

December 8

If the world hate you, ye know that it hated Me before it hated you. John 15:18

AS our Master was hated without a cause, so let it be with us so far as possible, that the hatred, malice, envy and murder which may be poured out against us may be wholly unmerited by us—that our lives shall

be as nearly pure as possible; that so far as we are able our thoughts and words and deeds may show forth the praises of our Lord, and speak of our love for all men, especially for the household of faith. By and by, when the church shall have been glorified, and a new dispensation inaugurated, those who hate us now, largely because they

are blinded by the Adversary and misled, will bow before us, as the Lord's Anointed, and we shall have the great pleasure of lifting them up blessing them, encouraging them and forgiving them; and assisting them back to the full image and likeness of God. Z. '01-300 R2881:1

R4813 (From Harvest Truth Database V10)

THE WORLD'S HATRED

"Marvel not, my brethren, if the world hate you"; "Ye know that it hated me before it hated you."

—1 John 3:13; John 15:18—

HERE the great Teacher seems to show that the kind of hatred that would come to us would be the same that came to himself. Looking at his experiences we see that he was hated chiefly by the most prominent, the most influential amongst the people. The Scribes specially hated him; but the Pharisees, the Chief Priests and the Sadducees also hated him. In time their hatred extended to the common people. The lower classes are always led by the superior classes; the lesser Pharisees by the greater Pharisees; the lesser Sadducees by the greater Sadducees, etc. Probably the common people could not give an intelligent reason why they hated the Lord. Accepting the presentations of their leaders, they assumed that he was a fraud and an impostor, and hated him as such. In proportion as they esteemed their leaders, they were inclined to disesteem whomsoever these disesteemed.

So it is today. We can see that there are motives behind the hatred manifested toward the Lord's people. No prominent person poses as being wicked. Hence, there is a general disposition on the part of all to justify themselves (politically and religiously), as moved by noble sentiments, as either the supporters or originators of high standards. But we see the hypocrisy which is made manifest by the lies and the procedure of those who hate the Lord's people without a cause. When, therefore, the Truth comes to any of those who have error and pride mingled with worldly religion, it becomes a rebuke to them. As the Apostles went from one place to another it was said of them, "These that have turned the world upside down have come hither also."—Acts 17:6.

The thoughts of Jesus are so deep and touch so upon the heart that everything not fully in accord with them appears worthless in comparison. Hence, many of those who have been teachers of religion find themselves impelled, through hate and envy, to try to crush, to blacken, to defame that which is true. But these teachers are being tested; they are being proved. To the Lord, at least, their hypocrisy is manifested, whether others be deceived by it or not. It is, therefore, today as it was in our Lord's day—"The darkness hateth the light."

"WHOEVER WILL LIVE GODLY IN CHRIST JESUS SHALL SUFFER PERSECUTION"

As our Lord explained, the darkness of sin and error is in direct antagonism to the light of Truth, and consequently when his people lift up the light—"Let their light so shine as to glorify their Father which is in heaven," who has called them "out of darkness into his marvelous light"—the effect upon the darkened world is to awaken opposition, antagonism, and thus to disturb and make uncomfortable those in sympathy with darkness. Consequently, those who love darkness, those who love evil, those who love sin in its varied forms, hate the light, neither come to the light; but either publicly or secretly oppose the children of the light, the enlightened ones, the light-bearers. And even those who have gotten out of the extreme darkness of moral pollution into a kind of twilight of civilized reformation and moral reform, cannot endure the clear, searching light of the true Gospel. They much prefer a measure of darkness.—John 3:20.

In consequence of this conflict between light and darkness, our Lord suffered at the hands of those who professed to be children of the light, children of God; and who had, at least, a little light. Our Lord was not maltreated by either the Roman Governor or the Roman soldiers, of their own volition; for they were so totally blind as not to appreciate the light which he displayed. His persecutors were those who had some light, but who hated the brilliancy of the great

Light shining upon them.

Similarly, all down through this Gospel Age, those who have been burning and shining lights in the world have been hated and persecuted chiefly (almost exclusively) by those who had some light, but whose light was *darkness* in comparison with the great light of the holy Spirit shining in and through the Lord's fully consecrated ones. Thus was fulfilled our Lord's testimony, "If they hated me they will also hate you"; "Whosoever will live godly in Christ Jesus shall suffer persecution." (John 15:18; 1 John 3:13; 2 Tim. 3:12.) The Lord's followers in the present time are called upon to suffer persecution for righteousness' sake, not because it is either reasonable or proper, but because the Lord, wishing to test, prove, and polish his people, is willing to permit the evil, opposing influences to prosper and to persecute and oppose his "members," and thus to serve his cause in the preparation of his Elect for a future work of service. Thus the persecutors of the Body, as did the persecutors of the Head, are co-operating to fulfil the Divine Plan in a manner they little suspect.

"MARVEL NOT IF THE WORLD HATE YOU"

When the Lord's followers take a firm stand for Truth and righteousness, as did their Leader, the results are the same. Satan is their implacable opponent; he will see to it that they suffer, that there will be opposition, not only by himself, but by the world, which is largely under the influence of his spirit in various ways. Having taken this stand, the Lord's people must not marvel if the world hate them and say all manner of evil against them falsely, for Christ's sake. The more prominent they may be, as in our Lord's case, the more virulent will be the attacks against them; the more interested will be the great Adversary in overcoming them.

This thought that Satan opposes us, and that we are contending not merely with flesh and blood, but with principalities and powers and wicked spirits in high positions of power (Eph. 6:12), would be appalling to us did we not, on the other hand, realize that by this same positiveness of decision for Truth and righteousness we acquire great help and assistance by other unseen powers. From the moment of our positive resistance of temptation and positive standing up for the Lord and his cause, we become stronger in the Lord and in the power of his might. Let us remember that "greater is he that is for us than all that can be against us."—Matt. 5:11; Eph. 6:12; 1 John 4:4.

The chief opposition to our Lord came from the religious leaders and professors. The union of the worldly and the semi-religious is sometimes complete, as in the union of Church and State in foreign lands; in other instances, it is incomplete, as in this country, where the Church and State are not fully united. Nevertheless, the politician desires the support of the professors and supporters of religion. These, in turn, plume themselves on their political influence and seek to use this influence for their own advantage, or, as they would say, for the "good of the cause." So, where there is no *direct* union between Church and State, there is an affiliation, an *indirect* union. The politician wishes to have the support of the moral and religious leaders of the community and others. Thus drawn together, the princes of this world, both religious and secular, uphold one another. Their interests are one. Hence, the Lord and all those who are his "members" and followers would be unsympathetically viewed, hated, persecuted; for the presentations of the Truth make manifest various errors and hypocrisies in contrast with Divine standards.

R5676 "THE ENDS OF THE AGES"—CONDITIONS SIMILAR *"If the world hate you, ye know that it hated Me before it hated you."*—John 15:18

By the word "world" the Lord did not mean Gentiles; else He would have said

Gentiles. Had He said Gentiles it would have signified all the peoples not in covenant relationship with God. But when He used the word "world" He seemed to signify the present order of things, and therefore the people of the present order; for there would

be no present order except through the people. He would mean those who had religious influence—the representatives of the people.

But the special order of that day was made up of the scribes, Sadducees, Phari-

sees, chief priests and the Doctors of the Law—those interpreting the Law... They hated Him, not because He really did them any harm, but because His teachings, and the light that shone from His life and teachings, were contradictory to themselves, and to their plans, schemes and arrangements...

Our Lord's principal opposition, then, came from the religious rulers, the teachers and the Jewish politicians. There were the Sadducee party and the Pharisee party. The Sadducees believed in nothing beyond what they could see. They were agnostics. The Pharisees were a very strict religious sect, pre-eminently the holiness people of the Jews. They were very scrupulous regarding outward forms and ceremonies, but as a class were very haughty, self-righteous and unjust...

Not only did they hate the Master, but they hated Him with such a bitterness and such resentment as to destroy Him. They plotted His death several times, but they could not take Him until His hour had come. The Pharisees acknowledged that a great miracle had been performed in the raising of Lazarus, but they determined that Jesus should be destroyed on account of this great miracle, because it would influence the people, and the people would in that same proportion become alienated from themselves.

The high priest, Caiaphas, said, "It is expedient for us, that one man should die for the people, and that the whole nation perish not." (John 11:47-53.) The leaders of the nation feared that all the people would be so influenced by Jesus' teaching that they would themselves avail nothing, and that "the Romans would come and take away their place and their nation."... The difficulty was that they had a wrong view of God's Cause and of their nation. They were leaving God out of the account. They were thinking that they must do the whole thing. They were forgetting that God is the One All-Powerful and is at the helm.

SHINING OF TRUTH EXPOSES ERROR

As respects the true people of God the Master said, as recorded in our text, "Marvel not if the world hate you; ye know that it hated Me before it hated you." We see that it is in proportion to their faithfulness as followers of the Lord Jesus that the Lord's people are hated and persecuted. There was

a long period of persecution in the early days of the Church—first by Nero, then by Diocletian and others of the Roman Emperors. Then came the general rise of the Antichrist, culminating in the establishment of the great misrepresentation, the counterfeit, of God's Kingdom, in the year 539 A.D. These also hated the true Church and held them in contempt. The latter were chimerical, was the thought—they were poor thinkers, they took the words of Jesus too literally, they thought too much about a future Kingdom instead of about the present kingdom. Then followed the long night of bloody persecutions, during the entire papal Millennium. [799 A.D. to 1799 A.D.] The true followers were not numerous, and were chiefly the poor of this world—not many great, not many learned—but rich in faith. "Not many wise men after the flesh, not many mighty, not many noble, are called." "Hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom which He hath promised to them that love Him?"--1 Cor. 1:26; James 2:5

Coming down to our day, in proportion as the people of the Lord are following in the footsteps of Jesus they will wish to let their light shine out upon others. In proportion as they thus let their light shine, it will show the misconceptions and errors of the present order of things in the world. Here in our day as in Jesus' day, Truth shows forth and rebukes the error, and those who promulgate the Truth are more or less hated because of this. Today, as in the days of our Lord's First Advent, there is a religious System which is more or less mixed up with politics. Its adherents plan all kinds of reforms. They say, "If we can destroy the white slave traffic and the liquor traffic, we shall have nearly brought in the Millennium. Electing wise rulers will help in bringing in the new order of things." But much as we sympathize with these good efforts we perceive that as a whole such plans are not God's Plan in respect to the future Kingdom. Present institutions are not to be repaired, but replaced by the "new heavens and new earth" conditions...

PUTTING DARKNESS FOR LIGHT

All this seems like a foolish tale to the world; for it would mean defeat to their projects. It would upset all the plans of Churchianity. If the people thought as we do

it would mean great disaster to all the denominations. The people would not be nearly so much interested in building up these systems or in raising money as they would be in seeking to do the work of the Lord in the world. If our view should prove true, and should gain the confidence of the people, to that extent all man-made systems would become unpopular. They would all be put to shame in comparison with the Truth. Hence their promoters think that to hide their darkness and call it light is necessary for their prosperity. They think that it is necessary for them to burn our books and to keep our sermons out of the newspapers, etc. All this seems to them to be the wise course. They perceive that they and their systems would utterly fall if our teachings were generally received by the people...

Thus they go about to establish their own plans... Shall we let an insignificant people come around and say that there are only a handful in the Church, and that all the rest of us are frauds? It is an implication that our great institutions are wrong. If these people are going to turn the world upside down, and bring us into disrepute, we must put them down before it is too late. Something must certainly be done!"

OUR FIERY CHARIOT

So we see there is hatred there. The Lord's true people are striving for a perfect ideal; they are striving for the likeness to the Lord as representatives of our Lord Jesus Christ. But this is not what the religious people hate so much. It is the disturbing of their institutions—the shaking and rocking of their boat. They are afraid that they will be capsized in the sea...

What this may eventually lead to we do not know. But there are Scriptures which seem to indicate that the closing of the career of the true Church will be one of persecution. We understand that Elijah was a type of the Church. His last experience was his being carried away in a chariot of fire. It was the agency by which he was taken from the world. So in the close of this world (Age) the Lord may take away His people in a fiery trouble—but it will be the chariot to carry them Home, to glory, honor and immortality, to participation with Jesus in the Divine Nature. "Fear not, Little Flock; for it is your Father's good pleasure to give you the Kingdom."

R2880 (From Harvest Truth Database V5.0)

"HATED WITHOUT A CAUSE"

--GEN. 37:12-36.--OCT. 6--

Golden Text: "The patriarchs, moved with envy, sold Joseph into Egypt: but God was with him."--Acts 7:9.

RACHEL, the dearly beloved wife of Jacob, was dead, but her first-born son, Joseph, was beloved by his father above his ten older half-brothers. And from the narrative it is not unreasonable to assume that this love was not merely on his mother's account, but that Joseph himself had a kindness and nobility of character which specially commended him to his father, and drew forth his affection. As a son of his old age, Jacob was inclined to favor Joseph in various ways, and amongst others procured for him an expensive robe, of a kind peculiar to that time, samples of which have recently been found in Egypt, in the tomb of Beni-Hassan.-- "long, richly embroidered robes in various patterns and colors, which seem to have been produced by sewing together small pieces of different colors. Herodotus describes one sent as a present by the king of Egypt, which had a vast number of figures of animals interwoven into its fabric, and was embroidered with gold."

Jacob probably did not realize to what extent his partiality was cultivating in his other sons a feeling of enmity and envy against Joseph; and, indeed, we may question if it would have been to Joseph's advantage, as respects development of character, to have re-

mained at home under such conditions; he would probably have been a spoiled young man, just as grandparents are very apt to spoil grandchildren by too much petting and partiality, developing in the favored child a spirit of pride, to plague and injure it for the remainder of life.

The envy of his brothers over his father's partiality was intensified by two dreams which Joseph had, and which he told them of, apparently with all simplicity and innocence. In the one dream he saw twelve sheaves in the field, one for each of the sons of Jacob, and the other eleven sheaves bowed down to his sheaf. In the other dream he saw the sun, moon, and eleven stars bow down to him. His brothers were incensed at any thought of his ultimate superiority to them, who were his elders; and even his father repudiated the thought that the dream could have any meaning, since it would imply that Joseph would be greater than his parents, as well as greater than his brethren. We are not to account for these dreams as the work of the boy's imagination and ambition, altho such may be the case in respect to many dreams; rather we are to understand that those dreams were prophetic: that God was foretelling, foreshadow-

ing the future--to the intent that Jacob and Joseph and his brethren might all eventually discern that the Lord's hand was connected with all the peculiar circumstances of his life;--that God foreknew and overruled them in the manner in which they ultimately resulted. This forestatement would make the lessons many times more weighty, when they would be understood, just as prophetic declarations respecting our Lord and his experience, are the more convincing on this account. The dreams were fulfilled later on, when Jacob and his family presented themselves before Joseph, a prince in Egypt, and made obeisance to him as to a king.

Well does the Apostle class envy as one of the works of the flesh and the devil. (Gal. 5:19-21.) It is a seed which thrives rapidly in any heart where it takes root, and who can tell what bitter fruitage it will produce? So rank had been its growth in the hearts of Joseph's brethren that when he came to them in the field at Dothan with a message from his father, their envy overflowed all bounds, and they premeditated murder. Subsequently, at the instance of Reuben, one of their number, his life was spared, and he was merely put into a pit, a dry cistern, to die of starvation; Reuben, however, premeditating his deliverance. Subsequently, at the instance of his brother Judah, his life was spared from the pit, and he was sold to some traveling merchants as a slave for the Egyptian market, where shortly afterward he was installed as a servant in the house of Potiphar. How hard must have been the hearts of these brethren, and how sore and affrighted the heart of Joseph, the favored child of his father! The narrative tells us nothing respecting his tears, his entreaties, and the refusal of his brethren, but an account of this is given us elsewhere (Gen. 42:21), for the guilty brethren, when in trouble themselves, exclaimed, "We saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us."

Whoever finds envy, hatred or malice in his heart in any degree should know that he is harboring an enemy; a spirit which, under certain circumstances, might quickly develop into a spirit of murder. The Apostle, therefore, urges all who have become new creatures in Christ Jesus to mortify, to kill, to bury, to put away, the spirit of evil, of hatred, of strife, of envy, and through the transforming influence of the Lord's spirit to put on more and more, day by day, the spirit of love, the spirit of Christ. We can see a lesson in the experience of Joseph's brethren; and even though envy never led us thus far, it should be an illustration to us of its tendency, and we should hate it and proportionately eradicate it from our hearts.

The chief point of this lesson is its illustration of divine providence. It reminds the children of God of this Gospel dispensation of the promise of the Lord's word, that "all things shall work together for good to those who love God." It teaches us how implicitly we may rely upon divine power and wisdom and love, even when all things seem to be against us; and also how futile are all the powers of our enemies to do us real injury if God be for us. (Rom. 8:31.) Apparently the spirit of murder was in the nine brethren, and apparently had the Lord not so led the matter about, some of them would have killed Joseph quickly. But we are not to suppose that it was the only way God could have adopted for bringing Joseph into Egypt, and ultimately (Gen. 41:40) to its throne, to be the life-giver (bread-provider) for the Egyptians in their famine, and also for the Israelites, and thus to lead on to the captivity of the whole nation of Israel in Egypt, and to their discipline and education in the arts known to the Egyptians, and ultimately to cause their deliverance, as he did. We are to remember that the All-mighty is All-wise as well as All-powerful, and that he could have selected any of many ways to accomplish his purpose. The lesson illustrates, however, God's wisdom, by which he is able, not only to circumvent the machinations of evil men, but also to use their evil deeds to serve his purposes, to carry out his designs, and to bless those whom he is leading. Would that all of God's consecrated people, spiritual Israelites indeed, might obtain a great impetus to faith from this lesson, and henceforth rely more strongly and fully than ever upon the Lord and the power of his might. What a peace, what a joy, what a comfort it brings, to be able by faith to realize that the Lord is at the helm in respect to all of our interests and affairs, temporal and spiritual!

Those who can plan murder, and who are full of envy, malice and hatred, will not hesitate to support their evil way by fraud, deception, lying. And so it was with the ten brethren. They took the coat of many colors, they dragged it in blood, and sent it to their father Jacob, probably at the hands of a messenger. Never doubting them, Jacob assented at once to the proposition that his beloved son had been cruelly devoured by a wild beast, and he mourned his loss, apparently for years;--his other sons vainly endeavoring to comfort him, and, no doubt, suffering to some extent anguish on account of their deeds. Perhaps this experience with evil was beneficial ulti-

mately both to Jacob and his sons. Indeed, the subsequent narrative seems to imply this. And there is a lesson here for us, to the effect that those who yield to evil influences may subsequently learn valuable lessons therefrom, and that we may entertain hope for their recovery to righteousness. This is a part of our hope respecting the world in the coming Millennial age--that present experiences with sin, envy, hatred and strife will prove valuable to them by and by, when they shall have experienced some of the retributions and have learned a more excellent way, under the judgments of that time.

As Joseph was hated by his brethren, and that without a cause, and figuratively killed, when sent to them by his father, so Jesus came to his own brethren, the Jews, came in their interest, as the representative of the Father, was hated without a cause, and was actually put to death, murdered. Nevertheless, in the Lord's providence this very hatred will ultimately bring him to the throne of earth, and to the place of power, and give him control over all the food, the "bread of life," and thus indirectly make him the life-giver, not only to the world of mankind, represented by the Egyptians, but also to his brethren, the Jews--to as many as will receive the bread of life upon the generous terms and conditions then laid down.

And "as he was, so are we in this world"--as members of his body--as his fleshly representatives now, and, if faithful, to be his joint-heirs in the throne by and by, and with him to dispense life to the dying world.

We are not to be surprised, therefore, if we find ourselves hated of the world; for, as the Master said, they shall say all manner of evil against us falsely for his sake. Let us remember his words, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."--John 15:18,19.

^[1]As our Master was hated without a cause, so let it be with us, so far as possible, that the hatred, malice, envy and murder which may be poured out against us may be wholly unmerited by us--that our lives shall be as nearly pure as possible; that so far as possible our thoughts and words and deeds may show forth the praises of our Lord, and speak of our love for all men, especially for the household of faith. By and by, when the Church shall have been glorified, and a new dispensation inaugurated, those who hate us now, largely because they are blinded by the Adversary and misled, will bow before us, as the Lord's anointed, and we shall have the great pleasure of lifting them up, blessing them, encouraging them and forgiving them; and assisting them back to the full image and likeness of God.

In our Golden Text let us note the significant statement,--"But God was with him." Success in life may be viewed from different standpoints. To some the successful lives are those represented by Alexander the Great, and Caesar, and notable kings, emperors and generals; or by its money accumulators --Croesus, Carnegie, *et al.* But we write for such as have different conceptions of greatness from these;--to those who, without disdaining the merits and charities of any, have accepted the divine standard of greatness as delineated in the Bible;--Abraham, Joseph, Moses, Job, David, the holy prophets and apostles, and above all our Lord Jesus. And the secret of the success of each of these was,--"God was with him."

The same principle holds true to-day, in all matters connected with the divine service,--"Without me ye can do nothing." God's favor during the Jewish age was manifested in earthly prosperities; but not so in this age, when spiritual prosperity alone indicates God's favor, and when not many rich or great are called, but chiefly the poor of this world, rich in faith, heirs of the Kingdom. And, if God be with us and for us, who can be against us? What will their opposition amount to? They may indeed cause us pain or inconvenience, but they cannot harm us or injure our highest interests; because the Almighty has given assurance that "All things shall work for good to those who love him, to the called ones in his purpose."

But what must be the character of this class whom God is with and for; and for whose blessing he intervenes in all of life's affairs?

Ah! they are a peculiar people--zealous of good works--zealous for righteousness--zealous for God and his favor--zealous for his service and the smile of his face--faithful, trustful, meek. "Beloved, now are we the sons of God"; now we have these assurances of God's favors which will surely continue with us if we seek earnestly to follow the footsteps of our dear Redeemer--walking not after the flesh, but after the spirit. Let us, therefore, remember to purge ourselves of envy, malice, selfishness, including self-conceit; that we may be vessels unto honor and meet for our Master's service.

[1] Dec. 8 Manna, John 15:18

OUR TEXT, IMPORTANT TRAINING

(Joh 15:18 KJV) "If the world hate you, ye know that it hated me before it hated you."

R4488 "On one occasion we remember when they took up stones to stone him, Jesus expostulated with them, saying, I have done a good work and ye all marvel. Why, then, are you about to stone me? They answered that it was not for anything personal, but because of his doctrine..."

Our Lord said, "Marvel not if the world hate you; ye know that it hated me before it hated you..." This implies that in proportion as we follow closely in the Master's footsteps our experiences will be proportionately similar to his. We shall be hated, not because of evil deeds to others, but because whoever is out of harmony with the truth of God's Word will be out of harmony with those who speak the truth...

Notice also that the *world* that will hate you is not the heathen world, not the Gentile world, but the worldly who pose as God's people. This was so with Jesus. He preached, not to the Gentiles, but to the holy nation of the Jews, God's consecrated people. And those who hated him and delivered him unto death were of his own nation, and even Judas of his own disciples. So we also should expect, in harmony with our Lord's words, that the worldly who will hate us will be the worldly-spirited ones, adversaries prominent in the Church, and some of them, perhaps, close to us as fellow-disciples.

Seeing these things in advance, being thus fore-warned, shall we not be fore-armed, so that none of these experiences may move us from our constancy and faithfulness?"

R5118 "Suffering with Christ, as we have seen, is not the ordinary suffering common to all in the fallen state, but only such experiences as are the result, more directly, of following Christ's example in advocating unpopular truths and in exposing popular errors. Such were the causes of the sufferings of Christ; and such will be the causes of suffering, persecution and loss to all who follow in His footsteps..."

Throughout the Gospel Age this course has meant self-sacrificing labor and endurance of reproach in the sowing and watering of Christ's doctrines. Now, in the end of the Age, it means a similar fidelity and endurance ...

Our severest trials come not from without, but, as the Apostle in substance says, "From among yourselves shall arise false brethren," to injure the flock in general through personal ambition. (Acts 20:30.) This becomes a test not only to the Church, but to all those who are in contact with us, for if one member suffer, all the members suffer with it.—1 Cor. 12:26."

F247 "It is necessary also that the sheep have *character*, else they cannot be overcomers; and if they have character they should remember the Chief Shepherd's words, "My sheep hear my voice [obey it]...and they follow me," "a *stranger* will they not follow...for they know not the voice of strangers." (John 10:5,27) It is the duty, therefore, of every sheep to take special notice of the message and the manner of every brother before they aid in putting him forward as an overseer, either local or gen-

eral. They should first be convinced that he has the real qualifications of an elder in the Church--that he is sound on the basic doctrines of the Gospel--the atonement, redemption through the precious blood of Christ, and full consecration to him, his message, his brethren, his service. They should have charity and sympathy for the weakest of the lambs and for all the mentally and morally lame sheep... They should have no sympathy with goats, or with wolves in sheep's clothing who strive for place and authority in the Church."

R3045 "A difference is to be observed in respect to criticisms of doctrines publicly uttered. The criticism of an error should be as publicly made as the error was publicly set forth, if it be of importance. The thing then to determine would be our liberties and responsibilities, and we might have neither. But if we possessed both, our criticisms should be only in love, not in boastfulness but in humility; desiring only to serve the truth and the brethren."

R2108 "Stephen was courageous. Notwithstanding the fact of his arrest, and that he was on trial, and that if found guilty the punishment would be death by stoning...the record is that they beheld his face "as it had been the face of an angel" -- a face beaming with love, kindness, interest in their welfare, desire to do them good, of purity and holiness of motive, combined with humble confidence in God and fearlessness of men."

R3239 "In the present time we should live peaceably, and to exercise patience, moderation and kindness even toward our enemies -- toward those who would destroy us or who are pursuing us with the intention of assassinating our characters, or what not. We are not to render evil for evil, nor railing for railing, nor slander for slander; but contrariwise, are to speak as kindly of our enemies as we can, and to think as generously of them as possible -- in no sense of the word either physically or with our tongues or otherwise may we retaliate or manifest their spirit, but return good for evil, mercy and compassion for malice and injury."

R3151 "Prefer rather to suffer a wrong than to do a wrong, -- to suffer an injustice than to do injustice."

Luke 6:22 "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake."

Rom 12:17-21 "Recompense to no man evil for evil... Be not overcome of evil, but overcome evil with good."

(1Pet 2:19-21 KJV) "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. {20} For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. {21} For even hereunto were ye called..."

F372 "We "must be so full of love that not even an enemy could stir up in our hearts an evil or malicious sentiment"

Dec 13 Manna "Lay not this sin to their charge. Acts 7:60

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 realized 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 affairs 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."

F132 "Our Lord explains to us why the world would not approve his followers; namely, because the darkness hateth the light -- because the standard of his Royal Priesthood for thought and word and action would be higher than the standard of mankind in general, and would, therefore, seem to more or less condemn their course. The world desires rather to be approved, to be flattered; and whatever in any degree casts reflection upon it is to that extent avoided, if not opposed. This disapproval of the worldly-wise of Christendom constitutes a part of the testing of the Royal Priesthood; and if their consecration be not a most hearty one they will so miss the fellowship of the world and so crave its approval that they will fail to carry out in the proper spirit the sacrificing of earthly interests which they have undertaken--fail to be priests; hence, fail to be of the New Creation."

R4967 "Let us be so filled with the spirit of the Truth, the spirit of meekness, gentleness, patience, long-suffering, brotherly-kindness and love, that we shall be a blessing to those in our homes, that they may take knowledge of us that we have been with Jesus and have learned of Him; and that this blessing may thus overflow and abound to many hearts."

BURNING AND SHINING LIGHTS

One of old was declared to be "a burning and a shining light." There is force in this expression. Some lights are cold, austere, unsympathetic; but the kind approved of the Master was the *burning* kind--warm, glowing, sympathetic, helpful, intensive!... He was the Light which came down from heaven--undimmed, resplendent, shining forth to the utmost the light of Divine Truth! Not a cold, forbidding recluse was He, holding Himself aloof from the people with a haughty and disdainful spirit, telling coldly "Wonderful words of life." On the contrary, His entire life was sympathetic, whole-souled... He was the burning as well as the shining light...

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." We are not enjoined to make a show of carrying our Bibles everywhere in an ostentatious manner. We are exhorted to show forth in our daily lives the lessons we learn from its precious pages...

It is the Church, not the world, that is being tested at the present time. The opposition of the world and all the powers of darkness serve to test us as New Creatures--to test our loyalty to God and to His Truth."