

February 20

If any man among you seem to be religious, and bridleth not his tongue,...this man's religion is vain. James 1:26

BECAUSE the tongue is the index of the heart, because "out of the fullness of the heart the mouth speaketh," therefore the

(James 3:6 KJV) "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell [Gehenna]."

R5021 "Angry words, bitter words, sarcastic words, taunting words, may set ablaze the course of a whole life and impel it with angry force toward the Second Death, *Gehenna*. Hence St. James suggests that such evil-breeding words are like sparks from *Gehenna*, tending toward destruction."

R4805 "Each should remember that to some extent he is a teacher, and day by day is either forwarding or hindering the cause of truth, righteousness and peace."

R4974 "The spirit of bitterness and malice, granted an entrance into the heart, is very likely to extend to all the affairs of life and to make complete shipwreck of the New Creature."

R4974 "Not having the right or the ability to judge the heart of another, we should be very slow to anger, and very careful how we

unbridled tongue, speaking selfishly, enviously, bitterly, boastfully, slanderously, proves that the heart from whose fullness these overflow is unsanctified, unholy, grievously lacking of the spirit of Christ—hence, whatever religion it may have attained is thus far vain, as that heart is not

express ourselves... Anger, wrath, strife, malice, hatred. We should fear these things as we would a plague."

R5021 "The child of God, begotten of the Holy Spirit, has an assistance in the mastering and taming of his tongue that the unregenerate have not."

R4805 "We should render up our account for every idle word; and by our words of repentance, supplemented by the merit of Christ applied by faith, shall we be acquitted. Otherwise, the idle words dishonoring to the Lord, will stand against us and condemn us, and we shall be obliged to suffer the consequences. The first consequence will be *self-injury*, for every evil thought or word indulged hardens the character and inclines it the more toward unrighteousness. The second consequence is that by setting a bad example to others we stir up evil in them. "A soft answer turneth away wrath; but grievous words stir up anger." (Prov. 15:1.) Thus, as the result of unwise or unkind words, we may stir up about us difficulties which will become agents of retributive Justice to teach us the lesson of

saved, nor in a salvable condition....The Good Physician has pointed out antidotes for soul-poisoning--medicines which, if properly taken according to directions, will sweeten the bitter heart. Z. 99-215 R2517:2

self-control and consideration for the feelings and opinions of others."

(Mat 12:34 KJV) "Out of the abundance of the heart the mouth speaketh."

R3739 "The lesson here is that whatever difficulty we have through our lips needs correction at the heart. We need to get our hearts more in accord with the heart of the Almighty -- more in tune with the gracious elements of the divine character, represented not only in justice toward others, but additionally in mercy, love, kindness and benevolence towards all."

R4828 "SOWING AND REAPING..."

How many there are who have named the name of Christ, but who have malicious or, at least, unkind thoughts respecting others, and who harbor these, permitting them at times to influence their conduct!"

(R4695, R2468)

Sow a thought, you reap an act;

Sow and act, you reap a habit;

Sow a habit, you reap a character;

Sow a character, you reap a destiny.

R5517 (From Harvest Truth Database V8.0 2014)

CONTROL OF THE TONGUE A NECESSITY

"I say unto you, that every idle [unprofitable or pernicious] word that men shall speak, they shall give account thereof in the Day of Judgment."—Matthew 12:36.

OUR LORD was addressing some of the Scribes and Pharisees who were trying to "catch Him in His words"—to take advantage of technicalities of language. In their endeavor to oppose Him, those Scribes and Pharisees were doing everything they could to discomfit or vanquish Him in His reasoning, even going to the extent of using arguments which they did not really believe. This is a very dangerous procedure. No matter how just we think our cause to be as a whole, we are not to resort to any misuse of language to uphold what we believe to be the Truth.

Possibly those Pharisees might have said amongst themselves, "We must use strong arguments to keep ahead of that Nazarene. He uses strong language Himself. We must hold up our end of the controversy, and not show the white feather." But this position did not justify their conduct. Since Justice is the foundation of the Throne of God, any attempt to take advantage of another in any manner whatever will surely bring its own punishment.

From our Lord's comments at various times on the subject of the *tongue* we realize that in His day there must have been some seriously wrong condition prevailing amongst those with whom He came in contact. The Scribes and Pharisees attributed evil power to Him, and declared that He was the tool of Satan—that Satan was speaking through Him, etc. At first our Lord told them in a general way that they deceived themselves. Later, He reproved them severely and showed the fallacy of their arguments. In connection with our text He declared that by their words they should be condemned—be dealt with, corrected in righteousness and brought to true reformation, or else perish in the Second Death.

THE POWER OF THE TONGUE

Human beings are the only earthly creatures that can talk—whether orally or in writing or otherwise. More and more the people of God realize the wisdom of the Apostle James' statement that although the tongue is a little member, yet it is the most dangerous of all, because it has the widest influence. If a man sin not with his tongue, he is a perfect man. (James 3:2.) We cannot estimate the possible results of our words. This influence may reach even to the ends of the earth. Therefore we are to consider carefully what we may say, in order to determine whether our words will glorify God or whether they will dishonor Him—whether they will stir up good

thoughts and impulses in the minds of others or whether they will stir up that which is evil.

In His Wisdom God has seen fit so to create us that our conduct of today has much to do with our character of tomorrow. Thus we are either making or breaking character continually. It is well that all should know this fact. Not only worldly people, but Christians also, should understand this principle; for Christians are now on trial for glory, honor and immortality. Therefore by neglecting to weigh carefully their words they might lose the great prize for which they are striving.

THE DAY OF JUDGMENT

By way of emphasis our Lord declared that every idle word—every unprofitable utterance—must be accounted for in a day of reckoning. With the Church, we understand the Scriptures to teach that this day of reckoning is this Gospel Age. Daily are we to go to our Heavenly Father and say, "Forgive us our trespasses, as we forgive those that trespass against us." Not only must we render up our account daily, but at the end of our course there will be a general summing up. By this we do not understand that at the end of our race course we shall be lined up and questioned about every word of our experience, but that each one who comes into contact with the Truth is either building up character or else breaking it down, and that his character at the end of his probation will determine his reward. As a pupil daily learns his lessons and prepares himself for the final examinations at the end of the year, when there is a general testing of his knowledge, so with the pupils in the School of Christ. Day by day our Master deals with us; but at the end of our course there is to be a summing up.

Doubtless there are in every one of us some things that are disapproved of the Lord; for we all have the treasure of the New Mind in earthen vessels and therefore cannot do as we would. But we have pledged ourselves to serve the Lord and to be loyal in doing His will. Therefore He is dealing with us *now*. In so doing, He warns us that the tongue is a very important member of our body, and that we are to be careful how we use it; for it will have a bearing upon the final decision in the end of this Gospel Age, when the returns are brought in. Then it will be determined whether we are worthy of the highest honor—joint-heirship with our Savior—or whether we shall

be servants to that class or whether we shall be unworthy of life upon any plane of existence.

OUR LORD'S ESTIMATE OF SLANDER

But there is also a reckoning with us now. Our Lord declares that the tongue is so important a member that it represents our hearts more accurately than does anything else. The hand might do a good deed, yet the heart might be very different from the hand. In fact, the hand might not express the real sentiment of the heart at all. But the tongue is sure to give utterance to what is really in the heart. Therefore by our words we are daily either building up or tearing down character.

There is a spirit which shoots out bitter words. From the standpoint of the Lord, this is MURDER. Thus at the end of the Jewish Age the Scribes and Pharisees criticised and slandered our Lord. Although from their knowledge of the Law they knew that they would be accountable for their actions, yet they did not appreciate the fact that they would be judged by their words.

So will it be in the world's Judgment Day—the Millennium. Mankind will be held responsible for the work of their tongues. But they will have a more favorable opportunity than that if judged now; forces will then be at work which will give them a more prompt judgment; and therefore they will learn their lessons quickly. They will have a responsibility for their words. Those that "knew not will be beaten with few stripes"; but those who "knew and did not" act according to their knowledge, "will be beaten with many stripes."

SPECIAL BRIDLES FOR THE TONGUE

Under stress of sudden temptation the Lord's people, who are now on judgment, might impulsively say that which is not pleasing to the Master. But we must *learn* not to speak thoughtlessly; we must learn to weigh our utterances. Since we are servants of God, we should ever take heed to our ways, in order to render the best possible service. We are not merely to have a good will to do that which is right; we are to seek to bridle our tongues. Whatever vows or resolutions or restraints we may seek to put upon our tongues may be considered as bridles, by which we are determined to bring ourselves into full subjection to the will of God.

So long as Satan and his demon host are at large, the Lord's people will do well to take heed to their ways, that they sin not with their tongue. Satan and his angels are seeking to subvert those who have given themselves to the Lord and to catch them in their words. So while we are in their presence we must be especially on guard, that they may not entrap us. As the Psalmist says, "I will keep my mouth with a bridle while the wicked [One] is before me."

AN IMPORTANT LESSON FOR ALL

Although our Lord declared that men should give account for every pernicious word, yet He referred to the thoughts behind the words. It was the attitude of heart that distressed Him. He knew the attitude of heart displayed by the Scribes and the Pharisees would bring injury upon them.

Amongst the Lord's people there is nothing more important than that they should learn to be very just. While it is right to be loving, kind, generous, yet *justice* is the very foundation of character. All love and kindness not based upon justice are neither satisfactory nor pleasing to the Lord. In dealing with others, a child of God will not think, What will my fellow-men let me take from them? but, What are the rights of others, and what would my Heavenly Father have me do?

It is very natural for one to recognize his own rights in any matter, but the fallen nature does not so quickly perceive the rights of others. Therefore one of the most important lessons for the Lord's people to learn is to do unto others as they would have others do unto them—simple justice.

We fear that many of the Lord's dear people have not fully realized that obedience to the rules which govern the New Nature means absolutely the "Golden Rule" on their part toward all others. They must not do to others what they would not have others do to them. It is the duty of the New Creature to bring the body into such subjection that justice shall rule in every act and word, and so far as possible in every thought. One must be just in his thoughts before he can properly be just in his dealings. Whoever thinks unjustly will act unjustly in spite of endeavors to the contrary.

THE TREASURE STORED IN OUR HEARTS

As we reflect that the Church is standing before the Bar of Divine Judgment, under the personal inspection of our Lord, and that in His estimation our words are a criterion of judgment, we cannot weigh too carefully the underlying principles upon which His decision will be made. Our Lord's words, as recorded in Matthew 12:34-36, indicate that both the heart and the mouth are under special scrutiny. How necessary therefore is a right condition of heart, in order

that the words of our mouth may be acceptable to our Lord and Redeemer!

In our Lord's statement, the heart is *representative* of the character, and the mouth is the *index* of that character. The word *heart* is sometimes used in Scripture with the force of the word *mind*. Out of the abundance of the mind the mouth speaks. A good man brings forth good things out of the treasure of his mind. But all mankind are by nature sinners; therefore all are by nature evil to some extent. God does not approve of any who are under the sentence of death. Nevertheless there are those of the condemned race of Adam who are relatively good—those who, despite the imperfections under which they were born, the blemishes of their fallen nature, are desirous of being in harmony with the One who is all-good.

We find nothing in Scripture to support the doctrine of total depravity—to imply that there is nothing whatever of good in humanity. Even though no one is perfect, nevertheless, there are some who have at least a good will, good intentions. Such superior characters of past Ages were represented in the Ancient Worthies—Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, the Prophets of Israel, etc., who fully demonstrated their obedience to God and their loyalty to the principles of righteousness.

THE CLASS APPROVED OF GOD

During this Gospel Age also there are some who are good. Amongst the heathen, as well as in Christian lands, there are those who are well-meaning, well-intentioned, those who are not malicious, not striving to do wrong, but endeavoring to do right. In order to have the Divine approval in this Age, however, one must be of those who come unto the Father through Jesus; for none others are accepted of God. The Father will not receive any one whose heart is not sincere, who does not have good intentions, who does not manifest loyalty to Him and to the principles of righteousness.

Therefore any whom we have reason to believe are accepted of God, begotten of the Holy Spirit, are no longer to be counted as "children of wrath, even as others," but as of the Household of Faith. Despite the frailties of their flesh, they are good at heart; else God would not accept them. With these there is a constant conflict between the New Will and the desires of the flesh.

When we come to consider those who are good at heart, we find that all of them have imperfect bodies—some more so than others. Shall we give up the struggle for the prize because we cannot do perfectly? No! The Lord assures us that He looks at the heart, not at the flesh; that He has made a very gracious arrangement through our Lord Jesus by which the imperfections are cleansed away. "The blood of Jesus Christ His Son cleanseth us from all sin." Therefore all His children may come with courage to the Throne of Heavenly Grace, there to obtain mercy and help in every time of need.

CHIPS OR APPLES—WHICH?

The good things brought forth from the treasure of a good man's heart will be those things which he has stored up from time to time. As the Psalmist says of the godly man, "His delight is in the Law of the Lord; and in His Law doth he meditate day and night." And of himself he declares, "Mine eyes prevent [anticipate] the night watches, that I may meditate in Thy Word," Law, precepts—the spirit, the purpose of that Law, not merely the outward form. So should we meditate upon the spirit of the Law of God. The sentiment of our heart should be the desire to get the Divine Mind as nearly as possible on every subject. All who are eager to be in harmony with God and to attain His character-likeness will think upon things that are good, pure, holy.—Psalm 1:2; 119:148; Philippians 4:8.

As one thinks upon things that are good, the mind becomes stored with good. Wherever there is a mouth disposed to speak upon things that are evil, there is an evil disposition—a mind in which evil has been stored. Whatever one has stored up in the mind will be *topmost* and sure to be spoken. An evil treasure will show itself, despite all endeavors to hide it; and likewise a good treasure will manifest itself; for the mind can hold only a certain amount.—Luke 6:45.

A father saw his son reading a novel. He knew that his son was in the habit of reading along this line. Calling the boy, he said, "John, I wish you to empty the apples out of that basket, and then take the basket to the woodshed and fill it with chips." The son did as he was directed. When he returned the father said, "Now put in the apples." The son replied that he could not do this, because there was not room enough in the basket for both chips and apples. Then the father said, "That is just what you are about to do with your mind. You have been filling your mind with chips; and when you try to put in apples, there will be no room." Thus it is with all of us. If we fill our minds with jokes, foolish sayings, etc., we shall not be able to fill them with the things of the Holy Spirit.—

Ephesians 5:1-7.

Many of the Lord's people find that, while their hearts are good, there is in their flesh a tendency for certain things that are not good. Thus there is a continual struggle between the flesh and the spirit as to whether the treasure stored up shall be chips or apples, so to speak. It is for each New Creature to decide which shall fill his mind—what kind of society he will choose, where he will go, what he will read, what kind of influences he will come under, what kind he will resist, etc. If in the past he has to any extent treasured up evil things, he should now try to rid himself of them. If his mind has been filled with jokes and levity, things not proper to the child of God, he should seek to put these away.

HOW CHARACTER IS BUILT

Finally, there is a relationship between this laying up of a good treasure in our minds and that of which our Lord spoke when He said, "Lay up for yourselves treasure in Heaven." In laying up treasure in our minds and hearts, we are building character. Whoever goes into a man's house and sees what he has gathered in the way of treasures can easily perceive the direction in which that man's mind is bent. His preferences demonstrate his character. Thus it is with us

all; the things which we cultivate are an index to our character.

When we come to render up our account as New Creatures, character will decide whether we shall be esteemed worthy to be of the Lord's elect Little Flock. Only those who have laid up the treasure of a character like that of the Lord Jesus Christ, our Pattern, will be fit for an inheritance in the Kingdom of Heaven. Our eternal destiny therefore will be decided by the way in which we now use our minds and the thoughts which we now accumulate. Whoever cultivates good thoughts will receive a blessing, not only in the present life, but throughout the future.

Our first concern, then, must be for the heart—that its affections and dispositions may be wholly under the control of Grace Divine; that every principle of truth and righteousness may be enthroned there; that justice, mercy, benevolence, meekness, self-control, faith, brotherly-kindness, love, supreme reverence for God and for Christ, and a fervent love for all the beauties of holiness, may be firmly fixed as the governing principles of life. If these principles are established in the heart, we shall have no difficulty in controlling our tongue; for out of the good treasure of our heart the mouth will speak forth words of truth, soberness, wisdom and grace.

R2516 (From Harvest Truth Database V5.0)

"UNTO THE PURE ALL THINGS ARE PURE"

"Unto the pure all things are pure: but unto them that are defiled and unfaithful nothing is pure; but both their mind and conscience are defiled: they profess to have known God, but by their works they renounce him, being abominable and disobedient, and to every good work worthless."--Tit. 1:15,16.

NOT SINNERS, not the worldly, are thus spoken of by the Apostle, but those who have enjoyed the truth, and who have enjoyed at least the first step in heart-purification, namely, justification; and whose hearts have become defiled through a failure to maintain in them the law of love as the ruling principle. Instead of being filled with love, selfishness, with its defilement, has been received back as the ruling principle of the heart. Such have the spirit of the world, and sometimes exercise it with a much greater degree of animosity than the world exhibits. They are specially ready, as the Apostle intimates, to impugn the conduct and motives of others: being selfish themselves, they attribute selfishness to everyone else: being impure themselves, they attribute impurity to others: having lost the spirit of love which thinketh no evil, their hearts rapidly fill up with selfish, envious, uncharitable, ungodly, unkind sentiments, toward those who are true, sincere and noble.

We have known such to go even to the extreme of impugning the motives of the great Jehovah and our Lord Jesus Christ. Unable to think of love and benevolence as motives for conduct, and accustomed in their own hearts to think merely of selfishness and personal aggrandizement as motives, they view the divine course from this standpoint, and esteem that God was moved by pride to recover man from sin and death, or by vanity, to show what he could do. They claim that our Lord Jesus was moved by selfish motives, of self-gratification, honor, increase of power, in becoming our Redeemer. They think of the loyalty of the angels from a selfish standpoint, as in hope of advancement, or in fear of punishment. Who can bring a clean thought out of an unclean heart? Who can expect benevolence, generous feelings, sentiments or words, except hypocritically, from a heart in which selfishness has the control? Who would expect generous considerations in a mind full of envy and self-seeking?

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. ⁽¹⁾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.

"I want the first approach to feel

Of pride or fond desire;

To catch the wandering of my will,

And quench the kindling fire."

As the Apostle points out, those whose minds become impure, poisoned by ambition or pride or selfishness, the spirit of evil, profess to have known God they are apt to profess as loudly as ever, sometimes, indeed, becoming boastful of how much they know of God, and of his Word, and of how wise they are as respects its inter-

pretation. Not by boasting or professions, therefore, can we always judge who are of the pure minds and of good consciences, and in full harmony with the Lord. Rather by their fruits we shall know them, as the Master said--by their works, as the Apostle here points out. If any profess to know God, and yet by their works renounce him, we are fully justified in questioning whether or not they may not be self-deceived, whether or not their consciences, as well as their minds, may not have become defiled.

To renounce the Lord in our works, does not necessarily mean a resort to murder, robbery, licentiousness, etc. It means rather, in the beginning at least, that from the hitherto good fountain of a cleansed or renewed heart or will, from which issued purity, truth, sweetness, kindness, encouragement and refreshment for all who drank of its waters, in the home and family and neighborhood and amongst the Lord's people, would issue instead bitter waters, producing bitter feelings, watering and nourishing roots of bitterness, stirring up malice, envy, hatred, strife, etc. No wonder the Apostle says of such that they are abominable! All who have the spirit of the Lord must abominate the spirit of evil, however surprised and grieved they may be to find it issuing from one who previously gave forth sweetness, love, kindness, good works.

As the Master declared, if the professedly sweet fountain sends forth bitter waters, we may know that there is something wrong, something defiling, in the fountain, and are not to deceive ourselves respecting its waters, and to partake of its bitterness.

Commenting along the same line the Apostle James declares, ⁽²⁾"If any man among you *seemeth* to be religious and brideth not his tongue, that man's religion is vain." Because the tongue is the index of the heart, because "out of the fullness of the heart the mouth speaketh," therefore the unbridled tongue speaking selfishly, enviously, bitterly, boastfully, slanderously, proves that the heart from whose fullness these overflow is unsanctified, unholy, grievously lacking of the spirit of Christ,--hence, whatever religion it may have attained is thus far vain, as that heart is not saved nor in a salvable condition. No wonder the Apostle comments in our text, that such are "disobedient:" only by disobedience to the law of the New Covenant, Love, could anyone reach such a condition of heart and conscience defilement, after he had been purified through faith in the precious blood, and consecrated to the Lord.

The final statement of our text is that such an one, having lost the *spirit* of the truth, and having obtained instead a spirit of bitterness, rancor, evil, having a poisoned or defiled mind and conscience, is "to every good work *worthless*." No matter what work such an one might undertake to do, it would surely be spoiled, because the spirit of evil, the spirit of pride, the spirit of selfishness, the spirit of malice and envy, are so violently in opposition to every feature of righteousness and goodness and truth and love, that there can be no peace, no cooperation between them. And this reminds us of our Lord's words, to the effect that those who are his people and who have his spirit, are "the salt of the earth,"--preservative, so long as

⁽¹⁾ Feb. 19 Manna, Tit. 1:15-16

⁽²⁾ Feb. 20 Manna, Jam. 1:26

they have this spirit; but, as he suggests, if the salt lose its saltiness--if the Christian lose those peculiar features of the spirit of Christ which constitute him different from the world, separate from the world, and a salting or preservative quality in the world--if he should lose these, what?--he would be worthless as bad salt, "to every good work worthless."--Tit. 1:16.

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.