities of natural development and disposition, which are discordant to our ideas and sentiments, nevertheless, we will love and cherish them, and cheerfully serve them, because they are trusting in the Lord, and have been accepted of him, and have adopted the law of the New Covenant, the royal law of liberty and life, as their standard. We thenceforth know them not after the flesh, with its peculiarities and knots and twists: but after the new nature, as "new creatures." It means also that each of us in proportion as we discover our own natural crooks and twists, which are contrary to the law of love, will seek to get rid of these imperfections of the flesh as rapidly as possible, and to make them as little obtrusive and offensive to others as possible.

From this standpoint love will not be forever noting the defects of the various members of the body of Christ, nor holding them up to ridicule and scorn of others; but each will be, so far as possible, fully as anxious to cover the defects of others as to cover his own defects; and to sympathize with others in their conflicts with their

besetments, as he sympathizes with himself, and desires that the Lord shall sympathize with him, in his own conflict with his own imperfections. "If any man have not the spirit of Christ [the disposition of Christ, love] he is none of his." —Rom. 8:9.

The object of the present call of the Church, in advance of the call of the world, to share in the benefits and privileges of this New Covenant, is to select in advance, not those that are perfect, not those who are the copies of God's dear Son, but those who desire and will seek to become copies of God's dear Son, "conformed to the image of his Son." That image is love itself, for as God is love, so Christ's character is love, the express image of the Father. This is the mold into which we are to be fashioned. But God will not impress us into this mold; he will not force upon us these lines of character: rather, the only influences which he exerts to this end are the "exceeding great and precious promises; that by these we might become partakers of the divine nature" and impress upon ourselves the divine character of love, and thus escape the corruption that is in the world through selfishness; or rather, we are to **keep ourselves** in the love of God while he causes the pressure of all things to deeply engrave it upon us. —Jude 21.

## 42. How may love exercise combativeness?

**R3595 [col. 2 last ¶] through R3596 [col. 2 ¶1]:**

If by the grace of God we have in any degree been used by him in serving present harvest truths to others, we rejoice in the **service**, and will continue to strive to be faithful to our stewardship: but as for vanity on this account, we see no room or reason for it. We are well aware that our Master could readily have found many others as fit and worthy of the service, and many more capable naturally: we can only suppose, therefore, that herein as previously—"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of this world to confound the things that are mighty,...and the things that are despised...to bring to naught things that are; that no flesh should glory in his presence."—1 Cor. 1:27-29.

We therefore caution all who by the grace of God have been translated out of darkness into God's marvelous light, that they walk proportionately the more humbly before the Lord: because, if the light received should become darkness, how great would be the darkness, and how hopeless the condition! It would, as the Apostle declares, be better for such never to have known the way of life. If salt lose its flavor it is good for nothing more than sand.

"Blessed Are the Pure in Heart."

VII. Be pure: maintain a conscience void of offense toward God and men. Begin with the heart—the thoughts: harbor no thoughts that in any sense of the word would be evil. To make sure of this, have Christ Jesus as your pattern, well and much before your mind. When evil is



obtruded upon you, either from without or from within, lift your heart to him in prayer for the grace promised to help in every time of need. Keep constantly near you the thought and prayer, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

VIII. While treasuring and seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come into sympathy with the **principles which underlie** the divine law: this will enable us to judge of the right and the wrong of such of our words, thoughts and acts as may not be particularly specified in the Lord's Word. Indeed, as we get to understand and sympathize with the principles of divine law, to that extent we are getting at the spirit of the divine Word.—See Psa. 119:97-105.

IX. Shun a contentious and fault-finding disposition as contrary to the spirit or disposition of Christ—contrary to love.

A certain amount of combative courage is demanded in overcoming the world, the flesh and the devil and their various snares, and this fighting disposition may become a valuable aid to ourselves and the Master's cause if rightly and wisely directed;—against sin, first in ourselves and secondly in others; if used for the Lord and his people, and against Satan and all his powers of darkness and superstition. This in the Scriptures is called fighting the good fight: and we all

should be gallant soldiers in this battle for right and truth, lovingly defending our Captain's honor and his people's liberties.

#### Fight the Good Fight.

But such a good use of combativeness is not pleasing to the Prince of this world, and he will seek to pervert what he cannot directly use. Consequently he attempts with some to make combativeness appear a chief virtue: he encourages them to fight everything and everybody;—the brethren more than the powers of darkness;—nominal churchmen more than the errors and ignorance which blind them and make them such. Indeed his desire is to get us to "fight against God."

Let us be on guard on this point. Let us first of all **judge ourselves** lest we cast a stumbling block before others: let us fight down in our own hearts the wrong spirit which seeks to make mountains out of trifles and disposes us to be captious and contentious over little and nonessentials. "Greater is he that ruleth his own spirit than he that taketh a city." Let us guard ourselves that our defense of the truth be not from motives of self glorification; but from love for the truth, love for the Lord and love for his people, the brethren. If love be the impelling spirit or motive, it will show itself accordingly, in loving, gentle, patient, humble efforts toward the fellow-servants; and let us be "gentle toward all." Let "the sword of the spirit, the Word of God," which is quick and powerful, do all the **cutting**.

### 43. How should the spirit of love control the tongue?

#### F291 [¶1, 2]:

Oh, that the holy Spirit, the spirit of love, might dwell in every member of the Ecclesia so richly that it would give pain to hear a defamatory tale about any one, and especially about a fellow-member! This would at once eliminate one-half the friction, or more. Nor would the following of the above procedure, outlined by our Lord, lead to **frequent** church trials: rather, while removing the ground for animosities, it would inculcate a respect for the judgment of the Church as being the judgment of the Lord, and the voice of the Church would be heard and obeyed accordingly. Furthermore, with order and love thus prevailing we may be sure that each would seek as far

as possible to "mind his own business" and not attempt to reprove his brother or correct him, or bring the matter before a committee or the Church, unless the matter were one of some importance as concerned himself or the Church or the Truth.

Unquestionably, the majority of the Church troubles (and society and family troubles as well) spring not from a desire to wrong, nor even from a wrong unintentionally committed, but from misunderstandings and, at least, partial misinterpretations of intentions or motives. The tongue is the general mischief-maker; and it is part of the spirit of a sound mind, therefore, to set a guard upon the lips as well as upon the heart, from which proceed

the ungenerous sentiments which, the lips expressing, set fire to evil passions and often injure many. The New Creation—the Church—has strict instructions from their Lord and Head on this important subject. His spirit of love is to fill them as they go **alone**, privately, to the injuring person without previous conference or talking with anyone. They go not to make him (or her) **ashamed of his conduct**, nor to berate him or otherwise punish, but to secure a cessation of the wrong and, if possible, some recompense for injury already

**R2928 [col. 1 ¶1 to end]:**

The miraculous gift of tongues is no longer with us, yet the same spirit, received by us, dwelling in us richly and abounding more and more, gives us utterance, also, in respect to the **wonderful works of God**. This is still true of all the Royal Priesthood, the consecrated. As the Apostle expressed it in his day, “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye (for yourselves); for we cannot but speak the things which we have seen and heard.” (Acts 4:19, 20.) The enlightenment of our understanding has shown us Jesus as the Redeemer of the world, and our share in his redemptive work; and also our acceptance with the Father, through him, to be his joint-heirs in the Kingdom, and to be fellow-servants with him in the present time, in bearing the reproaches of the true Gospel in this time, when the great Adversary is deceiving the world in respect to these matters, putting light for darkness and darkness for light.

More and more we, too, speak with **other tongues**. Those whose tongues had blasphemed

**F587 [¶1, 2]:**

All know how difficult a matter it is to control the tongue, even after we realize its vicious disposition in our fallen nature. We, therefore, call attention to the only proper method of restraining or curbing the tongue, viz., through the heart. The inspired Word declares that “Out of the abundance of the heart the mouth speaketh.” This being true, it implies that when we have a great deal of difficulty with our tongues, there is a great deal that is not altogether right about our hearts; and that in proportion as we get our hearts right we will have the less difficulty in controlling our tongues. The lips which continually speak scornfully of others

received. Telling others of the wrong, first or afterward, is unkind, unloving—contrary to the Word and Spirit of our Head. Not even to ask **advice** should the matter be told: we have the Lord’s **advice** and should follow it. If the case be a peculiar one, the wisest of the elders should be asked for advice along the lines of a hypothetical case, so as not to disclose the real trouble and wrongdoer.

the holy name now give thanks and praise; those who had ignorantly misrepresented the divine character and plan now vie with each other in showing forth the praises of him who has called us out of darkness into his marvelous light. The influence of the holy spirit transforms our sentiments and expressions respecting the brethren also, and respecting the world, so that instead of hatred and anger and malice we have love and gentleness and patience; and instead of our tongues showing forth envy and bitterness and pride, worldly ambition, etc., they show forth the new mind in gentleness and wisdom, in helpfulness and love—toward all men, and especially toward the household of faith. These, our new tongues, and the new living epistles which they represent to our families, our neighbors and the world, are beautifully expressed by the Prophet to be our “song”—our praise, our acknowledgment to God for his grace and truth; as it is written, “He hath put a new song into my mouth, even the loving kindness of our God.”

indicate a proud, haughty, domineering, self-conscious condition of the heart. The lips which continually speak evil of others either directly or by insinuation, indicate that the heart back of the lips is not pure, not filled with the Lord’s spirit of love—for “Love worketh no ill to his neighbor,” not even in thought. It “thinketh no evil.” It would not permit itself to surmise evil respecting him. It will give him the benefit of every doubt, and rather surmise the favorable than the unfavorable.

Self-love is usually strong enough in all mankind to hinder the tongue from speaking any-

thing to its own injury; and proper love, unselfish, that would love the neighbor as himself, would be as loath to speak to the detriment of one's neighbor or brother, or even to cast a reflection against his conduct, as it would be unwilling to take such a course against itself. We see then, from whatever direction we look at the subject, that the matter of prime importance with the New Creation is the attainment of perfect love in our hearts. This toward God would stimulate us to the more zeal and energy and self-sacrifice in co-operating in the divine service, the service of the Truth; and toward men it would stimulate us not only to act justly and lovingly, but to think and speak graciously of all so far as pos-

sible. This is the holy Spirit, for which our Redeemer taught us that we should pray, and respecting which he declared that our Heavenly Father is more willing to give it to us than are earthly parents to give earthly good gifts to their children; and sincerity in praying for this spirit of holiness, spirit of love, implies earnest desire and striving that in thought and word and deed love may be shed abroad through all the avenues of our being. So shall we be the children of our Father which is in heaven, and be accounted worthy of his love and of all the precious things he has promised and has in reservation for those who love him.

#### **44. What should be our attitude toward all our fellow creatures?**

**Romans 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.**

##### **R3180 [col. 1 ¶2]:**

There is one thing, however, the Apostle implies we are continually owing to our fellow-creatures, not only to the members of our own family and our own neighborhood, but to all men; viz., love. We owe them this, under the divine law, and it is a part of Christian duty to discharge this obligation daily. A parent or member of the family is to see that he does his part in support of the home and its comforts and privileges and quiet and harmony, that his influence in his neighborhood amongst his friends and acquaintances shall be for good and not for evil, for peace and not for strife. And as the Apostle elsewhere remarks, if

he is to do good unto all men, as he has opportunity, and because he loves all and desires their welfare, much more especially is he to have such sentiments and conduct toward those of the household of faith. (Gal. 6:10.) He is to be ready to do good at the expense of his own time and convenience, to all men, but he is to be ready to lay down his life for the brethren—he is to seek opportunities for laying down his life day after day, in the sense of giving his time to the communication of the truth, or helping the Lord's brethren in any manner, to put on the whole armor of God, and to stand in the evil day.

##### **R1789 [col. 1 ¶1, 2]:**

Verses 8-10 [of Rom. 13] need no comment. The truth of the statement, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law," is obvious to all. Love delights to bless, and against its pure and benevolent instincts there is no law. It recognizes the rights and liberties and proper relationship to God and fellow men of every individual, and in no sense interferes with those inalienable privileges of any of God's intelligent creatures; but rather delights in the largest development and most rapid progress of every individual. It is noble, generous, free, frank, unselfish, kind, tender-hearted, pitiful, helpful and true.

This noble benevolence, Paul says, we owe to every man.—"Owe no man any thing but to love one another." This debt we owe, not only to our brethren in Christ, but also to our brethren of the human family. Originally God created man in his own image, and though that image has been sadly defaced in all, he has planned to restore it, and himself so loved the world, even while they were yet sinners, that he redeemed them at great cost. And if God so loved the world, then we also should love them with the same benevolence, kindness and tender compassion; and if we love God and have our hearts filled with his spirit we will delight to do so.

**R3029 [col. 1 ¶6 through col. 2 ¶5]:**

The Apostle declared that he was a debtor both to the Jews and to the Greeks; and looking at matters from a similar standpoint, we may say likewise, that we are under many obligations to many people. We owe a real debt to our parents, through whom, in God's providence, we have come into being; we owe a debt to the community and commonwealth in which we live for the measure of peace, order, social convenience and advantages every way, which we, in common with others, share; we owe a debt to our nation at large in consideration of the many blessings, liberties, advantages, etc., which come to us through it by divine providence. And above and beyond all these debts to our fellow creatures, we recognize a debt and obligation to our Creator—not only for earthly life, its blessings, its privileges, its opportunities, such liberties as we enjoy; but still more for our redemption with the precious blood, for our knowledge of the same, for our call to joint-heirship with our Lord, for the begetting of the holy spirit, for the assistance and encouragement of the Word and its exceeding great and precious promises which strengthen, encourage, and direct us in the way of life eternal.

True, some arguments may be made on the other side of the proposition, but these are not for us; we had no claims, we had no riches, we had nothing until we had a being. We might perhaps wish that our parents might have been more wise, and that therefore we might have been born with a more liberal endowment mentally, morally and physically; we might perhaps wish that our community and commonwealth were still more advanced, still more beneficent, still more liberal than they are; we might perhaps wish that our nation had still better laws and still better regulations than it has; we might perhaps wish that our Creator had favored us with natural and earthly things still more than he has favored us. But, as before stated, we are debtors for all that we have; it is, therefore, appropriate that we should be thankful for everything that we do possess and enjoy, temporal and spiritual; and that we should realize that while it is our privilege to do for others and to assist others, to encourage and bless and help others, nevertheless, being debtors for all that we have, we have no grounds on which to claim more.

A realization of the subject, from this standpoint, should tend to make all of the Lord's people, all of the "new creatures in Christ Jesus," very contented, very appreciative, very thankful for mercies, both temporal and spiritual. Seeing that in all these respects we are debtors, we should seek to discharge our duty toward all our beneficiaries: toward God the fountain of every good and perfect gift toward our nation, toward our commonwealth and community, toward our parents. We should see to it not only that none of these are injured by reason of our living in the world, but that our lives shall in some measure and degree testify to our appreciation of them all, and directly or indirectly be a help, an assistance, toward the best interests of each and all with whom we have to do. This is but simple justice—justice demands that we pay our debts, that we owe no man anything.

But we are to go beyond this just discharge of our obligations and are to love God and our fellow man—to seek not only to do our duty, to pay our share of the taxes and burdens and responsibilities of life and social order and parental protection and comfort, but love is to prompt us according to our best judgment, guided by the new mind, the Lord's spirit, to do something more than mere duty might demand—to sacrifice something in the interests of the Lord's service and in the blessing and comforting of our fellow creatures, as the spirit of the Lord may direct through his inspired Word.

He that loveth all others so that he is constantly seeking to do them good, is following the holy law, the perfect will of God. It is less a question of outward conduct than of heart intention, though undoubtedly the heart intention will generally find appropriate expression through the lips and through the actions of life. The Lord, however, knows the imperfections of our judgments and the weaknesses of the flesh, and therefore, very graciously under the New Covenant accepts the perfection of our intentions, of our wills, as instead of the absolute perfection of our every word and deed. Thus "The righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit"—and as nearly up to the spirit as possible.

## 45. What is the significance of the warning, “Love not the world”?

1 John 2:15,16 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

### R1955“—Love Not the World.”

One can scarcely read this advice of the Apostle John without having another scripture suggested to his mind, which, at first sight, may seem contradictory; viz, “God so loved the world that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life.” The two, however, are not antagonistic, but are in full harmony when rightly understood. If God so loved the world, even while they were yet sinners (Rom. 5:8), as to sacrifice the dearest treasure of his heart in order to redeem and save them, then such love and such benevolence toward the world on our part cannot be out of harmony with his will. Indeed, such is the direct teaching of the Word. “Do good to all men as you have opportunity;” “Love your enemies, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust....Be ye therefore perfect, even as your Father which is in heaven is perfect.”—Matt. 5:44-48.

To love the world as God loves it, is not the sentiment against which the Apostle warns the Church, as the context clearly shows. That is a grand and ennobling love—a love which stands on the high plane of purity, and without having the least fellowship with the impure, nevertheless pities the fallen, and is active in efforts to rescue them from their degradation. This divine love, so worthy of our imitation, is that which benevolently ignores personal antagonisms and animosities, and, overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation.

But the love of the world to which John refers, as the context shows, is the love of fellowship, which implies the partaking of its spirit—its aims, ambitions and hopes, and its methods of

pursuing them. If any man love the world in this sense, surely the love of the Father is not in him; “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world [i.e., according to the spirit of this present evil world]. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.”

As children of God we have been called to a position of great favor and advantage. Our Heavenly Father has revealed to us his plans and purposes and has condescended to take us into his fellowship and active cooperation; and so grand and extensive is our outlook of the future that we are able to view the present life in a very different light from that in which the world views it. The world walks on in darkness without the light of life, and consequently to them the things of this present life, which we have learned to count but as dross, are to them of great value, and they strive and run and contend for the delusive prizes that bring with them only labor and sorrow and quickly pass away.

The Apostle has very briefly summed up the world’s treasures as the lust of the flesh, the lust of the eyes, and the pride of life. The lust of the flesh includes all the fleshly appetites and passions, the merely animal instincts. To these thousands sacrifice all the higher interests. To fare sumptuously in eating and drinking and frolic and pleasure is their delight. The lust of the eyes demands luxury in dress and home appointments, and the gathering for self-gratification of all that is admired and desired. And the pride of life glories in the shame of that selfishness which has ignored the wants and woes of the needy and suffering, and complacently said to self, “Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.” And it goes further: it despises the poor and needy and oppresses them.

Such is the spirit of this world. It is the very opposite of the spirit of God and of Christ; and

those who are led of the spirit of God should keep as far from it as possible. Their conduct, their dress, their home-life and home appointments must all speak a different language. We are to mind not high things, but to condescend to men of low estate; to show no preference to the man that wears the fine clothing or the gold ring, but, like our Master, to regard with highest esteem and Christian love those who do the will of our Heavenly Father.—Rom. 12:16; James 2:1-5.

“God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is love with us made perfect [completed] that we may have boldness in the day of judgment; because as he [God] is, so are we in this world.” As God is love, and is so manifested to all his creatures, so ought we to be love, and thus to shine as lights in the world. And if in this world we become living embodiments and representatives of love, we may be confident that at the end of our course we will stand approved before Him who seeks above all things to see in us this likeness to himself.—1 John 4:16-18.

#### **F604 [¶2] through F606 [¶2]—The World as an Enemy of the New Creation.**

Everything pertaining to this present evil world is more or less out of alignment with righteousness, and hence, more or less contrary to the New Creation and its righteous standard. The law of the world might in a general way be summed up as Selfishness; notwithstanding the world makes claims, and with considerable propriety, to a grand recognition of justice. We are not of those who believe that all the laws and all the regulations of the civilized world are evil; on the contrary, we have frequently been amazed to note how grand are the laws of Christendom—how wise, how just, how noble—many of them evidently enacted with a view to protecting the interests of the weak against the strong, and of doing justice to all. Nevertheless, with selfishness interwoven with every thought and word and act of the whole world, it is not surprising that its very highest conceptions of justice are sometimes bent and twisted—wrested.

Our surprise, on the contrary, may well be that poor fallen humanity should ever have attained to so grand a system of laws as are to be found on the statute books of Great Britain, the United States and other countries. We cannot doubt that the law

To fellowship the world is to walk in harmony with its ideas and to conform to its ways. In this sense we may not love it, but must be apart from it and in opposition to it. The way thus pointed out to us is, in some respects at least, a difficult way, and a lonely way; but it is the only way of peace and lasting happiness. This world with the lust thereof is rapidly passing away: it is hollow and unsatisfying and eventually leads to disaster and ruin; but those whose delight is in the Lord’s way have blessed communion and fellowship with him. Their joys come from a source which the world cannot comprehend. They live on a higher plane, breathe a purer atmosphere and enjoy a holier, sweeter friendship than the world could ever offer.

But if any man in Christ descend from these high privileges to partake of the poor substitutes which the world has to offer, he is thereby proving his lack of appreciation, and hence his unworthiness of the heavenly things: the love of the Father is not in him; and he may well fear the verdict of the day of decision.

given through Moses and exemplified, multiplied and made honorable and expounded by our Lord Jesus and his apostles has had much to do with—has been the basis, indeed—of these human laws. Nevertheless, as all will concede, the selfishness of man is continuously battling with man’s own definitions of justice, and seeking to set them aside either in part or in whole; and this, which is ceaselessly progressing on a large scale in the world, is one of the chief difficulties and battles of the New Creation.

The world and its spirit of pride, selfishness, etc., must be recognized as one of the chief foes of the New Creation. The whole world of mankind, operating under this general “spirit of the world,” is moving in one general direction, as a great river, in some parts of which there is greater swiftness, and in other parts greater sluggishness, but all, nevertheless, following in the same general selfish direction. The New Creature, by his consecration, by the spirit of his new mind, is obligated to an adverse course, and is, therefore, opposed by all the current of popular sentiment, theory, tradition, etc., and marked as peculiar. He has friction to contend with. He nec-

essarily is in antagonism to those who are going in the opposite direction, and who come in touch with him. This collision cannot be avoided. It means not outward peace but outward conflict; this outward conflict, however, may signify inward peace and joy because divine approval is realized.

The world's aims and objects and methods are not always ignoble and unjust; but even its noblest aims and objects are generally contrary to those of the New Creation, because the world is acting under the impulse of human wisdom, while the New Creation is actuated by the wisdom from above. Worldly wisdom has its own conceptions of religion as a means for holding wicked people in check. It has its own idea of morality, benevolence, faith, hope, love—cannot comprehend the different standpoint of the New Creation, and is apt to consider its views extreme, unreasonable, etc., not comprehending the divine plan, not appreciating from the divine standpoint the insignificance of the present life, as compared to the future one. Nor does worldly wisdom appreciate the impotence of all human effort as respects real human uplift, when contrasted with the great and grand arrangements which God has in reservation, and which will be fully brought to light and put into successful operation in the Kingdom, as soon as his work of the present age has been completed—as soon as the elect Church shall have been selected, polished, approved, glorified.

The New Creation must not, therefore, be surprised if the world hate it—even the morally and religiously well-disposed of the world. And this hatred and opposition of the world, at times so vexatious and trying to faithfulness and patience, is to be received meekly; with the remembrance that the world is still blinded by the “god of this world” and sees not the “exceeding great and precious things,” “the deep things of the Spirit,” in the light of which we, by the grace of God, are enabled to count all things—losses, trials, etc.—as but “loss and dross,” that we may win the wonderful things promised us in the Word.

To yield to the spirit of the world, to allow its sentiments to dominate us for the sake of its peace, would be giving evidence of an inferior appreciation of the Lord, his Truth, and the privileges of his service. The result would be that if we did not lose everything by going completely over to worldliness we might, at least, lose the prize, and have a portion with the “great company,” and come up through great tribulation to an inferior place in connection with the glories to follow.

The Apostle's strict injunction is, “Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him.” (1 John 2:15) We should be on guard, therefore, against every indication of sympathy or affiliation with the spirit of the world. This does not mean that we should be out of sympathy with our friends, whom we term the worldly—that we should be careless of their interests, etc.; but it does mean that while careful to discharge our obligations toward the worldly, and to render honor to whom honor is due, tribute to whom tribute is due, support to whom support is due, kindness to whom kindness is proper, sympathy to whom sympathy is proper, we are, nevertheless, to distinguish between our friends and neighbors, who are still under the influence of the Adversary, and the spirit, or disposition, which has actuated them and which is deluding them.

We are not to be in sympathy with any of the present institutions, which are based upon selfishness, and, in greater or less degree, are in opposition to the divine law, the Golden Rule. It may be necessary for us to conduct our affairs considerably along the lines of selfishness prevalent in the world; but without stopping to dispute the question continually, our hearts should be kept in that attitude in which we would be out of sympathy with selfish principles and longing for the reign of the Golden Rule absolutely in all the affairs of life, and, so far as possible, in our own intercourse with the world.

## 46. How should we examine ourselves lest our “heart” deceive us?

F600 [¶2] through F602 [¶2]:

The inspired Word declares that “the [natural] heart is deceitful above all things, and desperately wicked” (Jer. 17:9)—not the organ called the heart, but that which the heart represents in Scripture, viz., the natural affections. The New Creature gets a new heart, a new will, a new standard of affection, in which God and his righteousness and truth and plan and will are first; and in which all other things occupy a place of honor and love in proportion to their harmony with the Lord and his righteousness. To those possessing this new heart all the members of the New Creation are necessarily first and closest: hence, as the Apostle says, love of the brethren is one of the best tests of relationship to the Lord as New Creatures. But this, as already shown, must not interfere with a just recognition of obligations to others.

The New Creature, the new heart, with its new affections, is continually assailed by its enemies, the old heart, the old affections, the selfish disposition; and the latter, finding that the New Creature is bound by divine command to be considerate and generous toward others, frequently practices deceptions upon the new heart, and says in effect: Now you have reckoned me dead; you have put me out, and I am dead, as respects what I was. I am not the same old heart I was formerly; but you must give me some consideration. You must not treat me too rudely; you must concede that I have made considerable progress, and must not put too heavy a burden upon me; it would not be just. You ought to be selfish to a certain extent. You ought to look out for number one, and for your family; not merely for their necessities, but much more—and should endeavor to give them wealth and social advantages. You should sacrifice yourself for them.

How deceitful is this old heart! How specious are its false reasonings! How many have proven this to their sorrow! How many have been inveigled and had the new mind captivated by the old! How many have found themselves brought into bondage by the deceitfulness of the old heart! One of the favorite arguments is that the New Creation is commanded, “So far as lieth in you, live peaceably with all men.” This general advice of the Apostle it seeks to exalt far above his design, and to make it superior to the divine command (1) that we shall love and serve, honor and obey, the Lord with all our heart and all our mind, soul and

strength; and (2) that we shall love our neighbors as ourselves. This does not permit of peace at any price. If the old heart, the old mind, the old will, can get the new one to make a **compromise** of truth or duty for the sake of peace, there will be no end to the demands it will make; and the result will be that the New Creature would soon, in the interest of peace, be violating the very essence of his covenant with the Lord, and be fully submitting himself to the old will, although it desires not to do so—indeed striving against the old will, but led captive by it through its deceitfulness, and its skillful misinterpretations of the divine Word.

When thus assailed, the new will should freely declare that while peace is desirable in the home and everywhere, yet peace is not the primary condition, according to the Lord’s promise. Indeed, the Lord has warned those of the New Creation that so surely as they will live godly they must suffer persecution—and persecution does not signify peace with all, but the reverse. He has assured them that so surely as they let the light shine out, the darkness will hate the light and combat it, and, if possible, induce the owner of the light to put it under a bushel, to hide it; and that in order to induce this hiding of the light the darkness will wage a warfare which will mean anything else than peace. But the Lord assures us that these are tests for the New Creature—that he must determine that the peace which is of greatest importance to him is, not the peace of the flesh, but the peace of heart, “the peace of God, which passeth all understanding.”

The New Creature must learn that he may have this peace of God, which passeth all understanding, to rule in his heart, even while outward conditions are the reverse of peaceful; but that the condition of full harmony with the Lord is a reward for faithfulness to him, whatever the cost, whatever the sacrifice. Hence, when appealed to by the cravings of the flesh, and the arguments of those who are near and dear through earthly ties, the New Creature must first of all consider his primary obligation, viz., that he shall love and serve the Lord with all his heart, mind, being, strength, and that all dealings with family or flesh or neighbors must be subject to this primary law of obedience to God.



## 47. After having reached “the mark,” is activity still essential?

### R2755 [col. 2 ¶3]:

It is indispensable to those who have reached the mark of perfect love that they shall keep actively engaged in the service of the Lord, laying down their lives for the brethren; because he who loveth not his brother, whom he hath seen, what assurance hath he that he really loves God, whom he hath not seen? (1 John 4:20.) Such must stand, not only as representatives of God and of the principles of righteousness, but as representatives of those strong in the Lord and in the power of his might, and in the faith of his Word,

### F190 [¶1, 2]:

We must reach this climax of love before we can be counted worthy of a place in the New Creation, and we are not to expect that each one of the Lord’s followers will reach this mark just at the moment of expiring in death. Quite the contrary. We are to expect to reach it as early as possible in our Christian experience, and then to remember the words of the Apostle, “Having done all—Stand!” (Eph. 6:13) We require testings in love after we have reached the mark; and our exercises while at the mark—striving to maintain in our lives that mark, or standard—will be very strengthening to our characters. In this, especially, our experiences will correspond to those of our Lord; for while he did not need to run to attain the mark, he did need to fight a good fight of faith **at the mark**—not to be turned from it, not to be overcome by the various besetments of the world and the Adversary. “I press down upon the mark,” says the Apostle; and so must each of us hold fast that mark after we do attain it, and see to it that in all the testings which the Lord permits to come upon us we shall be ac-

### F373 [¶2, 3]:

As our Lord was tested at the “mark” of perfect Love, so all of us are to be tested after we reach it. We are not, therefore, to expect to reach that “mark” merely with the last gasp of life; but as quickly as possible. The measure of our zeal and love will be indicated to God and to the brethren by the speed with which we attain to this “mark.”

The Apostle’s words, “Having done all, stand” (Eph. 6:13), imply that after we have reached the “mark” of perfect Love there will still be plenty of trials for us—trials of faith, trials of patience, trials of all the various elements of Love. The

—ready and willing and efficient in the encouragement of other runners in the race-course, that they likewise may attain to the “mark.” As the Apostle says: “As many, therefore, as are perfect, should be of this mind; and if in anything you think differently, God will reveal this to you; but to what we have attained, let us walk by the same line. Brethren, become joint-imitators of me, and watch those who are thus walking, as you have us for a pattern.”—Phil. 3:15-17, *Diaglott*.

counted of him as overcomers—not in our own strength, but in the strength of our Redeemer’s assistance.

Besetments will come against us to turn us from the perfect love toward the Father, to induce us to consent to render less than the full homage and obedience due to him. Temptations will come to us in respect to the brethren also, to suggest that we do not permit love for the brethren to cover a multitude of faults—suggestions that we become provoked with those whom we have learned to love and appreciate, and with whose weaknesses we have learned to sympathize. Besetments will come against us in respect to our enemies, after we have learned to love them—suggesting to us that there are exceptional cases and that our magnanimity toward them should have its limitations. Blessed are we if in these temptations we hold fast, bearing down upon the mark, striving to retain that position which we have already attained—fighting the good fight of faith—holding firmly to the eternal life which is counted ours through Jesus.

world is not a friend to grace, to help us onward in the right direction; Satan is still our Adversary, and will be able to stir up plenty of opposition—to force us back from the position attained. This is our testing. We must hold fast to all to which we attain; we must “press down upon the mark” until it shall cost us our earthly life—laying down our lives in God’s service for the brethren, and in doing good unto all men as we have opportunity. “Faithful is he who called us,” who promises us succor and every needed assistance in this way. His grace is sufficient for us. 1 Thess. 5:24; 2 Cor. 12:9

## 48. What should be the leading characteristic of an Elder?

Titus 1:7,8 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate;

### R2446 [col. 2 ¶3]:

It is well for the Lord's people to take particular note of these divine instructions from two of the chiefest of the Apostles, and to remember that valuable tho they be, neither **oratory** nor **knowledge** are to be considered amongst the "brethren" as sure proofs of their being in the right way, nor that their influence might not be injurious instead of helpful. The **leading** characteristic to be looked for in everyone accepted as a servant of the Church, to minister in holy things, should be first of all the spirit of love. We do not mean to say that knowledge and ability should be entirely ignored, but we do mean to say that these should be considered of secondary and not of primary importance, as is always the tendency. Look out from among yourselves holy men, full of the holy spirit, that they may have the charge of the spiritual interests of

the different companies of the Lord's people. And for a divine explanation of how this holy spirit will manifest itself, of the qualities therefore that are to be looked for in the servants of the Church, see 1 Cor. 13:4-8; also 1 Pet. 1:22,23; 2 Pet. 1:1-13. For their own good, as well as for the good of the Church, all who, having other qualifications, give evidence of being puffed up and of desiring to lord it over God's heritage, the Church, or who manifest envy, strife, bitterness, evil-speaking—these should be passed by, as giving evidence of having the wrong spirit that cometh not from above, but is earthly, sensual, devilish. They are unsafe teachers, and are likely to do more harm than good, with whatever knowledge they may possess.

### F251 [¶2]:

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

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

## 49. How does love enable us to be “comforters in Zion”?

### R3434 [col. 2 ¶1-3]:

So far as the record shows, our Lord did not once mention to Peter either his profanity or his disloyalty. Peter knew about these without being told; he had already wept over them; a mere word from the Lord in chiding, reproof, might have discouraged him,—perhaps hopelessly. The nearest thing to a reproof in our Lord’s conduct and language was the inquiry, “Lovest thou me?” Let all who would be true sons and daughters of consolation in Zion learn this lesson from the great Teacher—not to strive to punish and correct and reprove and rebuke; but to avoid these so far as possible, and to inquire, not so much about the past as about the present—What is the offender’s present attitude toward the Lord and toward his flock?

It was with the full appreciation of the fact that the Church would need comfort rather than chiding and reproof that our Lord said, “If I go not away the Comforter [the holy Spirit] cannot come.” The ransom must be paid, must be presented in the “Most Holy,” to the heavenly Father, before his blessing could be bestowed. That blessing would yield the comfort of the begetting of the Spirit and the comfort of the exceeding great and precious promises to those who had accepted Jesus,—and to those who would believe on him through their word. True, our Lord spoke of the holy Spirit as reproofing—

### R3436 [col. 2 ¶3]:

It is of this deliverance that the Apostle speaks, saying, that the Lord’s people should not sorrow as others who have no hope, because if we believe that Jesus died and rose again, let us believe also the record of the Scriptures, that his death was a sacrifice on our behalf, and on behalf of the sins of the whole world,—so that them which sleep in Jesus will God bring from the dead by and through him. (I Thess.

### R3353 [col. 1 ¶5]:

“Be ye holy, even as your Father which is in heaven is holy.” That is to be the standard. However far short of it we may come, we can have no lower standard than that; and in pro-

but not as reproofing the Church; he said, “He shall reprove the world of sin, of righteousness, and of a coming judgment.” The nearest suggestion to reproof in respect to the holy Spirit’s dealing with the Church is that given by the Apostle, when he says, “Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.” And again he says, “Quench not the Spirit.” — Eph. 4:30; I Thess. 5:19.

The grand provision made for the comfort of the Lord’s people clearly indicates a necessity for such comfort; nor is this necessity difficult to find. The Lord’s people are beset on every hand with adverse conditions—the world, the flesh, the adversary—seeking to intimidate or discourage or entrap the new creature, so as to hinder its development in grace, knowledge and love, and ultimately to hinder it from the attainment of the perfection and glory to follow, which God has promised to the faithful only. What we need, in order to make us sons and daughters of consolation in the Church, is a larger measure of love and sympathy in our hearts. In proportion as sympathy and love come in, they will crowd out the spirit of strife and contention and judging and fault-finding; even as they crowded out at first the spirit of the flesh,—anger, malice, hatred, strife, vain-glory.

4:13,14.) What a blessed, **comforting** thought it is that the whole world of mankind, which went down into death in Adam, has been bought, so that the death penalty shall be repealed, and thus their death be turned into a sleep, from which all shall be awakened in the Millennial morning, to have an opportunity to learn of the goodness of God, and, if they will, to accept of his favor unto eternal life, by obedience.

portion as we are striving for that standard and realize our own weaknesses and imperfections, we should have proportionate compassion upon fellow-creatures and their shortcomings toward

us. This is love, sympathy, compassion,—and whoever does not attain this degree of love which will have compassion upon others and their weaknesses, and which would be ready to forgive them and glad to forgive them; and whoever does not succeed in this matter to the extent of being able to love his enemies, so as to even pray for them, that person fails to reach the mark of character which the Lord demands, and

### **R3646 [col. 2 last ¶] and R3647 [col. 1 ¶4 to end]:**

Among the instructions to the children of God is the one above cited—“Bear ye one another’s burdens, and so fulfil the law of Christ.” The law of Christ we have seen to be the law of love: and Love says, “Bear ye one another’s burdens.” There are times in the experience of almost every one when the surges of trouble roll high, and the timid, shrinking soul is almost overwhelmed by them. And then how soothing is the sympathy and counsel of a fellow-member of the body of Christ! Worldly-minded friends may sympathize, but their counsel is almost sure to be wrong. Hence the necessity of fellowship in the body of Christ, and of disfellowship with the world.

In the body of Christ the various members have their various inherited weaknesses, against which they must wage a lifelong warfare; and these weaknesses are sometimes of such a nature as to interfere to some extent with the rights and comforts of others as well as of themselves. And just here the Apostle offers a word of counsel, saying, “We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves.” (Rom. 15:1,2.) This does not imply that we should not expostulate with such a one and endeavor to help him get rid of his infirmity. This we should do, in the spirit of meekness and kindness, while we patiently endure the trial of our patience, not seeking to please ourselves, but rather to help a weaker brother or sister. “Let every one of us,” as the Apostle counsels, “please his neighbor [brother] **for his good, to edification**” —i.e., not by simply ignoring his fault as though you considered it all right, but, while kindly urging him to strive against it, still humbly and patiently submitting to the discomfort it brings to you.

If this spirit prevails, the Apostle further shows (1 Cor. 12:24-26), there need be no schism in the body; because the members all have a mutual care

he may be sure that his own deviations from perfect rectitude will not be overlooked, because he is lacking the one important quality of love, which covers a multitude of sins of every kind. None, surely, will gain a place in the Kingdom class, in the Bride class, except they have this forgiving quality, this quality of love.

and a mutual love one for another—a care which seeks to encourage and strengthen all that is good and to discourage all that is unbecoming, and a love which throws its mantle over the deformity and endeavors to conceal a fault, rather than to expose the weaker brother to the reproach of others. Thus in the true body of Christ, which is knit together in love, if one member suffer, all the members suffer with him, in proportion as they are more or less directly associated with him; or, if one member be honored, all the members rejoice with him, and to some degree share the honor; just as when in an earthly family one member rises to honorable distinction all the members partake of the honor and the joy.

For such self-sacrificing love how necessary is the spirit of humility and gentleness and patience and faith! How forceful are the Master’s words, “Except ye be converted [from the spirit of the world to the spirit of Christ] and become as little children [in meekness and teachableness], ye shall not enter into the kingdom of heaven.” —Matt. 18:1-6.

And again says the Master, “Whoso shall receive one **such** little child [one such humble, teachable child of God] in my name receiveth me.” Let us, therefore, be in haste to receive and to heartily fellowship every such one.

And here he adds a caution which all would do well to heed, saying, “But whosoever shall ensnare one of the least of these who believe in me, it would be better for him that a millstone were hanged about his neck, and that he were sunk in the depth of the sea.” With what carefulness, then, should we regard one another.

Dearly beloved, bear ye one another’s burdens, and so fulfil the law of Christ—the law of love; and so bind up the body of Christ that there

be no schism in the body, but that it be more and more knit together in love. Let this blessed law of Christ rule more fully in all who have taken, by consecration, the name of Christ: and let its hallowed influence shine out upon the world, showing them how it brings peace and harmony and happiness—how it makes more tender and

devoted wives, more noble and good and kind husbands, more loyal and loving children, more kind and good neighbors; and how it puts oil upon all the troubled waters of present experience and prepares the heart for the enjoyment of all the fruits of righteousness.

## 50. Why is love one of the “tests of the harvest”?

R3437 [col. 2 ¶2]:

The tests of this “harvest” must be like those of the Jewish or typical “harvest”. One of them is **the cross**, another is **the presence** of Christ, another is **humility**, another is **love**. The Jews were reprov'd because they “knew not **the time** of their **visitation**.” (Luke 19:44.) The matter is

doubly distressing for those who have once seen the light of present Truth, and afterward go into the “outer darkness” of the world. It implies unfaithfulness. “If the light that is in thee be(come) darkness, how **great** is that darkness.”—Matt. 6:23.

## 51. Will our love be proven and tested to the utmost?

Deut. 13:3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

R2258 [col. 1 ¶2]:

In harmony with this thought are the words of the Lord to fleshly Israel, the typical people,— “The Lord your God **proveth you** to know whether ye love the Lord your God with **all** your heart and with **all** your soul.” (Deut. 13:3.) This explains the object and intent of the divine course with us, the true Israel, throughout the Gospel age: he has been proving his people, testing them, to ascertain the degree and the strength of their love for him. He tells us that “Not everyone that saith, Lord, Lord, shall enter the Kingdom:” that many who make the covenant of full consecration will fail to keep it, fail to obey its requirements, and that their failure will indicate a deficiency of love for him, and that

self-will still reigns in their hearts, giving God only the secondary place. And the Kingdom is only intended for those who by God’s grace shall at heart become like to the Lord Jesus, in that they will love the Lord with **all** their hearts, with **all** their souls, and be able to say, “Not my will, but thy will, O Lord, be done.” No other condition than this condition of full submission to the Lord can make us acceptable for the Kingdom; for no other condition represents full self-submission and full love to God. And let us not forget that all the heavenly things which “eye hath not seen nor ear heard, neither have entered into the heart of man,” God hath reserved for them that love him supremely.

F369 [¶1]:

While the Law of Love was the foundation of our Covenant with the Lord, under which we became New Creatures, nevertheless we did not at first fully comprehend that Law. We have since been in the school of Christ, learning the real meaning of Love in its fulness, in its completeness, growing in grace, and growing in knowledge, adding to our faith the various elements

and qualities of love—gentleness, patience, brotherly kindness, etc. We are being tested along the lines of Love, and our graduating examination will be specially on this point. Only those who attain the perfect Love, self-sacrificing Love, will be counted worthy to be of the New Creation, members of the Body of Christ.

## 52. Why does the Apostle rank patient-endurance above even love?

### R2791[col. 2 ¶1] through R2792 [col. 1 ¶1]—The Necessity for Patient Endurance.

Here the question properly arises, Why is this so? In what sense is such endurance necessary? We answer that it is one of the conditions which God has attached to the call to joint-heirship in the Kingdom, and the wisdom of this is manifest when we consider the work to which we are called—the work of blessing all the families of the earth, as God’s Millennial Kingdom, under and in joint-heirship with our Lord. That will be a great work, and it is eminently proper that the Lord should demand that those whom he would account worthy of it shall not only appreciate his goodness and his character, and prefer these to sin and iniquity, but that they should demonstrate their thorough loyalty to these principles to the extent of a joyful willingness to suffer on behalf of right, to endure patiently. A transitory endurance of one or two or three brief trials would not prove the person to have established character for righteousness; but a patient, cheerful endurance even unto death, would prove and demonstrate such a character.

We might illustrate this with the diamond. Suppose that we were able to make diamonds out of some plastic material, so that they would have the full diamond measure of brilliancy; and suppose that they became hard, but not so intensely hard as the diamond, would they have the value of the diamond? By no means. And so with the Christian; if we should suppose him possessed of every grace of character that could possibly belong to the sons of God except this one of firmness, of endurance, he would not be fit to be numbered amongst the Lord’s jewels. Hence the Lord’s demand is that the quality of firmness, cheerful endurance of whatever his providence may permit, shall be a characteristic of all those who will be fit for the Kingdom.

This importance of endurance in the Christian character is fully borne out by the Apostle Paul’s use of the word; for on more than one occasion he ranks it as above and beyond Love, which we have seen is the “mark” of character for which we are to run,—the mark of the prize. For instance, in writing to Titus (2:2), enumerating the characteristics of the advanced Christian, the Apostle uses the following order: “Vigilant, grave, temperate, sound in faith, in charity [love], in **patience** [patient, cheerful endurance].” Tho we have all the other qualities, this final test of patient, cheerful

endurance must be passed before we could be accepted of the Lord as members of the “very elect.”

Again, in writing to Timothy (2 Tim. 3:10) respecting himself, the Apostle again puts this quality of **patient endurance** in the place beyond Love saying, “Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, **patient endurance**.”

It may be asked, How can this quality rank higher than love, if love is the fulfilling of the Law, and the mark of the prize of our high calling? We reply, that patient endurance does not merely come in at the close of our race, but is requisite all the way along the race course. We need this cheerful endurance of the earliest trials in the Christian way, and as we speed along in our race for the mark the spirit of cheerful endurance should be growing stronger and stronger at every step of the journey. It is with us at the first quarter mark, and at the second quarter mark, and at the third quarter mark, and still with us at the fourth quarter mark, the mark of the prize, perfect love. And when we have reached this mark of the race in which we love not only our friends, but our enemies, it is required of us that we shall stand up to the mark faithfully, cheerfully, **patiently enduring** the tests which the Lord will even then see proper to let come upon us. Hence it is that the Apostle exhorts us, “Having done all, **stand**”—**endure**. Having reached the “mark,” “Let **patient endurance** have her perfect work,” or “perfect her work.” Let **patient endurance** demonstrate, not only that you have the character, the qualifications of love, demanded in the race for the prize, but also that you have it as an element of character, deep-rooted, immutable, so that you can endure oppositions cheerfully.

Ah yes! we can see now a reason for the Lord’s arrangement that we should have our trial as the Master had his, under an evil environment—that we might not only have the qualities of character, but have them rooted, grounded, established, and that all this should be demonstrated and proven by our **cheerful endurance** of whatever divine providence shall see best to permit to befall us.

### 53. How will the law of love operate during the Millennial Age?

#### R2330 [col. 2 ¶ 3 through end]—The Royal Law During the Millennium.

These same principles will be applicable to some extent during the Millennial age: note some of the differences between then and now, in the operation of this New Covenant.

First, the Mediator shall then draw or call **all** men to a knowledge of the grace of God bestowed upon them in the provisions of this New Covenant; whereas now **all** are not called, but only “Whomsoever the Lord your God shall call,” for no man cometh unto the Son now, except the Father who sent the Son draw him. (Jno. 6:44.) Not **many** great, or wise, or learned, or rich are called.

Second, the acceptance of the New Covenant then will be less a matter of faith and more a matter of knowledge, than now; because the Lord shall take away the vail of ignorance which now is spread over all the earth, and the blinded eyes shall see out of the obscurity.—Isa. 25:7; 29:18.

Third, nevertheless it will be equally necessary that each one who would then avail himself of the blessed provisions of the New Covenant shall for himself enter into a positive covenant with the Mediator, that he will **obey** the law of the New Covenant, Love. Love is the voice or command of the great Teacher, who shall then stand up with authority, and cause that all the world of mankind shall hear this message. “It shall come to pass that whosoever will not hear [obey] that prophet shall be cut off from among his people.” All who will not conform themselves to the law of love, the law of the Millennial Kingdom, shall be cut off in the Second Death.

Fourth, but even in the Millennial age God will not compel mankind to be conformed to this law. He will compel them to bow to and acknowledge the rule of love, as it is written, “Every knee shall bow, and every tongue shall confess;” because, when the Kingdom is established, and righteousness is laid to the line, and justice to the plummet, every violation of the law of that Kingdom, the Golden Rule, will meet with swift punishment; to the intent that evil doers shall be afraid, and that the righteous shall flourish. But God will still not **impress** the law of love upon the hearts of any; he leaves that for each to do for himself, just as at the present time. Each then, as now, must “**put away**” from his heart selfishness and all of the concomitant evils

resulting from sin. Each then, as now, must “cleanse himself from all filthiness of the flesh and spirit, perfecting holiness in the reverence of the Lord” (2 Cor. 7:1); because God seeketh not such as are merely forced into obedience,—he “seeketh such to worship him as worship him in spirit and in truth”—such as love the law of God with all their heart, and who are at warfare with selfishness and sin, especially in themselves.

Hence we see that at the close of the Millennial age, after the full opportunity has been granted to the world to have two-fold experience—now, with sin and selfishness, and their misrule, and the evil results; and then, with righteousness and love, and their blessed rule of peace and joy—when all shall have had fullest opportunity to develop in their hearts the spirit of love, then will come a test, a trial, in the close of the Millennial age, which will prove and demonstrate those whose love and fidelity to the Lord are of the heart, versus those whose obedience has been because of expediency. This trial, we may suppose, will not be a trial to see whether or not they will commit some open and flagrant wrong, but rather like the trial of father Adam in his perfection, a trial along the lines of obedience and disobedience, and whether love has been permitted to rule and take full possession of the heart, with resultant faithfulness to God and every principle of righteousness which would trust the Lord and follow strictly in his way.

The result will be that all of the world who then shall not have the spirit of love properly developed, will be cut off in the Second Death, as unfit for eternal life, or to go beyond the Millennium into the grand conditions;—respecting which God has promised us that there shall be no more dying, no more sighing, no more crying, no more pain, there; because all the former things shall have passed away—all the things of sin, and all who have sympathy or love for sin.—Rev. 21:4.

The victory in this race is not because of willing, nor for perfect running, yet it is only to him that willeth and that so runneth—**through Christ**. Thus Mercy rejoiceth against Justice, yet he that shows no mercy and who thus shows himself lacking in love shall receive no mercy. He that dwelleth in love dwelleth in God, and for such are all the riches of divine mercy and grace.

## R2607 [col. 2 ¶2, 3]:

Since all mankind will not be raised at once, but gradually, during the thousand years, each new group will find an army of helpers in those who will have preceded it. The love and benevolence which men will then show to each other (the brethren of Christ) the King will count as shown to him. No great deeds are assigned as the ground for the honors and favors conferred upon the righteous: they will have simply come into harmony with God's law of love and proved it by their works. "Love is the fulfilling of the law" (Rom. 13:10), and "God is love." So, when man is restored again to **the image of God**—"very good"—man also will be a living expression of love.

"Inherit the kingdom prepared for you from the foundation of the world," does not signify a rule independent of the divine law and supremacy: for

although God gave earth's dominion to man at first, and designs restoring it to him when he has prepared him for the great trust, we are not to suppose that God intends man to rule it, otherwise than as under, or in harmony with, his supreme law. "Thy will be done in earth as in heaven," must forever be the principle of government. Man thenceforth will rule his dominion in harmony with the law of heaven—delighting continually to do his will in whose favor is life, and at whose "right hand [condition of favor] there are pleasures forevermore." (Psa. 16:11.) Oh! who would not say, "Haste ye along, ages of glory!" and give glory and honor to him whose loving plans are blossoming into such fulness of blessing?

## 54. What is the bond of oneness in the Divine Family?

### F467 [¶3] through F469:

As these grow in grace and knowledge and zeal they are every one enabled to weigh and judge the matter from the standpoint of the Apostle, when he said, respecting earthly favors and advantages, "I count all things but loss and dross." "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Phil. 3:8; Rom. 8:18

Another thought is in respect to the mutual love, sympathy and interest which should prevail amongst all the members of this "one body" of the Lord. As the Lord's Spirit comes more and more to rule in our hearts it will cause us to rejoice in every occasion to do good unto all men as we have opportunity, but especially unto the household of faith. As our sympathies grow and go out toward the whole world of mankind, they must grow especially toward the Lord, and, consequently, especially also toward those whom he recognizes, who have his Spirit, and who are seeking to walk in his footsteps. The Apostle indicates that the measure of our love for the Lord will be indicated by our love for the brethren, the fellow-members of his body. If our love is to be such as will endure all things and bear all things in respect to others, how much more will this be true as respects these fellow-members of the same body, so closely

united to us through our Head! No wonder the Apostle John declares that one of the prominent evidences of our having passed from death unto life is that we love the brethren. (1 John 3:14) Indeed, we remember that in speaking of our filling up the measure of the afflictions of Christ, the Apostle Paul adds, "for his body's sake, which is the Church." Col. 1:24

The same thought is again expressed in the words, "We ought also to lay down our lives for the brethren." (1 John 3:16) What a brotherhood is thus implied! Where else could we hope to find such love for the brethren as would lay down life itself on their behalf? We are not now speaking of how the Lord may be pleased to apply the sacrifice of the Church, represented in the "Lord's goat" as a part of the Atonement Day sacrifices.\* We merely, with the Apostle, note the fact that, so far as we are concerned, the sacrifice, the laying down of life, is to be done in the main for the brethren—in their service; the service for the world belongs chiefly to the age to come, the Millennium. Under present conditions, our time and talents and influence and means are, more or less, mortgaged to others (the wife or children or aged parents or others depending on us), and we are obligated also to the provision of "things



needful," "decent," and "honest in the sight of all men" for ourselves. Hence, we find comparatively little left at our disposal for sacrifice, comparatively little to lay down for the brethren, and this little the world and the flesh and the devil are continually attempting to claim from us, and to divert from the sacrificing to which we have consecrated it.

The Lord's selection of the Church, during this time when evil prevails, is to the intent that surrounding circumstances may prove the measure of the love and loyalty of each to him and his. If our love be cool, the claims of the world, the flesh and the Adversary will be too much for us, and attract our time, our influence, our money. On the other hand, in proportion as our love for the Lord is strong and warm, in that same proportion we will delight to sacrifice these to him—not only to give our surplus of energy and influ-

ence and means, laying these down as we find opportunity in the service of the brethren, but additionally, this spirit of devotion to the Lord will prompt us to curtail within reasonable, economical limits the demands of the home and family, and especially of self, that we may have the more to sacrifice upon the Lord's altar. As our Lord was for three and a half years breaking his body, and for three and a half years giving his blood, his life, and only finished these sacrifices at Calvary, so with us: the laying down of our lives for the brethren is in small affairs of service, either temporal or spiritual, the spiritual being the higher, and hence the more important, though he who would shut up his compassion toward a brother having temporal need would give evidence that he did not have the Spirit of the Lord ruling in his heart in any proper degree.

**R3160—"The Oneness of the Divine Family."** See *Tower* for the entire article.

**R3553 [col. 1 ¶3 to end]—"That They All May Be One."**

The spirit of trusts and combinations which is abroad in the world and which is permeating everything has the effect of combining congregations, combining denominations, and in general is leading on rapidly to the formation of great religious trusts, whose development will be a serious menace to the liberties of the Lord's truly consecrated people, but not an injury to their spiritual interests. On the contrary, it will prove a blessing to the Lord's little flock in that it will more particularly differentiate them and confirm to them the teachings of the Scriptures, separating them the more completely from the nominal systems and the binding in bundles of the tares, giving them the while the confirmations of the Scriptures, which clearly predict this condition in the end of this age as preceding the collapse of great Babylon.—Rev. 18:21.

Our Lord's prayer, "That they all may be one," has been fulfilled throughout the age. All who have been truly his have had a oneness of heart, a oneness of purpose, a oneness of spirit, with the Father and with the Son—a fellowship divine which cannot be produced by earthly creeds and fetters. So it is to-day, and so it is always between those who are truly the Lord's. They know each

other not by outward passwords or grips or signs, but by the touch of faith and love which it gives and which each recognizes. "By this shall all men know that ye are my disciples, in that ye have love one for another." "We know we have passed from death unto life because we love the brethren." True, we love all men and seek to serve all as we have opportunity, but, as the Apostle explains, "especially the household of faith," especially those who love the Lord and are trusting in the precious blood, and are fully consecrated to him and, so far as they are able, doing his will and seeking to further know that will day by day.

This union between those who are the Lord's people is evidently not the union of person. The Lord's followers are not one in person but in spirit. And this is the illustration which the Lord gives of the oneness which exists between himself and the Father—they are not one in person but one in spirit, purpose, will; for our Lord declares that he always does the Father's will, those things which are pleasing in the Father's sight. And thus we abide in his love and abide in him by doing his will, which is the Father's will, and thus Father and Son and the Church, the Bride, are all one—in spirit and in truth.

Our Lord's words (v. 24), "Father, I will that they also whom thou hast given me go with me where I am, that they may behold my glory which thou hast given me." This is not a petition, but a declaration of the Lord's will, as though he were saying, Father, I understand that this is thy will in respect to these my followers, and I will it also, acquiescing in this great and liberal arrangement which thou hast made. I will be glad to have my followers ultimately on the same plane of glory with me, and that they may there be blessed by seeing and sharing the glories thou hast conferred upon me whom thou hast loved always even before the foundations of the world—even before the arrangements were made for these my disciples.

The closing words of the prayer are beautiful and give us an insight into the Lord's confidence in the Father and fellowship with him. He knew the Father, and so he has declared respecting us that this is the highest evidence that could be granted us of our acceptance with the Father and of our participation in the life eternal which he has provided, namely, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Our Lord declares, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me." And I have made known unto them thy name, thy character, thy greatness, thy goodness, thy love, thy benefactions, and will make known still further as they are able to bear it, as they grow in knowledge of the Truth, that the love wherewith thou hast loved me may be in them and I in them.

How wonderful is this love of God and love of Christ! How impossible it seems for us to measure

its lengths and breadths and heights and depths! Those who have accepted the Lord as their Redeemer and have entered into covenant relationship with him, giving him their little all and accepting from him a participation in all these blessings of his provision, if ever cast down because of weakness or opposition or what not, should call to mind this great love which the Father has for us and which the Son shares, the love which not only redeemed us while we were yet sinners, but which since then has called us to such wonderful blessings and privileges, making us joint-heirs with Christ our Lord, if so be we suffer with him;—this love will not be lightly turned away, this love would chasten us rather than permit us to fall away into the second death; this love will finally deliver, either in the little flock or in the great company, all who continue to trust in Jesus and continue to hold the faithful Word. But in proportion as this love of God dwells in us richly, in proportion as Christ is enthroned in our hearts, in that same proportion we will have a responsive love which will delight to do those things which are pleasing in our Father's sight and acceptable to our Lord, and in the same proportion we will be loth to do anything which would bring a cloud between the Lord and our souls. Let us, then, have fresh courage because of what we discern of the lengths and breadths and heights and depths of love divine, and let this love of God constrain us to greater zeal and devotion to him and to his cause.

## 55. What was the greatest manifestation of love toward man on the part of him who "is love"?

1 John 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

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

### R2713 [col. 2 ¶3]:

Coming back to the Prophet's testimony respecting the message, showing forth the Lord's honor and majesty, we find in the 7th verse [of Psalm

145] a wonderful testimony to the central feature and greatest manifestation of the divine character and plan. The Psalmist says (Leeser's transla-

tion), "The memorial of thy abundant goodness shall they loudly proclaim, and they shall sing joyfully of thy righteousness." What **memorial** has God given us of his abundant goodness? Which of all his great and wonderful works could be thus termed a **memorial** of divine favor? We answer that this memorial, this great act, was none other than the gift of God's dear Son, to be our redemption price, as the Apostle declares, "In this was manifested the love of God

### R3321 [col. 1 ¶5]:

The goodness of God is not seen in the severity, but, wholly separated, it stands side by side with it. God's goodness, his generosity, his mercy, kindness, love, which are not manifested in the sentence and in the execution of its penalties, are manifested in the great gift of his love—the Lord Jesus and the Redeemer provided in him—a redemption coextensive with the fall and with the condemnation. The Apostle expresses the matter pointedly in the words, "In this was manifested the love of God toward us, because that God sent

### E451 [¶1] through E452 [¶1]:

As soon as man violated the divine law, Justice stepped forward, pronouncing him a rebel, who had come under the sentence of death, and drove him from Eden, from the source of subsistence previously arranged for him, and delivered him over to Satan, to be buffeted by evil circumstances, and to the intent that the full penalty of the violated law might be inflicted—"Dying thou shalt die." While this element of the divine character (Justice) was dealing with man, the Love element was not indifferent, but it was powerless, for two reasons: First, it could not **oppose** Justice, could not hinder the execution of the sentence, could not deliver man from the power of Justice, because it is the very foundation of the divine government; secondly, Love could not at that time interfere to relieve man, by paying the ransom-sacrifice for sin, because that would have been in opposition to the plan already marked out by infinite Wisdom. Thus divine Love and divine Power were held for the time, unable to relieve mankind, and compelled to assent to the Justice of his execution and to the Wisdom which permitted it to proceed through six thousand

toward us, because that God sent his only begotten Son into the world, that we might live through him." (1 John 4:9.) But as very few realize the great act of justice accomplished in the sentencing of father Adam and his race to death, so very few can appreciate, as a special manifestation of God's abundant goodness, the death of Christ as the full offset for Adam's sin, the full ransom, the full payment of his penalty and that of his race.

his only begotten Son into the world, that we might live through him." (I John 4:9.) God's love was not previously manifested; for over four thousand years only the severity, the justice of the divine character was manifested, though a hint was given to Abraham and subsequently through the prophets, that God had kind sentiments toward the fallen and tainted race, which in due time would bring blessings to all the families of the earth.

years of groanings, tribulation—death. In harmony with this, Love did not move to man's release, except to encourage and instruct him through promises and typical sacrifices, foreshadowing the method by which Love eventually, in Wisdom's due time, would accomplish man's rescue. Thus Love waited patiently for the auspicious moment when, under Wisdom's direction, it might act, and later might call to its aid divine Power.

That moment for Love to act finally came, in what the Scriptures term "the fulness of time" (Gal. 4:4), "in due time" (Rom. 5:6), when God sent forth his son as "the man Christ Jesus," that "he by the grace [favor, bounty, mercy] of God should taste death for every man." (1 Tim. 2:5; Heb. 2:9) Not until then was the divine Love manifested to mankind, although it had existed all along; as we read, "**Herein was MANIFESTED the Love of God,**" "in that while we were yet sinners, Christ died for us." 1 John 4:9; Rom. 5:8

By exercising itself in harmony with the law of God, and by meeting the requirements of that law, divine Love did not conflict with divine Justice. Love's method was not an attempt to

overrule and oppose the sentence, nor to interfere with its full execution, but to provide a substitute, a ransom, for man. By meeting for man the death-penalty inflicted by Justice, Love brought release to mankind from the Adamic curse (death) which divine Justice had inflicted. This was divine Love's triumph, no less than the

triumph of divine Justice. Love triumphed in offering the ransom-sacrifice, Jesus, to Justice—the element of God's character which enforces his righteous decrees and their penalties.

## **56. How should the contemplation of Jesus' life help us to "abide in the Father's love"?**

**R3021 [col. 1 ¶5]:**

As we look back at the beautiful character of our Lord Jesus and see his love for righteousness, for truth, and his willingness to be obedient to his Father's arrangements—even unto death—we can perceive readily that our dear Master had a love for the principles which lie back of the Father's commandments. He obeyed the Father, not through restraint, not through fear, but from a perfect love. Recognizing the Father's commandments, but not as being grievous, using the language put by the Prophet into his mouth, his sentiment was, "I delight to do thy will, O my God, thy law is in my heart." (Psalm 40:8.) We are to understand the Lord, therefore, to mean, that in order to

abide in his love we must reach such a heart condition as this which he had;—a love for the Father's ways, for the principles of righteousness and truth. We may abide in his love at first under other conditions, feeling through our love the restraints of his commandment of love, but as we grow in knowledge, we must grow in grace, and outgrow those sentiments, and grow up into the Lord's spirit and sentiment in this matter; so that obedience to the Lord will be the delight of our hearts, and any failure to do his will would cause a pain, a shadow, an earth-born cloud, to hide us from the Father's smile.

## **57. What special experiences and practices have notably assisted you in developing more of the spirit of love?**

## Longer citations for some questions follow.

### R2517 [col. 1 ¶6 to end] (see question #13).

What course should be pursued by those who find themselves possessed of impure minds,—minds inclined to surmise evil rather than good, envious minds, selfish, resentful, bitter, unforgiving, minds which love only those that love and flatter them? Is there any hope for these? Would God not utterly reject such?

God is very pitiful; and it was while all were thus “in the very gall of bitterness and bonds of iniquity” that he provided for our redemption. There is hope for all such who see their defilement and who desire to be cleansed.

“His blood can make the foulest clean;  
His blood avails for me.”

But true repentance means both contrition and reformation: and for help in the latter we must go to the Great Physician who alone can cure such moral sickness; and of whom it is written, “Who healeth all thy diseases.” All of his sanctified ones, it is safe to say, were at one time more or less diseased thus, and proportionately “**worthless**” for his service. True, it is worse for those who were once cleansed, if they “like the sow return to the wallowing in the mire” of sin,—but still there is hope, if the Good Physician’s medicine be taken persistently the same as at first. The **danger** is that the **conscience**, becoming defiled, will so pervert the judgment that bitterness is esteemed to be sweetness, and envy and malice to be justice and duty, and the “mire” of sin to be beauty of holiness. Then only is the case practically a hopeless one.

Some of the Good Physician’s  
Antidotes for Heart Impurity.

The Good Physician has pointed out antidotes for soul-poisoning,—medicines which if properly taken according to directions will sweeten the bitter heart. Instead of envy it will produce love; instead of malice and hatred and strife, love and concord; instead of evil-speaking and backbiting and scandal-mongering it will produce the love which thinketh no evil and which worketh no ill to his neighbor; which suffereth long and is kind, which vaunteth not itself, is not puffed up, which never faileth and which is the spirit of the Lord and the law of the spirit of life in Christ Jesus. Let us all take these medicines, for they are good not

only for the violently sick, but for the convalescing and the well. The following are some of the prescriptions:—

(1) “He that hath this hope in him purifieth himself even as he [the Lord] is pure.”—1 John 3:3.

The hope mentioned is that we have been adopted as sons of God, with the promise that if faithful we shall be like him and see him as he is and share his glory. As our minds and hearts expand with this hope and we begin to measure its lengths and breadths, its heights and depths, it surely does set before us the Heavenly Father’s love and the Redeemer’s love in rainbow colors and we more and more love the Father and the Son because they first loved us. The divine form of love becomes more and more our ideal; and as we seek to reciprocate it and to copy it, the cleansing and purifying of our hearts follows: for looking into the perfect law of liberty—Love—we become more and more ashamed of all the meanness and selfishness which the fall brought to us. And, once seen in their true light as works of the flesh and of the devil, all anger, malice, wrath, envy, strife, evil-speaking, evil-surmising, backbiting and slander become more and more repulsive to us. And finally when we see that such as to any degree sympathize with these evil qualities are unfit for the Kingdom and to every good work worthless, we flee from these evils of the soul as from deadly contagion. Our hearts (wills, intentions) become pure at once and we set a guard not only upon our lips but also upon our thoughts—that the words of our mouths and the meditations of our hearts may be acceptable to the Lord.

(2) “Who gave himself for us, that he might redeem us from all iniquity, and **purify** unto himself a peculiar people zealous of good works.”—Titus 2:14.

We might theorize much and very correctly upon how and when and by whom we were redeemed; but this all would avail little if we forgot **why** we were redeemed. The redemption was not merely a redemption from the power of the grave;—it was chiefly “**from all iniquity.**” And the Lord is not merely seeking a peculiar people, but specially a people peculiarly cleansed, purified. This medicine will surely serve to purge us from iniquity if we are anxious to make our calling and election sure.

(3) "Pursue righteousness, fidelity, love, peace, with all who call upon the Lord with a pure heart."—2 Tim. 2:22.

We not only need to start right, but also to **pursue** a right course. We may not follow unrighteousness even for a moment; whatever it may cost, justice and righteousness must be followed. But here a difficulty arises with some: they do not know how to judge righteous judgment. They are too apt to judge according to rumor or appearances, or to accept the judgment of scribes and Pharisees, as did the multitude which cried, "Crucify him! His blood be upon us and upon our children." Had they followed righteousness they would have seen the Lord's character in his good works as well as in his wonderful words of life: they would have seen that so far from being a blasphemer he was "holy, harmless, separate from sinners:" they would have seen that his accusers were moved by envy and hatred.

And it is just as necessary as ever to follow the Lord's injunction, "Judge righteous judgment," and whoever neglects it brings down "blood" upon his own head and becomes a sharer in the penalty due to false accusers. For as the Lord was treated so will his "brethren" be treated. And the more pure our hearts the less will they be affected by slanders and backbitings and evil-speakings, and the more will we realize that those who have bitter hearts from which arise bitter words are impure fountains in which is the gall of bitterness and not the sweetness of love.

Next comes fidelity, that is, faithfulness. The Lord declares his own fidelity or faithfulness and declares himself a friend that sticketh closer than a brother. And even the worldly recognize fidelity as a grace: and by such it is often given first place; for many would commit theft or perjury through fidelity to a friend. But notice that God's Word puts righteousness **first**. Fidelity, love and peace can only be exercised in harmony with righteousness; but unrighteousness not being proven against a brother, our fidelity and love and peace toward him must continue, and indeed must increase in proportion as envy and slander and all the fiery darts of the Wicked One assail him "without a cause." This valuable prescription will help to keep our hearts free from the poison and bitterness of roots of bitterness which the Adversary keeps busily planting.

Justice is **purity** of heart,—freedom from injustice.

Righteousness is **purity** of heart,—freedom from unrighteousness.

Love is **purity** of heart,—freedom from selfishness.

(4) "Seeing ye have **purified** your souls in obeying the truth through the spirit [the spirit of the truth] unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently."—1 Pet. 1:22.

This medicine is for those who have used the other prescriptions and gotten clean. It points out that the purity came not merely through **hearing** the truth, nor through **believing** the truth, but through **obeying** it. And not merely a **formal** obedience in outward ceremony and custom and polished manner, but through obedience to the **spirit** of the truth—its real import. All this brought you to the point where the love of the "brethren" of Christ was **unfeigned**, genuine. At first you treated all with courtesy, or at least without impoliteness; but many of them you did not **like**, much less did you love them: they were poor, or shabby, or ignorant, or peculiar. But obeying the **spirit** of the truth you recognized that all who trust in the precious blood and are consecrated to the dear Redeemer and seeking to follow his leadings are "brethren," regardless of race or color or education or poverty or homeliness. You reached the point where your heart is so free from envy and pride and selfishness, and so full of the spirit of the Master, that you can honestly say, I love all the "brethren" with a love that is sincere and not at all feigned.

Now having gotten thus far along in the good way, the Lord through the Apostle tells us what next—that we may preserve our hearts pure,— "See that ye love one another with a pure heart **fervently** [intensely]." Ah, yes, the pure heart must not be forgotten, else it might be but a step from pure love into a snare of the Adversary, carnal love. But the pure love is not to be cold and indifferent: it is to be so warm and so strong that we would be willing to "lay down our lives for the brethren."—1 John 3:16.

With such a love as this burning as incense to God upon the altar of our hearts there will be no room there for any selfish, envious thoughts or words or deeds. Oh how blessed would all the

gatherings of the “brethren” be, if such a spirit pervaded all of them! Can we doubt that, if it held sway in one-half or one-third or even one-fourth, it would speedily exercise a gracious influence upon all—for righteousness and fidelity

and love and peace, and against envy, strife, malice, slanders and backbitings?

Let all the “brethren” more and more take these medicines which tend to sanctify and prepare us for the Master’s service, here and hereafter.

### **R2753 [col. 1 ¶5] through R2754 [col. 1 ¶3] (see question #15).**

The thought that a certain standard or mark of character is necessary to all who will pass divine approval as “overcomers,” and hear the Lord’s “Well done!” is an astounding one to many. Many have thought of the Christian race as merely an avoidance of open sin; others have included an avoidance of secret faults; others have gone still further, and have included a general disposition to sacrifice many interests of the present life; others have gone still further, and have understood the test of discipleship to be full self-surrender to the Lord, a full sacrifice of earthly life and all of its interests to the will of our Head, the Lord;—but almost none have the thought that all our sacrificings and experiences and self-denials must lead up toward and eventually bring us to the “mark” of character which God has set for the “elect;”—else they will not get the prize of joint-heirship with Christ in the Millennial Kingdom. Nothing, probably, has contributed so much to this oversight of a “mark” or fixed standard of character than the false interpretation given to our Lord’s conversation with the dying thief on Calvary.

It is indisputably reasonable, that God has some standard or test by which he will determine who are worthy to receive the great blessings and honors offered to the elect—who are worthy to be members of the body of Christ and to share his Millennial Kingdom—what shall constitute **faithfulness** in those who “seek for glory, honor and immortality,” and who are “the called and chosen and **faithful**.” The Apostle, in our text, unquestionably declares that there is such a mark, and that all who are running with any hope of attaining the desired prize must be running toward that mark, and must attain it or lose the prize. And we see, too, that the Apostle judges himself according to this standard, and declares that at the time he wrote he had not yet reached this mark or standard of character-development. Such reflections cannot but awaken in the hearts of all who are in this race earnest

desires to see distinctly the mark toward which we must run: and it should stimulate each and all of us to run the more patiently and the more perseveringly, and to watch day by day the measure of our progress toward the grand mark which the Lord our God has set before us.

We notice that the Apostle has in mind foot-races, and we see the forcefulness of the illustration: (1) As the racers must enter the race-course in a legitimate manner, so must we get on our race-course in a legitimate manner, through the only door—faith in the precious blood which redeemed us and justified us before God. (2) Those who enter the course must be regularly recorded or registered as runners; they must positively declare their intention, else they will not be in the race. So with us: having been “justified by faith,” and having been informed of our privileges in connection with this race, and the attainment of its prize, it was incumbent upon us to declare our intention—to make a covenant with the Lord, and to thus be regularly entered—our names being written, not upon earthly church rolls, but in the Lamb’s book of life—“written in heaven.”—Heb. 12:23.

With foot-racers there is a prize offered also, but it is not the prize that is hung out to their view while on the race-course; it is not the prize toward which they run, but the mark. There is the quarter-mile mark, the half-mile mark, the three-quarter-mile mark, and the mile mark at the close of the race; and each racer watches for and encourages himself as he passes one or another of these marks by the way, until finally he reaches the last one, the mark for the prize. And this watching of the marks by the way, and reckoning up to the standard, is a great incentive to him—an encouragement as he speeds along, a reminder if he is going slackly. So, too, it is with the Christian runner in the narrow way **toward the mark** of the great prize which God has promised—joint-heirship with his Son, the Lord of glory. It will encourage us to note the marks on our way, and to perceive

our progress—if we are coming nearer and nearer and nearer to “the mark for the prize”—the mark which wins the prize. And if any be careless, indifferent, slack, in his running, nothing could be a greater stimulus to him than the knowledge that only his own carelessness or slackness can lose him the prize.

#### What Is This Great “Mark” of Character Set Before Us By Our God?

We answer, it is stated under various names; as for instance, our Lord Jesus mentioned it when he said, “Be ye perfect, even as your Father in heaven is perfect.” (Matt. 5:48.) The same mark is mentioned by the Apostle when he says that God predestinated that all who will be of the elect must be “conformed to the image of his Son.” (Rom. 8:29.) These two statements differ in form, but are the same in substance. The same mark is mentioned again by the Apostle when he says, “The righteousness of the Law is fulfilled in us who walk not after the flesh but after the spirit.” And again he tells us that “Love is the fulfilling of the Law.” (Rom. 8:4; 13:10.) Here, then, we have an aggregated definition of what constitutes the “mark” of Christian character, in the elect: it is godlikeness, Christ-likeness, Love. The requirement, therefore, would seem to be that the Lord’s people, holy and elect, must attain to the same character or disposition of love that God possesses and that was manifested also by our Lord Jesus.

But some one will say, How can we, “who by nature are children of wrath, even as others,” ever hope to attain to so high a standard or mark of character as this, that we should love as God loves,

#### **F187 [¶2] through F189 [¶1] (see question #16).**

We might divide the racecourse into four quarters, and say that in the first quarter we recognize love as a divine **requirement** and seek to have it, though able to apprehend it only from the standpoint of **duty**. We feel a duty-love toward God because, as our Creator, he has a right to demand our obedience, our love, our devotion; a duty-love toward our Lord Jesus, also, because he loved us and we ought, in justice, to love him in return; and a duty love toward our fellows, because we realize that this is the will of God.

The second quarter of the racecourse brings us a little further along, a little nearer to the “mark,” so

as Christ loves? We answer, that we need never hope to attain to this high standard as respects the flesh, for so long as we are in these mortal bodies, and obliged to use their brains, we will necessarily be more or less opposed by the selfishness which through the fall has come to have such complete possession of our race through the mental, moral and physical derangements incidental to six thousand years of depravity.

The attainment of this mark of perfect love is to be an attainment of the heart, of the will—the new will, “begotten, not of the will of the flesh, nor of the will of man, but of God,” through the holy spirit. Nor do we find, nor should we expect that the new mind would come up to this standard at the beginning of our Christian experience. The new mind, altho inspired of God through the exceeding great and precious promises of his Word, is nevertheless our own will, and more or less circumscribed by its channel and instrument, the human brain. Hence the Apostle informs us that the new mind must constantly fight a battle against the flesh, and that its victory means the death of the flesh—that it cannot be actually perfect until the “change” shall come, by which this newly begotten will shall receive its spiritual body in the first resurrection. But since the receiving of a spiritual body in the first resurrection will be the receiving of the prize, we see that the race toward the mark and the attainment of that mark must be made by the new mind while it is still in this mortal body or “earthen vessel.”—2 Cor. 5:2-4.

that those things which we at first sought to do from a **duty-love**, we gradually considered in an appreciative manner and not merely as a duty. We thenceforth saw that the things which God commands us as right and duty, are **good things**; that the noblest principles of which we have any conception are identified with the Justice, Love and Wisdom which the Lord commands and sets before us, and which from that time we began to appreciate. We began to love God not merely because it was our duty toward our Creator, but additionally and especially because we saw him possessed of those grand elements of character



enjoined upon us—the personification of every grace and goodness. Those who attain to this two-quarter mark love the Lord not merely because he first loved us, and because it is our duty to love him in return, but because now the eyes of our understanding have been opened wide enough to permit us to see something of the glorious majesty of his character, something of the lengths and breadths and heights and depths of the Justice, Wisdom, Love and Power of our Creator.

The third-quarter mark on this racecourse we will call—love for the brethren. From the first we recognize a duty-love toward the brethren even as toward the Father, only in a less degree, because the brethren had done less for us; and we recognized them chiefly because such was the Father’s will. But as we got to see the principles of righteousness, and to appreciate the Father, and to see that the Father himself loveth us, notwithstanding our unintentional blemishes, our hearts began to broaden and deepen toward the brethren; and more and more we became able to overlook their unwilling imperfections and blemishes and mistakes, when we could see in them evidences of heart-desire to walk in the footsteps of Jesus and in accord with the principles of the divine character. Love for the brethren became distinctly marked in our experiences. Alas! evidently a good many of the Lord’s dear people have not yet reached this third-quarter mark on the race course toward the prize of our high calling. There is much need of developing the brotherly kindness, the long-suffering, the patience, which the Scriptures inculcate—and which are necessarily tried and tested more in our connection with the brethren than in our connection with the Father and our Lord. We can see the perfection of the Father and the Son, and that they have no imperfections; we can realize their magnanimity toward us and our own shortcomings toward them: but when we look toward the brethren we see in one this weakness, and in another that weakness; and the temptation is, alas, too common to say to a brother: “Let

me pick out the mote from thine eye”—instead of realizing that such a picking and nagging and fault-finding disposition toward the brethren is an evidence that we still have a large beam of impatience and lovelessness of our own to contend with. As we near this third-quarter mark, we gradually get the beam out of our own eyes—we get to see our own blemishes, and to appreciate more and more the riches of our Lord’s grace toward us; and the influence of this upon our hearts is to produce in us a greater degree of the spirit of meekness, patience, and gentleness toward all—and this again enables us to overlook or cover a multitude of sins, a multitude of imperfections in the brethren, so long as we realize that they are surely brethren—so long as they are trusting in the precious blood, and seeking to run this same racecourse for this same prize.

The fourth or final quarter-mark of our race is Perfect Love—toward God, toward our brethren, toward all men—and is the one we are all to seek earnestly to attain to, and that as quickly as possible. We are not to dally at the quarter marks, but to run on patiently, perseveringly, energetically. There is a sense in which we are to “love not the world, neither the things of the world”; but there is a sense in which we are to love and to “do good unto all men as we have opportunity, especially unto them who are of the household of faith”; (Gal. 6:10)—a love which includes even our enemies. This love does not annul or diminish our love for the Father and the principles of his character, and our love for the brethren, but it intensifies these; and in that intensification it enables us to include in the love of benevolence and sympathy all of the poor groaning creation, travailing in pain and waiting for the manifestation of the sons of God. “Love your enemies, do good to them that persecute you and hate you,” is the Master’s command; and not until we have attained to this degree of love—love even for enemies—are we to think for a moment that we have reached the **mark** which the Lord has set for us as his followers. Not until we have reached this position are we copies of God’s dear Son.

### F369 [¶2] through F373—Running for the Mark, and Standing Fast Thereat (see question #16).

The Apostle, in another illustration, represents our present experiences as a racecourse; and exhorts that we lay aside every weight and every besetting sin, every weakness of the flesh, and every earthly ambition, that we may run with patience the race set before us in the Gospel—that we may attain unto the **mark** of the prize; and that having done all we should **stand**—faithful at that mark, complete in Christ. (Phil. 3:13,14; Heb. 12:1; Eph. 6:13) This gives us the thought of a racecourse, with its first, second, third and fourth quarter-marks, and the besetments and difficulties and oppositions and allurements en route, and of ourselves starting into this race, desiring to attain the mark of perfect Love—knowing that unless we do attain that mark we will not be copies of God’s dear Son, and cannot, therefore, in the largest sense please God; and hence cannot be joint-heirs with Jesus in the Kingdom. The whole racecourse is Love, from gate to finish. As we enter the gate it is with grateful Love toward God for his favor toward us in Christ, in the forgiveness of our sins. It is this **duty-love** which at the beginning leads us to present our bodies living sacrifices. We say to ourselves that if God has done so much for us, we **ought** to show our appreciation: Christ laid down his life on our behalf, and we **ought** to lay down our lives for the brethren.

This ought-to, or duty-love, is quite proper, reasonable, true, but it is not sufficient. It must in turn lead us on to a still higher kind of Love, and by the time we have run to the first quarter-mark, we still have duty-love, but beyond it have attained a love of appreciation. We learn better to appreciate divine Love—to see that God’s Love was in no sense of the word selfish, but the outworking of his grand, noble character. We come to appreciate something of divine justice, divine wisdom, divine power, divine love; and as we behold these qualities of our Creator we come to love them, and thenceforth we practice righteousness, not merely because it is our duty, but because we love righteousness.

Pressing along the racecourse still further, we attain to the second quarter-mark, and find that by this time we have not only learned to love righteousness, but proportionately are learning to hate sin; and we find in our hearts a growing sympathy with the divine program of rolling back the great wave of sin which has submerged the world and

brought with it its wages of death. This second quarter-mark begets in us an energy, a “quicken- ing,” an activity for righteousness and against sin.

Our Love is growing, and we press along for the third quarter-mark. By the time we reach it, our duty-love, plus love for the principles of righteousness, has extended, not only to the divine character, and included dislike for every wicked thing doing injury to mankind, and contravening the divine character and plan, but at this mark we have attained a position of broader sympathy for others—we begin to share God’s sentiment, not only of opposition to sin, but also of love for, and sympathy with, all who are seeking the way of righteousness and holiness. By this time we are able to recognize the brethren in a somewhat different light than ever before. We can now see them as New Creatures, and differentiate between **them** and their mortal bodies, whose imperfections are obvious to us. We learn to love the brethren as New Creatures, and to sympathize with them in the various weaknesses, misjudgments, etc., of their flesh. So keen becomes our Love for them that we have pleasure in laying down our lives on their behalf—daily, hourly, sacrificing our own earthly interests or pleasures, or conveniences, giving of our time, our influence, or what-not, to assist or serve them.

But still we press along the line and toward the “mark,” for there is still a higher Love than this which we must attain—the fourth and last quarter-mark—“the mark of the prize.” What Love is this? How can it be greater than self-sacrificing love for the brethren, in full devotion to God and to the principles of righteousness and Love? We answer that still greater Love is the kind which the Lord has stipulated, when he says that we must learn to love even our enemies also. It was while we were enemies, aliens, strangers from God through wicked works, that “God so loved the world”; it was while we were yet sinners that he gave his Only Begotten Son on our behalf. This is the standard of **perfect love**, and we must not stop short of it. Whoever would be accepted of the Lord as a member of the New Creation in glory must attain to this love of enemies.

Not that he is to love his enemies **as** he loves the brethren, for this is not the pattern set us—God does not love his enemies **as** he loves his sons, his friends; and Jesus did not love his enemies **as** he loved his disciples. But God loved his enemies so as to be ready and willing to do for them whatever could be justly done; and Jesus loved his enemies so that he was heartily willing to do good to them—he bears no enmity or grudge toward them in return for their hatred, but is ready to pour out upon them in due time his Millennial blessings, that they may all come to the knowledge of the truth, and that even those who pierced him may look upon him and weep when God shall pour upon them the spirit of prayer and supplication, in due time. (Zech. 12:10) We must have the love for enemies which our Lord describes, saying, “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.” (Matt. 5:44) We must let no bitterness, animosity or rancor of any kind dwell in our hearts. They must be so full of Love that not even an enemy could stir up in our hearts an evil or malicious sentiment.

Oh, what long-suffering and brotherly kindness is implied in such an attainment of character as would find nothing, even in an enemy, to stir it to malice, hatred or strife! And this is the “mark” for which we are to run, as New Creatures. We have professed appreciation of this spirit of Love; we have professed devotion to it; we have consecrated our lives in accord with its principles; and now we are being tested to see to what extent our professions were truthful. The Lord very graciously gives us time to run this race, to develop this character. “He knoweth our frame, he remembereth that we are dust.” Nevertheless, it is essential to us that we conform to these arrangements if we would be joint-heirs with God’s dear Son, as members of the New Creation.

Our Lord Jesus, the Captain of our salvation, did not need to run this race; did not need to develop these various features of Love; for being perfect he had these in perfection at the beginning of his career. His testing was whether or not he would stand firmly by these principles, characteristics, would continue to love God and righteousness supremely, and continue to love the

brethren so as to lay down his life for them, and continue to love his enemies so as to delight to do them good; whether he would stand firm at the standard of perfect Love. We know how he demonstrated his loyalty to Love in all its degrees, in that he laid down his life, not only for his friends, but also for his enemies, who crucified him. This experience also must be ours. We must **attain** to the standard of perfect Love in our hearts even though in our flesh we may not always be able fully to express the sentiments of our hearts.

Some may run the race very quickly—passing one after another these quarter-mile marks, they may speedily reach the position of perfect Love. Others imbued with less zeal, or looking less intently to the Author of our faith, make slower progress in the race, and for years content themselves with duty-love, or perhaps go a little further to love of the divine character and the principles of righteousness. Remarkably few have gone beyond this to attain further the love of the brethren, which would make them rejoice in self-denials, if thereby they might serve the household of faith; and still fewer have gone to the point of perfect Love—love for their enemies, which would not only refrain from injuring them, by word or deed, but additionally would delight in their blessing. If the Lord has been very patient with us, giving us abundant opportunity to reach the “mark,” we should rejoice in his compassion, and should be the more energetic now to attain to the “mark of the prize,” remembering that the time is short, and that nothing less than this character of perfect Love will be accepted of the Father in the New Creation.

As our Lord was tested at the “mark” of perfect Love, so all of us are to be tested after we reach it. We are not, therefore, to expect to reach that “mark” merely with the last gasp of life; but as quickly as possible. The measure of our zeal and love will be indicated to God and to the brethren by the speed with which we attain to this “mark.”

The Apostle’s words, “Having done all, stand” (Eph. 6:13), imply that after we have reached the “mark” of perfect Love there will still be plenty of trials for us—trials of faith, trials of patience, trials of all the various elements of Love. The world is not a friend to grace, to help us onward in the right direction; Satan is still our Adversary, and will be able to stir up plenty of opposition—to force us back from the position attained. This is

our testing. We must hold fast to all to which we attain; we must “press down upon the mark” until it shall cost us our earthly life—laying down our lives in God’s service for the brethren, and in doing good unto all men as we have opportunity.

**F364 ¶1 through F367 ¶2 (see question #21).**

The position of this New Creation toward God, toward his Law, etc., is separate and distinct from that of others. They have a new and reckoned standing with God—by faith—a standing of justification or reckoned rightness, as we have already seen. This reckoned rightness, imputed to them through the merit of Christ’s sacrifice, not only covers the imperfections of the past, but continues with them, a covering and justifying robe of righteousness, through whose merit every unwillful defect and blemish of word, thought or deed is covered. As New Creatures, they are all figuratively clothed in white raiment—the righteousness of the saints, the imputed righteousness of the Redeemer, their Head. These New Creatures are accepted to their standing and relationship as members of the Body of Christ upon their profession of Love. The declaration of their consecration is that they so appreciate God’s mercy and grace, manifested in the death of his Son, and their justification through him, and so **love** the Giver of all their favors, that they have pleasure in presenting their bodies living sacrifices, in harmony with the divine invitation.

This consecration, or sacrifice of earthly interests and hopes and aims and ambitions, is prompted, not by fear nor by selfish love of reward, but by a pure love—by appreciation of the divine love, and a responsive love which desires to manifest itself toward God and in cooperation with all of his wonderful plan. These confessions of love and devotion being accepted by the Lord, his Spirit is imparted, and such are counted as sons of God, begotten of the holy Spirit. “Beloved, now are we the sons of God; and it doth not yet appear what we shall be [how much of a change we shall experience when we shall receive the new resurrection bodies, which the Lord has promised us], but we know that when he shall appear we shall be like him, for we shall see him as he is [and this thought is satisfactory to us].” 1 John 3:2

Has the heavenly Father put his angelic sons under the Sinaitic Law? Does he warn them that

“Faithful is he who called us,” who promises us succor and every needed assistance in this way. His grace is sufficient for us. 1 Thess. 5:24; 2 Cor. 12:9

they shall have no other gods; that they shall not make images and worship them; that they shall not covet, nor steal, nor bear false witness, nor murder, etc.? We answer, No; assuredly he has not put such a law upon his angelic sons. Then why should we expect that such a law would be given to the New Creation? Has not the heavenly Father accepted these New Creatures as his sons? and has he not given them of his Spirit, and could it be necessary to give such laws to those who have received the holy Spirit as instead of their own natural selfish disposition, or will? We can see the appropriateness of putting servants under laws, because they are not vitally interested in the general welfare, and may not have the spirit or disposition of their master in full; but supposing a perfect master and supposing perfect sons, thoroughly infused with his spirit, and delighting to do his will, and rejoicing to be co-workers with him in all of his gracious plans, how could it be necessary for such a father to put such sons under such laws?

“Moses verily was faithful as a servant over all his house,” and that household of servants was properly under the Mosaic Law, “added because of transgression, until the promised Seed should come.” Jesus, according to the flesh, made himself of no reputation and became a bondman, a servant, under the Law, that he might demonstrate not only that the Law was just, but might demonstrate also his own perfection according to the flesh, and that he might redeem the world. It was when he arose from the dead, and became “the first-born from the dead,” that he became the first-born of many brethren—the Head of the New Creation. According to the flesh he was under the Law, but the New Creature, the risen Lord, is not under the Law, and he it is who has become the Head of the new house of sons; “Christ as a Son, over his own house [of sons], whose house are we if we hold fast,” etc. And although we are still **in** the flesh, as New Creatures, we are not **of** the flesh, and are not treated

as though we were flesh —not treated of God as the remainder of the world is treated; but as New Creatures, who for the time being are sojourning in the flesh as in a tabernacle or tent, waiting for the adoption, to wit, the deliverance of our entire body, to be with and like our already glorified Head. “Ye are not [considered of God as being] in the flesh, but in the spirit, if so be that the spirit of Christ dwell in you.” Rom. 8:8,9

None can realize this subject clearly except they take this, the divine standpoint, in viewing it. These New Creatures, all begotten of the holy Spirit, could not think of having any other god than one; they could not think of making images or worshipping them; they could not think of blaspheming God’s name; they could not think of stealing from others—very much would they prefer to give; they could not think of bearing false witness against another—much rather would the love which is in them seek to cover and to hide the blemishes, not only of the brethren, but of the world in general; they could not think of killing a fellow-creature—much rather would they give life to others and that more abundantly—yea, their holy spirit would prompt them rather to lay down their lives for the brethren, as the same holy Spirit prompted the Captain of our salvation to give himself a ransom for all. Do we not see, then, that if God had given a law to the New Creation, to the house of sons, such as he gave to the house of servants, it would have been entirely a misfit—wholly unsuitable? The members of this “house of sons” could not be amenable to such a law without losing the holy Spirit, without ceasing to be of the New Creation; “For if any man have not the **spirit**

[mind, disposition] of Christ he is none of his.” Rom. 8:9

But how can these New Creatures be without a law—without some regulations? We answer that the highest statement of the divine Law is Love. God’s commands are so comprehensive, so searching, so dividing between the joints and the marrow, that they cannot be fulfilled in the complete, absolute sense except by Love. If we could suppose every item of the Law performed strictly, and yet the **spirit** of loving devotion to God absent, the divine Law would not be satisfied. On the contrary, Love is the fulfilling of the Law, and where Love reigns every item and every feature of the divine arrangement will be sought after and heartily obeyed to the best of the ability of the creature; not of constraint, but of joy, of love.

Such love for God and his righteousness the New Creation professed at consecration; and Love there became its Law, and it is firmly bound by that Law of Love—even unto death. Any failure to obey that Law is a violation, to that extent, of the Covenant relationship. As obedience to that Law of Love, to the extent of knowledge and ability, means self-sacrifice and victory over the spirit of the world and the weaknesses of the flesh and the oppositions of the Adversary—the Lord’s grace compensating for unintentional blemishes, and bringing such off conquerors through his own name and merit—so, on the other hand, wilful disobedience to it, deliberate and persistent violation of this Law of Love, would mean a forfeiting of the spirit of adoption—would mean the quenching of the holy Spirit, would mean that the New Creature had died, **had ceased to be.**

### **R3145 [col. 2 ¶2 to end] (see question #22).**

True, “whom the Son makes free is free indeed,” and we all should “seek to stand fast in the liberty wherewith Christ makes free;” but it is also true that we need to be on guard lest we use our liberty in such a manner as would stumble others more weak than ourselves,—not so able to use the liberty of Christ discriminatingly. The liberty wherewith Christ makes free may be viewed from two standpoints: if it gives us liberty to eat without restraint, in a manner that the Jews were

not at liberty to eat, it gives us liberty also to abstain;—and whoever has the spirit of Christ and is seeking to follow in his steps has already covenanted to the Lord to use his liberty, not in the promotion of his fleshly desires, ambitions and appetites; but in self-sacrifice, following in the footsteps of the Master, seeking to lay down his life, even, on behalf of the brethren—for their assistance. How different are these two uses of liberty! Its selfish use would mean self-gratification, re-

ardless of the interests of others; its loving use would prompt to self-sacrifice in the interests of others.

But why?—what principle is involved that would make it incumbent upon one whose conscience is clear to consider the conscience of another? Why not let the person of the weak conscience take care of his own conscience, and eat or abstain from eating as he felt disposed? The Apostle explains that this would be all right if it were possible; but that the person of weaker mind, feeble reasoning powers, is likely to be weaker in every respect and, hence, more susceptible to the leadings of others—into paths which his conscience could not approve, because of his weaker reasoning powers or inferior knowledge. One might, without violation of conscience, eat meat that had been offered to idols, or even sit at a feast in an idol temple, without injury to his conscience; but the other, **feeling** that such a course was wrong, might endeavor to follow the example of his stronger brother, and thus might violate his conscience, which would make it a sin to him. Every violation of conscience, whether the thing itself be right or wrong, is a step in the direction of wilful sin—it is a downward course, leading further and further away from the communion and fellowship with the Lord, and into grosser and grosser transgressions of conscience and, hence, possibly leading to the Second Death. Thus the Apostle presents the matter: “For through thy knowledge he that is weak perisheth,—the brother for whose sake Christ died.”

The question is not, Would it be a sin to eat the meat offered to idols? but, Would it be sin against the spirit of love, the law of the New Creation, to do **anything** which could reasonably prove a cause of stumbling to our brother;—not only to the brethren in Christ, the Church, but even to a fellow-creature according to the flesh?—for Christ died for the sins of the whole world. It is a very serious crime against the law of love and against the Lord’s injunction, to cause one of his brethren to stumble (Rom. 14:13,21; Matt. 18:6), but it would also be a crime in his sight for us to stumble others,—to hinder them from becoming brethren, and of the household of faith. Hence, it is clear that although knowledge might remove all prohibition of our consciences and all restraints of our liberty, yet love must first come in and approve the liberty

before we can exercise it. Love places a firm command upon us, saying,—Thou shalt love the Lord with all thine heart, and thy neighbor as thyself. Love, therefore, and not knowledge, not liberty, must finally decide every question.

Let us take our stand with the Lord, and determine that so far from using our liberties in any manner that might do injury to others we will refuse so to use them; and will rather **sacrifice** them for the benefit of others;—even as our Master, as our Redeemer, gave all that he had. Let us adopt the words of the Apostle in the last verse of this lesson, and determine once for all that anything that would injure a brother we will not do—any liberty of ours, however reasonable in itself, that would work our brother’s injury, that liberty we will not exercise; we will surrender it in his interest; we will sacrifice it; we will to that extent, on his behalf, lay down our life for him.

There is, perhaps, occasionally a danger of misapplication of this principle; as, for instance, the Doukhobors might say to us, We regard that it is wrong to eat any meat and wrong even to use the skins of animals for shoes, and you are to condescend to our weak consciences in this matter, and ought not to eat meat or wear shoes either. We answer that that is not a similar question to the one which the Apostle has explained in which we should surrender our liberties. On the contrary, the Word of the Lord and the customs of society are all opposed to these bewildered people, and to yield to their mental unbalance on this question would be to assist them in a wrong direction. Our abstaining from eating meat or from the wearing of shoes would in no sense of the word help them to better views; nor does our eating of meat or wearing of leather in any sense of the word **interfere with their consciences**. Other brethren have an antipathy to the use of instrumental music in the worship of God, as there used to be people who objected to having meeting places heated and provided with comfortable seats. These may sometimes abuse the Apostle’s argument, claiming that their consciences are injured by the liberties of the brethren; and that such liberties should be abridged in their interest. Our answer to them must also be,—that they misapply the Apostle’s argument: it is not his meaning that the Lord’s people are to favor the mental crotchets of each other in such a

manner as would be to the general injury of the Church. Superstitions are not to be encouraged in the Church, nor its spiritual advantages and liberties sacrificed on account of them. Nevertheless, love must always have a voice in all of the affairs of the Lord's people; and even such as would mistakenly impose upon their brethren upon the score of weakness, should be treated with love, and their objections, etc., should be reasoned upon. They should see that they have full liberty to do any and everything that the Lord requires of them, abstaining from every appearance of evil, and that their brethren should be accorded the same privileges. If they cannot conscientiously sing with instrumental music or sing hymns, let them keep silence, or for the time do their singing at home. Praising God with instruments is a very different question from eating in an idol's temple.

A somewhat similar question to this one which the Apostle decided, may come before us today in respect to attendance at public worship in the nominal churches, Protestant and Catholic—including the propriety of partaking of the "sacrament" or the "Mass." On such a question each has personal liberty; each should be fully persuaded in his own mind, and follow the direction of his own conscience. In our judgment it would be a much more serious offense to partake of the Mass in Roman Catholic, Greek Catholic or High Episcopal Church services, than to sit in an idol temple and partake of the foods offered to the idols; because the Mass is particularly an abomination before the Lord. (Heb. 7:25; 10:14.) As respects participation in the Lord's Supper, as observed by the majority of Protestants: We could see no harm in this of itself;—those participating might intelligently reverence and worship God in such a manner, even though realizing the inappropriateness, according to the Scriptures, of such a celebration. We would, however, think that a regular participation in the services of Babylon and in her misinterpretation of the Lord's Supper would be reprehensible;—injurious to our own spiritual progress, and dangerous also in the stumbling of some weaker in their discernments. Our advice, therefore, would be that on the one hand we do not feel such a restraint that we would fear to enter a nominal church building to hear a service there; and on

the other hand that we do not seem to give our assent to their errors by regular attendance and participation—except at such meetings as would afford us full opportunity for the presentation of the truth.

Another illustration of this principle in our times, is found in the liquor question. There will be no dispute that it would be wrong for any man to get drunk—to lose his senses, and additionally to render himself liable to do injury to others, and surely to dishonor his Creator. The question of liberty comes in only in respect to the use of liquors in such a manner as would work no dishonor to God and no injury either to ourselves or to our neighbors. All recognize the fact that intoxicating liquors are a dangerous temptation to the world in general, and our suggestion to the brethren who feel that they have full power of self-control in the use of liquors, is that they apply the argument of the Apostle in this lesson, and determine whether they could not more honor the Lord and help those who are weaker than themselves by using their liberty in the direction of total abstinence,—sacrifice of rights,—rather than by using it in moderate drinking.

So far as we are able to discern, intoxication is one of the most terrible evils scourging our race at the present time. Many are so weak through the fall, by heredity, that they are totally unable to resist the control of intoxicants, if once they yield to them. Is it too much to ask of those who have consecrated their lives to the Lord, to righteousness and to the blessing of others, that they should deny themselves in this matter, and thus lay down some liberties and privileges in the interest of the brethren, and in the interest of the world in general?

Similar arguments might be urged respecting the use of tobacco, cards and the various implements which the Adversary uses in luring mankind into sin. The whole, be it noted, is the argument of love. In proportion as we grow in the graces of our Lord, in his spirit of love, we will be glad, not only to put away all filthiness of the flesh for our own sakes, and to be more like the Lord, but also, at the instance of love, we would desire to put away from us everything that might have an evil influence upon others, whatever we might consider our personal liberties to be in respect to them.

Our Golden Text is in place here—it appeals to all who have become new creatures in Christ Jesus. “Let us, therefore, follow after the things which make for peace”—for the blessing of others

and for our own blessing and upbuilding as new creatures in Christ, members of his body.

### **R3070—The Claims of Love and Justice (see question #29).**

There is nothing more necessary to the peace and prosperity of the Church of God than that its members should have a clear understanding and appreciation of moral principles, with a full determination to be controlled by them. Even among Christians there are often differences of opinion, with reference to principles of action, which greatly interfere with spiritual growth and prosperity. Such difficulties most frequently arise through a failure to rightly distinguish between the relative claims of love and justice. Therefore we deem it profitable briefly to consider these principles and their operation among the children of God.

Justice is sometimes represented by a pair of evenly poised balances, and sometimes by the square and compass, both of which are fitting emblems of its character. Justice knows no compromise and no deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for “good weight” or “good measure:” there is no grace in it, no heart, no love, no sympathy, no favor of any kind. It is the cold, calculating, exact measure of truth and righteousness. When justice is done, there is no thanks due to the one who metes it out: such a one has only done a **duty**, the neglect of which would have been culpable, and the doing of which merits no favor or praise. And yet, cold, firm and relentless as this principle is, it is declared to be the very foundation of God’s throne. It is the principle which underlies all his dealings with all his creatures: it is his **unchangeable business principle**. And how firmly he adheres to it is manifest to every one acquainted with the plan of salvation, the first step of which was to satisfy the claims of justice against our race. Though it cost the life of his only begotten and well beloved Son to do this, so important was this principle that he freely gave him up for us all—to satisfy its legal claims against us.

The principle of love, unlike that of justice, overflows with tenderness and longs to bless. It is full of grace, and delights in the bestowment of favor.

It is manifest, however, that no action can be regarded as a favor or a manifestation of love, which has not underneath it the substantial foundation of justice. Thus, for instance, if one comes to you with a gift, and at the same time disregards a just debt to you, the gift falls far short of appreciation as an expression of love; and you say, We should be just before we attempt to be generous.

And this is right: if justice is the foundation principle in all of God’s dealings, it should be in ours also; and none the less so among brethren in Christ than among those of the world. As brethren in Christ, we have no right to presume upon the favor of one another. All that we have a right to **claim** from one another is simple justice—justice in the payment of our honest debts to each other, justice in our judgment one of another (which must make due allowance for frailties, etc., because we realize in ourselves some measure of similar imperfection), and justice in fair and friendly treatment one of another. This is all we have any right to **claim**; and we must also bear in mind that while we have a right to claim this for ourselves from others, we are just as fully obligated to render the same to them.

But while we **may claim** justice—though there is no obligation to demand it for ourselves, and we may if we choose even suffer injustice uncomplainingly—we **must**, if we are Christ’s, **render** it. In other words, we are not responsible for the actions of others in these respects, but we are responsible for our own. And, therefore, we must see to it that all our actions are squared by the exact rule of justice, before we ever present a single act as an expression of love.

The principle of love is not an exact principle to be measured and weighed like that of justice. It is three-fold in its character, being pitiful, sympathetic or reverential, according to the object upon which it is centered. The love of pity is the lowest form of love: it takes cognizance of even the vile and degraded, and is active in measures



of relief. The love of sympathy rises higher, and proffers fellowship. But the love of reverence rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this latter sense we may indeed love God supremely, as the personification of all that is truly worthy of admiration and reverence, and our fellow men in proportion as they bear his likeness.

Although we owe to every man the duty of love in some one of these senses, we may not demand it one of another, as we may the principle of justice; for love is the overflow of justice. Justice fills the measure full, but love shakes it, presses it down, heaps it up and overflows justice. It is therefore something not to be demanded, nor its lack to be complained of, but to be gratefully appreciated as a favor and to be generously reciprocated. Every one who craves it at all should crave it in its highest sense—the sense of admiration and reverence. But this sort of love is the most costly, and the only way to secure it is to manifest that nobility of character which calls it forth from others who are truly noble.

The love of sympathy and fellowship is also very precious; but, if it come merely in response to a demand, it comes robbed of its choicest aroma: therefore never demand it, but rather by manifestation of it toward others court its reciprocation.

The love of pity is not called out by the nobility of the subject, but rather by the nobility of the bestower, who is so full of the principle of love that it overflows in its generous impulses toward even the unworthy. All of the objects of pity are not, however, unworthy of love in the higher senses; and some such often draw upon our love in all the senses.

To demand love's overflow of blessing—which is beyond the claims of justice—is only an exhibition of covetousness. We may act on this principle of love ourselves, but we may not claim it from others. The reverse of this exhibits a man-

ifest lack of love and a considerable measure of selfishness.

Thus, for instance, two of the Lord's children were once rooming together and, through a failure to rightly consider the relative claims of love and justice, one presumed upon the brotherly love of the other to the extent of expecting him to pay the entire rent; and when the other urged the claims of justice, he pushed the claim of brotherly love, and the former reluctantly yielded to it, not knowing how to refute the claim, yet feeling that somehow some Christians had less principle than many worldly people. How strange that any of God's children should take so narrow and one-sided a view! Cannot all see that love and justice should work both ways and that it is the business of each not to oversee others in these respects, but to look well to his own course, and, if he would teach others, let it be rather by example than by precept?

Let us beware of a disposition to covetousness, and let each remember that he is steward over his own goods, and not over his neighbor's, and that each is accountable to the Lord, and not to his brother, for the right use of that which the Master has entrusted to him. There is nothing much more unlovely and unbecoming to the children of God than a disposition to petty criticism of the individual affairs of one another. It is a business too small for the saints, and manifests a sad lack of that brotherly love which should be specially manifest in broad and generous consideration, which would rather cover a multitude of sins than magnify one.

May love and justice find their proper and relative places in the hearts of all of God's people, that so the enemy may have no occasion to glory! The Psalmist says, "Oh, how love I thy law [the law of love, whose foundation is justice]! it is my meditation all the day." (Psa. 119:97.) Surely, if it were the constant meditation of all, there would be fewer and less glaring mistakes than we often see. Let us watch and be sober, that the enemy may not gain an advantage over us.

**F402 ¶2 through F409—“Judge Not, that Ye Be Not Judged. For with What Judgment Ye Judge, Ye Shall Be Judged” (see question #36).**

The competent judges of the Church are the Father and the Son—the latter being the Father’s representative, to whom he has committed all judgment. (John 5:22,27) The New Creatures are not competent to be judges one of another for two reasons: (1) Few of them fully comprehend and appreciate the divine Law of Love governing all. (2) Evidently few can read their own hearts unerringly; many either judge themselves too severely or too leniently, and, hence, should modestly decline to sit in judgment of the heart of another whose motives may be far from appreciated. It is because of our incompetence for judging that the Lord—while assuring us that this shall be one of our future functions in the Kingdom, after being qualified by participation in the First Resurrection—forbids all private judgment amongst his followers now; and threatens them that if they persist in judging each other they must expect no more mercy and leniency than they show to others. (Matt. 7:2; Luke 6:38) The same thought is enforced in the sample prayer given us, “Forgive us our debts [trespasses] as we forgive our debtors.” Matt. 6:12

This is not an arbitrary ruling by which the Lord will deal unjustly and ungenerously with us, if we deal thus with others: on the contrary, a correct principle is involved. We are “by nature children of wrath,” “vessels fitted for destruction”; and although the Lord mercifully proposes to bless us and relieve us of our sins and weaknesses and to perfect us through our Redeemer, he will do this only on condition of our acceptance of his Law of Love, and our heart-conformity to it. He does not propose accepting unregenerates and having “children of wrath” in his family. To be fit for any place in the Father’s house of many mansions [planes of being] (John 14:2) all must cease to be children of wrath and become children of Love—being changed from glory to glory by the Spirit of our Lord, the spirit of Love. Whoever, therefore, refuses to develop the spirit of Love, and contrary to it insists on uncharitably judging fellow-disciples, proves that he is not growing in knowledge and grace, not being changed from glory to glory of heart-likeness to the Lord, not a true follower of the Lord, and, hence, should not have mercy extended to him beyond what he uses properly in

copying his Lord. The amount of his likeness to the Lord (in love) will be shown by his mercy, and generosity of thought, word and deed toward his fellows.

Oh, that all the Spirit-begotten ones, the “New Creation,” could realize that this spirit of judging (condemning), alas! so common (indeed, almost the “besetting sin” of the Lord’s people) measures their lack of the spirit of Love—their lack of the Spirit of Christ—which, totally absent, would prove us “none of his.” (Rom. 8:9) We are persuaded that the more speedily this fact is realized the more speedily will progress the great transformation “from glory to glory,” so essential to our ultimate acceptance as members of the New Creation.

But few of the Lord’s people realize to what extent they judge others, and that with a harshness which, if applied to them by the Lord, would surely bar them from the Kingdom. We might have feared that, under our Lord’s liberal promise that we shall be judged as leniently as we judge others, the tendency would be to too much benevolence, too much mercy, and that “thinketh no evil” might be carried to an extreme. But no! All the forces of our fallen nature are firmly set in the opposite direction. It is more than eighteen centuries since our Lord made this generous proposal to judge us as leniently as we will judge others, and yet, how few could claim much mercy under that promise! It will be profitable for us to examine our proneness to judge others. Let us do so, prayerfully.

The fallen or carnal mind is selfish; and proportionately as it is **for** self it is **against** others—disposed to approve or excuse self and to disapprove and condemn others. This is so thoroughly inbred as to be an unconscious habit, as when we wink or breathe. This habit is the more pronounced with advanced education. The mind recognizes higher ideals and standards and forthwith measures everyone by these, and, of course, finds something at fault in all. It delights in rehearsing the errors and weaknesses of others, while ignoring its own along the same or other lines—and sometimes, even, hypocritically denouncing the weaknesses of another for the very purpose of hiding its own or giving the im-

pression of superior character along the line in question. Such is the mean, contemptible disposition of the old fallen nature. The new mind, begotten of the Spirit of the Lord, the holy Spirit of Love, is in conflict with this old mind of selfishness from the start, under the guidance of the Word of the Lord—under the Law of Love and the Golden Rule, and becomes more and more so as we grow in grace and knowledge. At first all New Creatures are but “babes in Christ” and appreciate the new Law only vaguely; but unless growth is attained and the Law of Love appreciated and measured up to, the great prize will not be won.

The Law of Love says: For shame that the weaknesses and shortcomings of brethren or of others should be exposed before the world; for shame that pity and sympathy did not at once advance to speak a word in their defense, if too late to spread over their faults a mantle of charity to hide them entirely! As our noble, loving Master declared on one occasion, when asked to condemn a sinner: “Let him that is without sin among you cast the first stone.” The person without frailties of his own might be to some extent excusable for assuming unbidden of the Lord the position of executioner of Justice—taking vengeance on wrongdoers, exposing them, etc.; but we find that our Master, who knew no sin, had so much Love in his heart that he was disposed rather to condone and forgive than to punish and expose and berate. And so it will doubtless be with all begotten of his Spirit: in proportion as they grow up into his likeness they will be the last to pray for vengeance—the last to execute punishments by tongue or otherwise, until so commanded by the Great Judge. He now, on the contrary, instructs us, “Judge nothing before the time,” and declares, “Vengeance is mine.”

Well has the Apostle delineated the spirit of Love, saying, “Love suffereth long and is kind” —to the wrongdoer. “Love envieth not” the success of others, seeks not to detract from their honor nor to pull them back from it. “Love vaunteth not itself, is not puffed up,” and, consequently, never seeks to detract from the splendor of others to make self shine by contrast. It “doth not behave itself unbecomingly,” immoderately —it has no extreme and selfish desires and avoids extreme methods. Love “seeketh not that

which is not her own” —does not covet the honors or wealth or fame of others, but delights to see them blessed, and would rather add to than detract from these blessings. Love “is not easily provoked,” even to render just recompenses: remembering the present distress of the entire race through the fall, it is sympathetic rather than angry. Love “thinketh no evil”; it not only will not invent and imagine evil, but is so disposed to give the benefit of any doubt that “evil surmisings” are foreign to it. (Compare 1 Tim. 6:4.) Love “rejoiceth not with iniquity, but rejoices with the Truth [rightness]”: hence, it would delight to uncover and make known noble words or acts, but would take no pleasure in, but avoid, exposing ignoble words or deeds. Love “covereth all things,” as with a mantle of sympathy—for nothing and nobody is perfect, so as to stand full inspection. Love anticipates and has her mantle of benevolence always ready. Love “believes all things”—is not disposed to dispute claims of good intention, but rather to accept them. Love “hopes all things,” disputing the thought of total depravity so long as possible. Love “endures all things”; it is impossible to fix a limit where it would refuse the truly repentant one. “Love never faileth.” Other graces and gifts may serve their purposes and pass away; but Love is so elemental that, attained, it may always be ours—throughout eternity. Love is the principal thing. 1 Cor. 13:4-13

But if to tell uncomplimentary truth is to violate the Law of Love and the Golden Rule, what shall we say of the still more disreputable, still more unlovely, still more criminal habit so common, not only amongst the worldly and nominally Christian, but also among true Christians—that of telling about others disreputable things not positively known to be the truth. Oh shame! shame! that any of the Lord’s people should so overlook the Lord’s instruction, “speak evil of no man”; and that any but the merest babes and novices in the Law of Love should so misunderstand its message—that any without the most indubitable proofs at the mouth of two or three witnesses, and then reluctantly, should even believe evil of a brother or a neighbor, much less to repeat it—to slander him upon suspicion or hearsay evidence!

## We Should Judge Ourselves

"If we would judge ourselves, we should not be judged [punished, corrected of the Lord]." 1 Cor. 11:31

The Golden Rule would surely settle this disposition to "gossip" about others and their affairs. What slanderer wishes to be slandered? What gossip wishes to have his matters and difficulties and weaknesses discussed either publicly or confidentially? The "world" has little else to talk about than gossip and scandal, but the New Creation should preferably be dumb until the love and plan of God have furnished them with the great theme of which the angels sang—"Glory to God in the highest; on earth peace, good will toward men." Then the "words of their mouths and the meditations of their hearts" will be acceptable to the Lord and a blessing to those with whom they come in contact.

The Apostle, commenting upon the tongue, shows that this little member of our bodies has great influence. It may scatter kind words that will never die, but go on and on blessing the living and through them the yet unborn. Or, "full of deadly poison," it may scatter poisonous seeds of thought to embitter the lives of some, and to blight and crush the lives of others. The Apostle says—"Therewith bless [honor] we God, even the Father; and therewith curse [injure] we men,...out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter?" James 3:8-11

"Out of the abundance of the heart the mouth speaketh"; so that when we are gossiping about others, "busybodying" in their affairs, it proves that a large corner of our hearts, if not more, is empty as respects the love and grace of God. This thought should lead us at once to the throne of grace and to the Word for a filling of the Spirit

such as the Lord has promised to those who hunger and thirst after it. If, still worse than idle gossiping and busybodying, we have **pleasure** in hearing or speaking evil of others, the heart condition is still worse: it is overflowing with bitterness—envy, malice, hatred, strife. And these qualities the Apostle declares are "works of the flesh and the devil." (Gal. 5:19-21) Would that we could astound and thoroughly awaken the "New Creation" on this subject; for if ye do these things ye will surely fall, and no entrance will be granted such into the everlasting Kingdom of our Lord and Savior Jesus Christ.

Fitting for the Kingdom leads us in the very opposite direction, as the Apostle Peter declares, "Add to your faith patience, brotherly kindness, **love**; for if ye do these things ye shall never fall; but gain an abundant entrance into the Kingdom." (2 Pet. 1:5-11) The Apostle James is very plain on the subject and says: "If ye have bitter envyings and strife in your hearts, glory not and **lie not against the truth**. This wisdom descendeth not from above, but is earthly, sensual, devilish." (James 3:14,15) Whoever has such a slanderous and bitter spirit has the very reverse of the Spirit of Christ, the holy Spirit, the spirit of Love: let him not lie either to himself or to others—let him not glory in his shame—let him not thus put darkness for light, the spirit of Satan for the Spirit of the Anointed.

Proceeding, the Apostle declares the secret of the confusion and unrest which has troubled the Lord's people at all times, to be in this unclean, only partially sanctified condition of the heart, saying, "where envying and strife is, there is confusion [disquiet, unrest] and every evil work." (James 3:16) If these weeds of the old fallen nature are permitted to grow they will not only be noxious but will gradually crowd out and kill all the sweet and beautiful flowers and graces of the Spirit.

**R3594 [col. 1 ¶III to IV] (see question #37).**

III. Do not be touchy and easily offended. Take a kindly, charitable view of the words and acts of others. A trifling slight or rebuff could well be passed unnoticed—covered with the mantle of generosity and love. A serious offense should be assumed to be **unintentional**, and inquiry should be kindly made in words that would not stir up anger, but in “speech seasoned with grace.” In a majority of cases it will prove that no offense was meant.

This rule in the Scriptures comes under the instructions not to indulge in “evil surmisings,”—imagining evil intentions and motives behind the words and acts of others. “Evil surmisings” is ranked by the Apostle as contrary to the words of our Lord Jesus, opposed to godliness, and of the same spirit as envy and strife—of a corrupt mind, works of the flesh and the devil.—1 Tim. 6:3-5; Gal. 5:19-21.

Love the Law of the Spirit.

The other side of this subject is brought out by the Apostle’s injunction respecting the elements of the spirit of love, of which God’s people are begotten and which they are to cultivate daily,—the development of which is one of the chief proofs of their being “overcomers.” He says, “Love suffereth long and is kind, ...is not easily offended, **thinketh no evil**,...beareth all things, believeth all things [favorably], hopeth all things, endureth all things.”

It may be urged that such a disposition would be imposed upon frequently, by the evilly disposed. We reply that those who possess this spirit of love are not necessarily obtuse nor soft: their experiences in cultivating this degree of love have served to develop them and make them of “quick understanding in the fear of the Lord.” They will be **cautious** where there is even the appearance of evil, even while avoiding the imputation of evil intentions until forced to concede them by indisputable evidence. Besides, it would be better far to take some trifling risks and suffer some slight losses, many times, than to accuse even one innocent person. And the Lord who has directed this course is abundantly able to compensate us for any losses experienced in following his counsel. He is both able and willing to make all such experiences work together for **good** to those who love him. He places **obedi-**

**ence** to his arrangements first (even before sacrifice) saying, “Ye are my disciples, **if ye do** whatsoever I command you.”

Whoever neglects the Lord’s commands along this line of “evil surmisings” weaves a web for his own ensnarement, however “circumspectly” he may walk as respects other matters; for a heart impregnated with doubt and suspicion toward fellow creatures is more than half prepared to doubt God; the spirit of sourness and bitterness implied is at war with the spirit of the Lord, the spirit of love. Either the one or the other will conquer. The wrong spirit must be gotten rid of, or it will defile the new creature and make of him a “castaway.” On the contrary, if the new nature conquer, as an “overcomer,” it will be along this line: if evil surmisings are overcome, half the battle against present difficulties and besetments is won. The surmisings are from the heart, and lead us either to good words and acts, or to evil words and acts.

IV. If you have been slandered, you may explain, to set yourself right, either publicly or privately; but surely avoid doing more than this. If you slander in return you make two wrongs out of one. Let no man render evil for evil to any one;—no, not even if what you should tell be the truth, while what your neighbor told was falsehood. And in contradicting and explaining false charges, remember not to go beyond this to make counter-charges against your defamer; for thus you also would become a slanderer.

The Golden Rule.

This is the Scriptural rule. We are to do unto others as **we would** that they should do unto us, and not as **they do** unto us. The wrongs done toward us will never justify wrong doing on our part. God’s true children are to have no sympathy with Satan’s delusion—“Do evil that good may result.” But while no Scripture forbids our explaining away the errors and false statements of slanderers, experience proves that, if we followed Satan and his deluded servants of unrighteousness around, to contradict every adverse criticism and evil report, we should be kept more than busy. And if Satan found us willing to do so, he would no doubt lead us such a chase as would prevent our having any time to tell forth the good tidings of great joy; thus he would gain a victory, and we should lose one.

Rather let us commit our reputation to the Lord, as a part of the sacrifice we laid at his feet when we surrendered all in obedience to the "call" to run the race for the great prize of our high calling. If thus we suffer some loss of reputation, by reason of our resolution not to neglect the King's business to fight for our own tinsel, we may be sure that it will count with him as so much **endured** for Christ's sake; and so much the more will be our reward in heaven, when the battle is over and the victors are crowned.

Meantime, however, it behooves each of the Lord's people to be as circumspect as possible at every step of the way. Remember that in proportion to faithfulness and zeal in letting the light shine we will have the malignant opposition of our great Adversary, who seeks to turn and twist and maliciously distort and discolor our every word and act;—because the accuser of the breth-

ren can find no real charges; and because he is exceeding mad against the humble servants of the truth, as he was against the Chief Servant—our Lord. He, let us remember, was crucified as a law-breaker, at the instance of the prominent ones of the church, and betrayed to them by one of his own disciples.

"Consider him who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds" when attacked by the Adversary,—whoever may be his agents and whatever their missiles. He cannot harm but will only increase our reputation in the Lord's sight, if we endure faithfully; and he can do no outward harm that God cannot overrule for the **good** of his cause — though that good may sometimes mean "siftings" of chaff and tares from the wheat.